



HEKIMA UNIVERSITY COLLEGE NEWSLETTER



The Principal's Remarks

Insights from Prof. Mbugua: Unveiling the Reasons Behind the Underrepresentation of Women in Theology and His Vision for Change.

Hekima Jesuit Community Bids Farewell to Fr. Deo, and Officially Welcomes the New Rector

Sr. Jacinta, A Quiet and Simple Giant in Theology, A Role Model to Aspiring Women Theologians

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OUR TASK – LIVING WITH COMPLEXITY

I am writing this editorial from South Africa, shortly after a momentous event: the 2024 General Election, in which, for the first time since Liberation in 1994, the African National Congress (ANC) has not achieved an absolute majority (50% +1). The country is faced with the prospect of a coalition government – between the ANC, with its roughly 41% of votes, and three parties, the Democratic Alliance (DA), the Mkontso Party (MK) for former SA President Jacob Zuma, and the far left Economic Freedom Fighters (EFF). How this will work out is uncertain: (a) an ANC-DA coalition would be goods for the economy but could heighten racial tensions with other parties; (b) an ANC-MK alliance would be an alliance of enemies, MK being in effect a splinter faction from the ANC; (c) an ANC-EFF coalition (including one or two smaller parties to get to a clear 50%+1) would be seen as a lurch leftwards that would crash the Rand (SA currency). In short, the situation is complex in a society that finds complexity hard to stomach.

What has this to do with Hekima? Beneath the veneer of normality, our life and work at Hekima – theology and peace studies – is at the cutting edge of complexity. Or at least it should be. Good theology does not entail the unreflective rote memorization and repetition of dogmatic formulas or religious texts. At its best, theology engages critically with such sources, exposing their inherent biases – and the biases of those who explore them. It's a dangerous exercise, full of tensions and potential for conflict.

So, too, peace studies and international relations. Biases abound anti-colonial sentiments, ideological positions, cultural presuppositions, and even the impact of negative and positive experiences of those

who do such work. It is inevitable. And in a world marked by pluralism and complexity, insofar as we understand the dynamic of complexity and work with it to achieve as accurate and honest an analysis as possible, it is good.

Denial of complexity – in religion and in political life – is an illusion. Insofar as we embrace the denial, we become delusional. Just like those who think that the outcome of the recent South African Election is a simple victory or defeat are delusional. Pragmatism in both how we do theology and peace studies at Hekima, or how a new government in South Africa should be formed, is essential.

This past year, our 40th Anniversary (ten years more than South African liberation, take note!), Hekima has done well. In much of our work – conferences, celebrations, academic collaborations, publications and lectures – the tone has been forward-thinking, engaged with complexity, open both to the best of tradition (the past as it affects the present) yet seeking new directions.

We have come far.
We have far to go.
Let us be open to complexity.



Rev. Dr. Anthony Egan, S.J.
HUC Communications Director

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The Principal's Remarks

A Successful Year 2023-2024: AMDG

The Academic Year 2023-2024 officially closed on 31st May 2024. It is a year to remember with much gratitude, a year of vision, renewal, creativity, new growth, and development. We have arrived at the close of this academic year with hearts filled with gratitude. We must thank the Good Lord for all the blessings God has bestowed on us at Hekima. We should also thank each other now for our mutual work and support. It is a good time to thank the people nearest you. May God bless all those whose efforts made the year successful. As the African proverb beautifully puts it: "Many minds together are always better than one alone."

We extend our sincere gratitude and applause to Dr. Deogratias Rwezaura, SJ, Dr. Gaspar Sunhwa, SJ, and Fr. Eric Kambale for their service to HUC. We sincerely wish them success in the new work they will undertake in the coming years, and we look forward to welcoming them back to HUC.

We will keep your hands warm by expressing our gratitude to two wonderful men who put all their energies into their work at Hekima. They are Dr. Johny Thachuparamban, CMI, who has served as Dean of JST with admirable dedication. We welcome Dr. Stephen Eyeowa, SJ, as the new Acting Dean of JST, and we congratulate Rev. Prof. Patrick Mwanja for his work with his team to get Tangaza University status. Congratulations. We wish them success and satisfaction in the days ahead.

It has been a real joy to witness and feel the wonderful team spirit that has permeated all our activities at HUC. Together, we have embraced a shared vision. We have learned from each other and collaborated in our service for the Common Good. We will continue our serious networking: "When you don't network, you think you are the only one carrying the problems of the whole world." I ask you to ponder the image of a spider web below to see how each part of the web



Rev. Dr. Marcel Uwineza, S.J.
HUC Principal

is connected to the rest. No lasting change is possible if we don't work with each other in our teaching and studies. I sincerely hope we continue to foster and strengthen this network for the good of all at HUC. We will all see with communal eyes that reality is often more complex than having only brilliant ideas.

We continue to be mindful that communication springs from sincere and positive communion with others and it also fosters communion among all concerned. Rumors and negativity scatter with the wind of insincerity and hypocrisy. In the years ahead, we will continue to foster this healthy communion. According to Patrick Lencioni, at the heart of good leadership is trust, the ability to deal with conflicts in a constructive way, commitment, accountability, and attention to results. These five elements have to be brewed in appropriate and respectful communication.

We ended the fiscal year 2023 on a positive note. Our financial accounts are not in red. Our Strategic Plan 2024-2030 has been approved by the Board of Trustees. While this is good news, it also demands serious responsibility. We have the task of implementing the Plan. We have reduced the cost of electricity at HUC by 95%. This year, 2024, there is an increment of 5% in the salaries of our wonderful

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Sr. Jacinta, A Quiet and Simple Giant in Theology, A Role Model to Aspiring Women Theologians



An Educationist turned Canon Lawyer, Sr. Jacinta Auma Opondo of the Franciscan Sisters of St. Ann (FSSA), locally known as Lwak Sisters, is one woman whose level of professionalism is masked in her simplicity. Unless you have sat in her Canon Law class or have engaged her in a professional forum, unless you have witnessed her in action in the tribunals where she sits, Sr. Jacinta passes as just one of those 'simple' nuns who work in the administration, owing to her simplicity and quiet demeanor.

In February this year, she was appointed the Deputy Principal of Academic Affairs (DPAA) at Hekima University College, making her the first woman to hold that position. HUC Council members felt confident in a male-dominated institution where one wouldn't have thought about her being considered for the position. They proposed her when the position fell vacant as the incumbent, Rev. Dr. Emmanuel Foro SJ, was appointed Rector of Hekima Jesuit Community.

Unknown to many due to her simplicity and quiet demeanor, Sr. Opondo is a Judge! Not in the Civil Judicial System but in the Church Cycle, where she sits at the Interdiocesan Tribunal of the Archdiocese of Kisumu and exercises judicial powers as a judge under the prescripts of Canon Law. She assumed this position in September 2017 and

serves to date. Previously, she served as the Tribunal Notary, where being in charge of the Tribunal Office, she took part in any judicial process and authentication of documents. In August 2017, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL) in Rome appointed Sr. Opondo as Assistant Pontifical Commissary to the Missionary Institute of the Apostles of Jesus (AJ) to handle canonical issues by giving canonical advice and carrying out delegated administrative duties. She is a member of the Kenya Conference of Catholic Bishops Canon Law executive committee, an advisory body that explores the best ways to be of fruitful service to the Church of Kenya

Journey to Hekima, a male-dominated environment, from a Student to Deputy Principal of Academic Affairs

Jacinta Opondo's career path began with a bachelor's degree in education specializing in English and literature at the Catholic University of Eastern Africa (CUEA), followed by a Master's degree in Educational Planning and Administration at the same institution. Upon graduating and following the directives of her superiors, she joined the Apostles of Jesus Philosophy College, which is affiliated with Urbaniana

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HUC Council Chair Underscore Need for the Inclusivity of Women in Decision-Making Discourses

Mrs. Margaret Muhoro, the chairperson of the Hekima University College Council, on March 7th, underscored the need for inclusivity and diversity of women in major discourses leading to decision-making. While addressing participants of the HUC Conference on African Women Theologians held on 7th-10th March 2024, Mrs. Muhoro noted that the theme of the conference, "Making the voice of an African woman louder in theological discourses" tells that there is already a voice, and what needs to happen is to make it louder. Therefore, the question is how to make this voice be heard and distinguished from noise so that women are not accused of being mediocre.

She explained that making the voice of the African woman heard and distinguished from any 'noise' means reflecting inclusivity, diversity, and recognition of what has been done before, what would be done today, and an even deeper thought of what needs to be done to prepare for the future; in other words a holistic view that at the end of the day embraces an African context that understands the role of women theologians, not only in African but also in the global space.

"When I contemplated this conference, the phrase 'calling women to the table' resonated with me, often underscoring the importance of including

women in decision-making. However, as women, we can only take our chair or spot on the table if we are adequately prepared. This preparation is crucial, as it equips us not just to sit but to speak, make sense, and act accordingly, thereby contributing to the development agenda at the table," Mrs. Muhoro explained. She further emphasized that when women take their seats at the table and contribute to the agenda, their seats and space at that table should not only be respected but would also be appreciated.

She reiterated the call for women to step into this inclusivity with gentleness and respect. "So we are called to take our position at the table. Being prepared skill-wise is one thing, being prepared mentally is also one thing, and being prepared physically is also important as we seek to take our position at the table where discussions are being held, and important decisions are being made. The urgency and importance of this call cannot be overstated, as it is a crucial step towards a more inclusive and diverse decision-making process."

The HUC Council Chair also called for creating safe spaces where women can speak, be guided, and be empowered to express their ideas without fear of discrimination. She said that inclusivity and diversity again mean bringing others into the discussion table: men, youth, and children. "We cannot discuss inclusivity when we leave the men, the youth, and the children out. When an



Mrs Margaret Muhoro
HUC Council Chair



Continued from page 4 a safe space that enables everyone in society to rise.”

She explained that inclusivity means lifting each other as women rise. Failure to do this creates a vacuum, a collapse. And nature abhors a vacuum. The best way to lift others is by mentorship for those below us and those looking up to us as we climb the ladder. Quoting Benjamin Franklin, Mrs. Muhoro said, “Tell me and I will forget, teach me and I will remember, involve me and I will learn! So again, we are being called to involve other women, men, youth, and children as we rise to create an intergenerational path where the role of women in our society remains clear and remains at the top of our minds.”

The last aspect she talked about is self-care, saying that women are always busy taking care of everybody apart from themselves; it is in their nature to try and fix everything and then imagine that they would fix themselves last.

“We all know well that this path doesn’t work well. As women juggle multiple roles and responsibilities, let us remember to take care of ourselves. That self-care will become part of our lives, and we will create personal journeys that we will tailor to suit our individual needs and preferences. When we fail to take care of ourselves, the natural thing that happens is that we pass the stress to the next person. So, let us remember to take care of ourselves,” she urged the women, adding, “When we lay the table for everybody to have dinner, let our plate also be on the table; let us

sit and enjoy the meal hour together.”

Considering the impact religious women have on the lives of young people who have passed through their care, Mrs. Muhoro narrated her own experience at Mary Mount Primary Boarding School, which she joined at a very young age. She confessed that today, she looks back and wonders how the nuns could care for 800 little girls whose mothers were not there and had left all the responsibilities to the nuns.

“The nuns made sure that I grew up as an independent girl; in class five, I could make my bed, I knew where my shoes were, I could put my box together, and I was young. So, sisters, you are influential; you form life habits and influence what people become as you interact with them. As you discuss in this conference, rest assured that you have already achieved something out of the lives you touched, and this achievement can only be taken to the next level.”

She called upon all stakeholders, especially in theology, to bring more people on board to make sense of our lives and society. “Remember, at the end of the day, we are all influential in one way or the other; we touch a life every day in the things that we do and in the things we speak,” she said.

By Pamela Adinda, HUC Communications Coordinator



**HUC Canonists,
Rev. Dr. James Campbell, HUC Chaplain &
Rev. Dr. Jacinta Opondo, HUC DPAA**

continued from page 3 University, for a degree in philosophy. She then joined Hekima for theology in 2009 for selected core theological courses in preparation for Canon Law studies. She then proceeded to the Pontifical University of St. Thomas Aquinas Rome for the Licentiate (JCL) in Canon Law. Upon graduating in 2013, she joined Pontifical Gregorian University, Rome, for a Canon Law (JCD) Doctorate.

