

## APPENDIX 4

### REFLECTIONS ON SUCCESSFUL EVANGELIZATION AMONG PASTORALIST PEOPLES

#### Fr Titus Makokha – Amakuriat (Kenya)

##### 1. Significant changes in the culture and local people

###### *a. Changes noticed in the environment*

###### Religious sphere

1. Sunday prayers
2. Acceptance of Christian churches
3. Settling down of families
4. Desire for baptisms and blessings

###### Social sphere

Education

Agriculture

Fading of cattle rustling

###### Family sphere

Fading the authority and influence of elders

Excessive drunkenness

Opening to the wide world

Women ascending relevance

###### *b. Situation before*

1. People did not know Sundays and their religious practices were concentrated on occasional events in quest of blessings or protection. Religious practices were handled by elders (men or women)
2. Christian churches came with the British, only Anglicanism and Catholicism was known in the area. There was competition (at times hatred) among those two churches. From the late 70 many Pentecostal and evangelical churches have come to the area, and keep on spreading. Some of them are openly anti Catholic. People seem to enjoy singing and preaching rather than doctrine and moralism.
3. Thanks to chapels, schools and boreholes brought by missionaries people started to settle down. Around those place have grown shopping centres and opened land for cultivation. Christianity seems to flourish on settled population able to organize itself in outstations, small Christian communities, parishes, etc.
4. People always needed blessings against curses, sickness, natural disasters, witchcraft. Those kind of rites implied sacrifices and were done by elders.
5. Pokot had important ceremonies of initiation (circumcision, and sapana) for boys and girls, which sacraments could have replaced, but it has not happened the way

expected.

*c. Interventions that facilitated the change*

1. The presence of catechists and pastors insisting on the importance of Sunday prayers.
2. The great invasion of protestant churches and their proselytising methods.
3. Building of schools, drilling of boreholes, building of chapels all that done by missionaries.
4. Catholic church has a well programmed catechumenate and rites of initiation. Plus the structural Sunday prayers and liturgical year.

*d. Importance of changes for people themselves*

1. People feel comfortable to gather on Sundays (people appreciate to be together in a large group). People enjoy singing and dancing, and it is done in prayer setting better.
2. People enjoy belonging to a group, especially a modern group, which goes beyond the old structures of elders and age groups.
3. People now have access to clean water, closer education in schools, houses of prayer (protected from wind, sun and rain –unlike the traditional shade of tree).
4. People enjoy the blessing of their infants and the blessings in case of sickness. They feel the saving power of God through those ways and sacraments. Blessing of homes, of infants, of sick is spreading quick even for minor issues.

*e. How the Gospel influenced the situation*

1. Regular weekly meetings for prayer on Sundays, Small Christian communities, catechumenates have been a practice of the Catholic Church (whether it is in the Gospel or not)
2. Acceptance of Christ in one's life gives a new identity to the people, and makes them feel members of a more universal society (fraternity)
3. All kind of development activities done by missionaries were motivated by faith in Christ who wishes that we all have life to the full.
4. Prayers for the sick, forgiveness of sins, reconciliation among belligerent parties have been part of the message and practice of Christ.

*f. Key learning through that experience*

1. Pokot people feel more comfortable in “eventful activities” rather than systematic meetings, even if on Sundays. Pastoralists mentality even if not nomadic shows trends of instability.
2. Importance of symbols that show belonging (crosses, rosaries, uniforms, etc.)
3. People have got schools, boreholes and chapels as “gifts” that find difficult to “own”... therein difficulties in maintenance of those structures. Improvements are happening very slowly.
4. Inculturated rites seem to be enjoyable by the people; but not so much as to prefer the Catholic church with its sacraments to other protestant churches with their preaching, loudspeakers and singing. Pokot people have accepted a kind of demonology preached by those churches, which was foreign to their mentality.

## **Fr Joaquim Moreira da Silva– Gilgel Beles (Ethiopia)**

### ***“Tesfa means hope”***

This is a story about Tesfaye, a Catholic from Gilgel Beles, Benishangul Gumuz, Ethiopia.

Tesfaye is one of the first baptised Gumuz in Gilgel Beles and married in the Church, now with two children. He got a degree in management and was working in Dangur Woreda (district). Some years before he was a catechist working the Comboni Sisters and the Comboni Missionaries.

Accused of corruption, Tesfaye ended up in prison, in Gilgel Beles. Within the prison, we have a chapel and a small Christian community. Every Saturday morning we have catechesis.

The situation before the change took place was like this: while attending the teaching Tesfaye briefed me about his condition: he was put in prison, accused, but without having done any wrong. According to him, his accusers (non Gumuz) deserved to be put in prison. He wanted help to denounce that injustice, ecc...

He was greatly worried about his wife and children. It was heavy for him and for the entire family. We need to consider that the Gumuz people have always been enslaved by other peoples (Amhara, Agau and others). This has built a very strong sense of inferiority in their culture and character and Tesfaye is no exception. Conditioned by this cultural sense of inferiority, the Gumuz in general give up challenges in difficulties, with a weak capacity to endure, especially the male. Tesfaye felt completely down, abandoned, having lost all hope.

That particular day, the catechesis described the history of Salvation, at the point of the division of the two kingdoms of Israel. In that terrible context for Israel, the promise of liberation and of prosperity for the people comes from God through the prophet Isaiah: “the Messiah will come to save the people.” This is a promise of life and hope for Israel.

I took these two ideas and developed them, and without mentioning it directly, I tried to apply them to the situation of the prisoners, and of course of Tesfaye's. He made some comments and questions. I could see that the message had touched him.

One week later, I went again for the catechesis and I found “a different” Tesfaye. Something had changed in him. He seemed another person. I could see him quite energetic and happy.

Before I started the catechesis, he asked me if he could teach a song to the other prisoners. A song he had composed inspired by the previous catechesis. I gave him the floor: the song went saying something like: “do not be afraid, take courage, the Lord is with you, be brave, and believe in the Lord. He will give you the courage to overtake the difficulties and obstacles,” the very words that were told the previous week. The song was beautiful, and others learnt it easily. Furthermore other catechists in turn continued teaching the song to others and still now they continue singing it.

The main point of the story is that that Word of God touched the heart and the life of Tesfaye making him change his attitude, an example that has also caused a change for others.

This points out to the transforming power of the Word of God in the lives of the poor. I learnt also that one of the elements in the Gumuz culture, this tendency to give up and lose hope in front of difficulties is an important element to take into consideration in our evangelizing activity.

At the end, this is also a touchy story because his name, Tesfaye, in Amharic, means “my hope”, and this is a story of hope built by the Word of God.

## **Fr Markus Koerber – Tali (South Sudan)**

### Introduction to Mundari Traditional Worldview

Tali is a Comboni Mission among the Mundari Tribe in South Sudan. Mundari live with cattle and depend on them. They appear strong and brave because traditionally the driving force behind their existence is the survival of the fittest: the strong survive, the weak die. Jesus, instead, spent most of his time serving the weak, the poor, the handicapped, and the social outcasts. According to Jesus, the first shall be last and the last shall be first. But according to survival of the fittest, the first shall survive and the last shall be left to his natural destiny of death.

