OCTOBER 2026

NEWSLETTER

The Association of Sisterhoods of Kenya

What is inside this Issue:

> Pope Leo XIV November Prayer Intention
>Sisters Earn National Recognition
> **AOSK SLYI:** Supporting Young Entrepreneurs
>**SCORE-ECD:** Advocacy for Children's Birth Registration
> **AOSK-LEGAL:** Critical Aspects in Land Transaction
> **AOSK-CCCK:** Strengthening Care Reform Efforts
> **AOSK-JPIC:** The Role of AOSK Units and Community Peacemakers
>Four Theories of Justice for Human Trafficking Survivors
> **AOSK-SAFEGUARDING:** Access to Justice or Secondary Victimization?
> **AOSK-INSURANCE:**Complimentary Flood Cover

> **CHEMICHEMI YA UZIMA COLLEGE**:
- > **SABBATICAL:** Pressing on Towards the Goal
- > **ISC:** Semester Progress
- > **FORMATION:** The Formation of Formators Class of 2026 Bids Farewell
- > **ICAPAMI:** Six Graduate at CUEA Graduation

NOVEMBER 2026 FEASTS & MEMORIALS

- ***November 1:*** All Saints Day
- ***November 2:*** All Souls Day
- ***November 4:*** Saint Charles Borromeo
- ***November 6: All Saints of Africa***
- ***November 9:*** Lateran Basilica
- ***November 21:*** The Presentation of the Blessed Virgin Mary
- ***November 22:*** Our Lord Jesus Christ, King of the Universe
- ***November 29:*** First Sunday of Advent
- ***November 30:*** Saint Andrew, Apostle

Pope Leo XIV November Prayer Intention



For the Proper use of Wealth

Pope Leo XIV prayer intention for the month of September, Pope Leo XIV's prayer intention for November 2026 is "let us pray for the proper use of wealth, that not succumbing to the temptation of selfishness, it may always be put at the service the common good and solidarity of those who have less."



The month of November is dedicated to the Holy Souls in Purgatory. The Church commemorates all her faithful children who have departed from this life, but have not yet attained the joys of heaven.

AOSK to the World: Sisters Earn National Recognition

Through the Association of Sisterhoods of Kenya (AOSK), Catholic sisters are gaining the knowledge, skills and confidence to respond to safeguarding concerns, protect vulnerable communities and contribute to sustainable development.

Rooted in Gospel values of compassion, justice and respect for human dignity, sisters serve in schools, healthcare facilities, children's homes and grassroots communities, where they support those most at risk. Their close connection with communities places them in a unique position to identify safeguarding concerns, advocate for children's rights and promote safer environments.

This commitment is receiving national recognition through the achievements of three AOSK members honoured during the World Teachers Day 2026 celebrations in Nairobi, graced by His Excellency President William Ruto.

Championing Child Protection

Sr. Aoko Millicent Agolla, LSOSF, a teacher at St. Columbans School for the Deaf in Trans Nzoia County, received a National Award in the Child Protection Championship Awards category. She was recognised for her outstanding contribution to safeguarding and protecting children and vulnerable adults.

Her journey reflects the impact of AOSK's investment in safeguarding capacity. In November 2024, Sr. Millicent participated in safeguarding training facilitated by AOSK, which strengthened her understanding of child protection and equipped her to advocate more effectively for children's rights and wellbeing.

She has since put this knowledge into practice in her work among communities within the Catholic Diocese of Kitale, particularly among the Pokot, where girls continue to face barriers to education arising from deep-rooted cultural practices and expectations. At St. Columbans School for the Deaf, her commitment to child protection contributes to creating a safer and more supportive learning environment.



Sr. Aoko Millicent Agolla, LSOSF feted in the Child Protection Championship Awards

The school has recorded increased enrolment and improved retention, pointing to the importance of ensuring that children, particularly those with hearing disabilities, feel safe, valued and supported in their education.

Sr. Millicent emphasises that safeguarding knowledge should reach every level of leadership, from institutional management and religious superiors to grassroots communities. When leaders understand their responsibility, they are better placed to establish policies, support their implementation and make child protection part of everyday institutional life.

In Samburu County, Sr. Roselyn Lenguris, SMI, a teacher at Suguta Murmar Primary School and Chairperson of the Maralal AOSK Unit, also received a national award in the Child Protection Championship Awards category.

Her work takes place in a challenging environment where insecurity, including banditry involving neighbouring communities, has heightened the vulnerability of children and families. She engages with sensitive issues affecting children and women, including harmful traditional practices, gender-based violence, child neglect and barriers to education.



Sr. Roselyn Lenguris, SMI recognised for her efforts in Child Safeguarding in the Volatile Samburu region.

Through dialogue and collaboration with community structures and relevant authorities, sisters are helping communities address these challenges while promoting the dignity, safety and rights of children.

The recognition of Sr. Millicent and Sr. Roselyn celebrates their individual commitment but also reflects the wider contribution of Catholic sisters who continue to serve communities where protection and support are needed most.

For AOSK, these achievements affirm the importance of equipping sisters with practical safeguarding skills. Through its Safeguarding Office, AOSK continues to strengthen the capacity of sisters to identify concerns, advocate for children and respond to emerging protection needs. The Association also works alongside government and other stakeholders in promoting safer environments for all.