She returned to Hekima as a visiting Canon Law lecturer in 2017 and has been teaching 'Book IV: Marriage in Canon Law', 'Book I: General Norms', and 'Book II: Consecrated Life in Canon Law' in Hekima, as well as selected topics in Canon Law for the Laity. In March 2021, besides teaching, Hekima entrusted her with coordinating the HUC scholarship program, and in February 2022, she was confirmed as a full-time Canon Law lecturer at Hekima.

She confessed that the appointment to the position of DPAA came as a surprise; however, having encountered the Jesuits in various forums, she is confident that she will manage:

"Being in this kind of position comes with many responsibilities, and I feel very humbled to be entrusted with such a task. Despite the anxiety about how it will be, I am encouraged by the collaborative environment at Hekima and the well-motivated faculty and administrative staff members," Sr. Opondo said, adding that she has so far experienced a lot of collaboration, cooperation, and willingness to be involved and this engages and gives her the confidence that she is not alone in this journey. Also, having interacted with the Jesuits, she said that she understands part of the Jesuit ethos, which gives her a direction on where to start.

Being in a leadership position in a male-dominated environment, Sr. Opondo does not feel intimidated as her career path has always taken her to interact with more men than women. "When I joined philosophy at the Apostles of Jesus, I was the only woman in that class with the seminarians. Among the faculty members, there was not one woman!

When I came to Hekima for theology, at least there were three sisters, though not in my class since I was the only one there; the same story happened when I joined the Pontifical

University of St. Thomas Aquinas for my Licentiate; I was the only woman in that class with priests. When I joined the Gregorian for my doctorate we were two sisters.”

When she came back from Rome, she was the only woman in the tribunal, which was her first assignment. When she was appointed the Assistant Pontifical Commissary to the Missionary Institute of the Apostles of Jesus, which is a male institute, she was the only woman working with two priests. When she was appointed to work at the Kenya Conference of Catholic Bishops Canon Law Executive, two sisters were in that committee working with priests and bishops.

So far, “for the years I have served in Hekima as a lecturer, I have witnessed my Franciscan way of life among the Jesuits. I am sure my way of life has spoken something to them about St. Francis of Assisi and their way of life has equally spoken vividly to me about St. Ignatius of Loyola. Moreover, while Jesuit Spirituality values discernment and prayerful consideration of possibilities and choices in decision-making, Franciscan Spirituality embraces an ethos of sharing and total reliance on the mercy of God, affirming the power of humility and simplicity. Therefore, our Charisms, though distinct, blend very well for the good of the mission.”

Simplicity/Humility: An attribute that runs in her family

Sr. Opondo comes across as a very simple soft-spoken religious sister, which begs the question of how she maintains the simplicity despite her high academic and

professional accolades. Is it the religious background that compels nuns to humility and simplicity?

“When people tell me that I am very humble and simple, I don’t understand it because I just present myself as who I am,” she said explaining that she comes from a family of very simple people, an attribute they inherited from their father.

“Our parents taught us by the example of their own lives to be honest and genuine, to find joy in small things, to always try to look on the bright side, and to be positive and thankful for what we have. They taught us that humility is the greatest success no matter how successful we may be in other aspects of life. They constantly reminded us to treat people with respect regardless of their social status, to live with purpose, to be authentic in all aspects of our lives, and to concentrate on the things that truly matter. Now I understand that what they instilled in us through all these was ‘humility’”

According to Sr. Opondo, her simplicity is not something she has acquired in adulthood or religious life; it came from her family background. She attests that she is not the only soft-spoken sibling, but all of them are like that.

“Whenever I present myself, I just act naturally. My education is not something to boast about, as I view it as something that makes me serve others better. I don’t look at it as some honor, but rather, I feel that I have been empowered to serve, so I received these educational achievements to serve, which is how I view life.

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Hekima Jesuit Community Bids Farewell to Former Rector, and Welcomes Officially the New



The Jesuit Community at Hekima University College and their Collaborators marked a significant moment on 22nd May as they bid farewell to Fr. Deogratias Rwezaura, SJ, who concluded his term as the rector. Taking the opportunity to reflect on his remarkable contributions and leadership, Fr. Rwezaura, SJ, has left a lasting impact on the community, and both the scholastics and formators and collaborators expressed their gratitude for his service as he passes the baton to Fr. Emmanuel Foro, SJ, who they warmly welcomed as their new rector. The farewell and welcoming ceremony were marked by a Eucharistic celebration led by the JCAM President, Fr. José Minaku SJ. In his homily, Fr. Minaku said that action-orientedness is one of the Jesuits'

characteristics. For instance, when they examine their conscience in the evening, they ask themselves what they did and try to recall what they achieved or succeeded in doing that day, indicating that they have an agenda. They thus become very sad when they realize that they accomplished very little of what was planned. "Look at the HUC; there is always something every year: projects, initiatives, conferences; there is no doubt that we are doing a lot. Maybe it is also time to ask ourselves, besides the question of "doing," the question of "being," as Father Genera puts it. A lot of arrogance comes with doing, but being is a matter of humility."

Fr. Minaku suggested that it was time each person reminded themselves that whatever they do, they ought to be a sister, a brother, a mother, a father; don't forget to be.



“We need not only to look at the wonders that happened to us through these last few years but also what we become to our brothers and sisters; to become more friendly, holy, faithful, and brothers and sisters to one another.”

To the incoming Rector, the JCAM President emphasized the importance of solidarity in leadership while referring to the day’s Gospel reading. He stated, “The response of our Lord Jesus about leadership puts a figure that directly underscores the need for solidarity in a community in our work. Solidarity requires that everyone is respected at his/her level as long as he/she is participating in the same mission of our God.” This message of unity and respect is a cornerstone of our community, and we look forward to seeing it continue under the leadership of Fr. Emmanuel Foro, SJ.

Additionally, Fr. Minaku said that the response of our Lord emphasizes that those who do good in the name of God should not be stopped, even if they are not part of the inner cycle of the disciples. “This highlights the brothers’ call of God’s work being done through various persons and various individuals, not just those who are part of the specific group we belong to because we have to understand that the mission of the Lord is bigger than us, and it is for us all.”

The JCAM President further emphasized that Jesus wants us to understand that being in and serving his mission is more important than the titles or the positions one might have in society because Jesus encourages inclusivity in the common goal of spreading the good news and doing God’s mission. “Being a leader today, and we all get to lead in some way, requires constant adoration like Moses did when he took off his sandals in front of the holy bush. This is leadership, serving,

and respecting God’s work that is bigger than us.”

Fr. Deogratias Final Words: It Can Be Done, Play Your Part

If I were not a member of the Society of Jesus and was not called to this way of life, I was thinking about what I would be doing in these past few years the Lord has granted me. These nicely put-together photos reminded me of what I would be doing. One, I would have been a professional soccer player. I thought I would become a builder; I am interested in that.

When I look at these two, sports and building, as my work, I think the construction industry presents better what I can wrap up as what has been my experience these past six years, and this is because when you look at a building like this chapel or many other buildings that we have in the compound and elsewhere, you see a finished product. Still, when

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The Canon Law Journey, a Switch from a Career in Education to the Bench:

How I joined Canon Law is very interesting, and I see God's hands in every step of the journey. This is because when you are being formed to become a religious sister, you do not choose what you want to do as a religious. That is left to the superior, who decides after a discernment process according to the needs of the Institute. I remember when I was still in formation before I became a sister, the chaplain who was teaching us recommended that I be sent to study theology. But when my superior sent me to CUEA, she said, "I know the chaplain recommended that you do theology, but we need teachers, so you go for education." I therefore enrolled for a bachelor's degree in education.

Upon completion, I taught at one of our schools for one and a half years before getting a CUEA scholarship. My superiors allowed me to go back to CUEA for a Master's program in education, planning, and administration. Having completed the master's program, I was missioned to teach in one of our high schools as a Board of Governors (BOG) employee. In a short while, opportunities were opening for a doctoral program abroad. While preparing to go for a doctoral program, the superior got another scholarship for Canon Law, at that time, we needed a canon lawyer because we were working on the documentation required for pontifical rights status for our institute, and that required the institute also understood something about the law of the Church.

When we got that scholarship, the sister whom the superior was preparing to go for Canon Law was not considered by the donors because of age. Determined not to lose the opportunity because of the need, my superiors turned to me, saying that according to the qualities required in the person to be sponsored for a course in Canon Law and given that I was yet to be registered by the Kenya Teachers Service Commission to be recognized as a government employee, I was the only one who could go for this course at the time.

I was left with a very tough decision to make with a desire to enroll for my doctorate studies, which would take me a minimum of three years to complete, and the superiors' decision to send me to a course that would require that I begin from Philosophy to theology and licentiate. That meant about 12 years. It was a tough decision to make because I had already been in studies for six years with a break of about 2 years. I had to discern and pray about it and finally told myself that obedience was a vow I freely embraced and was now being tested. I asked myself why the person the superiors had in mind missed the chance narrowly, just by age, and then it fell on me. I felt God had a purpose for me in all these, even though I could not put my fingers on exactly what it was; in obedience, I decided to accept what my superiors wanted and was disposed to take up the challenge. That is how I joined the Apostles of Jesus Philosophicum to begin the journey to Canon Law with a baccalaureate in philosophy.

Interestingly enough, when I look back, during my Master's in Education program, before knowing that I would ever go for a Canon Law course, I somehow developed some interest in Canon Law because the topic of my Thesis was the Evaluation of the Catholic Education Policy. I had to look at what Canon Law says about Catholic Education. In this process, I discovered very interesting things in that document, so I just started reading about Canon Law on my own. I also realized that God was speaking through our chaplain because



you dissect it and look at it keenly, you will see what constituted the chapel or any other building we have here. We realize there are grains of sand there that you don't see, there is water mixed with cement that you don't see, and there are a lot of other materials apart from what is visible. However, behind all the materials used are the very profound resources; there are people whose skills were employed, beginning with the architect and all those who put everything together to make the building we see today. That interests me when I look at buildings; I know a lot of effort, people, ideas, and hours spent bringing such a building to its realization, talents at work, and I would say, quoting Nyerere's saying, "It Can Be Done, Play Your Part!"

It is when we all do our parts, which may be as tiny as a grain of sand in this building or as grand as the solar panels on the roof, now that every aspect matters. And so every single person matters. In my life, I am deeply grateful for the mission entrusted to us, and that fell upon me to lead for the past six years. I will not mention individuals because each of you here is present. Those scattered worldwide have all played a significant role in making Hekima what it is. So, with a heart full of gratitude, I pray in thanksgiving that each of us may continue to play our part. Just play your part; it can indeed be done!

And I say that because that is what we ought to do. We played our parts in different places where we were, and thanks to that, we had a community called Hekima. So I pray as the Lord has granted me this occasion of thanksgiving well expressed through the greatest way of saying thank you to Him, the Eucharistic celebration; I would like to say that I hold each one of you dearly in my heart, and I continue to pray that whatever the Lord grants you, wherever the Lord grants you grow, it is the Lord's doing, it is not a credit to anyone.

I say this knowing that these six years were a blessing to me and, at the same time, a challenge. You all know that I started in 2018, and what happened a year later was Covid 19. No leader can claim to have been trained to lead in such a context; I can only say that God revealed who He was to me during that time. There were no other ways in which a community of more than 70 people, 80 people could have come through such a context because of one leader called Deo; no way, it was God! So let us continue to put God at the center of all that we do and celebrate moments when it deems right to celebrate, but success and the credit go to one in whose future we know we can entrust all our hopes, dreams, plans, and activities.

Having said that, let me say a word of

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he had recommended that I study Theology, but I went for education missioned by my superiors, and finally, I found myself back to the theological field which he had recommended, still missioned by my superiors! I have found Canon law very useful and all I can say is that God's divine purpose was in all these because it has enabled me to serve many people.

Experience of Sr. Jacinta in Class: What Her Hekima Students Say!



