

inCOMMONS

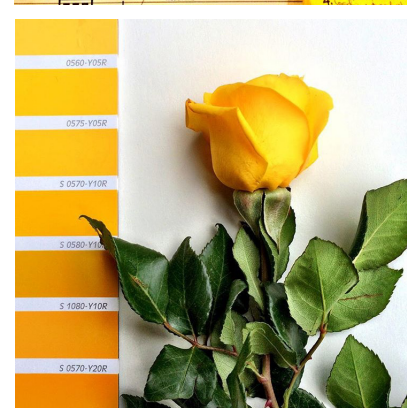
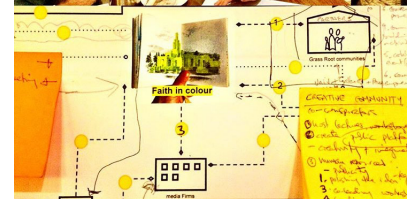


COLOUR IN FAITH

Interim Report

HIGHLIGHTS

- Two houses of worship painted in Kibra, **The Anglican Church** of Kenya and **Jeddah Mosque** by the local community numbering about 70 youth and adults!
- Three community workshops held; two in Baba Dogo and one in Kibra!
- Two tweet chats held in collaboration with **Fatuma's Voice & The East Africa Institute**, one of which trended third in Kenya and first in Nairobi, Nakuru and Mombasa reaching 1.5 million people across the country!
- New partnerships forged with the **East Africa Institute, The Bus at The Yard, and Fundii Art Gallery.**
- One workshop held at the **University of Nairobi Department of Design.**
- Panel discussion on 'Multiculturalism: Can Art Shift Culture?' at The Yard
- Media: Presented on **Pamojo FM**, featured by UP Magazine and Citizen Uncensored. The MP of Kibra mentioned Colour in Faith in an interview with Jeff Koinange.
- **Colour in Faith** is active on its website, Facebook, Instagram and Twitter.



PROGRESS

In May 2016, Colour in Faith achieved the following:

I. Engaged stakeholders and brought new partners on board

- **Letters of commitment received** from five houses of worship; Masjid Kariobangi, Redeemed Gospel Church, Baba Dogo; Dharul Salaam Baba Dogo Masjid; Jeddah Mosque, Kibra; The Anglican Church of Kenya; Kibra.
- **Sadolin Paints contributed 700 litres of paint**, undercoat for two buildings, 24 paint brushes, 12 litres of thinner and twelve sets of overalls.
- **Africa Uncensored** committed to featuring the Colour in Faith Story and produced a short. They are currently approaching TPL to do a longer film.

Please see: https://www.youtube.com/watch?v=zJ4iK_iC9pA

- **Colour in Faith is collaborating with Fatuma's Voice and The East Africa Institute to curate tweet chats** to extend the conversation about pluralism, faith, radicalization, leadership, civic agency etc in Kenya.
- **The East Africa Institute** is providing relevant data through their East Africa Youth Survey, helping curate the tweet chats, and assisting with analyzing impact.
- **The Bus at the Yard** has invited Colour in Faith to do programming at their location that related to the impact of art for social change (see below).
- **Fundi Art Gallery** will feature Colour in Faith as their art installation for the month of August and are co-hosting a culminating gallery evening and public weekend event in early August.

II. Creating a local and national conversation about the role of faith in our lives

We have activated all of our social media outlets including our website, Instagram, a Facebook page and Twitter.

Public Art & Social Change Workshop at Nairobi University

Seven Master's students from the University of Nairobi School of Art & Design participated in a workshop that introduced them to art for social change, and called for their participation in Colour in Faith. The outcome was a request to have a public lecture about Colour in Faith and social practice art.

PROGRESS

Panel Discussion at the Yard

Colour in Faith painted The Bus at the Yard yellow. The Bus is an important location in Westlands for the creative community and hosts music, art, farmer's markets and other events. We held a panel at The Yard on June 5th 2016 on **'Can Art Shift Culture?'** About forty people attended. On the panel was Kevin Mwangi the owner of Mama's Food Truck, Nabila Alibhai, Director of Fatuma's Voice Chris Mukasa, Azza Satti, event organizer for The Yard, the artist Ghor, and two visiting artists from the UK. The conversation was moderated by Penny Holding, PhD and specialist on Human Development. Poetry was recited by Fatuma's Voice poet Corrine Kahi.

Colour in Faith created an interactive wall where at least fifteen artists posted words that that speak to their identity.



PROGRESS

Radio Chat, Pamoja FM

This is a community radio station that interviewed Colour in Faith before we painted the buildings in Kibra to prime the community on Colour in Faith's objectives. We received a few questions regarding context. By in large there was support for the project.