Advancing the Sustainable Development Agenda

Beyond safeguarding, another AOSK member received national recognition for her contribution to environmental conservation and education.

Sr. Mary Goretty Owino, FSSA, received the Sustainable Development Educator Award in recognition of her work in environmental education and the formation of responsible citizens.

With 14 years of teaching experience in Biology and Chemistry, she has served in several schools, including Loreto Convent Msongari, St. Sylvester Madiany Girls Secondary School and St. Mary's School Lwak Girls Senior School. She currently teaches at St. Augustine Nyamonye Senior School.

Her commitment to environmental conservation extends beyond the classroom. Through tree planting, school greening, environmental education and community engagement, she has mobilised learners, fellow teachers, Church groups and community members to take practical action in caring for creation.

She has participated in planting more than 1,000 trees in schools across the



Sr. Mary Goretty Owino, FSSA, received the Sustainable Development Educator Award

country and promotes the teachings of Pope Francis' encyclical Laudato Si', which calls for responsible care of our common home. Her initiatives also include waste management awareness, biodiversity protection and the cleaning and beautification of school, Church and health facility compounds.

One of her notable achievements is securing support for the installation of 20 solar panels at St. Mary of the Angels Nyamonye Comprehensive School. After observing that unstable electricity disrupted ICT lessons for Grade 8 and 9 learners, she developed a project proposal that received funding from the Franciscan Foundation of the Conventual Friars in the United States.

The solar installation has enabled learners to continue their ICT lessons without previous power interruptions while promoting the use of clean, renewable energy.

Sr. Mary Goretty envisions AOSK playing a greater role in advancing sustainable development by equipping sisters with the knowledge and practical skills to mobilise communities, conserve the environment and promote responsible use of natural resources.

A Shared Responsibility

The national recognition of these three sisters highlights the contribution of religious women to safer communities, quality education and environmental sustainability.

Their work demonstrates how knowledge gained through training and professional experience can be translated into practical action that improves lives.

AOSK welcomes collaboration with organisations, individuals and development partners committed to child protection, environmental conservation and the dignity of every human person. Through continued investment in capacity building and community-based initiatives, more sisters can be equipped to respond to the needs of the people they serve.

For AOSK, protecting the vulnerable and caring for creation are responsibilities that call for collective action. Catholic sisters continue to make their contribution, one community, one school and one life at a time.

By Mr. Arnold Neliba

AOSK-SLYI

Supporting Young Entrepreneurs to Turn Skills into Livelihoods

Unemployment rate in Kenya remain high among the youth and mainly its contributed by 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 help them compete in the job market. We believe that youth have an equal opportunity to realize their full potential productively participating in economic, social, political and cultural life without fear. Social economic empowerment not only support the youth to be independent and self-sustainable but also directly fosters innovation and creativity by equipping individuals with the resources, skills, and confidence to develop new ideas and turn them into tangible solutions. Empowerment nurtures innovation, which in turn accelerates social and economic progress empowering communities. This can be possible when they are equipped with appropriate opportunities to consolidate their basic knowledge and competencies, and relevant skills needed to find a job, set up a business, or engage in other productive work.

During the month of October, the AOSK SLYI team carried out monitoring visits to various youth supported for small business startups. The monitoring visits provided an opportunity to assess the progress, performance, challenges faced and sustainability of the youth-owned business. Among the business established include salons, tailoring and dressmaking shops, catering businesses, cybercafes, and carwash. Many businesses reported to be moderately profitable and contributing to family livelihoods and employment creation. However, the youth expressed sustainability challenges including high operational costs, limited markets, insecurity and high competition.

Despite the challenges, the youth continue to show resilience and determination to improve their business profit status with continued business marketing through social media platforms while others have introduced other sought-after products to keep the business running.

With proper business records, effective marketing strategies and customer relations the businesses have the potential to grow and create other employment opportunities for the young people.





Right: Peter (in black) from Marengoni community College setting up his Cyber business in Rongai town. Left: Jane's Salon from Mother Kevin Technical Institute in Bahati Nakuru

By Mrs. Caroline Wamiti

SCORE-ECD

Advocacy for Children's Birth Registration in Siaya

Birth registration is an important component of child protection because it provides official recognition of a child's identity and supports access to education, healthcare, social protection, and other government services. The activity also provided an opportunity to identify children facing heightened vulnerability and link them to appropriate support through the SCORE programme.



Caregivers receiving their children's birth certificates

SCORE ECD project in Siaya, through collaboration and partnership with the Office of Birth and Death Registration and Divine Mercy Health Facility under the Franciscan Sisters of St Anna, facilitated eligible children in obtaining birth certificates. The involvement of the health facility and birth registration officers brought essential registration services closer to families, reducing barriers that prevent children from obtaining legal documentation.

The activity reached 366 children. Of these, 160 children were identified as highly vulnerable and received direct support from the SCORE programme. This targeted support was intended to address the specific needs of children experiencing heightened vulnerability and to promote their access to essential services and protection interventions. Identifying these children also provided an opportunity to strengthen follow-up and ensure that their needs were considered within the program's implementation.

