

## **Ismaili Muslim community – Post fact Society**

HH The Aga Khan, is Imam of Ismaili Muslims, with an Ismaili constitution and Institutions to support and serve the Ismaili community. Imam's Guidance applies to every Ismaili Muslim, and all the Institutions. They have an obligation to follow Imams guidance's and the constitution, which respects and is under international and national laws. The Ismaili constitution and guidance from the Imam are called Farmans. This is defined by The Aga Khan in the Ismaili constitution as "any pronouncement, direction, order or ruling made or given by Mawlana Hazar Imam. (Aga Khan)"

### **Post Fact Society & Era**

Aga Khan says. " we live in a "post-fact" society. Yes, a post-fact society. It's not just that everyone feels entitled to his or her own opinion – that's a good thing. But the problem comes when people feel they are entitled to their own facts. What is true, too often, can then depend not on what actually happened, but on whose side you are. Our search for the truth can then become less important than our allegiance to a cause – an ideology, for example, or a political party, or a tribal or religious identity, or a pro-government or opposition outlook. And so publics all over the world can begin to fragment, and societies can drift into deadlock..." (Aga Khan - full speech below-March 2016)

### **What is a Post Fact Society**

This is a community, nation or world in which the borders blur, between truth and lies, honesty and dishonesty, fiction and nonfiction. Deceiving or misleading others becomes a challenge, a game, need, and ultimately this becomes a habit

A post fact society is motivated solely by excessive material greed and an accumulation of possessions. This mind set is driven by a post fact political ideology which challenges morality, and religious ethical values with legalities and deceptions or misinformation.

### **Critical Guidance by Aga Khan for Institutions and Individuals**

The Aga Khans and Ismaili Muslims Imams have given guidance on what we need to do in order to address the challenges of a post fact society and Era. This era is also referred to as Kul Yug and Kali Yug\*\*, by Ismaili muslims, and Hindu, faiths. This has been known for a long time.

**" In such a world, it is absolutely critical – more than ever – that the public should have somewhere to turn for reliable, balanced, objective and accurate information, as**

best as it can be discovered. No one, including the Nation Media Group, will ever be able to do that perfectly. But it is critically important that all of us should try.” Aga Khan (see below)

### **For Institutions**

The goal is where Institutional reform in which opportunity rewards competence with a social mind set to sustain institutional reform.

**“ healthy institutions will tap the widest possible range of energies and insights. They will optimise each society’s meritocratic potential, so that opportunity will reward competence, from whomever and wherever it may come — independent of birth or wealth or theology or physical power.”**

“. There is a profound reciprocal relationship between institutional and cultural variables. **How we think shapes our institutions.** And then our institutions shape us. How we see the past is an important part of this mindset

### **For those appointed to serve in the Institution**

The goal is for every one of them to work to bridge division, and not to widen division. The aim is to be inclusive. The ultimate goal is for integration **without** separation, (not Integration with separation).

### **For Individuals**

To see difference as a gift and a blessing. To work together with common goals. You must integrate not because of a common enemy but because of a common goal.

“The world we seek is not a world where difference is erased, but where difference can be a powerful force for good, helping us to fashion a new sense of co-operation and coherence in our world, and to build together a better life for all.”

“Even the diversity of our religious interpretations can be greeted as something to share with one another — rather than something to fear. In this spirit of humility and hospitality the stranger will be welcomed and respected, rather than subdued or ignored.... As we strive for this ideal, we will recognise that “the other” is both “present” and “different.”

### **Happiness in a post fact world**

Material greed is a part of our being. Struggles are a part of Life. Individual material greed is tested and challenged by & within us all the time. Excessive material greed is

not and does not lead to true happiness. We have ample guidance on what we need to do in order to be rewarded or blessed with true happiness and love. What is happiness?

Happiness in a post fact era is seen by reference what others have, be it money, looks, knowledge, advertising, media, skills, health, etc. True happiness does not come from having more, or amassing, material possessions.