### The story of Metodio

Metodio is a youth from Tali. He was born with a heart failure that made him to be always weak in his life. He could not do hard work like many of his companions: digging the fields, cutting wood with axe or *panga*, carrying heavy loads, playing football etc. Therefore, he decided to focus his life on education. In 2009 he became a teacher in the primary school of our mission. After some time his body developed worrying signs: hands and legs were swollen to the extent that Metodio could hardly walk. He was told by doctors in Juba and Kampala to be in need of a delicate heart operation that could only be carried out in India or Khartoum.

Metodio shared his concerns first with his family and then also with us Comboni Missionaries on the ground. We inquired about the possibility of sending him to Khartoum because of our presence in Sudan. The hospital there would do the operation free of charge. The patient has to be accompanied by a family member. In those days many South Sudanese were without documents like nationality, passport or visa. We managed to get everything done because of an effective networking between confrères and friends in Khartoum and Juba. Metodio was operated at his heart around two years ago. Although the operation succeeded he had to return to Khartoum several times because of an open wound caused by the stitches. Nevertheless, he is fine and intends to study at Comboni College in Khartoum.

According to the traditional value of the survival of the fittest Metodio would already be victim of the process of natural selection of the fittest. Several factors prevented this. Besides his mother and her strong love for him Metodio has a relative who is a catechist and leading figure in our parish. Inspired by the values of the gospel he convinced his family not to take Metodio to the witch-doctor or other magicians who claimed to have to remove a “lizard” from within his heart. Instead, the catechist gathered some open-minded brothers to contribute as much as possible for a professional operation. Seven cows were sold out. The money was collected and administrated by the Comboni Community of Tali. It was used for arranging documents, tickets and a successful operation at Emergency Hospital in Khartoum, always in connection with our confrères there. The catechist himself knowing Arabic accompanied Metodio sacrificing his time and energy for this act of charity. This small success story was possible because of a group of people of faith inspired by Gospel Values. The case became known in Tali so that soon after two other patients with similar problems followed this example and are now healed.

## **Fr Alazar Abraha – Marsabit (Kenya)**

I am called Maria Goretti Buke, a Gabra, born in North Horr parish. I was a follower of Ayyana before my baptism. Certain moment, I experienced delusion in the Ayyana followers life which controls people by fear and gives no help but brings more sickness of body, soul and mind.

One day, I took my sick mother to the mission hospital where I met missionaries. These priests and sister invited me to go to church, but initially I was afraid of all that church staff, instead very quickly

I became these missionaries' friend. One day, as I stayed taking care of my sick mother in the mission hospital, I entered the church of North Horr and just observed everything.

Slowly I wanted to know about Christianity and become member of the Church community. Initially there was no possibility of having any catechism, but when I got a time, I visited the church. First I went to church in Kalacha, as was residing there with a relative. Latter, I was travelling from Malebot to North Horr, to go to church. My people, afraid of Ayyana, were not in favor of my going to church. But as I made my decision to be a Christian, continued to go to church.

After some years of catechumens I was baptized in Kalacha. When I was baptized I was full of joy, as I got what I was thirst of. My baptism marked my life, not only in my relationship with God but with people too. I do not have the slightest sense of tribalism. I love everybody (all tribes) and everybody love and respects me. I pray for every person. I build communion between people. I spend hours in personal prayer, specially after receiving Holy Communion. I have serenity, but not disturbance like before my baptism and I became a dedicated catechist. I am very sure of my call. The joy and the love I have is a special gift of the Holy Spirit. I love to be very generous, and composing many new songs, with which I evangelize. In my baptism God gave me gift to compose and sing songs. I have developed ways of entering in the lives of people and bringing them to God.

The first time I entered the church of North Horr, I thought that God wrote, the day before, what was read in the Mass. I prayed a lot asking God to enable me to read the Bible. I never went to school but now can read the Bible in my native language. This is one of the extraordinary gift I have. By myself looking to the alphabet table and looking for the character in the bible, I came to be able to read. But others think it is a miracle, seeing how fluent I reads the Bible, in my native language, Borana. When I was able to read the Bible, I was extremely happy and do read it always!!

A year after my baptism, I became sick and as a result became weak. At that time, I asked, if Jesus was with me or not. But myself answered saying that He is with me, as that was the time of his suffering (Holy Week) and saw vision of His suffering, who was carrying the Cross. I said 'he is with me in this suffering'. Even though I thought I would die with Jesus and resurrect with Him; in the morning of Easter Sunday I was healed and went to church for the High Mass of Easter. After that sickness and healing, I got new strength and went on foot from Balesa to Kalacha. Today I am 30 years from that day and I am very happy to have worked for God.

I understand that I was led by God to live a single life. When I was young, many young men, were asking my parents –as is the custom– for marriage. Twice the date to get married was decided. Once, as my mother died before the date fixed, the marriage was abandoned, as was a taboo. Another time, for another reason the marriage arranged was called off. I was not opposing the marriage but all these times God was cancelling it, that I may live a single chaste life.

I was led by God to Christianity, and was cured from my constantly ailment of body and spirit. Other troubles bear it by joining it with the suffering of Christ. To me, God is evident and close, as I can recite his presence in my history. I know and feel that I am loved by Him.

My life is not an easy life, it is not easy to live alone. I have no property and no animals, as my tribe do, I have no house nor any sort of security, but abandoned myself totally to God. I live on whatever donation I receive from the Christians. As a young girl I was tempted by many men but with my sharp statement and my young girl's strength, I was making these men stay away from me.

In my life, everyday He guides me and not leave me alone, all my trust I put to my God. I am grateful to all communities who supported me. All my life I will work for Him, sing for Him and love Him. It is my God who gave me this life and I have reached old age now. It is God who made me do all these. It is not our opinion but the opinion of God to guide us. The work he gave me I have done and the rest I leave it to Him.

## **Fr Mariano Tibaldo – Pokot (Kenya)**

To evaluate how a situation has changed in people's lives, which how certain interventions have facilitated that change and, eventually, how the Gospel have influenced a situation is a hard task. It is hard because changes in people's lives – especially so with pastoralist usually associated with resistance to change – can be evaluated in a long period of time not confined to few years but to decades.