For the SCORE-ECD, this activity strengthened the link between early childhood development and child protection by addressing documentation needs alongside the identification of vulnerable children. The collaboration also reinforced the importance of working with government departments and health facilities to ensure that children and their families receive coordinated support.



Sr. Irene FSSA championing on Birth certificate for children

By Mrs Christine Nguna

AOSK-LEGAL

Critical Aspects in Land Transaction

Land remains one of the most valuable economic, social and cultural assets in Kenya. It provides a foundation for housing, agriculture, commercial investment, industrial expansion and the general development of communities. For many Kenyans, acquiring land represents a lifetime investment, while for investors and property developers, land provides an opportunity to create wealth through construction, subdivision, leasing and other forms of development. However, land ownership and development in Kenya are governed by a comprehensive legal framework that determines how land may be acquired, transferred, registered, occupied, subdivided and developed. A person who intends to purchase land or undertake development must therefore understand that the possession of a title deed, the signing of a sale agreement or the payment of the purchase price does not, by itself, eliminate every legal risk associated with the property.



The legal journey of every land transaction begins with the Constitution of Kenya, 2010. Article 60 provides that land shall be held, used and managed in a manner that is equitable, efficient, productive and sustainable. It further emphasizes security of land rights, transparent administration, environmental protection and the elimination of gender discrimination in matters relating to land and property. Article 61 classifies land in Kenya into three categories: public land, community land and private land. This classification is important because the legal procedures for acquiring, managing and developing each category may differ. A purchaser must first establish the legal classification of the property and the nature of the interest being acquired. A person cannot lawfully treat public or community land as freely transferable private property merely because somebody claims to possess it or purports to sell it.

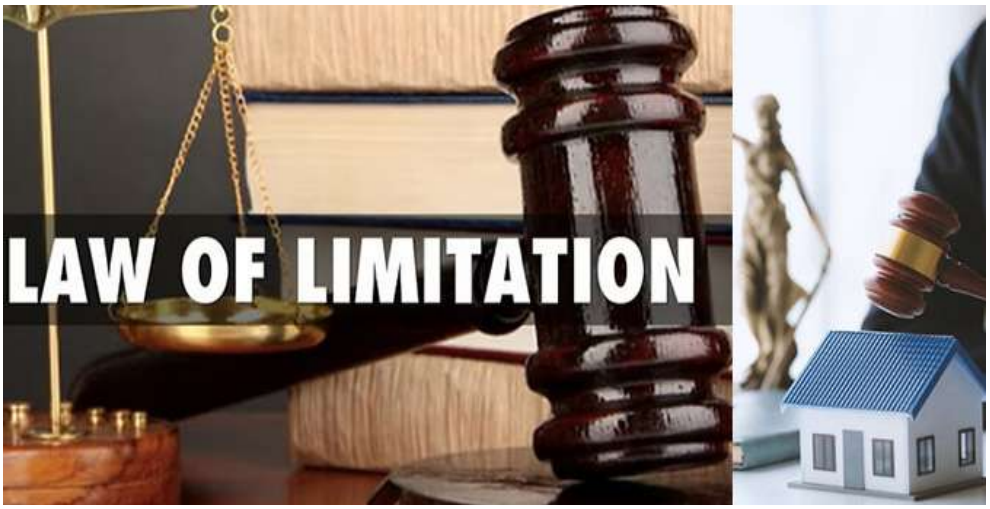
The Constitution therefore establishes the first principle of responsible land investment: every transaction must be founded upon a legally recognizable interest in land. Consider a person who intends to purchase a parcel of land for residential or commercial development. The seller presents a title deed, identifies the boundaries and assures the purchaser that the land is free from disputes. Although these assurances may appear satisfactory, the law requires a more careful approach. Before entering into a binding transaction or making substantial payments, the purchaser should undertake appropriate legal and physical investigations to establish the status of the property. The first step ordinarily involves conducting an official search at the relevant land registry. The search assists in confirming the registered

proprietor, the description of the parcel and any registered encumbrances or restrictions disclosed by the register. Depending on the property, such entries may include a charge, caution, restriction, lease interest or other registered claim affecting the land.

The purchaser should also examine the title documents, the relevant registry records and the survey information. Where necessary, a qualified surveyor should verify the boundaries and establish whether the land corresponds with the parcel described in the title. This is particularly important where there are allegations of boundary encroachment, overlapping titles, occupation by third parties or uncertainty concerning access roads. Due diligence should not end with the land registry. The purchaser should establish whether the land is occupied by tenants, family members, licensees, squatters or other persons whose rights may affect vacant possession or subsequent development. The existence of an occupant does not automatically establish ownership, but neither should an existing occupation be ignored.

Once preliminary investigations have established that the transaction may proceed, the parties ordinarily enter into a written sale agreement setting out their respective rights and obligations. The agreement should identify the parties, accurately describe the property, state the purchase price, specify the deposit and payment arrangements, and provide for completion of the transaction. It should also address the documents required from the seller, the conditions that must be fulfilled before completion, the treatment of existing encumbrances and the consequences of default. The agreement must have each party's signature by witnessed by an advocate where appropriate.