### **HH Aga Khan III, gives his Guidance on what is true happiness & love.**

“ I firmly believe that the higher experience can to a certain extent be prepared for by absolute devotion in the material world to another human being. Thus from the most worldly point of view and with no comprehension of the higher life of the spirit, **the lower, more terrestrial spirit makes us aware that all the treasures of this life, all that fame, wealth and health can bring are nothing** beside the happiness which is created and sustained by the love of one human being for another. This great grace we can see in ordinary life as we look about us, among our acquaintances and friends. **But as the joys of human love surpass all that riches and power may bring a man, so does that greater spiritual love and enlightenment, the fruit of that sublime experience of the direct vision of reality which is God's gift and grace, surpass all that the finest, truest human love can offer. For that gift we must ever pray.** Now I am convinced that through Islam, through the ideal of Allah, as presented by Muslims, man can attain this direct experience which no words can explain but which for him are absolute certainties.”

Link to more..

<http://ismaili.net/heritage/files/The%20Memoirs%20of%20AGA%20KHAN-1.pdf>

### **You cannot say we did not know or what you need to do..**

We know, and Ismaili Muslims cannot say this because they have Guidance from their Imams. If in a post fact era, some of the Guidance from their Imams is not allowed by a few not to reach all members of the community, or some of it is misinterpreted, hanged and blocked. The answers are in what Imams have said & available today. Equally important you must seek this from reliable sources and from the Imam himself. That is the reason and very essence of the presence and recognition of the Imam of the Time. For example on 15<sup>th</sup> October 2010, one of the two speeches , H H the Aga Khan gave specific permission for his guidance to be shared by all Ismaili Muslims.

M Chatur

24 July 2016

## **\*\* Kal Yug**

The Era when Human beings will change for the worse. The sign of the coming of Kaljug according to Sikh Hindu scriptures is as follows;

- **"Those who act like tyrants are accepted and approved** - recognize that this is the sign of the Dark Age of Kali Yuga. " (SGGS p 902)
- and also:
- **"If someone practices Truth, he is frustrated; prosperity does not come to the home of the sincere. If someone chants the Lord's Name, he is scorned.** These are the signs of Kali Yuga. " (SGGS p 902)
- **When trouble-makers become leaders, when liars is seated with honour at the top of the table,** then you know that Kal-yug is upon us:
- **"The trouble-maker is called a leader, and the liar is seated with honor.** O Nanak, the Gurmukhs know that this is justice in the Dark Age of Kali Yuga. " (SGGS p 1288)

## **Aga Khan Speech March 2016 – Kenya**

".. central goal at the time of our founding was to create a news medium that would be truly independent: a place where the public could find a voice it could trust; an objective and thoughtful voice; a voice that would tell people what the facts are, as reliably as possible. Our goal was not to tell people what to think, but to give them reliable information so that they could think, more clearly, for themselves.

To help us move down that challenging road we also created a formal set of editorial guidelines. These guidelines emerged as a great deal of discussion and debate took place internally and externally, and they were then endorsed at a meeting of our public shareholders. These guidelines represent a set of ethical and procedural standards – our honour code as independent journalists. Adhering to them is something we think of as a moral obligation.

We continue to think and talk a great deal about those editorial guidelines. We had a major meeting just yesterday where we talked again, with our editors and with our Board of Directors, about how we could implement those standards most effectively. We all concluded that the role of a truly independent media house is more important now than ever – in Africa and all around the world. And we also acknowledged that fulfilling that independent role may be more difficult now than ever before.

All over the world, the number of media voices is exploding – websites, bloggers and social media voices multiply every day. The result is often a wild mix of messages: good information and bad information, superficial impressions, fleeting images, and a good deal of confusion and conflict. And this is true all over the world.

On top of that, this is also a time when public emotions and political sentiments are intensifying and even polarising – again, all over the world.

The result, some people say, is that we live in a “post-fact” society. Yes, a post-fact society. It’s not just that everyone feels entitled to his or her own opinion – that’s a good thing. But the problem comes when people feel they are entitled to their own facts. What is true, too often, can then depend not on what actually happened, but on whose side you are. Our search for the truth can then become less important than our allegiance to a cause – an ideology, for example, or a political party, or a tribal or religious identity, or a pro-government or opposition outlook. And so publics all over the world can begin to fragment, and societies can drift into deadlock.

In such a world, it is absolutely critical – more than ever – that the public should have somewhere to turn for reliable, balanced, objective and accurate information, as best as it can be discovered. No one, including the Nation Media Group, will ever be able to do that perfectly. But it is critically important that all of us should try.