Filex Nimanya, SMM, has just completed the Second Year of the Theology Program at Hekima:

"Sr. Jacinta is a very intelligent woman. She is well-composed and very balanced. If you ask a question in her class, her response is that of someone who knows her subject. She is very confident about what she is saying and would try to address your question professionally as much as possible. She is also not dull; she often cracks jokes during her classes and makes the lessons interesting. She is a great lecturer who has mastered her content and excellently delivers it to her students."

Sr. Lydia Mose, SABS, has just completed her Theology Program at Hekima:

"Sr. Jacinta is a very simple person, but there is a lot of knowledge and experience behind that simplicity. I love how she applies her Canon Law knowledge with a rich experience. She has that motherly love. Even being a canonist, you wouldn't experience any imposing attitude in her; rather, you would experience love. She applies the law with love!

What I love most about her is her rich experience; she shares many practical examples from her own life, how she has applied canon law in her situations, and how Canon law can be applied to any situation, making the subject simple and manageable by many. Her rich experience completely changes students' attitudes towards Canon law. In addition, she is very friendly and comes down to the students' level when teaching. When you ask questions or raise concerns, she will never harass you.

She comes down to your level to make you understand. I consider her a real big sister. When I go to her, I don't see the canonist, I don't see the lecturer but I see my sister, my friend whom I can discuss with anything. I can tell Sr. Jacinta anything, and I know she will understand and tell me what to do."



Joel Kouam SJ, who has just completed his Theology Program at Hekima:

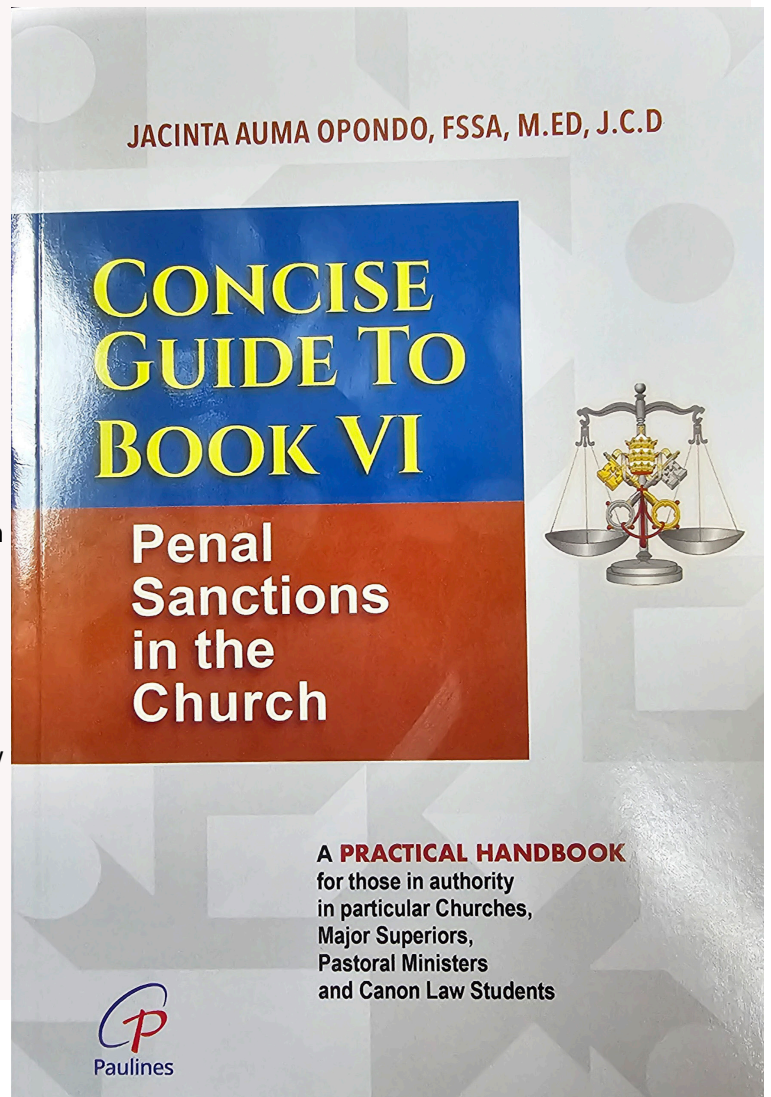
"The first impression I got from Sr. Opondo is that she knows her field; she is a pro in Canon Law. Regarding Canon Law, Sr. Jacinta is not just a lecturer; she is a reference! For example, when teaching Canon law and marriage, she taught us using practical examples to an extent that one would feel she was married before! I liked the practical examples she shared, as these would help us in our pastoral ministry as priests when we encounter such situations.

"Another thing that she brings into the classroom is her feminine care. Besides being a lecturer, she teaches in a motherly way, is very patient with students, very understanding, and attentive to details. She handles students when they complain or raise concerns very differently from the way male lecturers handle issues. Another beautiful aspect of her teaching method is that she gives priority to live participation, she encourages students to talk freely, share their experiences, ask questions, and raise their concerns.

She is not the kind of lecturer who would shut down a student without hearing them out. She is also free and available to discuss further with students anytime. During break times, she would always stick around in class if someone wanted to discuss something further, ask questions, etc. However, amid all these, she is also very strict; she takes her work very seriously; for instance, if she gives out an assignment, you must sit and do it well, and you have to be careful with the methodology, citations, and the like. Otherwise, she will penalize you for not presenting a well-done assignment. She doesn't take excuses and does not tolerate laziness when it comes to doing assignments."

And that's Sr. Jacinta Opondo for you, a simple and quiet but phenomenon woman whose work speaks for herself. She has just published a book titled Concise Guide to Book VI: Penal Sanctions in the Church. This is a Practical Handbook for those in authority, particularly Churches, Major Superiors, Pastoral Ministers, and Canon Law Students. Sr. Jacinta epitomizes simplicity and a role model for women theologians.

By Pamela Adinda, HUC Communications Coordinator



Ever Grateful!



I choose to pen down these simple lines to express the marvelous works of God in my life. Rightly, as St. Ignatius acknowledges, ingratitude is the greatest sin, so I must acknowledge what I have accomplished standing on other people's shoulders. Perhaps God doesn't want us always to be saying "Thank you" but to notice how much we are loved and cared for by Him through others and, in return, respond by living a life of gratitude. This can never leave you without being generous in your thoughts and actions. I will be forever grateful to the people who have held my hand this far.

The first bouquet goes to my B.Th. sponsors, St Ignatian Scholarship for Women Theologians. Though anonymous and never wanting their names revealed, the people behind this program are well appreciated. They stretched out their hands financially to embrace people unknown to them. The beneficiaries of your hard work will always

be grateful and wish you an abundance of God's blessings.

Secondly, I am grateful to Hekima University College, which provided a beautiful learning atmosphere created by friendly lecturers who were not only available but also ready to guide the students. These dedicated men and women of God are determined to provide a quality education that targets the intellect and the all-around formation of personalities in the service of the people of God.

Worth acknowledging, HUC has equipped me with academic writing, research, and presentation skills and the opportunity to engage in academic discussions. I am aware I was a trial student regarding whether philosophy is a requirement for one to pursue theology, but I will say confidently that with HUC's program, supportive lecturers, and one's determination and open-mindedness, it is possible.

This degree has left me no longer the same. I can participate in the liturgy meaningfully, read the Bible with insight, and spend my talents in service of others.

HUC's library is an unforgettable, convenient place for research, thanks to its study materials, calmness, cleanliness, and personnel. So is the unimaginably beautiful accommodation

granted by HUC, which provides a humble and secure environment to study, and the sufficient stipend provided by the sponsors.

HUC has provided a unique and unforeseen chance to study in an enriching multicultural environment and the opportunity to mutually exchange ideas from both genders. As the only female student in my class, the enlightening and respectful interaction with my colleagues has left a mark on my intellectual and social life. The very insightful liturgy cannot go unappreciated, especially the HUC choir. The Jesuits are simple and friendly people who make one feel at home. HUC is a home away from home.

By Sr. Lydiah SABS.



Continued from page 11 thank you to the president of JCAM, who has presided over this Eucharistic celebration, and for the words of inspiration to each one of us. Let me also thank Fr. Emmanuel Foro. We call each other Muntu, and that goes way back. If he had said no, I would have been in a fix, but he graciously said yes, and because of that, I am thankful to him. I pray that the Lord will grant you the wisdom you have and build upon it so that you can continue to lead this community in a way that is expected of us in society, according to our institute. Thank you so much. May God be gracious to you, guide you, and continue to protect you! Asanteni Sana.

Installation of the New Rector for Hekima Jesuit Community

The JCAM President, Fr. José Minaku, who presided over the solemn ceremony, explained that normally, there is no protocol for this kind of event. There is nothing written that can be used as a point of reference. Therefore, the celebrations of the Eucharist and a shared meal afterward were deemed the best way to make the transition.

“Fr. Deo served for six years here as Rector, and when his term was coming to an end, we went through a process, and I asked Fr. Eyeowa Stephen to lead that process of discernment, and it was done,” Fr. Minaku revealed adding that members of Hekima Jesuit Community were all part of the process that allowed him to wrap up a dossier that he later took to Rome.

After consulting his people in Rome, Father General Arturo Sosa received the report and appointed Fr. Emmanuel Foro the new Rector. “When this kind of appointment is made, a letter is sent to the president of the conference, and I also give the new

rector a certificate.”

The JCAM President read the letter from Father General’s secretary, which confirmed the decision to appoint Fr. Foro as the new Rector of Hekima University College Jesuit Community in Nairobi. The letter also stated that Father General had asked that the JCAM President convey to Fr. Emmanuel Foro his good wishes, support, and care for his new mission of leadership and to Fr. Deogratias Rwezaura his gratitude for his service as a rector.

He then pronounced the decree Father General Arturo Sosa signed, appointing Fr. Emmanuel Foro as Rector of the Hekima Jesuit community. The decree said, “I chose and named you Rector of Hekima College Community. In doing so, I confer on you all authorities, rights, and privileges which belong to this office according to our institute in the name of the Father and of the Son and of the Holy Spirit. I pray that the eternal Lord, in His wisdom, will guide and assist you in all things through his greater honor and glory!” After reading the decree, Fr. Minaku handed over a certificate of appointment as Rector to Fr. Foro, who officially assumed the office.

By Pamela Adinda, HUC Communications Department

As a recipient of the Hekima University College scholarship, my journey through the first year of my Master of Arts in Peace Studies and International Relations has been nothing short of transformative. This scholarship has allowed me to pursue my academic aspirations and ignited within

Embracing the Gift of Scholarship: A Journey of Growth and Gratitude



me a profound sense of gratitude and responsibility.

From the beginning, the scholarship has been more than just financial assistance; it has been a beacon of hope and a catalyst for change. It has enabled me to immerse myself in my studies fully, engage with diverse perspectives, and contribute meaningfully to peace and international relations discussions.

Beyond the classroom, the scholarship has opened doors to a vibrant community of scholars, mentors, and professionals who have inspired and supported me every step of the way. Through workshops, conferences, and networking events, I have had the privilege of connecting with leaders in the field and gaining valuable insights into the real-world challenges and opportunities facing peacebuilders today.

But the most profound impact of the scholarship has been on my personal and professional growth. It has encouraged me to step out of my comfort zone, embrace new experiences, and cultivate the skills and qualities necessary to make a positive difference. It has instilled in me a deep sense of purpose and a commitment to service that will guide me long after my time at Hekima University College.

As I reflect on my first year as a

scholarship beneficiary, my heart is filled with profound gratitude. I am grateful to the donors who have made this scholarship possible, the faculty who have challenged and inspired me, and my fellow students who have journeyed alongside me. Your support and guidance have been invaluable, and I am deeply appreciative of the opportunities and the growth I have experienced because of you.

Looking ahead, I am filled with a sense of purpose and commitment. I am eager to continue my studies, deepen my understanding of peace and international relations, and contribute to building a more just, peaceful, and sustainable world. With the unwavering support of the scholarship and the Hekima University College community, I am confident that the best is yet to come. I am deeply grateful for the opportunity to pursue this noble cause, and I am committed to making a meaningful impact in the field.

By Tabitha Kimani

Hekima-Bonn University Intercultural Theology Project



Hekima University College and the University of Bonn Faculty of Theology are collaborating on an intercultural theology research project that will culminate in the publication of research from both African and German perspectives.