A prudent purchaser verifies the title before paying the purchase price. A responsible seller discloses material information and fulfils the obligations imposed by law and contract. A careful developer obtains the necessary approvals before undertaking any development. A successful investor recognizes that legal compliance is an essential component of protecting the value of land. Ultimately, the security of land ownership and the success of property development depend on a combination of lawful acquisition, accurate registration, responsible planning, environmental stewardship and respect for the rights of other persons.



By Sr. Hedwig Muse, LSMIG

AOSK Legal Officer-Advocate of the High Court



Six Sisters Graduate, Strengthening Care Reform Efforts

Six Catholic sisters working in Charitable Children Institutions (CCIs) across the country graduated with Diplomas in Social Work from the Catholic University of Eastern Africa (CUEA) on October 23, 2026. Their graduation marks an important step in preparing Church-run children's homes for the ongoing changes in the way vulnerable children are cared for and protected in Kenya.

The sisters were sponsored by the Association of Sisterhoods of Kenya (AOSK), through its Catholic Care for Children in Kenya (CCCK) programme, to acquire professional skills that would help their institutions transition and repurpose in line with the government's care reform policies and requirements. They began their studies in March 2025.

For many years, the sisters have worked directly with children facing abuse, neglect, abandonment, family separation and other difficult circumstances. While their commitment to caring for these children has been central to their work, the changing approach to child care has called for additional knowledge and professional training.

The care reforms place emphasis on family- and community-based care, with institutionalisation considered only when necessary. This requires children's homes to rethink their approaches, strengthen families and prepare children for safe reintegration into their communities.

Speaking at the graduation, Sr Hedwig Muse, LSMIG, AOSK-CCCK Programme Manager, reminded the sisters of the important position they hold in influencing how children are protected, both within their institutions and in the communities.

"You are very important in the CCIs and in the communities with regard to being the gatekeepers against institutionalisation and family separation. We are very hopeful, and we urge you, with this knowledge, to be our ambassadors," she said.

She observed that the care reform process had moved into the transition and repurposing phase, making the graduates' contribution particularly important. She expressed confidence that the six sisters would take the knowledge gained back to their respective institutions and communities, helping advance the work towards achieving the objectives of the reforms.

For the sisters, the course has changed how they understand their work and the needs of the children under their care.

Sr Teresa Nduku, SMI is serving at a girls' rescue centre in Samburu County, where children who have survived child marriage, female genital mutilation (FGM), gender-based violence and sexual abuse receive support, spoke about how the training had broadened her understanding of safeguarding.

Before undertaking the course, she viewed care largely in terms of providing children with food, accommodation, education and protection within the centre. Her studies helped her understand that keeping a child safe does not necessarily mean raising them in an institution. Families, too, can provide safe environments when they receive the necessary support and guidance.

She now places greater emphasis on family empowerment, positive parenting



AOSK-CCCK staff join graduates and lecturers in celebrating the graduation of CCCK sponsored students at Catholic University of Eastern Africa

and preparing children for reintegration. For her, this has been an important change in understanding what it means to safeguard a child.

Sr Clementina Chelagat Chumba, ASE, is working with street-connected children at Kwetu Home of Peace, a rehabilitation centre for street boy in Kamulu, outskirts of Nairobi. The work does not end with reintegration; follow-up is necessary to ensure that the children do not return to the streets.

Through her studies, she has gained a better understanding of the circumstances that push children into street life. Family separation and difficulties within the home are among the factors that contribute to their vulnerability. She explained that understanding these underlying issues makes it easier to identify appropriate interventions and work with families towards lasting solutions.

The diploma has also strengthened the sisters' ability to work with children and their families in other care settings.

For Sr Lucy Mwithi Kilonzo, SSJM serving at a children's rescue centre in Kilifi County, she previously relied mainly on experience and knowledge from short trainings, said the university programme had given her a stronger professional grounding.

As an administrator in a care institution already undertaking reintegration, she looks forward to applying the skills acquired in addressing the practical challenges that arise

during the transition. She described the training as an opportunity to approach her responsibilities with greater confidence and a clearer understanding of social work practice.

Another graduate serving at Shalom Home in Mitunguu, Meru, highlighted the value of the course in improving her communication, guidance and counselling skills. Sr Linda Wamboi Nyagothie, DSA noted that before joining the programme, she often found herself responding to children's situations emotionally, without fully appreciating the professional approaches required in social work. The training has helped her become more deliberate in how she listens, engages and responds to the children she serves.

Sr Irene Wangari, PSSC, is graduate working at Carlo Rivielo Children's Home in Embu County. SHe noted that her understanding of working with children, families and communities had improved. She is now better equipped to support the reintegration process, including addressing challenges that emerge as children return to family and community settings.

Across the different institutions, the sisters share a common understanding: caring for a child goes beyond meeting immediate needs. It calls for understanding the child's experiences, identifying the circumstances affecting their well-being and working with families and communities to provide lasting solutions.

With the six graduates, their training is expected to strengthen ongoing reintegration efforts, improve safeguarding practices and help CCIs respond to the changing requirements of child care.

Through the sponsorship, AOSK-CCCK has invested in the people who work closest to vulnerable children. The sisters' new qualifications will support their institutions in making the necessary changes while ensuring that the needs, safety and best interests of children remain central to every decision.