In any case I would mention few 'success stories'

- 1) From suspicion to trust. Missionaries told me of the difficulties they had to win people's 'hearts and minds'. People did not usually trust missionaries (sisters or priests/brothers). Being a people surrounded by 'stronger' neighbours (in terms of numbers and means – Turkana and Karimojong) suspicion was a way to relate to stranger. Needless to say suspicion means that missionaries could not be trusted in what they say or do and, eventually, preaching the Gospel becomes a futile exercise.
- 2) What changed the situation were three things:
  - the mobile clinic run by the sisters – they were the ones to open people's hearts by their dedication and love. The sister would have been much more trusted than the greatest doctor.
  - Staying with people in times of hardships and difficulties (famine, cholera, insecurity...) and helping them through
  - Staying with people for a long period (Pokot, as far as I understand, take time before getting acquainted to people and letting the hard questions of life emerge – that is important for the preaching of the Gospel. I remember once to be referred to as 'the one who has just come' – in fact I had arrived in Kacheliba 5 years earlier)
  - To appreciate their culture, way of life, being present at their ceremonies and, last but not least, learning the language as a way of appreciating their culture. People have to feel the missionary's presence
- 3) From being passive to being the protagonist of their future. Pokot had a deep resentment towards other ethnic groups who could alienate their land; they resented being ruled by 'others', resented that other ethnic groups could be in places of responsibility in their own land. Of course, one side of the coin is tribalism. But this does not take away the need for people to feel to be the protagonist and the masters of their future.
  - What has changed the situation was the much negatively talked about schools and education in general (with the catechumenates, groups in the parish, catechists' training, women). If the Pokot can now feel they have a say in the local and national agenda is because of people with formal and informal preparation – Pokot in the East, as far as I know, are lagging behind as far as people who are educated
  - Beside, the change of women's self-awareness was dramatic: They feel they have a say in Pokot society, they are more outspoken and claim their rights. What helped were the schools (primary, secondary and assisting some to have access to university), the sisters' work with the women; the attendance to the small Christian communities where women could feel their words could have the same weight as the men's; education through the catechumenates, parish councils, groups. Women empowerment has been one of the success stories: of course this was not due only to the missions but to the opening of Pokot society to the world (via journeys to other places, internet, phones etc). However I feel the missionaries were instrumental to 'accompany' people in this cultural change.
- 4) From deep-rooted suspicion towards other ethnic groups to relationships based on a more realistic judgement
  - Important is to favour visits to other places beyond Pokot, favour the encounter of the Pokot people with other ethnic groups in a place where no one feels threatened (for instance youth, elders, parish councillors etc). In my experience this has helped people to change their deep-rooted mistrust towards the so called puny (every non Pokot is, potentially, an enemy).



## 5) From being taught the Gospel to active evangelisers

I would mention how individual Christians have understood so deeply their faith and commitment to have become evangelisers in their own environment. I have witnessed many examples to that:

- A young man who resisted his peer's pressure to steal cows because of his Christian faith
- The girl who utterly rejects her parents tradition to be married to a polygamous person
- A Christian elder who speaks of the need of forgiveness during an elders' meeting – a voice that cries in the desert but all the same keeping the light of the Gospel burning
- The catechists who inserts a Christian prayer at a local ceremony and gives a Christian interpretation of that moment

These individual examples are, of course, the fruit of the Spirit but witness to the importance of Christian formation (catechumenate, age-groups catechesis, catechists' training, women's training, parish council's formation and marriage encounters).

## **Fr Raimundo Rocha dos Santos – Leer (South Sudan)**

### *The situation before the change took place*

Mission amongst the Nuer is still considered first evangelization mission. The Nuer mostly practiced their traditional religion and some were evangelized by Protestant churches. The first attempts by the Catholic Church to reach the western Nuer were done in 1925. In the late 1960s and early 1970s there were only handfuls of Catholics. Local catechists were the first Catholic evangelizers. The Comboni Family opened a mission in Leer in 1996 and established the first permanent Catholic mission in the rural Western Nuer.

### *From traditional beliefs to Christian faith*

We can point out some significant changes in the socio-religious-cultural fields, which could follow the pattern of announcing the Gospel, embracing faith and discipleship or witnesses to faith, conversion, *Christian marriage/Sacraments and women emancipation*.

a) *Witnesses to faith* – Many people, after hearing of the presence of the Church or after receiving some blessings through prayers and teachings, decided to join the Church and became Catholics. Prior to this they would apply the practices of traditional believe: sacrifices of cows and goats, particularly when facing plagues, deceases, death, draughts, or curses. Coming to know the person of Jesus and his Gospel, their lives changed.

b) *Conversion* - Many people felt cured of deceases or freed from evil spirits by the power of God. Because of this, they left the traditional Nuer religion and practices, burnt down all their religious artefacts and embraced the Catholic faith. This has happened to entire families. They would seek witchdoctors when facing many troubles and would offer sacrifices or prepare food and liquor for the witchdoctors. However, their sufferings and problems would not end. Their lives changed when they met Jesus and became Catholics, leaving old ways behind.

c) *Christian marriage* – Another aspect of change associated with the Gospel and cultural practices is Christian marriage. Since the missionaries established in Leer about sixteen years ago, many Nuer couples got married in the church. Today we have 72 married couples in the mission and some others have applied to the Sacrament of Marriage. That is a quite remarkable step if we consider this is a polygamous society. The same is true for the other Sacraments. More and more people are asking for the Sacraments.

d) *Women promotion* - The Women of Luke Association (in Nuer language *Mat Män Luka*) is a group of Nuer elderly women and widows who try to live their lives under the inspiration of Jesus' teaching in the gospels. They are present all across the parish in Leer mission. They started a new life with Jesus through baptism and seek to listen to the Word of God and put it into practice. Through this group, for the first time, women stood up in front of men to speak, to have voice and be part of the decision making process. Let us keep in mind that women are very much disregarded in such a male dominating society.

*What interventions facilitated the change:* Missionary presence (witness), power of prayer, announce of the Gospel and teaching.

*The importance of the change for the people themselves:* People experience a life of joy and free from some sufferings and death (kujur). They also seek to live a Christian life based, of course, on Christian values.

*How the Gospel influenced the situation:* The Nuer are deeply religious people. More than the Gospel values, the healing presence of Jesus. Gospel values are slowly being assimilated.

*Key learning through that experience:* Presence, openness, sensitivity, patience, inculturation, trusting response, letting people be the main protagonists.

#### *Conclusion*

Some challenging situations in the socio-cultural field that need to be changed are: the culture of revenge, early and forced marriages, lack of inclusiveness, need for reconciliation and other aspects of social transformation such as sharing in the natural resources, access to education and respect to human rights. Seeds of the Gospel values have been sown. God and time will make them yield fruits.

*Note – This activity was done by an individual member of Leer community since the other members are scattered following the temporally suspension of Leer mission due to war and insecurity in the region of Leer mission. Nevertheless, the stories above reflect concrete mission situations and are not exhaustive.*

## **Fr Raphael Cefalo – Turkana (Kenya)**

### Pastoralists, Nomads and Semi-nomads

I would like to agree completely with what Fr. Gabriel Dolan, SPS, writes in his article “Rights of the Pastoralists, 2016:

“As a Church working among the nomads, I recognize that we have worked both tirelessly and admirably. Missions and services have been established in the most remote places. If you see schools and medical facilities in desert areas, chances are that the Catholic Church built them. We have developed innovative water programmes, nomadic schools and para-vets programmes all over these regions. In the sphere of primary evangelization, missionaries have learned local languages, developed local liturgies and rooted both the faith and the church in the hearts of the people. This is a most laudable achievement.

