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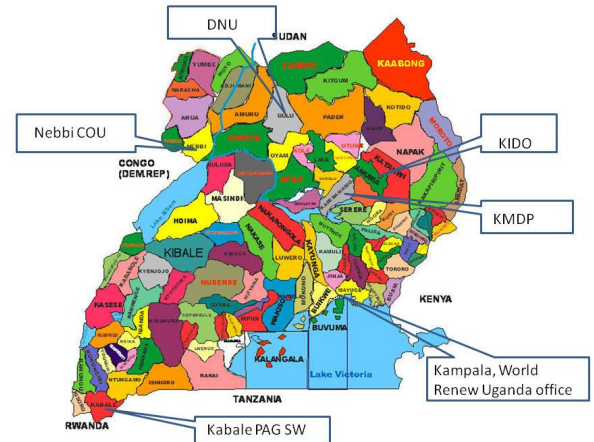


Sunny greetings from Kampala, Uganda. We continue to thank God for the beautiful country He has given us and continue to pray that we be the stewards He desires us to be. Just last month we held our annual Partners Forum, and I bring warm greetings from all of our partners from Nebbi Diocese Church of Uganda (Nebbi COU), Diocese of Northern Uganda (DNU), PAG South Western Pastorate (PAG SW), Katakwi Integrated Development Organization (KIDO), and Kaberamaido Mission Development Program (KMDP).

At these meetings we don't just share annual reports. Most importantly we take the opportunity to strengthen relations, to celebrate our progress, to encourage each other, and to learn new skills and approaches to enrich our work in the community.

This time around, our new topic for learning was Understanding and Applying Core Humanitarian standards in the context of our partnership. In a world filled with lots of humanitarian and community development players, the need to adhere to a set of standards is unquestionable, for without them aid can create more harm than good. The Core Humanitarian Standard on quality and accountability (CHS) sets out Nine Commitments that organizations and individuals involved in humanitarian and response and development interventions can use for accountability to communities and people affected by crisis: knowing what humanitarian organizations have committed to will enable them to hold those organizations accountable and, in the process, give decision-making power back to the community. Our partners immensely appreciated this learning topic.

In this newsletter we share with you an inspiring story of how humble beginnings never limited James, a community member beneficiary, to think big. We will also take you deeper into gender justice. And we will introduce to you our new Uganda World Renew country consultant, Raymond Mutava. We continue to thank the Lord for all of your support. Please let us know how you would like us to pray for you.



Raymond Mutava, An Introduction

My name is Dr. Raymond N. Mutava, and I joined World Renew on October 1, 2015, as the country consultant in Uganda. I was born and raised on a small farm in Machakos District, Kenya. I am married to Catherine, and we have been blessed with two daughters: Sheila (age 24) and Stacy (age 15). I hold a diploma in range management from Egerton University and in community-based development from the PREMESE Africa Institute in Kenya; a bachelor's degree in agriculture from Dorst College, Iowa; and a master's degree and Ph.D. in agronomy from Kansas State University. I worked with communities in Kenya for many years, and before joining World Renew I worked as a research fellow at the Soybean Genetics and Genomics Laboratory, University of Missouri, Columbia. Joining World Renew Uganda has given me the opportunity to use the knowledge and skills I have acquired over the years to help the rural poor in Uganda.



(see "Intro", continued on page 2)

Going Deeper for Gender Justice in Uganda: Until death do us part—final resting place?



By Nema Aluku
Health & HIV Consultant
covering East & Southern Africa,
based in Kenya

It was a busy week for our team during a gender justice workshop in Nebbi, northern Uganda. This was the third practical session that I was facilitating with the team. The emerging gender justice issues in the different communities reveal quite strongly the injustices that communities are struggling with.

Do you ever wonder what your final resting place will be? A family lot? A four by six plot in the local cemetery? Cremation, perhaps? Genesis 2:18, 24 states, “The LORD God said, ‘It is not good that the man should be alone; I will make him a helper fit for him.’ . . . For that reason, a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.” My cultural upbringing (which was greatly influenced by missionary Christianity) taught me that once a woman gets married, she leaves her parents and is bonded to her husband and his people. When she dies, she is buried at her husband’s ancestral home. That was my worldview until I encountered one of the communities in Kucwiny, Nebbi district.

Take a scenario of a couple that appears to the outsider as happily married with assets (land), children, and livestock. Little does the outsider know that in the event that the wife dies, the “until death do us part” portion of the vow takes on a literal meaning. Her body is taken back to her ancestral home. She cannot be buried in her matrimonial home. The reason: burying her in the matrimonial home would mean she and her children had entitlement to inheritance—access to land. To ensure that she does not have entitlement to the land, her body must be taken back to her parents’ home. What are the implications of this? How can a woman stay married, knowing that she is only present in that home as a service provider and not viewed as a complementary partner to her spouse?