By Mr Arnold Neliba

AOSK-JPIC
GENDER AND UNITS

Gender Justice Begins in Our Communities: The Role of AOSK Units and Community Peacemakers

Gender equality remains a pressing concern in Kenya, calling for renewed commitment from families, communities, religious institutions and government. Although progress has been made in promoting women's rights, many women and girls continue to experience gender-based violence (GBV), economic exclusion, harmful cultural practices and limited participation in decision-making. As Kenya prepares for the 2027 General Election, addressing these challenges at the grassroots level is essential for building peaceful, inclusive and just communities.

One of the most urgent concerns is the continued occurrence of femicide and other forms of gender-based violence. Violence within families and communities not only violates the dignity of women and girls but also undermines family stability, social cohesion and peace. The Kenyan government's 2026 gender agenda has emphasized access to justice, survivor protection, accountability and the prevention of violence against women and girls.

Another emerging concern is technology-facilitated gender-based violence. Women and girls increasingly face cyberbullying, on-



Participants being taken through a training

line harassment, stalking and the misuse of personal information. UNFPA's Making All Spaces Safe program highlights how digital violence can silence women, discourage their participation in public life and affect their safety. This calls for digital literacy, responsible technology use and greater awareness of reporting and support services.

Economic inequality also remains a challenge. Women carry a disproportionate share of unpaid domestic and care work, which can limit their opportunities for education, employment, leadership and enterprise development. Religious Sisters can help address this by promoting women's leadership, supporting livelihood initiatives, encouraging financial literacy and connecting women with available economic empowerment programs. Gender equality must be understood not as a women-only concern but as a shared responsibility involving men, boys, families and institutions.

AOSK peacemakers are important links between communities and the wider justice system. Through community dialogues, awareness forums and household engagement, they can challenge harmful beliefs, promote peaceful conflict resolution and encourage respect for the rights of women and girls.

For example, during a community forum in Baringo County, participants discussed GBV concerns and the need for stronger community awareness and response. Such engagements demonstrate the importance of creating safe spaces where residents can speak openly, understand their rights and learn where to seek assistance. In public participation forums, including engagements such as the one held in Tetu, Nyeri County, peacemakers can also encourage women to contribute confidently to community decisions, understand affirmative action and participate in governance processes.

When cases of violence arise, peacemakers should prioritize the safety and dignity of survivors, maintain confidentiality and refer cases to appropriate health,

psychosocial, child-protection or justice services. Reconciliation must never be used to pressure survivors to remain in unsafe situations or to excuse perpetrators.

The way forward for AOSK Units

Sisters in AOSK Units can strengthen this work by integrating gender justice into pastoral ministry, education, healthcare, community outreach and leadership formation. They can organise intergenerational dialogues, mentor young women, engage men and boys in positive masculinity, strengthen safeguarding and establish referral partnerships with relevant service providers.

As AOSK looks towards 2027, every Unit is encouraged to translate awareness into measurable action through coordinated activities, documented outcomes and stronger collaboration with peacemakers, religious sisters and human rights teachers.

Gender justice begins when communities reject violence, listen to women's voices and protect the dignity of every person. Through the collective commitment of AOSK sisters, peacemakers and human rights teachers, communities can become safer, more inclusive and more peaceful places for all.

By Sr Juliana Ndunge LSOSF

HUMAN RIGHTS

JUSTICE BEYOND CONVICTION
Understanding the Four Theories of Justice for Human Trafficking Survivors

The Association of Sisterhoods of Kenya (AOSK), through its Justice, Peace and Integrity of Creation (JPIC) Office, participated in a workshop on Theories of Justice for Victims and Survivors of Human Trafficking, held on 23rd October 2026 at Consolata Shrine, Westlands. Organised by Sema Nami in collaboration with the Consolata Fathers' Justice and Peace Office, the workshop explored how different theories of justice can address survivors' rights, needs and experiences.

Human trafficking is a grave violation of human rights that deprives individuals of freedom, dignity and security. Although prosecuting traffickers is essential, justice must extend beyond convictions to include healing, protection, rehabilitation and the restoration of survivors' dignity. Four interconnected theories of justice provide a framework for understanding this responsibility.

1. Retributive Justice: Accountability for Offenders

Retributive justice focuses on holding perpetrators accountable through lawful and proportionate punishment. Traffickers must be investigated, prosecuted and appropriately penalised when found guilty. This reinforces the principle that exploiting human beings is unacceptable.

However, punishment alone cannot address survivors' suffering. Even after a conviction, survivors may lack healthcare, psychological support, financial stability and adequate protection. Justice must therefore combine accountability with measures that address the harm caused.

2. Restorative Justice: Healing and Restoring Dignity

Restorative justice emphasises repairing harm and supporting survivors' recovery. This may involve counselling, medical care, safe accommodation, education, vocational





Sr. Lydia Malala, SMK joins players in the Human Rights space at a conference

training, livelihood support and appropriate compensation.

Survivors must be recognised as rights-holders whose voices and choices matter. Their participation in recovery processes should be voluntary and informed. They must never be pressured to forgive perpetrators or participate in reconciliation. Restorative approaches should prioritise safety and dignity without replacing criminal accountability.