We are excellent at the charitable level, giving services and building communities, while caring for the most abandoned and deprived. That is what we do well as missionaries and it endears us to local people”.

I have been working among the Pastoralists ever since 1960: Karimojong (Moroto), Pokot (Amudat), Denka (Rumbek) and Turkana (Lodwar). I have tried so many different systems of Evangelization. A very clear conclusion I can draw from all this is that the life of the Pastoralists has changed completely in these last 50 years. We do not see any longer what used to be a common sight: donkeys fully loaded and women and children on the move. We had to use nomadic catechists (itinerant) to approach these nomads.

In 2003 I was asked by the Bishop of Lodwar to start the new Mission of Nakwamekwi. To start from scratch a new Mission when you are already 70 yrs old is not an easy task. At the beginning I was scared. We have a vow of obedience and I had to accept it. The financial implication was what scared me most. The donations I was receiving were just enough for the ordinary running of the Mission (Catechists, transport, maintenance..) but now I had to face a lot of extraordinary expenses: schools, out-stations, nurseries, bore-holes...). But I do not know how, Divine Providence has always provided day after day, even though at times at the very last moment.

The experience of these years in Nakwamekwi has been a wonderful experience, especially spiritually. Here I have found people ready to accept the Word of God. I have found Christians,



notwithstanding their extreme poverty, full of faith, full of hope, full of love. Their active participation on Sundays is for me a weekly recharge. The members of the Parish Pastoral Council very active, several Catechists well trained and committed, the Small Christian Communities (Jumuiyas) involved in assisting the needy ones.

The first work I had to undertake was the translation of the Liturgical Books in Kiturkana. The Word of God must be proclaimed in their vernacular. In these last few years I have printed for the whole Diocese of Lodwar 13 Books in Turkana language. Good knowledge of the local language is the first essential tool for any Missionary working among Pastoralists.

From the very beginning, visiting the vast area of our new Mission of Nakwamekwi, which comprises not only urban area but also rural, vast area never visited before by any missionary, gathering the elders, I started asking them where to open an out-station and what were their expectations. Everywhere their requests were:

- We need water supply. Every day our women and our girls have to go and fetch water from the river beds very far away.
- We want our children to be able to go to school. We do not want them to be like ourselves unable to read and write.
- We need medical assistance. The only hospital is in Lodwar, very far away. We want vaccination for our children and medicine when we are sick.
- During all these years in Nakwamekwi I have tried my level best to provide these basic needs, by drilling 31 boreholes, by opening 19 out- stations with Nursery Schools, by sponsoring 9 Primary Schools, by providing a Dispensary and a Mobile Clinic.

These out-stations cover the whole area of the Parish and are visited at least once a month. Now these whom we call Pastoralists have their permanent village in the vicinity of the Chapel and women and children are no longer nomads, it is only men to move with their animals for grazing but regularly returning to the village. This is my situation here in Turkana, may be elsewhere it is different.

### **Fr Hubert Grabmann – Kacheliba (Kenya)**

#### *Change of traditional Values:*

In a traditional society of the Pokot everybody has his place and is requested to contribute towards the wellbeing of the family and clan. As long as there is no interference from outside the society seems to be healthy and working. But the Pokot are no Island and are more and more under the influence of modern society whereby the old values are challenged and sometimes even abandoned. The Pokot society in villages and smaller towns are changing and corruption, alcohol and self-enrichment have weakened social structures. Women are generally cared for by the family of the husband since they cannot stand by themselves and do not own anything. If the husband dies traditionally the widow is inherited as second or third wife by the brother of the deceased who has the duty to care for her.

Children are seen generally as a blessing as they are potential help for the wellbeing of the family. If the child is weak or born with defects and disabilities the child is mostly not cared for, hidden and more often also left to die.

In Kacheliba lives Rosaline Chepkiech, a Pokot woman who was traditionally married and lost the husband seven years ago. She remained with five children. The normal way would have been to be inherited by her Brother in Law but since she was baptized and had undergone instructions of Catechumenate she refused to become a second wife and remained alone instead. The family of the husband did not continue to care for her and neither for the children. She was alone. She had often not enough to eat but with small casual works here and there, fetching water for neighbours collecting firewood and washing clothes she managed to take her children even to schools. While in this difficult situation her sister in Law gave birth one year ago to a girl-child, Purity. That girl, the parents came to know was blind and developed a big head filled with water. Finding out about the disabled child the family of the mother requested the child to be abandoned to die.

When Rosaline came to hear about it, she could not bear it and asked advice in the mission and finally requested to be given the child to take care of. The family of the child accepted, gave the

child to Rosaline and did not care for it any longer. Rosaline on the other side had from then on to care for 6 children. She managed with a lot of courage and managed to get even enough money to take the child for operation. The deformations on the head went back and Rosaline has even the hope that once the pressure to the eyes would have been gone the child may even be able to see. By now after one year also the real mother had come back from time to time to look after her child. The transformation was from a general perception that a disability is a curse to get the courage to accept somebody's child and take care of it even though she has to struggle hard to care for her own children. Purity was baptized recently.

### **Fr Giuseppe Pellerino – Mapuordit (South Sudan)**

Mapuordit -Mission, since its foundation(1993)-together with its pastoral , educational and medical commitment to the large population of the area, has been taking care spiritually and materially of the poorest and most neglected categories of the society( disabled, large group of Blind, and People living with leprosy).

Since 2005(CPA) a new approach was felt important to begin with these under privileged groups, to see them ,not just as beneficiaries of passive assistance but potential protagonists of their own improvement. Holy Family-PANAMAT( the Meeting Place) within the people affected by leprosy community, but now opened to anybody, is a holistic attempt to answer to these challenges.

#### Interventions.

With a “Social ministry-perspective” Bro. Damiano entered into dialogue with that community, to strengthen and add value to those positive elements already present within the community.

\*Mission as encounter.....Attention to the Person.... Peoples' entered-approach..

\*Entering the spirituality of the People affected by Leprosy: A leper from the Dinka community-is associated with a curse... and as also other disabled ,Blind, etc is a sort of out cast.

\*God's presence witnessed through the work of missionaries.

\*Aspect of Faith and Relationship.

For Bro .Damiano the aspect of relationship came first (ie. showing interest ,care for the group's needs and challenging situations) Not only being compelled by compassion ,but he moved outside in a proactive approach (Formal basic education—vocational formation: agriculture, carpentry, computer, etc). As a 2<sup>nd</sup> step he rediscovered the importance of “coming together ” in its biblical aspect.

\*Development of God's image for the Leprosy community.

God was already with them, but in which image? Jesus crucified, but also resurrected was knocking at their doors to enter and stay with them, transforming all aspects of their lives. This approach was an Easter Revolution for them. God's wishes of fullness of life, peace, joy was also the message to be witnessed to them as still their journey was experiencing only passion and death.