“We got word from the University of Bonn Faculty of Theology of interest in a joint project between Bonn University Catholic Faculty of Theology and Hekima. Prof. Dr. Jochen Sautermeister, Dean of the Faculty of Catholic Theology at Bonn University, and I discussed the possibility of starting a project funded by Porticus on intercultural theology,” Dr. Anthony Egan, SJ, from Hekima who is a member of the project steering committee explained, adding that over the last year or so they have been engaged in discussions on how to put the project together.

During their conversations, they examined various areas of contemporary Catholicism, such as reconciliation, ecology, social ethics, marriage and family, and sexuality. They also developed the idea of dialogue between theologians in Africa, Germany, and other parts of Western and Central Europe.

“What we have here is a project where the idea is that people will discuss several issues related to these themes: ecology, reconciliation, sexualities, human rights and dignity, etc. We have set up a pair of small groups of scholars from Africa and Europe. On our side, we have Dr. Dominic Tomuseni SJ, Dr. Elisee Rutagambwa SJ, Dr. George Macharia SJ, and Dr. Marcel Uwineza SJ; Bienevenu Mayemba SJ and Rodrique Naortangar SJ from ICTJ have joined us; we also have Professor Nora Nonterah from Kwame Nkrumah University of Science and Technology in Ghana, Professor Mary Getui from Catholic University of Eastern Africa (CUEA) and lecturer from Great Lakes University, Immaculate Frodwa. So far, we have got several recruits from Africa and Germany,” Dr. Egan explained.

According to Ms. Daniela Proske, a research associate from the University of Bonn, the steering committee is tasked with the administrative side of the project. They started officially in June 2023 by forming a steering committee, determining who would do what, and setting up Zoom meetings regularly. The steering committee rolled out the calls for participants and received papers from them.

“We have been looking for possible pairing because we are going to [Continues on Page18](#)

Continued from Page 17 have one participant from the global North and the other from the global South; we want to pair them because we have almost all the papers in, and now we are having a read-through and brainstorming about which people could be good together in a tendon," Daniela Proske explained during their steering committee meeting in Nairobi in March.

Once the pairing has been done, the committee will share the information between the academic partners about the partner with theologians, who will then set up informal meetings between the two. The committee will also assign the pair a supervisor who is an expert in the subject they are working on, and they can meet with the supervisor.

"We will have a kickoff meeting tentatively in April where the theologians will all see who else will be in the project and get to know each other. We will have another meeting with intercultural training so they will know what to look for and how to proceed. Then they will have several meetings over the months to work on their draft papers, which will be due one week before the main conference in October," Ms. Proske explained in March, adding that the October conference will be held in Bonn. Everyone in the project will be encouraged to attend.

The October Bonn meeting will be on-site at the University instead of

online, and the committee expects lots of discussion of the draft papers that will have been submitted. Following the discussions at the conference, the papers will be revised and published. "So far, everything is going well. We initially had problems with papers coming in as some people agreed to participate but did not submit their papers. We already sorted that out," Ms Proske announced.

Other members of the steering committee from Bonn University include Dr. Stefan Walser OFM Cap, a Professor of Fundamental Theology at Bonn University; Dr. Anna Maria Ricarda Riedl, a Professor of Social Ethics at Bonn University, teaching ethics in the field of migration ethics, politic ethics, and her research is on ecological ethics; philosopher Dr. Michael Gabor Zichy, who has just joined the University of Bonn, whose field of research is mainly on philosophical anthropology, ethics, especially social ethics.

Most recently, on 17 May 2024, a number of the participants participated in an online workshop on interculturalism run by Dr. Susan Omondi, a Kenyan scholar who teaches in Bonn. Apart from getting to know participants, the purpose was to explore what we all mean by culture. This is part of a process to facilitate mutual understanding between participants in the project.

By Pamela Adinda & Dr. Anthony Egan, SJ



Insights from Prof. Mbugua: Unveiling the Reasons Behind the Underrepresentation of Women in Theology and His Vision for Change.



Theology studies in Africa have largely remained a course for people preparing for the priesthood, save for a few religious women who have opted to take a career path in theology. Many women shy away from this course. According to Prof. Stephen Mbugua, the Vice Chancellor of the Catholic University of Eastern Africa (CUEA), most of the teaching and learning are based on the principles of demand and supply. The question of what people become when they graduate from colleges and universities is key in deciding what course an individual chooses.

“This has made our education system more career-based rather than being innovatively based or a lifestyle improving,” Prof Mbugua explained, adding that it is true that many people do not study theology because there are fewer places to go and teach, as that is the most probable career that one would think of after graduating with a degree in theology.

In addition, theology as a career for women seems unappealing because women theologians would, therefore, have to demonstrate exceptional resilience to secure a place to teach at the seminaries. Despite the odds, they persist, showing a remarkable determination to pursue their passion for theology. This underscores the challenges women face in pursuing theology studies and their unwavering commitment, which is admirable.

“Another issue is the acceptance of women to teach in the seminaries because I think either the bishops might feel that they have enough priests to teach in their seminaries. Maybe it may not be a negative issue. Maybe nobody has ever talked to the bishops in their conference about the need for a feminine presence in the formation houses,” Prof Mbugua explained, adding that there is a great need to have women formators because when students come out of the seminaries, they are dealing more with women than men as the majority of people who attend church are women. This underscores

Continued on Page 20



Prof Mbugua Addressing participants during HUC Conference on African Women Theologians

the urgency and importance of gender diversity in theology education. It's not just about equal representation but about enriching the educational experience and fostering a more inclusive theological community.

Prof Mbugua expressed that there is, however, a need to encourage more women to embrace theology and to grant opportunities to those who have excelled in theology studies to be easily absorbed in the seminaries and universities to teach theology. "I know that some religious women join public universities to teach religious studies and philosophy, and they are doing a great job. Their presence gives a holistic approach to theology formation by adding the much-needed feminine and motherly touch and should be more

encouraged," Prof Mbugua said, emphasizing the potentially transformative impact of women in theology. Their unique perspectives and experiences can reshape the field, offering a more inclusive and diverse theological discourse.

In today's increasingly secularized world, a course in theology would benefit the younger generation. They often fail to see the relevance of embracing religion, especially after leaving their parents' homes and becoming independent, because the basic catechism learned during formative years is never enough to challenge the forces of modernism and secularism. Prof Mbugua believes this is a good idea, and CUEA is already implementing it, albeit in a small way.

"In CUEA, everybody takes a course in the social teachings of the Catholic Church; this is theology applied to life. So, at CUEA, everybody has to take that course; we have done that because we realized that we must create a Catholic Identity worldview in our learners' hearts and minds. This makes them different in their way of thinking because at least they have a resource; they have been taught to rely on the search for truth, honesty, integrity, prayer life,

reconciliation, and other things taught to each of those students," Prof Mbugua explained, adding that the university is open to looking ways to expand the discourse. For instance, they may need two units rather than one, hoping this will not overload the students because most of them take over fifty units per two in four years, which is quite a lot.

By Pamela Adinda, HUC Communications Coordinator



Ms. Nicole Facheu, one of the lay women who studied Theology at Hekima

Reflections on the Practice of Conflict Resolution, International Relations and Diplomacy Course



During the semester, students enrolled in the Practice of Conflict Resolution and International Relations and Diplomacy course had the opportunity to visit several key institutions in Nairobi, which provided them with practical insights into conflict resolution and diplomacy. These educational excursions included a visit to the International Support Peace Training Centre (IPSTC) in Karen, the Kenya National Commission on Human Rights (KNCHR), and various other organizations such as the Jesuit Refugee Service (JRS) and the Catholic Justice Commission.

At the International Peace Training Centre, students observed firsthand how knowledge of conflict management and prevention is applied and how experts across Africa are trained in peacekeeping techniques. This visit provided a comprehensive understanding of the practical aspects of peacebuilding and conflict resolution, complementing the theoretical knowledge gained in the classroom.

Talk by Apostolic Nuncio to Kenya and South Sudan

On 22nd February, H.E. Archbishop Hubertus Matheus Maria Van Megen, the

Apostolic Nuncio to Kenya and South Sudan, delivered an insightful talk to the Hekima Peace Studies and International Studies students. The discussion centered on “The Role of Faith-Based Institutions in Peace, Security, and Diplomacy,” with a particular focus on the interventions by the Catholic Church. Archbishop Van Megen highlighted the significant contributions of faith-based institutions in fostering peace and security in conflict zones and emphasized the Church’s active role in diplomatic efforts. The talk underscored the multifaceted approaches taken by the Catholic Church, including mediation, advocacy for justice, and providing humanitarian aid to promote sustainable peace and stability.

This talk was part of an initiative by Hekima’s Department of Peace Studies to engage experts in sharing their knowledge and perspectives on peace-related issues. By involving seasoned practitioners like Archbishop Van Megen, the program aims to enhance students’ understanding of the practical applications of peace studies in real-world scenarios. The Archbishop’s insights enriched the students’ academic experience and highlighted the crucial role that faith-based institutions play in global peace and security

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Continued from Page 21 efforts. This session underscored the importance of collaborative efforts between religious organizations and secular entities in addressing complex global challenges.

In addition to Archbishop Van Megen's talk, Ambassador Hukka Wario also addressed the students on political leadership in policy formulation. Drawing from his extensive diplomatic experience in China and Zimbabwe, Ambassador Wario introduced the students to the intricacies of diplomatic work. He shared valuable insights into the practical aspects of formulating

and implementing policies at the international level. The Ambassador's session provided an excellent opportunity for attendees to seek career advice related to diplomatic work, enriching their understanding of the skills and competencies required for success in this field. Through real-world examples and personal anecdotes, Ambassador Wario effectively bridged the gap between academic theories and the realities of diplomatic practice, inspiring students to pursue diplomacy and international relations careers.

HIPSIR Alumni Mr. Ibrahim Sakawa Magara also contributed to

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JHIA'S JOURNEY OF DISCOVERY AND IMPACT

As we look forward to the month of June, the month of our annual vacation at the Jesuit Historical Institute in Africa (JHIA), <https://www.jhia.ac.ke/> we feel compelled and motivated to recount some of the outstanding activities, projects and outcomes of this semester and those scheduled at the beginning of the new semester in August 2024.

JHIA continues with its initiatives focused on sourcing collections that have a unique African sense. We are indebted to Almighty God for the opportunity extended to us and to all players, including our partners and donors, who share in our work. Without these partners, JHIA is certainly incomplete. Considering the opinions of the founding Fathers of the JHIA, we take on board their messages and values. However, as a result of this, we always emphasize that JHIA is an institute that is specially created for preserving memory and promoting historical knowledge in Africa and its adjacent islands.

The 30th Superior General of the Society of Jesus, Most Rev. Adolfo Nicolás, SJ, inspired us to study the Order's largely unexplored involvement in the missionary work in Africa which is now summed up in the following overview in [the JHIA's Vision and Mission](https://www.jhia.ac.ke/who-we-are/) <https://www.jhia.ac.ke/who-we-are/>

On the 24th of March 2024, JHIA convened a Librarians and Archivists

Gathering in collaboration with St. Paul's University to discuss the Needs Assessment of Setting Up an Archive. The gathering witnessed a good number of participants who applauded the efforts made by JHIA to bring together such gatherings periodically. The objective is to share knowledge and resources through roundtable forums amongst librarians and archivists drawn from Christian universities and institutions in Kenya, in particular those within Nairobi, and by doing so, we aim to address problems relating to both physical and digital libraries and archives. Members of this gathering also appreciate that the events are turning out to be a rapid platform of information resources to relevant players who feel that participating institutions should fully partner with JHIA in kind and material to support this worthwhile course.

At the end of the training, the trainer provided participants with a template for conducting a needs assessment, survey, and appraisal at their institutions. They were required to utilize it to evaluate the institution's archive's requirements for potential sharing in future gatherings. The findings of this evaluation could be summarized in a proposal and shared with the organization's board of directors or administrators to seek their support. The next gathering will be held on August 24th, 2024, at the Catholic University of



A gathering of Librarians and Archivists at a past event

Eastern Africa (CUEA).