Twitter Chats: EAI/COLOUR IN FAITH COLLABORATION

Colour in Faith in partnership with Fatuma's Voice and the East Africa Institute is hosting a series of tweet chats on the theme of Colour in Faith. This is part of a movement toward pluralism and aspirational citizen engagement through art. From religion, to politics, to personal integrity, we discuss the connection between what we think, and what we feel and how we act in the world.

GOAL: Create a national dialogue about pluralism and the role of faith in Kenya and to define a national youth agenda in advance of the 2017 elections

The focus of the discussions will broadly touch upon:

- (1) 'What is the role of love in your faith?'** The clash of ignorances: Deconstructing stereotypes of communities of faith.
- (2) The link between integrity, faith and values.** 'Where does your faith live?' How immediate is the connection between values and action?
- (3) Faith and leadership.** From faith communities to the parliament, the senate and the executive - Who holds authority? What is authority? Who leads? Do you know who you vote for? How do we all lead?
- (4) Fundamental drivers of radicalization.** Are young people making the link between the failures of the political economy and the rise of radicalization? What is the narrative of the Government? Is it an accurate one? What is the role of the state in polarizing/mediating/mitigating the situation? How do we create opportunities for youth?
- (5) Citizen Engagement/Action.** Focusing on responsibility, participation and accountability. Do we know what our rights are?
- (6) How are we reacting to violence/extreme violence?** What is the counter-action to these highly visible devastating acts? (full circle to Colour in Faith and positive visible collective action)

PROGRESS

TWEET CHAT 1: What is the relationship between faith and patriotism in Kenya?

DATE: May 28th 2016

Tweet Chat 1:

This tweet chat took place at the same time at the painting of the church. It reached 293,000 accounts with more than 1,500,000 impressions.

Tweet DATE: Saturday May 28th 2016, 10 am – 12pm.

#YellowKE

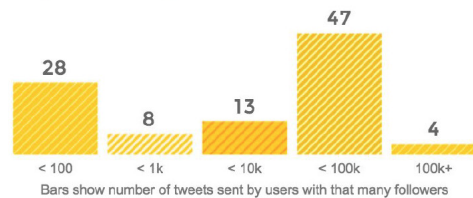
ESTIMATED REACH

293,005

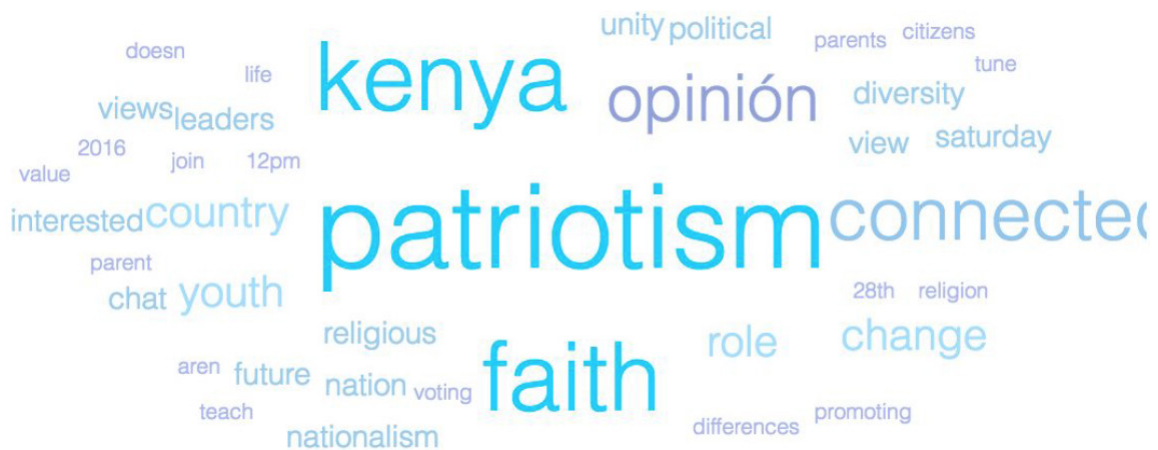
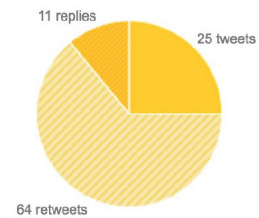
ACCOUNTS REACHED

EXPOSURE

1,553,464 IMPRESSIONS



ACTIVITY



PROGRESS

III. Holding community integration workshops in one neighborhood

Two community workshops were held in Baba Dogo. One was with religious leaders from Baba Dogo and the second was 'Town Hall meeting' to which 53 people and seven pastors attended.

Prior to the painting of building Kibra, we had a forum to which about 70 people attended including religious leaders and representatives from the MP's office.



IV Collective Painting

Two buildings were painted in Kibra. This was successful on many accounts. The experience was highly interactive with Muslims and Christians painting together. We also created a whatsapp group for Kibra that continues to keep everyone connected.