Without spending quality time at the community level, these issues would easily be skipped over by community facilitators. A key lesson, as we moved from one community dialogue session to another, was that it takes time, a discerning heart, and a culturally and religiously sensitive mind to unearth gender injustices. I cannot stress enough that considering oneself as an insider because you live and work in close proximity with a



community does not necessarily mean that you are indeed an insider. Far from it—you are more likely an outsider: knowing only surface issues, not the unspoken! I have also learned that deep-seated cultural issues emerge when in-depth discussions are facilitated through sensitive surveys and peer group dialogue sessions. It takes time to truly internalize and understand the stories about cultural and religious practices that have both positive and negative impacts on people’s lives. The outsider needs to listen to the stories told by the insiders—the community members who live and experience the culture and the different religious beliefs that enhance their belief systems.

Pray that communities may continue to openly dialogue and find their own solutions to emerging gender justice issues. Pray that men and women will view each other as complementary partners at the household level and in the community as they undertake community development activities. Pray that World Renew staff will maintain the zeal to go deeper for gender justice in all partnerships in Uganda. Pray that partners and community members may first and foremost address gender justice issues within their own homes and immediate communities. Pray that church leaders will come on board to demystify the fears surrounding the topic of gender within the church. Pray that they may boldly address gender injustices within the church and propel the development and operationalization of gender policies. Pray that God will open more doors for funding for World Renew gender justice work in the region.

In Him,
Nema C.M. Aluku, PhD

Introduction

(Continued from page 1)

In life I have always marveled at seasons. During my stay in North America (2004-2015) the beauty and distinctiveness of the seasons (summer, fall, winter, spring) spoke to me of the ordained order of things by God the Creator. Each season ushers in a variety of things. For example, in the tropics, and more so in East Africa, where I was born, the seasons come as either dry or rainy, and they also come with their richness and beauty. There are times for different fruits, crops, and products. And so it is with our lives. We go through different seasons, and all of them, regardless of how we may perceive them, come for a reason and have their own beauty and richness. I look forward with eagerness to see what the seasons, while in World Renew, will bring forth, knowing that I have been called to fruitfulness in the kingdom of God. I am honored to work with the great team in Uganda and to be part of the World Renew family. To God be all the glory.



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Thinking Big with Humble Beginnings: Kumakech James

A Story of Transformation



by Joseph Mutebi
Program Consultant
Uganda Team

Kumakech James is 29 years old and is married with three children. He is a member of Riekober Farmer Field School in Jafurunga village, Ramogi Parish, Kucwiny Subcounty, Nebbi District. In March 2016, during their support visits, the project staff met with James, and he narrated his journey with the project since November 2013. His is a true mustard-seed story.

He says, "I have been trained on the basic steps and practices such crop spacing, early weeding, and timely harvest of the crop. The training covered information on short-term crops that can grow within 90 days. These include maize, sesame, peas, and grain amaranth." James recalls that in October 2014 his group received 1 kg of amaranth seed for multiplication at the group garden. However, at some point the 19 members of the group agreed to divide and share the seed and planted it individually in their respective gardens, given the training they had received. Each of the members received an equivalent of six teaspoons. James planted the amaranth seed and harvested a crop yielding 2 kg of seed. In August 2015, with the 2 kg of amaranth seed, he was able to plant 0.5 acre of land. He harvested 180 kg of grain amaranth.

In January 2016 James and his wife agreed to sell 130kg at a rate of UGX1,500 per kilogram and realized a profit of UGX195,000 (\$60.90 USD). The couple decided to use a portion of their profits to buy a second-hand bicycle, and a school uniform for their son, who is in primary grade 1. They used the balance to meet other basic household needs and to put into savings. They used remaining 50 kg of amaranth at home for making delicious porridge and other foods.

Some of the benefits of the training James attended with other FFS members:

- The couple has acquired a bicycle, which has relieved the family from carrying 20-liter plastic containers of water on their heads for household use. Additionally this means of mobility has especially improved their travels to the trading center to buy needed items and to sell their produce at the market. "We no longer have to hire someone else or carry the merchandise over our heads, especially my wife," says James.
- The family is able to meet the scholastic needs of their son in school. This additional source of income has meant that their son will not miss any school days. He is assured of not experiencing any disruption from completing the school syllabus.
- Amaranth is a highly nutritious food, and the couple has noted less prevalence of colds and malnutrition signs among their family members. During the amaranth crop season, James's wife is able to have enough green vegetables out of the thinning process to allow the amaranth to grow to produce good seed.
- For James, this additional source of income has translated into more savings in the community savings group. Consequently, with other members' additional savings input, the group's savings for the 19 members over the past 40 months has grown to a total of UGX3,283,150 (\$1,025.90 USD).

Going forward, James plans to plant an acre (double the previous acreage) of amaranth for the July to Sep-



tember 2016 crop season. He has experienced the multiple benefits of growing this crop. He also plans to explore other market opportunities outside his community.

The testimony of James's achievement from one training series demonstrates how small beginnings can translate into significant changes in people's lives. World Renew and its partners endeavor to sustain such efforts toward building the capacity of the beneficiaries to take charge of their destiny for change.

Prayers for Uganda

We praise God for . . .

- unending love of the triune God through your prayer and support.
- successful completion of the 42-month food security project in Nebbi and extension of the project in new villages.

Please pray for . . .

- political stability in Uganda after the hotly contested election results in February 2016.
- discernment as we work through the plans for FY 16/17.
- safety of the team during travels.