3. Distributive Justice: Addressing Inequality

Distributive justice concerns the fair distribution of resources, opportunities and essential services. Poverty, unemployment, discrimination and limited educational opportunities can increase vulnerability to trafficking.

Effective prevention therefore requires addressing these underlying inequalities. Access to education, decent employment, economic empowerment and reliable information on safe migration can reduce vulnerability. Survivors also need equitable access to housing, healthcare, legal assistance and opportunities to rebuild their lives.

4. Procedural Justice: Fair Treatment in the Justice System

Procedural justice requires fairness, transparency, impartiality and respect throughout legal proceedings. Delayed investigations, costly legal processes, corruption and insensitive treatment can discourage survivors from seeking justice.

Justice institutions must adopt survivor -centred and trauma-informed procedures. Police officers, prosecutors and judicial officers should protect confidentiality, prevent intimidation, provide clear information and minimise unnecessary repetition of testimony. These measures help prevent secondary victimisation, whereby survivors experience additional harm while seeking justice.

Towards Meaningful Justice

Achieving meaningful justice requires coordinated action. The State must enforce the law, protect survivors, facilitate access to affordable legal assistance and provide effective support systems. Civil society organisations, faith-based institutions and communities also play vital roles in prevention, advocacy, rehabilitation and reintegration.

Ultimately, justice for trafficking survivors is not achieved merely when perpetrators are convicted. It is realised when survivors are heard, protected, treated fairly and supported in rebuilding their lives with dignity. A justice system that punishes offenders but neglects survivors delivers only part of the justice they deserve.

By Sr. Lydia Malala, SMK

AOSK-SAFEGUARDING

CHILD VICTIMS OF SEXUAL ABUSE IN KENYAN COURTS

Access to Justice or Secondary Victimization?

When a child who has survived sexual abuse walks into a Kenyan courtroom, the Constitution makes a promise: Article 48 guarantees access to justice, and Article 53(2) makes the child's best interests paramount. Yet for many children, pursuing that justice becomes a second ordeal, known as secondary victimization. Which promise does the courtroom keep?

Start with the reality. A defilement complainant may repeat their account to a police officer, a doctor and a magistrate and once more, under cross-examination, months later. Delays are chronic: a 2026 Midrift Hurinet and Childright study records child sexual-offence cases in Kisii, Busia and Garissa taking two to three years to conclude; Citizen TV's July 2026 Busia report found some dragging past five years; one survivor, defiled at four, still waits at eight. Proceedings unfold in open courtrooms, in formal legalese the child does not speak, sometimes within sight of the accused. Inconsistencies born of trauma are then cited to destroy their credibility.

Kenyan law equips courts to prevent exactly this. The Sexual Offences Act treats child complainants as "vulnerable witnesses": section 31 lets a court hear the child's evidence through an intermediary or under other protective arrangements; section 32 obliges the prosecution to inform the child of those measures; section 34 shields the child from questioning about previous sexual history.

Section 124 of the Evidence Act, as amended by that Act, allows a conviction on the child's testimony alone where, for reasons recorded in the proceedings, the court is satisfied the child is telling the truth. The Children Act 2022 adds witness-protection boxes, intermediaries, closed proceedings and a ban on publishing anything identifying the child. The Victim Protection Act 2014, enacted to implement Article 50(9) of the Constitution, guarantees victims dignity, privacy and protection at trial. And where testifying endangers a witness, the Witness Protection Act enables the Witness Protection Agency to relocate witnesses and issue them new identities.

Church law echoes this. Pope Francis's safeguarding norms, Vos Estis Lux Mundi, direct that during investigations child victims be welcomed, listened to and supported, offered medical, therapeutic and psychological assistance, protected from retaliation and imposed silence, heard through procedures suited to their condition, and informed of the outcome.



None of this abolishes the accused's Article 50 fair-trial

rights, including the right to challenge the evidence. But protection and fairness are not enemies: an intermediary still conveys the defence's questions; a closed court still tests the child's account; a truthful process serves both sides.

The real obstacle is implementation. Many courts have no intermediary on call, no video-link room, no separate waiting area; adjournments multiply and files grow cold. Where these protections live only on paper, "access to justice" becomes a slogan the child cannot hear above the courtroom noise.

So, doorway or wall? Where Kenyan courts use the tools Parliament has given them, they become what the Constitution intended: places where the smallest voices are heard safely, and heard truthfully. Where they do not, the child is harmed twice: once by the abuser, then by the system.

The measure of Kenyan justice is how it treats its most vulnerable witnesses. Protecting them is not special treatment; it is the minimum condition of justice itself.

By Sr. Malala Lydia, SMK

AOSK-INSURANCE

Maximizing Protection: The Value of Complimentary Flood Cover During the Rainy Season

As heavy rains set in across the country, property owners face heightened risks of severe water damage, structural destruction, and business disruption. To counter these seasonal vulnerabilities, insurance providers occasionally offer vital safety nets, such as complimentary flood cover extensions added to existing fire and domestic package policies.