KEY –Learning-factor: COMING TOGETHER and READING the BIBLE was a central experience in this journey. (Lumko-7 steps Method/GOSPEL SHARING).

\*The idea of Banquet in a “revolutionary “ setting.... Friends eat together. Jesus used the same images. He used often to context of meals as the cathedra or special altar to share his message. He served at table during Last Supper as He shared in the Body and Blood as a sign of the Covenant.

\*Community and Celebration.

Generally the action of “coming together” is already a feast!! (MT22,1-14)

\*\*The importance of coming together, embracing the Eucharist. Theologically it is possible to feel the meaning and value of the Eucharist when there is also friendship and communion among the members who take part in it. For this reason other types of celebration which had the dimension of eating together were organized quite often. Celebrating became part of the Pastoral cycle as a slogan which says "Without celebrating everything is lost!" The Eucharist ...celebrated in Panamat once a month...to strengthen this idea of communion also from the spiritual perspective... Our being together where "also" God wishes to take part.

### **Sch. Cornelius Lwanga – Yirol (South Sudan)**

*Theme: Inculturation of the Gospel and conflict the traditional values*

There are many Christian values in Dinka communities that existed long before. Traditionally the people honor those values as part of their life. If our Church upholds and fosters those values, the evangelization among the Dinka will meet with immense success. On the other hand, some other practices here are not values at all. They can be really harmful to the community sooner or later as we could witness the rapid modern human and social development and changes that occurs. Below are some avulsus that merit with the Gospel. Some need to be fostered; others need to be inculturated and others to be evangelized:

*Hospitality:* among Dinka has no boundary. A guest is welcome at any time and offered all services they would need. This is especially in cattle camps. The guest person remains up to time he decides to leave. Foreigners also are respected and treated with honor.

*Abortion:* it is almost none existed in Dinka communities. When a woman or a girl commits an abortion the community seriously condemn it. It is disgracing. The Dinka honor life and support very much procreation. They have a great respect to human life.

*Polygamy:* It is the most common for us pastors; we sometimes find it quite difficult to refuse a holy communion for women of a polygamous, since the mistake is not hers. The Church should reconsider this and give time for them to embrace faith and we work for good Christian foundation in the next generation.

*Divorce:* It is undermined. It complies the Church's teaching.

*Sacraments:* it a Challenge for the Church now because it seems that those traditions that are in line with the Church are welcome and those that are not remain outside, (as in the case of polygamy). We sometimes find it difficult to refuse to a woman a holy communion just because of her status which has been imposed on her by her culture.

*Ghost marriage:* It is an act of getting a wife for a deceased brother, uncle or a relative to keep his/her memory alive by producing offspring for that deceased. It is so common among the Dinka and until now they believe it as a social value. Consequently some women became spiritually and psychologically victim of it. They stopped from the sacraments. We need to evangelize this issue.

*Justice:* the issue of justice among the Dinka is in its principle very similar to the Old Testament, of the People of Israel "limb for limb, eye for eye, and tooth for tooth. The injury that a man gives another shall be inflicted on him in return" (Leviticus 24:20). Reconciliation is only when compensation is made. is Gospel in this area is influencing it slowly through preaching and education. Local cultural mechanism also is used.

The Dinka also have a mentality that their culture is superior the gospel message. However, the new generation now has begun to see Church as a mother.

We kindly appeal to the Catholic Church that in a large possibility Dinka community can assume values brought Christianity, giving the fact that they have friendly attitudes and a shared some common ground of believe with the Holy Bible messages and the teaching of the Church. The best ways for us to approach pastoralists such as Dinka is to understand them and appreciate their culture and to integrate its positive values in it. Not to be too fast in judging just because we have to do the evangelization.

## **A HISTORICAL JOURNEY TOWARDS THE RIGHTS OF PASTORALIST COMMUNITIES**

*Fr Gabriel Dolan, CJPC Kitale*

### **The Anthropological Approach**

The mission to evangelize the pastoralist communities of East Africa has produced a lot of scholarly debate and pastoral diversity in the past half-century. The uniqueness of the culture and lifestyle of pastoralists has provided a real challenge to a faith, and church institution that developed in a predominantly agrarian, urbanized and settled culture.

Church structures, rites and rules seemed horribly irrelevant and inappropriate when they encountered this new culture of the nomads. The nature of the challenge sent both theologians and pastoral agents rushing in all directions for disciplines and pedagogy that might help them best understand those to whom they were sent to share the Good News with.

It was inevitable therefore that anthropology would be considered the most essential tool and discipline to help foreign missionaries understand pastoralist communities. The anthropological approach was coupled with sincere efforts to speak and write local languages and to comprehend the oral traditions and wisdom of the people. Such genuine hard work and research assisted those committed to evangelization to gain a healthy respect and love for their people. Indeed a reverence and love for the culture, language and traditions of one's people is the only real foundation on which to develop a comprehensive sharing of the Good News.

However, an over-emphasis on anthropology to the neglect of other disciplines and approaches may retard the growth of the gospel and God's people. Let me put this in another way.

### **Limits of Anthropology**

One of the grave dangers in attempting to understand the traditions of any pastoralist community is to begin with pre-conceived ideas that on the surface may seem true, but on closer examination are shown to be woefully inadequate. These notions include the belief that such cultures have been intact for centuries, that there is an inherent resistance to change and that despite our best efforts we will end up leaving them pretty much as we found them. We can very easily fall into the temptation therefore of romanticizing and glorifying the cultures of the people to whom we are sent, or we may politely and discreetly dismiss them.

Another mistake is to imagine that the culture of any particular ethnic community is homogenous, and fully accepted by the whole community. We often leave very little room for considering diversity within any given culture. Pastoralist communities and even pastoralist families are certainly not as they were at independence. Almost all families have members who have attended school, live in settlements, speak languages other than their own, and engage in economic social activities that are not remotely related to the nomadic way of life. On the other hand, even the most educated and sophisticated Maasai or Turkana has members of his immediate family taking care of his animals in the "reserve."

This illustrates the willingness of pastoralists to experiment, change and diversify in order to survive. It also reminds us that with such interaction and exchange it is inevitable that changes will influence the cultural, economic and social future of pastoralists.

Moreover, we often fail to note that ethnic communities are part of the modern nation-state in Africa. By treating pastoralist communities as being unique, different and dare I say "exotic", we often do a grave disservice and injustice to them.

### **Pastoralists Are Citizens**

Whether we acknowledge it or not, Maasai, Turkana, Pokot, Topossa, Karimojong or whoever else, all are citizens of their home countries. Whether they roam across international borders and occasionally carry identity cards of two countries, they are still people with rights and duties as expressed in their home nation's constitutions. This is so obvious that it does not need much

elaboration.

However, in our social analysis and our anthropological deliberations we often fail to acknowledge that pastoralists are citizens who need to be heard, to be included, to share the nation's wealth and to participate in the governance of their nations. That is so self-evident but rarely addressed or implemented.