Rev. Dr. Jean Luc Enyegue, S.J., JHIA director, attended a global workshop at Loyola University Chicago on March 20th, 2024, featuring prominent professors and scholars worldwide. The workshop discussed the best ways of writing world history for a post-1801 Society of Jesus. The Symposium was sponsored by Institutum Historicum Societatis Iesu at Archivum Romanum Societatis Iesu in collaboration with the newly established Jesuit Heritage Research Centre at Loyola University of Chicago. At the same time, he also attended a meeting of the Renaissance Society of America (RSA) <https://www.rsa.org/#> held in Chicago, Illinois. RSA is involved in publishing digital and paper resources to provide a platform for people from all walks of inquiry and practice. It spreads the messages of its salient members in the knowledge space of the Renaissance era through the dissemination and organization of in-person and online events.

During June, the JHIA director will give workshops on the history of the Society to Tertians in Zinkwazi and Bukavu. Later, during the Fall, he will attend a Conference on Missiology in Mexico between the 21st and 28th of September 2024. He will also attend a Workshop on Ignatian Spirituality in Spain from October 3rd to 8th, 2024. Then at the end of the Semester 2024/25, he will participate in the History Symposium in Bafoussam.

The 4th Librarians and Archivists Gathering is one of the many events marked on the JHIA calendar of activities to occur soon. As mentioned, it will be held on the 24th of August 2024 at the Catholic University of Eastern Africa (CUEA). The Archivists and socius of the Jesuit Conference of Africa and Madagascar (JCAM) will also meet on Zoom on 10th September 2024. This resulted from the meeting of Jesuit Historical Centers in Rome (2019), which encourages regular regional meetings at the conference level in partnership with Rome, with Province and Region Archivists and their Supervisors (the Socius).

The contributions of our benefactors and traditional donors cannot be overlooked since they continue to make valuable impacts to sustain JHIA initiatives. As we speak, books are already being shipped from our partners in the UK. Some donations

have been made in kind and monetary form to support our work. We know they make these donations because “they have a certain image of how the world should be, and strive to achieve that end. Although the world is imperfect, these people do not stop giving their time, energy or money. As optimists, they see the world in a different light than others.” ~E.C. LaMeaux.

The JHIA monthly Newsletter is circulated online before the 1st of every month. The bookstore tab on the website portal is also active and can be accessed from the following link: <https://www.jhia.ac.ke/book-store/>. We would like to remind our readers, students and researchers that the JHIA reading room is open to all. For more information you can reach out to us on inquiries@jhia.ac.ke.

Donate to JHIA, the following channels are available for you to make favorable donations:

Donate tab from the website portal

<https://www.jhia.ac.ke/donate/>

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 Bank Name: NCBA Bank
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 Swift Code: CBAFKENX
 Bank Code: 07
 Branch Code: 000
 Account name: Hekima College, JHIA
 Account Number: 1491151366

Bank Name: NCBA Bank (US Dollar)
 Bank Address: P.O. Box 44599-00100 Nairobi
 Swift Code: CBAFKENX
 Bank Code: 07
 Branch Code: 000
 Account name: Hekima College, JHIA
 Account no. 1491151371

3. M-Pesa Paybill
 Business No. 880100
 A/C No. 1491151366



“...As I step down from this position, I carry with me countless memories and a profound sense of fulfillment,” Fr. Johny Thachuparamban CMI.



Dear HUC Family,
Prayerful and loving greetings!

As I conclude my tenure as the Dean of Hekima University College, I am filled with deep gratitude and appreciation for our incredible journey. As a CMI member, it has been an honor to serve this esteemed institution, and my heart is full as I reflect on the wonderful experiences and achievements we've accomplished together as an academic community.

First and foremost, I extend my profound thanks to our Principal, Marcel, whose visionary leadership and unwavering support have guided me throughout my time here. Your dedication to fostering excellence and nurturing a vibrant academic environment has been inspiring.

To our Vice Principal and Registrar, I am deeply grateful for your meticulous attention to detail and steadfast commitment to upholding the integrity of our academic processes. Your hard work and dedication have been instrumental in ensuring the smooth functioning of our college.

A heartfelt thank you to the Dean of Students, whose compassion and tireless efforts have created a nurturing and supportive environment for our students. Your commitment to their well-being and personal growth has been remarkable.

To my esteemed Colleagues, it has been a privilege to work alongside such a dedicated and talented group of individuals. Your passion for teaching, research, and service

has been a constant source of motivation for me. Together, we have strived to create a dynamic and enriching learning environment for our students.

I also extend my sincere appreciation to our Non-teaching staff, whose behind-the-scenes efforts have been the backbone of our institution. Your hard work, dedication, and commitment to excellence have not gone unnoticed. Thank you for your invaluable contributions.

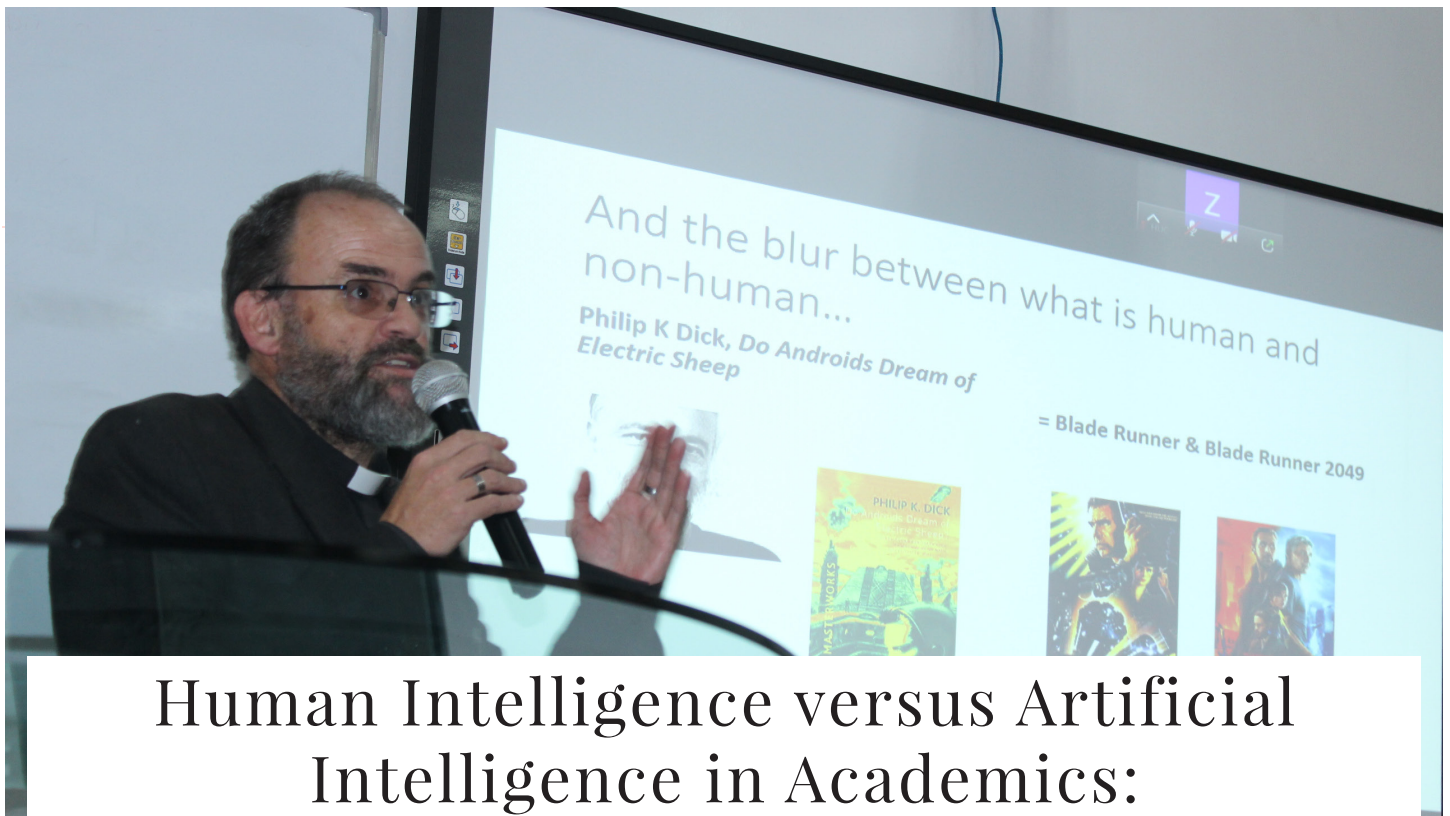
Above all, I want to express my deepest gratitude to our Students. You are the heart and soul of Hekima University College. Your enthusiasm, curiosity, and determination have been a source of inspiration for me every day. Watching you grow, learn, and succeed has been the most rewarding aspect of my role as Dean.

As I step down from this position, I carry with me countless memories and a profound sense of fulfillment. I am confident that HUC will continue to thrive and achieve new heights under the capable leadership of our new Dean, Steve. My sincere congratulations and prayerful wishes to YOU, dear Steve! Thank you, once again, for your trust, support, friendship, and understanding.

Serving as your Dean of JST has been an honor and a privilege. Thanks a lot!

With heartfelt gratitude and warmest regards,

Fr Johny Thachuparamban CMI



Human Intelligence versus Artificial Intelligence in Academics: Dr. Emmanuel Foro, SJ, Shares thoughts on how to Ensure Originality in Students' Work

Artificial Intelligence has penetrated almost every aspect of human life as the technological revolution unfolds. New technological innovations have continued to make life easy; with a click of a button, a mouse and all the solutions one is looking for would be there, thanks to the numerous software and applications that are readily available and accessible. Whether it is about correcting grammar and punctuation, essay structure, or text translation from one language to another, all one needs is good internet and access to the Apps/software; this leaves the question of whether authenticity still exists.

In an academic arena where students compete for good grades, the allure of using AI to write perfect assignments can be overwhelming. Although there are software used to detect malpractices such as plagiarism, students can still get away with using AI to write their assignments, thus compromising the authenticity of their work. It would be upon individual lecturers from an institution to devise their own ways of ensuring that the work handed in by their students is original.

So, what is Hekima University College doing to ensure that its legacy as an institution of high academic integrity that has produced some of society's best professionals is not compromised in this era of artificial intelligence? Rev. Dr. Emmanuel Foro SJ, a senior lecturer at HUC and immediate former Deputy Principal of Academic Affairs (DPAA), feels that AI is good news because it supports research, and that is a good thing. Like any technological advancement is considered a good thing, so is AI.

Dr. Foro strongly believes that any academic work reproduced by AI cannot be considered original. He illustrates this with the example of a French-speaking student studying in an English-speaking institution who uses AI software to translate and edit their work. According to Dr. Foro, this approach is less original than writing the assignment in English and seeking a peer's editing assistance.

"Using AI to write your paper fully is dishonesty; we don't recommend such. We are discussing this as a faculty and have asked some local experts to advise us on controlling it. Using plagiarism software such as Turnitin has helped a lot in the past as we could easily know when a student has plagiarized or has some anomalies in their papers. However, with AI, I have heard so far from the experts that it is not easy to detect

Continued from page 27

because there are plenty of formats and styles of AI. Companies are very protective of their technologies and applications," Dr. Foro explained, adding that having a common AI plagiarism detector that works with all AI formats and styles is difficult. However, Dr. Foro believes there are other solutions to ensure students' work is original. One such solution, which he is already applying, is framing exam questions. "There is a way of framing a question that AI would not help anyone, particularly in church issues because we are in theology. This intelligent way of framing the questions ensures that there are no answers written anywhere that another person will find except their own synthesis of the topic we are discussing," He explained.

He noted, however, that university standards would not want it that way because they want things precise with marking schemes so that students know exactly what is expected of them. The danger of this, he pointed out, is that if you are too precise, then it means that AI can also answer. "So we need to moderate examinations and come to some point of framing our questions so that only the personal answer would be provided; this is one solution."

A second solution that may be recommended that some lecturers at Hekima use is the oral presentations of every paper written by students. Dr. Foro explained that once the students have submitted their papers and the lecturer grades them, the students should then be asked to make an oral presentation of about five minutes or more explaining what they have written, depending on how they answer your questions, you will know whether they used certain shortcuts because at that time they will not be reading what they wrote. Still, they will be answering your questions about what they have written.