Securing flood protection typically requires additional premium payments. Receiving this enhancement at no additional cost provides policyholders with comprehensive risk coverage during peak rainfall without straining their budgets. Unpredictable and heavy downpours can quickly lead to flash floods, property submersion, and costly structural repairs, making active flood cover essential to ensure that residential and commercial assets remain protected against environmental hazards.

Endorsements usually outline applicable claim excesses based on the Total Sum Insured, such as 10% of the loss with a set minimum for standard tiers, while policies



featuring business interruption cover include a defined time deductible. This transparency allows policyholders to manage potential risk liabilities effectively, and knowing your home or business is shielded against sudden flood damage allows you to focus on daily operations and family safety throughout the rainy season.

At AOSK Insurance Agency we encourage policyholders to review their policies and consult their insurance providers or intermediaries to fully understand their coverage limits and maintain comprehensive protection as seasonal weather patterns intensify.

By Mr. Francis Mutuku

AOSK CHEMCHEMI YA UZIMA COLLEGE

ST. ANSELM'S SABBATICAL PROGRAM

The Journey Continues: Pressing on Towards the Goal

The sabbatical participants are going deeper into themselves, and their book is almost done. They are still in their process both in one-to-one and growth groups. Every Wednesday, sabbatical participants pray in their small communities, and it is a good experience for them, as they organize their own prayer; they have learnt a lot from one another and received a lot of insights. As sabbatical participants, they bring a wealth of experience to this space. We encourage members to celebrate their birthdays together.

On 24 October 26, the sabbatical participants joined chemichemi community for 12-hour adoration. The participants liked it and they were happy. There was a lot of silence. a member stated *"This was a wonderful experience and we really enjoyed."* We all have moments of need and this was a time set a side. It was full of silence and reflection and they felt that the environment was conducive where by they felt the inner peace and closer to God.



St. Theres of the child Jesus celebrating a birthday as a community

"Every consecrated person begins the journey with zeal. If we depend on how successful we are, we have no strength to continue. We renew our consecration from the source of our life. We are called not to be successful in religious life, but to be faithful."

We can be a living a source for others, but we must discover the source. None of us is



Sabbatical participants joining the community during the blessing of chemichemi premises, after 12 hour adoration.

a finished project. There is always something that we need to renew ourselves about.

As the participants come to the end of their third month, this is a time to reflect on how far God has brought them. Celebrate their spiritual growth and prepare their hearts for the next phase of their journey. The third month is not merely the end of another period, it is an opportunity to deepen their roots in God, recognize the lessons learned, and renew their commitment to this calling. *"Sabbatical is pausing life, to analyze and to see the way forward."* Not an escape from the mission, a time to return to the source to refill. Sure, a lot is happening as we can see many faces shining and brightening up.

We as sabbatical team feel encouraged by the participants" commitment of their personal growth and development as they embark on their personal journey. This takes courage to step away from the daily grind. It is a time of not keeping up, but slowing down and listening to themselves. They have time for their personal reflection. Their spirit of community building is evident as they have bonded well. A very cooperative and gifted group, learning and growing together like the disciples of Jesus Christ.

By Sr. Leocadia Kemunto, FSJ

INTEGRATIVE SPIRITUAL COUNSELLING

Semester Progress

As the graph starts its journey downwards, we lift our eyes to the Lord in thanksgiving for the graces He bestows upon us every second of our lives. We have all the reasons to thank Him for the gift of our life and the good health we enjoy as we go about serving him. There is nothing to complain about or lament since the Lord is faithful and keeps His promises; everything is reserved in check.

The lecturers have been faithful to their duties, including punctuality, sharing their knowledge, and evaluating students in their continuous assessments, term papers, and Growth Facilitation Practice sessions. Everything is going well as stipulated in the semester plan. The students have expressed their gratitude for the down-to-earth lecturers who are always at their disposal whenever they need assistance. We are indebted to their service.

We have also been blessed by our supportive administrators, the director and her team, who have kept a keen eye on the needs of the Students. The network has been strengthened so much so that its performance is not as disturbing as it has been. Although there are some hitches, there has always been a backup that has kept it stable.

Semester Activities

The students, amidst their schedules, have been able to participate actively in the college activities, which included sports, community work, the twelve-hour adoration, and the upcoming recollection day. These are refreshing activities that have kept them fit. We keep encouraging them to do what will shape their career and win souls to God. The semester team papers and continuous assessments were completed successfully. The students can double their efforts for the forthcoming examinations.

Departmental Achievements

After a long struggle in getting the survey about the Bachelor's degree in Integrative Spiritual Counselling (BISC), God granted our desire; this has come to fruition. Be alert to grab the first opportunity; doors are opening soon for that course. The advert and application link will soon be on different group walls. We thank the Lord who has enabled this.

We applaud our second-year students who have worked around the clock to put the final nail on the coffin of their long essay.



The HOD is appreciating students for their struggle to finish their long essay on time.

Their work has started trickling in, a sign that they are soon excited to join the world of service. Our first-year students have also fully gotten into the system, and they are working hard as they prepare for the end-of-semester examinations. We hope and pray that all goes well as we wind up the semester. We are indebted to you for the successful activities throughout the semester. We appreciate all the people who have facilitated all this success. We commend them all to the love and Mercy of God.