One of the burdens of the legacy of colonialism is the alienation, marginalization and demonizing of pastoralist communities. The common assumption is that these communities resist domination, governance and state structures. They are regarded as being independent, belligerent and anti-development. Such strong prejudices are not only the legacy of the colonial period, but also opportunistic political sentiments circulated by post-independence governments in East Africa. Such propaganda is spread to justify marginalization and distrust of these communities who dare to be different.

### **Impact of Colonialism**

Moreover, recent history has ignored the role of pastoralists in the resistance to colonialism. Consequently, there is a lack of political and intellectual honesty in recognizing the historical land claims of pastoralists who suffered heavily in displacement when the white settlers arrived. The world knows of the Mau Mau resistance movement but how many are familiar with the resistance put up by both the Turkana and Pokot communities. If I may digress a little here, let me dwell on these two communities whom just about everyone believes were enemies ever since the Turkana emerged from the Cradle of Humanity.

When the settlers first arrived, the two communities were allies as they frequently came together to raid the Samburu and push them south from Lake Turkana. According to the anthropologist and historian John Lamphear **(1)** there was lively commerce going on between the two communities. In particular the Turkana **Keebotok (Poor)** clan were always considered neutral and middlemen between the two communities. Both communities courted their favour and by the beginning of the 20th century there was noticeable exchange of cultural, linguistic and economic affinities. In fact so many of both communities became bilingual that early and ill-informed European observers concluded that there was a "Suk-Turkana Language." **(2)** There was so much inter-marriage then that one observer, Sir Harry Johnson, went so far as to suggest "that the Turkana and Pokot might almost be described as one people." **(3)**

While not wishing to paint a picture that is too rosy, nevertheless there was clear evidence at the beginning of the 20th century of the emergence of bicultural society along the common Pokot and Turkana border.

However, with the introduction of the colonial invaders and the struggle for empire, all of that was to end. The British were determined to gain control of Turkana and they faced fierce competition from the equally expansionist empire of King Menelik II of Ethiopia. This dragged the two pastoralist communities into the struggle. In other words, the Abyssinians were using the Turkanas for their expansionist purposes, while the British deployed the Pokot for their own scramble for territory. Both communities were victims of colonial greed and that was the beginning of the conflict that has gone on for a hundred years.

The British opted for a major expedition into Turkana in 1918 in order to protect the interests of the settler community in Trans Nzoia and West of Mount Elgon. When these so-called 'White Highlands' were first invaded and occupied, the major victims were the Pokot. They had been using these areas for seasonal grazing for centuries and so with the expansionist programme of the settlers they were pushed back beyond the Swam. In other words, they lost prime grazing land and were forced to move their livestock nearer and nearer their Turkana neighbours. This led to more and more communal raidings over the limited grazing and water points in the area.

Moreover, the settlers were becoming an increasingly more vocal group whereby they had managed to secure their occupation by virtue of the Crown Lands Act of 1918 that made them all the more determined to protect and secure their ill-gotten arable land.

By 1917 the Turkana were fielding as much as 5,000 armed men in combat against the British. Their resistance to occupation and the increasing conflict with the Pokot along the border resulted



in the British "Expedition" of 1918. The British fielded armies of up to 10,000 in 1918. These included Sudanese, Ugandans, ex-German soldiers and even Italians all sent to quell the Turkana. Not only was this one of the most massive armies ever mobilized in East Africa, but it was also one of the heaviest armed.

Among the armoury were ten sub-machine guns that could fire 100 shots per minute. (4)

The result was a massacre, as the aggressors killed up to 5,000 or 15% of the Turkana population. Harry Rayne who was in-charge of the operation had declared his desire to assemble an army so large that "to ensure a whacking for the Turkana... so as to finish this thing once and for all." (5) The Turkana refer to the massacre as **Apetaret** (The Scattering) for the whole community was pushed more and more north in the face of the attack.

In addition to the loss of life, the loss of livelihoods was equally devastating for those who survived the onslaught. The British captured huge amounts of livestock, killed others for sport, rations and expediency. The Kamatak alone lost 250,000 animals. The loss of their herds was the emasculation of the Turkana and they were never to recover. (6) Their independence and struggle for freedom was dealt a mortal blow.

It is not by chance that the massacre and scattering of the Turkana in 1918 was immediately followed by the dispersal of the Pokot in 1919. From 1911 the forced removal of the Pokot from Trans-Nzoia began but in 1919 the final humiliation took place in what the Pokot refer to as **Konyi Kwenda** (The years of exodus). (7) They certainly didn't lose lives in the manner in which the Turkanas did, but they lost livelihoods and their means of survival. They were immediately pushed to the boundaries and borders that they currently occupy and so were equally vulnerable to poverty and attack.

The plan clearly was to weaken the Turkana militarily so that the displaced Pokot community could be settled along the common borders. For decades thereafter, the Turkana remained an impoverished community and this exacerbated the conflict with their Pokot neighbours. (8)

The 1918 Expedition and the recklessness of their forces impoverished the Turkana. Their displacement of the Pokot from Trans-Nzoia was equally devastating and resulted in the containment and economic ruin of both communities whereby they were forced to fight each other over the few remaining resources within their areas. So we can see that colonial expansion was directly responsible for the impoverishment, restriction and marginalization of the pastoralist communities.

However, to contain and weaken them further, the colonial administration thereafter set up the Northern Frontiers Districts (NFDs). The sole aim of these administrative structures was to deny any interaction between the pastoralist communities and the outside world. Even missionaries were denied access. As other communities prepared to share out the fruits of a nascent independence, the pastoralists remained impoverished, excluded and forgotten. Worse still, the new governments considered them a nuisance and embarrassment to the nation and continent.

### Independent Governments

The policy of the independent governments was little different from that of their colonial predecessors. The main aim was to contain, ignore and use pastoralists for political expediency. Despite neglect, impoverishment and outright hostility, pastoralists remained faithful in elections and in their everyday lives to the Kanu regime in Kenya.

This bizarre situation was made possible by a deliberate strategy to appoint ethnic chieftains to represent government interests in the pastoralist communities. These were selected rather than elected representatives and they behaved more like little autocratic dictators. They were the Government's representatives in the arid areas, rather than the people's representatives in Parliament. They were hand picked to teach the nomads to sing the Kanu song. The Turkana, for example, had Peter Ejore and later Japheth Ekidor as Daniel arap Moi's "spokesmen." Francis Polisi Lotodo was given the Pokot chieftainship. The Maasai had Ole Tipis and more recently Ole Ntimama. To maintain the loyalty of the chieftains, the Kanu government ironically rewarded them with prime government land in the "white highlands" where their own communities had once been evicted.