Dr. Foro believes that HUC can request all lecturers to use one of these two methods he mentioned and still be conscious of fairness, first to students by ensuring that they get to know exactly what is expected of



Rev. Dr. Emmanuel Foro, SJ
during HUC Research Week 2023-2024

them and, at the same time, get their grades on merit and not just because they have shown intelligence while being dishonest and second to the course by ensuring that it is taught and evaluated according to the standards of university education.

"So you see, it is already two loyalties; the first goes to the student by ensuring that it is really their work and that they earn what they deserve, and then the second is for the university, church, and Society of Jesus standards."

Dr. Foro admits that AI is not an easy topic, as experts say it is not at all, at least technologically, to control it. "But basically, I am positive about this thing, and if lecturer put their heads around it, it would be easy to give students what he/she deserves when it comes to grading them because I believe that AI cannot be more intelligent than the humans, it may be faster at processing data, but the human person is still bigger than the AI."

By Pamela Adinda, HUC Communications Coordinator

Hekima University College Marks the End of HUC@40 Celebrations with a Series of Successful Events.



A Swahili saying goes, Siku Njema Huonekana Mapema! This is loosely translated as “a good day springs out early!” When Hekima University College announced in August 2023 at the inauguration of the new academic year 2023–2024, a year-long celebration of its 40th Anniversary, one wondered what these celebrations would entail.

Not long after the inauguration, the committee spearheading the HUC@40 issued a list of activities to be carried out as part of the 40th anniversary celebrations. The committee then embarked on a rigorous journey to ensure that these activities, which included public lectures, beautification, renovation of the college infrastructure, and conferences, were executed. It involved a lot of commitment, mobilization of funds and human resources, and doing everything possible to ensure that everything turned out as planned.

As the college concluded the academic year 2023–2024 on Friday 26, April 2024, the year-long celebrations of HUC@40 also came to an end. The occasion was a time to look back and see what has been done and where HUC is headed as Hekima looks forward to now HUC@50. Rev. Dr. Stephen Eyeowa SJ looked back at the journey through the last year as he reflected on the activities that have been accomplished in the fulfillment of the dreams of HUC founders.

Here below is his presentation which summarizes the activities of HUC@40 celebrations beginning with the inauguration of the academic year up until the present day when the first African Academic Chair is installed at HUC:

Continued on page 32

CRTP ACTIVITIES JANUARY-MAY 2024



In 2024, the Centre for Research, Training and Publications (CRTP) scheduled and continued with numerous activities following the year's work plan. Both research, training, and publications remain the Centre's key activities

Research and Publications

The year started with the Centre presenting research on 'Human Rights Advocacy against Police Brutality in Kenya: Assessing the Use and Impacts of Unarmed Civilian Protection Strategies by CSOs' at Strathmore University from 25th-27th January 2024. The research was conducted in partnership with Peace Tree Network under the Unarmed Civilian Protection Project (UCP) project. In March, the Centre launched and published three of its research reports: the annual Conflict Monitoring Tool (CMT), The Role of Religious Institutions in Political Change and Democracy in Eastern Africa, and the Peace Actors Tool \Kit. These reports are available on the CRTP website for wider dissemination. This year the Centre continues with its research using the Conflict Monitoring Tool and further developed to the Heat Map, an online tool that plots conflict in African countries.

Workshops and Training

Writers and Early Researchers Workshop

On March 25th-26th 2024 CRTP in conjunction with the School of Oriental and African Studies (SOAS), University of London, organized a writers' workshop aimed at providing a platform for Masters, Doctoral, Post-Doctoral students, and early researchers to improve their skills, exchange ideas, and network with industry professionals in the academic writing and publishing world. Other topics that featured during the workshops were how to write grant winning proposals as well as research partnership opportunities. The workshop was held at Hekima Institute of Peace Studies and International Relations.

Environmental Advocacy and Sustainability in the Extractive Industry (EASEI) Trainings

Under the Environmental Advocacy and Sustainability in the Extractive Industry (EASEI) project, the Centre has conducted different trainings to local communities in Kwale and Migori Counties, where artisanal mining activities has adversely affected the environment.



In March 2024 the Centre organized training on climate change mitigation strategies, agroforestry, and agribusiness maximization to groups the project is working with in Migori and Kwale. A total of 30 participants were trained on how to mitigate climate change through agroforestry for improved environmental sustainability and protection. In April 2024 we trained a total of 8 group leaders and field coordinators on leadership and governance, project planning and management as well as tree management and nursery establishment for effective

project monitoring by the group leaders.

Tree planting

CRTP has been at the forefront of promoting the environment in Kwale and Migori, where gold mining and sand harvesting have affected the environment through artisanal mining activities by small-scale miners. During the April-May rainy season, a total of 5000 trees were planted by the Centre both in Kwale and Migori to improve and promote environmental conservation.

CRTP Newsletter

On May 2nd 2024, the department launched its first newsletter since the Centre started. CRTP newsletter is intended to keep up-to-date the college, partners, donors, and researchers on research and recent publications of the Centre, faculty members, scholars as well as research affiliates publications. The newsletter will also share upcoming workshops and conferences both at the Centre and globally. In addition, the newsletter contains a column on possible research grants and scholarship opportunities for the faculty, students, and interested scholars. The Centre will be releasing the newsletter monthly.



By Hezbon Awiti, Program Officer CRTP

HUC@40: FULFILLING THE DREAMS OF OUR FOUNDERS

By Rev. Dr. Stephen Eyeowa SJ

What does it mean to do theology in the 21st century, in Africa, in Hekima? Perhaps Psalm 100 offers a clue. From the psalmist's praise, theology appears to have a dyadic purpose: reverence and knowledge of God by all creatures. The psalmist suggests ecological, anthropological, zoological, liturgical, and socio-cultural studies as valid loci for theological discourse. Hence, doing theology today implies an interdisciplinary approach. Theology today must be interactive and dialogical.

Thanks to the occasion of HUC@40, Hekima significantly exposes theology to several disciplines, attesting that as God of all creation, the whole of creation can relate to and engage with the God question and that the situatedness of theology knows no bounds. Heavily worded by biblical imageries, experiences, and events, through the HUC@40 prayer, Hekima attests that scriptures remain the primary foundation for any theological rootedness. Also, the inaugural speech of the 2023/2024 academic year by Dr. Ludovic Lado SJ builds on the HUC@40 prayer to underscore the inseparable union between theology and anthropology. Although Dr. Lado considered theology a disguised anthropology, such perception does not reflect true theology in its fullness because theology existed before the creation of humanity. Humans never theologized but were utterly silent when created in the image and likeness of God and commanded to have dominion over the cosmos in Genesis 1. Therefore, authentic anthropology must lead to theology.



Now, arrogant anthropocentrism often leads to a wrong perception of the cosmos, causing ecological crises. For example, Genesis 3 and 4 show that human misconduct has negative impacts on the earth (Gen 3:17; 4:10). In fact, Prof. Dominic Irudayaraj SJ notes in his conference on the invitation to eco-biblical rendezvous that contrary to an anthropocentric bias of creation in Psalm 8, God's response in Job 38 exposes the flourishing of the earth without the presence of humans. As such, this divine revelation helps humanity to understand the true meaning of dominating the earth. Just as God dominated the *tohû wābohû* (Chaos – Gen 1:2) to hand over a well-structured and beautiful world to humanity, humanity must care for the earth to be fruitful. Thus, the Genesis "dominance" language hints at caring

for the *Anawim*, the poorest of the poor, of which the earth is constitutive.

Talking about the *Anawim*, true theology foreshadows social relationality in that the divine-human relationship becomes an implementable template for human social connectedness. This divine-human relationship is crucial because God, in his



benevolence, constantly chooses to relate with the weak and vulnerable. Prof. William O'Neill SJ identifies (intra or inter-border) migrants as contemporary Anawim who need a theology that ceases to identify a neighbour but emphasizes becoming a neighbour to the other. This call for a theology of migration underscores the role of remembrance (ZKR). Since we are no longer slaves and strangers before God, our approach to theology must be liberating, restoring the dignity of the Anawim and ensuring their fundamental rights. As such, theology provides the spirituality to engage socio-cultural and existential dynamism.

HUC@40 displays a concrete commitment to ZRK. Beyond paying tribute to an icon of African theology, the Late Prof. Laurenti

Magesa, Hekima recalls the circumstances (post-colonial, independence, Vatican II) that grounded Magesa's theologies. I say theologies because Magesa's works prioritized liberation theology and inculturation. Here, history and its telling become necessary in theology to address concrete contexts. The theology-history-context encounter often leads to the purification of memories and inspires the desire for authenticity.

This quest for authenticity was indeed at the heart of Hekima's creation. The HUC pioneers' conference revealed this foundational agenda. It was the dream of the founding fathers that HUC engage in the Africanisation and contextualization of theological thoughts and revelations at an advanced level. This way, theology becomes more interactive, engaging the socio-cultural dynamism of Africa, respecting diverse cultural and theological views, and searching for appropriate means of striving towards the salvation of all. The JCAM



Research Network Symposium addresses the need to pay attention to diverse views for the purpose of living together. Issue 68, the most recent issue of Hekima Review, tells the story of Hekima's mission and context. The commitment to this mission and context inspired the

Continued on page 34



establishment of the Chair of African Studies, which we also celebrate today.

Although its founding fathers set an agenda from its outset, Hekima grew, assuming its identity over the years. Derived from the Hebrew word "Hokma", translated as "Sophia" in Greek, these languages identify wisdom as feminine. Hekima, dear friends, is a woman. To this end, having female students at JST and IPSIR, as well as female faculty and non-faculty members, is fulfilling. The current statistics of all Hekima students (from the certificate course to our doctoral students on scholarship) point towards the prevalence of women, in spite of their seeming rareness in the BTh program. Also, the recently concluded African Women Theologians Conference testifies to Hekima's commitment towards bringing out voices that had, up till now, been silenced in theological discourse. The commitment to the formation of women may serve as a working template for compulsory intellectual training of religious women, just as the Council of Trent mandated the intellectual formation of all priestly candidates. Therefore, Hekima has proven that theology is not exclusively masculine. Rather, its concrete expression of Gen 1:27 is noticeable in that men and women can theologize and represent God's actual image. If God is Father, God is also Mother.

Moreover, HUC@40 has offered us the opportunity to fully implement Plato's transcendentals: truth, goodness and beauty. Beyond the pursuit of academic truth, celebrating HUC@40 was a kairos moment in the deliberate search for the good. The newly constituted Alumni Association, the safeguarding of minor and vulnerable adults, and the total transition to solar energy are concrete ways Hekima ensures the goodness of the Anawim: the environment, the weak, and those who may feel estranged. Hekima has become a Laudato Si University College. Moreover, HUC@40 has offered us the space for creative expressions of beauty. On the one

hand, it presented the opportunity for infrastructural renewal. Both campuses now have a new look thanks to the beautification and renovation projects as well as the planting of trees. On the other hand, HUC@40 created an ambience for relishing sacred music either composed or arranged by the HUC Choir.



Finally, it is worth asking: What lessons have we learned from the HUC@40 activities? A twofold response suffices. Firstly, theology in the 21st century must take interdisciplinary inquiries seriously. The activities of HUC@40 sufficiently reveal

how theology offers substance to anthropology, ecology, socio-cultural studies, history, gender studies, and aesthetics. Secondly, theology in Hekima implies a commitment to Africanised and contextualized studies. Here, one sees the relevance of HUC's faculties and institutes. For instance, while HIPSIR and CRTP help JST to read the signs of the times and to understand contextual realities, JST offers them the opportunity to seek, understand and implement the appropriate spirituality behind any form of social engagement.

Doing theology in Hekima today cannot be business as usual. Thanks to its multidisciplinary, gender-balanced, and contextual approaches, Hekima must now distance herself from the traditional path – theology as a discourse about God. This path often robs God of divinity, pretending to raise humanity to a divine state. While God created humanity in God's image and likeness, an anthropocentric theology risks creating God according to human imagination. Consequently, it is time to relish the

dreams of our founders by committing to theology, not as a discourse about God, but as a discourse with God. Theology in Hekima should be a discipline where humanity learns not only to speak about but, more importantly, to dialogue with or speak to God, the human condition, and social contexts. This approach must be at the heart of any serious contextual and interdisciplinary approach to theology.