Our finalists who are due for graduation at Tangaza University in mid-November have done our college good in performance. They all scored perfect grades. We pray and hope that they continue pursuing the bachelor's degree at Chemchemi College.

By Sr. Sophia Wanyama, LSMIG

FORMATION

The Formation of Formators Class of 2026 Bids Farewell

The Formation of Formators Programme January – October 2026 at Chemchemi Ya Uzima College came to a joyful and memorable conclusion on 2nd October 2026, marking the culmination of a transformative journey that began in January. The programme brought together religious men and women committed to deepening their vocation, strengthening their competencies in formation, and preparing themselves to accompany others in their spiritual, human, and communal growth.

Throughout the months of formation, the participants engaged in enriching experiences of learning, prayer, reflection, personal growth, and community living. The programme offered valuable opportunities for deeper self-awareness, spiritual renewal, and the development of essential skills for the ministry of religious formation. It was a journey of discovery, integration, and transformation, during which participants were invited to deepen their relationship with God, grow in self-understanding, and embrace their calling as witnesses and companions in the formation of others.



Formation of Formators Class of 2026

A significant highlight of this journey was the concluding retreat, held from 17th to 24th September 2026, under the inspiring theme, "*Stand Firm in Faith, Serve in Love*" (1 Corinthians 16:13–14). Rev. Fr. Meshack Mwangi of the Congregation of Contemplative Evangelizers, who accompanied the participants through a period of prayer, silence, reflection, and spiritual renewal, facilitated the retreat. The theme invited the formators to remain steadfast in their faith while expressing God's love through humble and generous service. It served as a powerful reminder that authentic formation is rooted not merely in knowledge and skills but, above all, in a personal encounter with Christ and a life of loving service.

On 2nd October 2026, the participants and their Heads of Departments (HODs) gathered in a spirit of joy, gratitude, and fraternity to celebrate the successful completion of the programme. The occasion was marked by a symbolic cake-cutting ceremony, expressing thanksgiving to God for the journey accomplished and celebrating the bonds of friendship, unity, and community nurtured throughout the months of formation. This joyful moment was followed by a sumptuous farewell lunch, accompanied by refreshing drinks, during which participants and their HODs shared laughter, appreciation, and cherished memories. After lunch, a memorable photo session captured the smiles, joy, and spirit of togetherness that characterized the celebration, preserving lasting memories of the Formation of Formators Class of 2026.

The participants bade farewell to Chemchemi Ya Uzima College, carrying with them renewed enthusiasm, deeper spiritual conviction, and a strengthened commitment to their ministry as formators. Although their formation journey at the College had come to an end, their mission of accompanying, nurturing, and transforming lives continues in the communities and institutions where they are called to serve. May the fruits of their formation continue to flourish as they stand firm in faith, serve in love, and become instruments of hope and transformation wherever God sends them.

By Sr. Catherine Mutuku, OSB

ICAPAMI Celebrates Six Graduates at CUEA Graduation

Six graduates from Chemchemi Ya Uzima College joined 3,218 other graduands at the Catholic University of Eastern Africa (CUEA) graduation ceremony held on 23 October 2026, marking an important milestone in their academic journeys.

The ceremony brought together university leadership, academic staff, guests, graduates and their families to celebrate the achievements of 3,224 graduates. The addresses delivered during the occasion centred on academic excellence, perseverance, integrity, lifelong learning and the responsibility that comes with education.

For Chemchemi Ya Uzima College, which is affiliated with CUEA, the graduation was an opportunity to celebrate the progress of its students and reaffirm its commitment to holistic formation. The six graduates represented the college's continued efforts to nurture individuals whose academic knowledge is grounded in faith, strong values and a spirit of service.

In his address, the Vice-Chancellor challenged graduates to think critically, remain determined and make good use of the opportunities available to them. He also underscored the importance of lifelong learning, reminding them that graduation should mark the beginning of further growth and discovery.

The Chair of the University Council congratulated the graduates, recognising the perseverance, personal commitment and support of those who had walked with them throughout their studies. The Chief Guest drew attention to environmental conservation, invoking the legacy of Prof. Wangari Maathai, and called on graduates to use their education to improve lives, serve others and contribute to the common good.

The Chancellor, in turn, highlighted the university's Catholic identity and mission. He reminded the graduates that education must go beyond academic qualifications to embrace faith, moral values and responsibility to the Church and society.

These messages speak directly to the mission of Chemchemi Ya Uzima College, where formation brings together intellectual development, spiritual growth and personal transformation. Academic excellence must go hand in hand with integrity, sound judgement and a willingness to put acquired knowledge at the service of others.

The ceremony also offered a reminder that learning does not end with the award of a certificate or diploma. Graduates are called to remain curious, deepen their knowledge and continue developing the skills needed to respond to the changing needs of the Church and society. Equally important is recognising those who made their education possible and extending similar opportunities to others

As the six graduates take their next steps, Chemchemi Ya Uzima College congratulates them on their achievement and wishes them well in their personal, professional and pastoral journeys. Their success is a source of encouragement to the entire college community to remain committed to learning, faith and service.



some of the graduates who attended graduation at CUEA

BY ICAPAMI

A BIG THANK YOU TO OUR PARTNERS FOR BELIEVING IN US !!!!!!

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