One of my earliest experiences in Turkana in the early 1980s was to hear Assistant Minister Ejore condemn Bishop John Mahon for claiming that people were starving in Turkana. Yet church medical facilities at the time were crowded with malnourished children and adults. Pokot, Turkana, Maasai and North Eastern communities can all testify how local politicians obstructed the construction of schools, interfered with development projects and harassed the young educated elites in their communities. Their districts had become their fiefdoms. All the time they were aided and abetted by a repressive, corrupt provincial administration who were determined to keep these areas as "**Kanu zones.**"

It was strange that communities who were courageous, well-armed and determined in struggles with their neighbours could be so intimidated, subdued and terrified by the presence of the local government administration.

### **Establishing the Justice and Peace Commission**

This was the context in which we started the Justice and Peace Commission in Lodwar in late 1993. (9) Section 2(a) of the Kenyan Constitution had been repealed two years earlier thus moving the country from a one party state to a multi-party democracy. So there was a semblance of democracy in Kenya but Turkana remained a "Kanu zone." We were soon to discover that the provincial administration and the political elite were determined to keep it that way.

Seminars on very basic civic education were viewed as a threat to the state and police broke up meetings in Lodwar (twice), Lokitaung, Kalokol and Lokori in 1996-1997. While security forces were conspicuously absent when innocent people were slaughtered in cattle-rustling activities, there always seemed an abundance of them when civic education meetings were scheduled. Yet women, men and youth were determined to attend and participate. The church had given them a forum to discuss, meet and articulate their concerns and they were determined to defend it.

Our work was complimented by a newsletter called "Sauti ya Jamii" (Voice of the community) which the politicians sarcastically referred to as "Sauti ya Vita" (Voice of war). Two thousand copies of each edition reached every corner of the vast district. The District Commissioner in 1997, Reuben Rotich, declared it a banned publication. This order could not be implemented as the magazine was never registered and didn't carry a price on its cover. Besides it was distributed through the churches.

In an amazing turn-around, Turkana North produced an opposition Ford Kenya MP in the 1997 elections. Without the presence of large numbers of church election monitors, this would not have been possible. .

Other remote districts remained closed zones. When we opened a Justice and Peace Office in 1999 in West Pokot, Mr Lotodo led public demonstrations against us. In January 2000, riot police led by the same then Minister for Home Affairs disrupted a prayer service for a new Kenyan Constitution in the district headquarters Kapenguria. Such harassment, intimidation and denial of basic human rights still characterized pastoralist areas right up to the removal of Kanu in the 2002 elections. For the most part, such incidents remained unreported and undocumented, as the mainline Kenya media did not consider these priority areas either.

### **Small Arms and Insecurity**

A further problem was the presence of large quantities of illegal weapons in the areas. Parts of the North Rift Valley are considered un-governable due to the proliferation of small arms, particularly along its common international borders. The presence of illegal arms in the area is well documented. Estimates by the Security Research and Information Centre (SRIC) claim that the Turkana may have as many as 66,239 illegal weapons in their possession and the Pokot have 36,937. (10) Recent efforts at collecting these weapons by the Provincial Administration have yielded a return of less than 2,000. The Provincial Administration put the illegal weapons at 50,000 but whatever the exact figure is, all agree that there are just too many guns in the wrong hands.

Yet while observers are horrified at the presence of such large quantities of weapons, few ponder as to how such armoury accumulated. From the 60s, communities began purchasing weapons to defend themselves in the light of the government failure to protect lives and livelihoods in these

regions. Yet with so many unlicensed guns it was inevitable that owners would start using them for criminal purposes. Cattle rustling and road banditry made these regions unsafe for all but the brave and the missionaries.

Yet the government did little to disarm or protect the communities. In fact, they exacerbated the problem by recruiting large numbers of local pastoralists as Kenya Police Reserves (KPRs). Hundreds were recruited, given weapons and told to defend their communities. They lacked uniform, training, salaries, supervision and discipline. The regular police and armed forces retreated to their stations and barracks and the communities were once more abandoned to the mercy of marauding bandits. This further reinforced the belief that jungle law prevailed in the remote areas. The Kenya Police Reserves are a second-rate force that further promotes the misconception that nomadic communities are second-class citizens.

### **Poverty Profiles**

Insecurity and lawlessness are closely related to poverty. ***What characterizes almost all pastoralist communities are the high levels of poverty and neglect.*** I will attempt to illustrate the poverty level by first stating what human development is and what indices are measurable to compare poverty levels. For this purpose it is advisable to look at the three most important indicators identified by United Nations Development Programme (UNDP) in measuring human development in Kenya.

These three components are:

1. *Longevity,*
2. *Educational Attainment*
3. *Decent Standard of Living.*

Longevity measures length of life, while literacy levels measure education. Finally decent standards of living are measured by per capital income. When all these factors are put together to measure the Human Development Index, it is not surprising that the poorest districts in Kenya are those occupied by the pastoralists. Marsabit is the poorest district, followed by Turkana, Samburu and West Pokot. That is all found in the 2005 UNDP report and statistics are based on the situation in 2004, **(11)**

### **Top ten districts**

Nairobi	0.748
Meru south	0.659
Mombasa	0.651
Embu	0.637
Nyeri	0.626
Tharaka Nithi	0.608
Maragua	0.605
Murang'a	0.599
Bomet	0.591
Thika	0.591

### **Bottom ten Districts**

Siaya	0.365
Kwale	0.351
Busia	0.332

Homa Bay	0.330
Migori	0.327
Suba	0.323
West Pokot	0.322
Samburu	0.293
Turkana	0.290
Marsabit	0.228

More specific statistics further emphasize the great disparity in the nation. They remind us how little benefits or shares of the national cake reach the pastoralist communities. These statistics concern income and education but if we look at the UNDP report we will see that when it comes to access to medical facilities, safe drinking water or levels of malnutrition, all of these communities score poorly.

These statistics make depressing reading. Yet they remind us that ***the life of pastoralists is harsh and unrewarding***. As a Church, however, this is the context in which we do our pastoral work. We are confronted on a daily basis with those stark realities. Deprivation, marginalization and endemic poverty are what characterize the lives of most if not all nomadic communities.

### Minorities in Constitution-making

The making of a new Constitution in Kenya offered a real opportunity to address the decades of marginalization and deprivation. Minorities all over the country contributed extensively to the views collecting process and to the Constitutional Conference that took place at the Bomas of Kenya.

The presence of pastoralists, alongside hunters and gatherers added variety and colour to the whole process. We were among many groups that lobbied over traditional land claims, minority rights and the need for affirmative action programmes. When the process was over and the Bomas Draft document prepared, the lobbyists felt that they had made considerable progress for their rights were recognized in Article 43 of Chapter Six on the Bill of Rights which stated:

“Minorities and Marginalized Groups

- 1) Minorities and marginalized groups are entitled to enjoy all the rights and freedoms set out in the Bill of Rights, on a basis of equality, taking into account their special circumstances and needs.
- 2) The State shall take legislative and other measures to put in place affirmative action programmes, designed to benefit minorities and marginalized groups.
- 3) The measures referred to in clause (2) shall include measures to ensure that Minorities and marginalized groups
  - a) participate and are fully represented in governance and in all other spheres of national life;
  - b) are accorded special opportunities in the educational and economic fields;
  - c) are accorded special opportunities for access to gainful employment;
  - d) are assisted to develop their cultural values, languages and practices;
  - e) are assisted to have reasonable access to water, health services and transport infrastructure;
  - f) have a reasonable opportunity to meet their basic needs; and
  - g) live a life free from discrimination, exploitation or abuse.”