PROGRESS

V. Engaged a Partner for the a culminating gallery event

The Fundii art gallery will be co-hosting the culminating event for Colour in Faith. This programme is the following:

Private opening - August 4th 2016

On the first Thursday of every month, Fundii hosts an opening night for its new exhibition. Colour in Faith will be promoted as a private event for Nairobi's elite interested in networking, philanthropy and nurturing the arts. The evening will feature artist talks, artisanal finger foods, DJ music and gift bags.

Target Audience: social elite, business leaders, young professionals, art buyers, art industry insiders.

Public weekend - August 7 -8th

Event 2: Over the weekend, the exhibition will be open to the general public. During the day, there will be food and drink stalls; live music and dance; and talks by key stakeholders. The highlight will be a live wall and a series of interfaith artistic collaborations. Artists and religious practitioners will come together to perform rituals based in art from different faiths. Members of the public will be invited to co-create works of art lead by Yazmany Arboleda and his team.

Target audience: religious congregations, artists, expat and local families, opinion leaders, school groups.

VI. Documenting the installation

The installation is being filmed and photographed.

VII. Analyzing impact

Colour in Faith has contracted Penny Holding to conduct Impact Measurement. The Theory and Change and protocol for measurement has been developed and is being used (see below).

MONITORING FRAMEWORK

Concept	Construct	Description	Questions Asked	Estimated Results	Tools
Changing Perceptions	Increasing self awareness	Increasing self awareness of our individual and collective identities, stereotypes, and reflecting on the difference between our beliefs and our actions	Is identity being reflected upon through this project? Do people see a difference between belief and action?	Dialogue with the communities and communities expressing what they identify themselves as	community forums, logs, contact list, testimonies (audio + video), tweet chats
	Building Co-operation and Trust	People of different faiths working collectively on common aspirations	How many collaborative activities and what is the level of collaboration?	Collaborative painting, community leaders adopting the language of inter-faith cooperation and trust, new collaborative activities as a result of the CiF dialogues	Number and diversity of people painting, logs, testimonies, number of new cooperative activities attributed to CiF
Strengthening Communication	Practice of effective communication	People being vocal on their faith in common humanity and using alternative methods of communicating	How many different ways are people communicating? Has your ability to express yourself consistently, clearly and more widely improved?	Relationship building exercises conducted. Dialogues with communities resulting in additional conversations.	Participation in social media, radio, poetry
Increasing Co-operative Action	Addressing Anger and Violence	Providing people with non-violent means of communicating difference and commonalities. Engaging people in exercises that are creative/hands on activities that are energizing, stress-reducing and morale building	What alternative communication channels are we equipping people with? Are increasing communication and understanding of others? Are we promoting non-violent means of communicating?	People feel freer to express how they feel publicly	painting exercises, poetry, social media, photography, testimonials
	Building Community	Creating multi-cultural communities that are diverse in religion, age, political opinion	Are we enabling pluralistic communities to thrive?	New networks formed and reinforcing existing inter-faith networks	network maps, testimonials, whatsapp group, facebook

PROGRESS WITH THEORY OF CHANGE

Changing Perceptions

Worked in three communities, The Yard, Baba Dogo and in Kibra that focused on going into their bodies, connecting better with the heart. Hosted the panel discussion at the Yard. Testimonies have been documented that articulate or express buy-in of the vision of Colour in Faith. These testimonies also document how Colour in Faith is a new means of communicating belief in commonality between faiths and respect for different faiths.

Building Cooperation and Trust

Two buildings have been painted connecting two communities. The MP's office is using CiF as a platform to foster dialogue. The Yard is using CiF to host discussions about art and social change and pluralism within the creative community. The EAI and Fatuma's Voice are partnering with CiF in order to foster dialogue about civic engagement in light of the elections. Citizen Uncensored made a short film on Colour in Faith which used the project's mission to talk about alternatives to violence and forms of positive expression in the run up to the elections.

Effective Communications

Colour in Faith is opening dialogue at the Church and within the Mosque. Muslims and Christians are connected through the painting experience and are communicating over whatsapp.

Addressing Anger & Violence

The painting is providing a constant reminder that faith can be more of a unifier than a divider. Engagement with people of other faiths in a more intimate setting allows for longer-term relationships. Respect for the other's house of worship is nurtured through the process of beautifying the buildings. Through continuous engagement, fear is dispelled as the other is demystified or 'un-demonized.' The fact that the painting took place the weekend following IEBC violence was a public testament that Kibra community members are interested in alternatives to violence. This narrative was picked up by Africa Uncensored in their short video, by the MP's office through his twitter messages and in his public addresses (interview with Jeff Koinange) and by Church elders at the service the following weekend.

Building Community

The intention is to bring people from diverse background and get them to engage on their POV's to a point of collaborative action. then having mixed activities done to achieve purpose (interfaith dialogue).