Continued from Page 22 the series of talks by discussing negotiation and political mediation, focusing on the case of Sudan. His session provided a detailed analysis of the strategies and challenges involved in mediation processes. Drawing on his direct experience, Mr. Magara illustrated how negotiation skills are applied in complex political contexts, emphasizing the importance of patience, cultural understanding, and strategic communication. His insights into the Sudanese peace process offered valuable lessons on conflict resolution and underscored the critical role of mediators in achieving sustainable peace.

Moreover, the second-year students had the opportunity to visit various organizations dedicated to peacebuilding activities. These visits included the

International Peace Support Training Centre (IPSTC), the Kenya National Commission on Human Rights (KNCHR), the Kenya Conference of Catholic Bishops – Department of Justice and Peace, Shalom Centre for Conflict Resolution and Reconciliation, Jesuit Refugee Services, and Konrad Adenauer Stiftung. These excursions allowed the students to observe first-hand the practical applications of peacebuilding theories and to engage with professionals actively working in the field. The experiences gained from these visits enriched the students’ academic journey by providing real-world context to their studies in peace and conflict resolution.

The visit to the Kenya National Commission on Human Rights was particularly enlightening, featuring in-depth discussions with employees about the



complexities of gender issues in contemporary society. Students had the unique opportunity to engage with members of the transgender community, gaining a deeper understanding of the distinctions between transsexual and transgender identities and the challenges faced by these individuals in Kenya.

A highlight of the field experience was the visit to JRS, an organization dedicated to supporting internally displaced persons (IDPs). Students participated in a peace walk, witnessed the delivery of certificates to IDPs who had completed livelihood courses offered by JRS and engaged in advocacy for the recognition and support of IDPs in Makeni. The event included various performances and activities showcasing the resilience and talents of the displaced individuals.

JRS's efforts to help IDPs were thoroughly explored, including initiatives for resettlement, local integration, and repatriation to home countries once conflicts had subsided. This exposure provided students with a comprehensive view of the multifaceted approaches required to address the needs of displaced populations. In addition to these visits, the course featured seminars where experts from various institutions shared their knowledge on diplomacy, peacebuilding, and development work. These sessions enriched the students' understanding of their specialization areas and offered valuable perspectives from seasoned professionals in the field.

The course offered a rich blend of theoretical and practical learning experiences. It significantly broadened the students' perspectives, allowing them to witness the real-world application of concepts learned during their studies at Hekima College. This immersive approach deepened their understanding of conflict resolution and diplomacy and inspired them to pursue careers dedicated to fostering peace and justice in their communities and beyond. The efforts by the lecturers Dr. Norbert Litoing and Dr. Elisée Rutagambwa, S J, really went a long way in helping students achieve the course's intended objectives.

By Ashley Honzeri





Continued from Page 2 staff. We have worked hard to renovate our infrastructure and beautify HUC. We are adding one new car to ease our faculty's academic and administrative movements. The DPA+F will set up guidelines for vehicle use.

During the academic year, we had the good fortune to sponsor several academic conferences, which will help in keeping HUC on the collegiate map, which the work of our predecessors has gained for us. We managed to get some scholarships to some deserving students. We are deeply grateful to our donors. We have received two big library donations from the late Professors Benezet Bujo and Teresia Hinga. May they find favor with God. Wherever I travel, I hear compliments and praise of HUC. May we not be complacent. Together, we will continue the good work. However, there is a good reason to say we are moving from better to best!

Our concerns have not only been focused on infrastructural and academic developments. In fact, even those concerns are for the good of the human development of all in the Hekima family. Hekima exists for people and uses those things that help human development to flourish and bring the community together. A faculty retreat for renewal was held at the Nairobi Golf Club in February 2024. We also celebrated certain milestones, important in the lives of our faculty and recognized some who continue to excel. Our non-teaching staff also had renewal time at Mwangaza Retreat Center. We ensured that Benjamin (our College driver) never has reason to feel he is left out. These are but few examples of what were able to accomplish being, working, playing and

praying together.

This year, we had several first classes in the JST Class of 2024. That is a record. We may not always be without error but our efforts have always been sincere. We look forward to welcoming Peter Cardinal Tuckson, Chancellor of the Pontifical Academy of Sciences and the Pontifical Academy of Social Sciences (Vatican), as our Keynote Speaker for the Academic Year 2024-2025. He will address HUC and its friends on 17 August 2024. I am thankful for all who shared their hopes and aspiration during the consultation process. Their participation, suggestions and honest criticisms have been most helpful in my work. It is often said that the opposite of love is not hatred, but indifference.

Why is it necessary and advantageous to have another journal that brings everyone together? Chinua Achebe has an answer:

"A man who calls his kinsmen to a feast does not do so to save them from starving. They all have food in their own homes. When we gather together in the moonlit village ground, it is not because of the moon. Every man [and woman] can see it in his [or her] own compound. We come together because it is good for [kinspeople] to do so." From Chinua Achebe's Quotes and Proverbs

Enjoy your well-deserved break. To our graduates, make HUC proud. Command respect because it is never given on a silver platter. Seek to be people of value because *agaciro ntikagira igiciro* (value has no price). We are looking forward to welcoming you back to HUC! Thank you once again and may all we do remain for the greater glory of God (AMDG)

Rev. Marcel Uwineza, SJ, MBA, PhD
Principal



HEKIMA UNIVERSITY COLLEGE
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**HEKIMA INSTITUTE OF PEACE STUDIES AND
INTERNATIONAL RELATIONS (HIPSIR)**

**MA IN PEACE
STUDIES &
INTERNATIONAL
RELATIONS**

**AUGUST
2024 INTAKE
ONGOING**

**APPLY
NOW!**

Hekima Institute of Peace Studies and International Relations (HIPSIR), Hekima University College, a constituent college of the Catholic University of Eastern African (CUEA), is accepting Applications for

**MA DEGREE IN PEACE STUDIES AND
INTERNATIONAL RELATIONS**

Located on Riara Road Nairobi, Kenya, HIPSIR is run by the Jesuit Fathers (aka Society of Jesus, an International Catholic religious Order) that globally operates over 220 universities and institutions of higher learning. With over five centuries of educational tradition, Jesuits are known for their academic excellence, a strong emphasis on social justice, and a holistic approach to education. It fosters critical thinking and social transformation.

The College has a library of more than 110,000 volumes, and has acquired

periodicals specializing in Peace Studies and International Relations. Our system of classification is that of the Library of Congress, with indexed cabinets for authors, titles, subject headings and collections, as well as an Online Public Access Catalogue (OPAC).

Our MA degree in Peace Studies and International Relations are selective yet diverse, as our students come from multiple African and non-African countries and get exposed to global challenges and opportunities.

MODE OF LEARNING

**EVENINGS
CLASSES
5:30 PM - 8:30 PM**

- 📍 Riara Road, Nairobi
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- ☎ +254 (0) 729 755 905
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**HEKIMA INSTITUTE OF PEACE STUDIES AND
INTERNATIONAL RELATIONS (HIPSIR)**

Hekima Institute of Peace Studies and International Relations (HIPSIR) will be offering a six days intensive (18 hours) certificate course in Conflict Resolution, Peacebuilding and Reconciliation from 3rd to 10th June 2024.



Certificate Course in **CONFLICT RESOLUTION, PEACEBUILDING & RECONCILIATION**

The course will cover the following areas:

- ❖ Understanding Conflict
- ❖ Contextual analysis of the African conflicts
- ❖ Africa political systems & conflict resolution mechanisms
- ❖ The challenge of Terrorism, Religion and Inter-religious dialogue
- ❖ Practical skills in engaging with social-political conflicts in Africa
- ❖ Reconciliation mechanisms & social change
- ❖ Case study analysis in groups

PURPOSE:

The course aims to enable participants acquire conflict mitigation strategies and policies and knowledge on conflict resolution, peacebuilding and reconciliation mechanisms and equip them with practical tools for social change.

TARGET GROUP:

The programme targets Staff of international and national NGOs, as well as Governmental and Non-Governmental Organizations working in the fields of development, human rights, stabilization and recovery, conflict resolution, confidence and security building measures, democratization, and social empowerment, gender and peacebuilding.

Qualifications

The applicants must fulfill the following requirements:

- ❖ A good command of English.
- ❖ Must have at least Secondary School Leaving Certificate.
- ❖ Be computer literate (word processing, emails, etc.)

Venue : Online

Registration Fees: 2,000 KES non-refundable

Tuition Fees : 19,000 KES

Total Cost of the programme: 21,000 KES

JUNE 2024
3RD TO 10TH

For application or more information, please use the following contacts:

Hekima University College P. O. Box 21215
Nairobi, Kenya 00505

📍 Riar Road, Nairobi

✉ secretary.hipsir@hekima.ac.ke or info@hekima.ac.ke

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**HEKIMA INSTITUTE OF PEACE STUDIES AND
INTERNATIONAL RELATIONS (HIPSIR)**



Start Date **JUNE 2024**

Professional Certificate Course on

PEACE LEADER

A COURSE OFFERED BY HEKIMA INSTITUTE OF PEACE
STUDIES AND INTERNATIONAL RELATIONS (HIPSIR)

COURSE DESCRIPTION AND PURPOSE

Hekima Institute of Peace Studies and International Relations (HIPSIR) is offering a 4 WEEK (40hrs) Professional Certificate Course on Peace Leadership. The course aims at equipping participants with key skills in personal awareness, conflict resolution and peace leadership. It fosters self-awareness, an understanding of the foundational concepts of conflict, peace, and leadership. In addition, it equips students with a practical knowledge that allow them to exercise professional peace leadership. Based on the Jesuits long tradition of academic excellence and holistic education, the course is student-centered and helps the learner to grow in all aspects of his life.

COURSE CONTENT

The course is an intensive 4-weeks course and is structured around 3 pillars. These are:

- **Self-Awareness**
- **Conflict Resolution**
- **Servant and Peace Leadership**

Each theme will be explored through a combination of theory and exercises designed to enhance the student's awareness, skill, and familiarity with foundational methods and practices for Peace Leader development. It targets individuals working in international and national NGOs, government, the private sector and meets individuals' interests.

Are you interested in gaining important skills in conflict resolution and peace leadership?

Do you lead others and want to be equipped to mediate conflicts and exercise peace leadership in your profession, your family, or your community?

Would you like to explore a possible career in the field of conflict resolution and peacebuilding at large?

IF YES, THIS COURSE IS FOR YOU

COURSE REQUIREMENTS

Applicants must fulfill the following requirements:

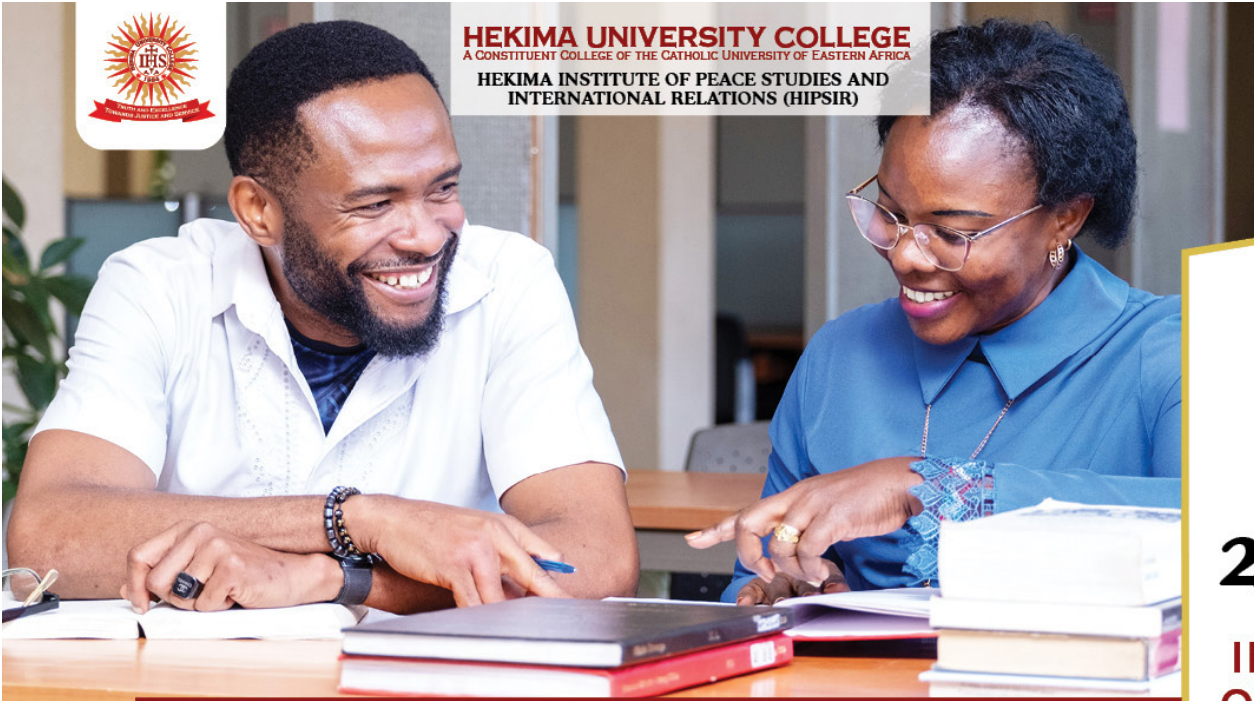
- A good command of English
- Must have at least a Secondary School Certificate
- Be computer literate.