After the Bomas process was completed, the political class felt that they had a right to further alter the Draft before submitting it to a Referendum Vote. A weekend trip to Mombasa brought changes that were few in number but huge in terms of impact and mutilation.

While the media focused on the political amendments, few commentators even acknowledged

that this article was completely removed in the Final Draft that went to a Referendum in November 2005.

That was a grave injustice to the minorities and one that none of our religious leaders spoke out about. However, the lobby groups among the pastoralists were aware and all of them voted to reject the Draft, primarily for that reason. Yet an enormous task remains if the rights of minorities will get special recognition in the constitutional process if and when it is completed. Will our church advocate for that inclusion, or do we even know what has already taken place?

### **Are We Prophetic?**

As a Church, I recognize that we have worked both tirelessly and admirably. Missions and services have been established in the most remote places. If you see schools and medical facilities in desert areas, chances are that the Catholic Church built them. We have developed innovative water programmes, nomadic schools and para-vets programmes all over these regions. In the sphere of primary evangelization, missionaries have learned local languages, developed local liturgies and rooted both the faith and the church in the hearts of the people. This is a most laudable achievement.

We are excellent at the charitable level, giving services and building communities, while caring for the most abandoned and deprived. That is what we do well as missionaries and it endears us to local people. Yet if we want to ensure that we continue the mission of Christ "I came that you might have life and have it to the full" (John 10:10), must we not take a further step?

If the greatest commandment is that we love each other, then it seems to me, that love demands that we get involved in the justice ministry. Again, if we live among communities that are perennially at war with one another, the gospel demands that we commit resources, and personnel to the work of reconciliation. Yet with a few exceptions, most of our dioceses in these areas have only given nominal attention to the ministry of Justice and Peace.

Part of the reason for this is that many dioceses are headed by expatriate Bishops, and most parishes are also staffed by missionaries. While it may be acceptable to involve ourselves in works of mercy and charity, church leaders feel very uncomfortable speaking about injustices and working on advocacy issues. Expatriate missionaries seem to think that is not their role, mission nor expertise.

That may be true, but should we not at least recruit and train competent local people to lead this vital ministry? Many dioceses have a Justice and Peace office but frequently they lack both capacity and gravitas to be serious players in promoting the Gospel values of peace and justice. We are all too frequently fringe players in this area, with low-level staff who will "be loyal to the church" and no threat to the administration.

For decades we have been reminded that action for and on behalf of justice is a constituent dimension of the Gospel message. The church has just edited a Compendium of the Social Teachings. We are frequently told that the Social Teaching of the Church is its best-kept secret. Have we ever wondered why? Has somebody kept it a secret and decided not to share it with God's people? Is it a threat and too hot to handle? Does it need to be "interpreted" or tamed before we share it with our communities?

### **Conclusion**

These ramblings are just intended to emphasize that the Church has reservations about implementing its own social teachings. Yet there are signs that things are changing even if they are a little slower than some of us would wish. The walk organized by CJPC Marsabit together with other partners to inform Kenyans about the need for a tarmacked road to link the Northern corridor with the rest of Kenya was a case in point. These groups represented a variety of interests but they were singing the same tune. No longer a tune of loyalty but one of demanding that they be accepted as Kenyan taxpayers who need the benefits of roads, transport and communication to protect and promote their way of life.

In the northwestern side of the country, we have been campaigning around the issue of the Turkwel Gorge Hydro Electric Project. It was built on the Turkana-Pokot borders at a cost of \$450



million but benefits neither community. The electricity goes to the national grid, profits go to the consolidated fund, and the jobs go to outsiders. At last, the two communities have awoken to the fact that the project was built amidst them, and yet they remain in the dark. We believe that it is possible to transform the traditional conflict between the two communities over grazing and resources. If the two communities were to unite and demand just shares of the profits, electricity and jobs, then their standard of living as well as the security situation would be improved overnight.

For years, we were told that pastoralists do not need electricity or jobs and that they are just happy to be left alone. Yet the development and sustainability of the pastoralist way of life needs inputs from the modern world. It needs abattoirs, meat factories and access to modern communication. It also needs alternative means of income for the children of pastoralists and it requires opportunities for a mixed economy. Electricity, roads and a good infrastructure are no longer luxuries but must be considered basic rights for just about everyone anywhere.

In other words, we need to promote the economic rights of the nomadic communities just as much as we defend their cultural rights. Put another way, we must do all that is possible for the commercialization of pastoralism if it is to survive and prosper.

I am merely attempting to broaden our parameters and to stretch our imagination in thinking out loud about new ministries, priorities, opportunities and approaches to our mission to bring Good News to God's people. We have done the groundwork, now is the time for creativity that will have an impact. The Gospel is so rich, mind-blowing and real that every generation exposed to it discovers something new, creative and demanding from it. We must read it in the light of the signs of the times, and allow the Spirit to guide us in new, untrodden and challenging paths. Let us be found ready when this calling comes.

*Fr. Gabriel Dolan, CJPC, Kitale*

*.(Published in "The Pastoralists" A challenge to Church, State, Civil Society". Tangaza Occasional Papers, No 20, 2006. P. 42-55)*

### **Foot Notes**

1. John Lamphear, *The Scattering Time*, Clarendon Press. Oxford, 1992, pp. 44-45.
2. J. Barton, *Turkana Grammatical Notes' and Vocabulary*, 1957.
3. H. Johnson, *The Uganda Protectorate*, London. 1904.
4. John Lamphear, *The Scattering Time*, pp. 178-179.
5. Capt H. Rayne (November 1917). quoted in J. Barber. *Imperial Frontiers*. Nairobi. 1984. p. 184.
6. R. Dyson Hudson *The food production system of a semi-nomadic society*, Baltimore. 1970.
7. More details can be found in "The Pokot Land Claims in Trans Nzoia" prepared by Pokot Community Leaders with assistance from CJPC Kitale and submitted to Constitution of Kenya Review Com.(CKRC) in 2001.
8. This is a summary of the Pokot-Turkana conflict from "Turkwel Gorge - A real opportunity to transform the Pokot-Turkana Conflict" published by CJPC Kitale in December 2005.
9. Catholic Justice and Peace Commission is an international and national organization linked to the Catholic Church. Since each diocese is autonomous, they may set up structures in a manner and time that is appropriate for them.
10. Security Research and Information Centre. *Terrorised Citizens*.SRIC. 2003.
11. UNDP. *Fourth Kenya Human Development Report 2005*