Pride and association with the colouring of their house of worship in the name of collective peace is intended to widen one community to encompass partnering communities and onlookers. The intention is that the exercises build connections outside that one neighborhood. In the case of Kibra, all participants are connected with one another through a whatsapp group and a sharing thoughts and announcements. Moreover, the tweet chat that took place at the same time of the painting widened the participation in the project across the nation. The network widens. We are documenting this for our final impact assessment.

CHALLENGES AND RISKS

Cultural Challenges: Baba Dogo Religious Communities

Initially we felt really great about the traction we had in the Baba Dogo community. We had commitment from several churches and one mosque. With letters of commitment in hand we began our engagement with a 'town hall' among Muslim and Christian leaders to explain the concept, answer any remaining questions and chart a way forward. Overtly, there was total buy-in and we organized our first community workshop. This was a great success and we rallied people to participate in a second workshop after which we would paint buildings.

On the day of second workshop, only a handful of people showed up and we were prompted to dig deeper into what had transpired in the last week. We had a private meeting with some of the church elders and found out that they had given participants the impression that they would receive handouts and they themselves had staged a 'coup' and not mobilized anyone because they weren't receiving anything. We have a recording of the meeting that gives a sense of how entrenched the culture of handouts is. We asked them how much they wanted and they clearly said that nothing would move forward unless they were paid. We told them that we would pack our things and come back if and when we raised that money (with no intention to do so). In the meantime they were welcomed to join other communities in painting if they wished to engage in this movement toward religious pluralism.

We received a beautifully articulated and almost immediate commitment from the Baba Dogo mosque. The Imam articulated the importance of the project for reasons of counter-radicalization, the need to bring together youth and elders within the faith, and to cultivate inter-faith collaboration. However, closer to the time, the 'Chairman' of the mosque who is the patron who financed the building and painting of the mosque had reservations. We met with him three times and he repeatedly said he was taking the decision to the committee. He also requested proof in the Islamic scriptures that yellow is permissible. We have spoken to many Islamic leaders including the head of outreach at Jamia Mosque and the Executive Secretary of SUPKEM who verbally clarified that there is absolutely nothing in Islam that prevents the painting of a mosque yellow or any other colour. In fact, yellow is one of the top three colours, with white and green, for mosques. However, we are yet to receive written endorsement by these leaders. No Muslims attended the second workshop, we are assuming because of this. Both of these Baba Dogo communities were invited to participate in the workshop and painting of the houses of worship in Kibra. Not a single person from Baba Dogo showed up. After four weeks of follow up we have decided not to continue attempting to work with the Baba Dogo community. They have clearly demonstrated their lack of goodwill.

Challenges of Painting

There were safety risks that needed to be mitigated by hiring professional painters to do hard to reach areas and the roof. The volunteers could not paint everything. Safety equipment needed to be hired or bought. The hiring the painters turned out to be very difficult not just because of costs incurred by management of the painters. Painters from the community tried to take advantage of the project by stretching the painting out over a period of two weeks.

Finances Cash payments, using MPESA

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Since we are working with a lot of vendors in the informal sector and using public transport considerably we do not have receipts for some of our expenses. We have provided funding for transport, communications and operations to colleagues through MPESA as needed. Most payments were made using MPESA. This has been extremely effective in providing appropriate records for transactions.

Community Awareness

It was essential that as many people were informed before, during and after the painting to prevent misinterpretation. We needed to equip the religious leaders with enough information and language to communicate with their congregations. Following the painting of the Church we attended the Sunday Service and spoke to the congregation about the project. We also spent with youth and the elderly to get their views and dispel any concerns. The whatsapp group has also been useful in maintaining constant communication with the community. The activity of painting generated more interest and we were approached that day to paint an additional mosque and church.

Community Leadership & Political Will

In contrast to our experience in Baba Dogo, in Kibra, the MP's office provided endorsement and through its already well-established organization of religious groups was able to assist on getting approvals. The MP's Office was already committed to inter-faith dialogue and host related activities. This made them the perfect champions for Colour in Faith. Their presence in the community also assisted Colour in Faith with logistics.

UPCOMING ACTIVITIES

June 25th: Workshop in Kibra

Location: Kibra DC's Office

Time: 8.30 – 11.00am

Partners: Alternatives to Violence Project, Kibra MP's Office, Kibra youth

July 2nd: Painting in Kibra - one mosque and one church

July 4th: 3rd Tweet Chat with Fatuma's Voice & The East Africa Institute

Time: 10-12pm

Tentative Topic: Faith and Leadership in Kenya

3th & 4th Week of July: Painting of the 3rd set of building (details TBD)

August 4th: Culminating Gallery Event (Fundii Art Gallery)

August 7-8th: Public Event, Fundii Gallery

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