COURSE DETAILS

- **Mode of Instruction:** Online only.
- **Start date:** June 2024
- **Registration Fee:** 2,000KES
- **Tuition Fee:** 45,000KES
- **Total cost of the program:** 47,000KES



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**HEKIMA INSTITUTE OF PEACE STUDIES AND
INTERNATIONAL RELATIONS (HIPSIR)**



**JUNE
11TH
to
JULY
4TH
2024**
**INTAKE
ONGOING**

CERTIFICATE COURSE IN PROJECT MANAGEMENT & LEADERSHIP

Hekima Institute of Peace Studies and International Relations (HIPSIR) will be offering 15 whole days' intensive (90 hours certificate course in Project Management and Leadership from **June 11th - 4th July 2024**.

The course concentrates on the following areas:

- ❖ **Project Proposal, Project Management and Report writing.**
- ❖ **Human Resource, Governance, and Leadership.**
- ❖ **Financial Report writing.**



PURPOSE

Hekima Institute of Peace Studies and International Relations (HIPSIR) certificate course seeks to prepare men and women, religious and lay, to become competent leaders and managers in organizations and income generating projects in Africa.

By placing emphasis on the Jesuit tradition in social transformation, it aims at preparing men and women-with-and-for-others, with a sense of duty and vocation to serve, whose actions are marked by dedication, honesty, integrity, critical thinking and Innovation.



TARGET

The programme targets people in need of practical skills in leadership, writing and managing projects and financial report writing.

All those who are already given responsibility in writing projects and/or writing reports but lack sufficient knowledge would benefit from this training.

It will benefit administrators, potential and actual superiors, pastoral agents, organizers and implementers of projects, self-starters, bursars, pastoral agents, and candidates for ordained ministry.

The applicants must at least fulfil the following requirements:

- ☞ A good command of English language
- ☞ Work experience, already working or to work in running projects, or those holding administrative positions
- ☞ Must have at least Secondary School Leaving Certificate.

Mode of Training

- ☞ **Blended: Online via Zoom and Onsite**

Total Cost of the Programme

- ☞ **Registration Fees : 2,000 KES non refundable**
- ☞ **Total tuition fees : 37,000 KES**

Riara Road, Nairobi **+254 (0) 729 755 905** **<https://hipsir.hekima.ac.ke>**
 secretary.hipsir@hekima.ac.ke



Center for Interfaith Studies in Africa (CISA)

The Center for Interfaith Studies in Africa is a research unit within the Jesuit School of Theology, Hekima University College. It undertakes research projects in interfaith relations and disseminates the results. It also undertakes outreach programs to foster mutual understanding and respect between faith communities.

It is one of the best specialized collections on Islam and the theology of inter-religious dialogue in Sub-Saharan Africa.

The center organizes workshops and seminars for capacity building and conferences on interfaith-related topics.

director.cisa@hekima.ac.ke
+254 718 76 99 83

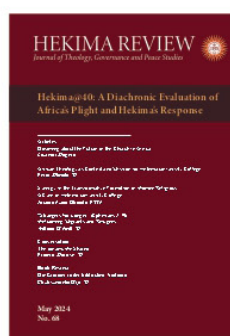
Hekima Review (HR)

Hekima Review is an academic journal of Hekima University College (HUC), Nairobi, Kenya. It is an international, open-access, peer-reviewed Journal of Theology, Governance and Peace Studies.

With an editorial board of leading scholars and experts, HR publishes research articles, book reviews, and poetically crafted texts in scriptures, theology, religious studies, governance, peace studies, international relations, and relevant disciplines.

HR has been in continuous publication bi-annually since its inception in 1988, committing to intellectual originality and depth.

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- ❖ Catering
- ❖ Recreation and fun grounds for children activities

housemanager@hekima.ac.ke



Library

The Library's collections are in print (books, periodicals) and non-print (internet, e-journals, e-books and databases) formats.

The Library has the following more than 110,000 print books and more than 100 physical journals in continuous subscription for more than 30 years.

The HUC Library has two physical locations

1. **The Jesuit School of Theology (JST) Library.**
2. **The Hekima Institute of Peace Studies and International Relations (HIPSIR) Library.**

The **JST Library** is open from 8:00am to 6:00pm on weekdays and from 9:00am to 1:00pm on Saturdays.

The **HIPSIR Library** is open from 9:00am to 6:00pm on weekdays and from 9:00am to 1:00pm on Saturdays.

Centre for Research, Training, & Publications (CRTP)

The Centre coordinates research activities on different issues pertaining to peace building and conflict resolutions, contextual theology, transitional justice, forced migration and refugees, international relations and diplomacy as well as democracy and governance that affects the African continent. CRTP is also part of the Critical Investigations into Humanitarianism in Africa (CIHA) which gives faculty and students opportunities to publish short articles online as well as attend international conferences and meetings.

What we do

- 📖 Research
- 📖 Training
- 📖 Publications
- 📖 Conferences, Seminars and forums
- 📖 Consultancy services

<https://crtp.hekima.ac.ke>

P.O. Box 21215-00505, Nairobi, Kenya
Tel: +254 729 755 905, +254 722 201 288
Email: director.crtp@hekima.ac.ke
programs.hipsir@hekima.ac.ke

Chaplaincy

- Video podcasts for Sundays in Advent, Christmas Day, New Year's Day, Ash Wednesday, Sundays in Lent, Maundy Thursday, Good Friday, Holy Saturday, Easter Sunday and occasional Feast days throughout the year.
- Days of Recollection for the Non-Teaching Staff.
- Continued collaboration with the various religious communities.
- Weekly Wednesday College Masses.
- The Chaplaincy works in coordination with the Spiritual Father of the Jesuit Community and its Liturgical Committee.
- The Chaplain has also established good working relations with members of the Eastern African Province and the aforementioned Retreat Centre and will develop and enhance these with a view to a more inclusive and coordinated programme among members of the Society in the work of the College.
- Spiritual Direction for staff and students throughout the academic year.



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A CONSTITUENT COLLEGE OF THE CATHOLIC UNIVERSITY OF EASTERN AFRICA



HEKIMA UNIVERSITY COLLEGE
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Hekima University College Alumni Association (HUCAA)

Motto: Inform, Inspire, Involve

Vision: A Robust and Self Reliant Community

Mission: Engage, Connect and tap the talents and resources of students, alumni and friends towards building a strong global HUC Community.

HUC has many former graduates in theology, peace studies and international relations who have joined the world performing at different social, economic and political status across the globe.

Testimonial

The methodology of teaching used at HIPSIR is empowering and edifying. We are trained in critical thinking and reading which builds our confidence in writing and debate.

Augustine Bahemuka,
HIPSIR Class of 2020



VISION

Hekima University College is a centre of excellent formation, research and intellectual scholarship that cherishes offering high-quality integral and contextualized education and spiritual formation founded on the Ignatian pedagogy and the finest traditions of Jesuit humanistic heritage, to the Jesuits and non-Jesuits (lay, clerical and religious) enabling them to respond to the plights of the neediest and the most vulnerable of the society.

MISSION

Hekima University College is an institution that blends integral human formation with higher learning to prepare men and women for the challenges of a 'faith that does justice'. This is achieved through pursuing 'Truth that sets free', with full dedication and integrity, in the best of the Jesuit tradition of education; that is:

- a) A constant search for excellence according to the Jesuit Motivating spirit of magis,
- b) A humanistic orientation of education that promotes a holistic orientation of education that promotes a holistic formation inclusive of spiritual values,
- c) A personal and individual care of students and,
- d) A service to the community through promotion of Justice.

Jesuit School of Theology (JST)

❖ Bachelor of Theology

- This is a degree programme in theology awarded by the Catholic University of Eastern Africa. It engages African themes, pastoral practices as well as inter-religious and ecumenical concerns.

❖ Certificate in Retreat Direction

- A one year course that is designed to train individuals to guide others through a directed retreat. Participants will learn to facilitate Directed Retreats, providing day-to-day spiritual guidance and support to retreatants.

❖ Certificate in Theology for Laity

- A one year programme for eligible Christian adults ministering in their parishes or various church ministries.

❖ Certificate in Theology for Religious

- A one year programme for religious sisters across Africa.

secretary@hekima.ac.ke

Student Life

1. Dean of Students Office
2. HUC Students Body
3. Registrar
4. Placement services
5. Counselling services
6. Academic advising services
7. Alumni Office
8. Community Service
9. Electoral commission services
10. Scholarship
11. Clubs and sports activities
12. Student's exchange program

Scholarship Opportunities

At HUC, deserving students receive support for their studies through a range of scholarship opportunities. Whether it's a partial or full scholarship, our commitment remains unwavering to assist students in their educational pursuits.

HUC has over **30**



HEKIMA UNIVERSITY
For admissions: regi

Hekima Institute of Peace Studies and International Relations (HIPSIR)

❖ Master of Arts in Peace Studies and International Relations

- Designed as an intensive two-year academic programme with an emphasis on the major subject areas of the theory and practice of international affairs and conflict resolution.

Professional Certificates

❖ Peace Leader

- Self-Awareness
- Conflict Resolution
- Servant and Peace Leadership

❖ Conflict Resolution, Peace Building & Reconciliation

- Contextual analysis of the African conflicts
- The challenge of Terrorism, Religion and Inter-religious dialogue

❖ Project Management & Leadership

- Basic of Leadership
- Basics of Governance
- Project Management (Including functional and operational management)

secretary.hipsir@hekima.ac.ke
<https://hipsir.hekima.ac.ke>

Jesuit Historical Institute in Africa (JHIA)

JHIA is an institute geared to preserving memory and promoting historical knowledge.

- To collect and preserve records on the religious traditions and cultures of Africa, including Islam.
- To document the evolution of Christianity on the continent, especially the role played in it by the Society of Jesus, other missionary societies and African agents of evangelization.
- To make the collected information available to researchers from all academic disciplines.

<https://www.jhia.ac.ke>

Jesuit Historical Institute in Africa
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diverse nationalities



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Jesuit Centre for Safeguarding in Africa (JCSA)

JCSA was established at Hekima University College in Nairobi to coordinate teaching and research activities in Anglophone and Francophone Africa in 2021. The main goal is to establish a culture for safeguarding and protecting minors and vulnerable adults within the continent and beyond. This is achieved through collaboration with various universities, institutions, and organizations in various provinces and countries in Africa. The ultimate objective is to ensure that all children and vulnerable adults are safe from abuse and exploitation.

- ❖ Certificate in Child Safeguarding
- ❖ Introduction to Safeguarding
- ❖ Foundation level safeguarding course
- ❖ Certificate of safeguarding for church personnel

<https://jcsa.africa>

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YOUTH AND EXCELLENCE
TOWARDS JUSTICE AND SERVICE



HEKIMA UNIVERSITY COLLEGE