That may sound idealistic, but that is the reason that I founded the Nation a half century ago. That is also why we have also recently started a new Graduate School of Media and Communication here in Nairobi as part of the Aga Khan University. And it is why I wanted to be here today... to share in another milestone moment for the Nation Media Group...” (full speech below)

### **Aga Khan Speech 15<sup>th</sup> October 2010**

“ Meanwhile, the way we communicate with one another has been revolutionised. But more communication has not meant more cooperation. More information has also meant more misinformation: more superficial snapshots, more shards of stray information taken out of context. And it has also meant more wilful disinformation, not only differences of opinion, but distortions of fact. A wide-open Internet allows divisive information to travel as far and as fast as reliable information. There are virtually no barriers to entry and anyone, responsible or irresponsible, can play the game. New digital technologies mean more access, but less accountability. [Emphasis original]

Technologies, after all, are merely instruments — they can be used for good or ill. How we use them will depend, in every age and in every culture, not on what sits on our desktops, but on what is in our heads and in our hearts.

The advent of the Internet and the omnipresence of mobile telephony seem to promise so much! But so, once, did television and radio and the telegraph before that and, even earlier, the invention of the printing press. Yet each of these breakthroughs, while connecting so many, was also used to widen cultural gulfs. Technologies, after all, are merely instruments — they can be used for good or ill. How we use them will

depend, in every age and in every culture, not on what sits on our desktops, but on what is in our heads and in our hearts.

It has never been easy for people to live together. I am not one who believes in some natural, human disposition to welcome the stranger. Wiping away superficial misunderstandings will not by itself allow a spontaneous spirit of accommodation to blossom. As Adrienne Clarkson said at this lecture in 2007, we cannot count on the power of “love” to solve our problems, as important as that quality is. A part of our challenge, as she said, is learning to live and work with people we may not particularly like! To do so will require concerted, deliberate efforts to build social institutions and cultural habits which take account of difference, which see diversity as an opportunity rather than a burden.

**I have mentioned both social institutions and cultural habits — each dimension is critical. In a sense, one concerns the hardware and one concerns the software of the pluralism experience**

Let me move now to my second major topic, the present intensification of the pluralism challenge and the sense of urgency that comes with it.

Clearly, the challenges posed by diversity are mounting. New technologies mean that people mix and mingle more than ever before. Massive human migrations are part of the story. Two-thirds of recent population growth in the 30 largest OECD countries has resulted from highly diverse migrations. Meanwhile, communications technology means that even those who live on the other side of the world are as near to us as those who live on the other side of the street.

The variety of the world is not only more available, it is nearly inescapable. Human difference is more proximate and more intense. What was once beyond our view is now at our side and indeed, to use the popular expression, “in our face.” Almost everything now seems to “flow” globally: people and images, money and credit, goods and services, microbes and viruses, pollution and armaments, crime and terror. But let us remember, too, that constructive impulses can also flow more readily, as they do when international organisations join hands across dividing lines.

The challenge of diversity is now a global challenge and how we address it will have global consequences.

Economic stress and new environmental fragilities have further intensified the difficulties, and so has the fading of the bi-polar political order. It was once said that the end of the Cold War meant “the end of history.” In fact, just the reverse was true. History resumed in earnest in the 1990’s as old tribal passions resurfaced.

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### III. The Future; The Path Ahead

This brings me to my third and final topic this evening, the path ahead: How we might better predict and prevent breakdowns, and encourage progress.

#### Institutional Concerns

On the institutional level, we can begin by looking at the structures of public governance.

Let me warn, first, against a naive hope that simply advancing the concept of democracy will achieve our goals. Not so. The high count of failed democracies — including some 40 percent of the member states of the United Nations — should disabuse us of this notion.

Too often, democracy is understood to be only about elections, momentary majorities. But effective governance is much more than that.... We must go beyond the simple word “democracy” if we are to build a framework for effective pluralism.

Too often, democracy is understood to be only about elections, momentary majorities. But effective governance is much more than that. What happens before and after elections? How are choices framed and explained? How is decision-making shared so that leaders of different backgrounds can interactively govern rather than small cliques who rule autocratically? We must go beyond the simple word “democracy” if we are to build a framework for effective pluralism.

This will mean writing more effective constitutions informed by more sophisticated understandings of comparative political systems. It will mean explaining those arrangements more adequately and adjusting and amending them. It will mean separating and balancing powers, structuring multi-tiered, and often asymmetrical, systems of federalism, and defining rights and freedoms — as Canada has learned to do. I would also point here to the experience of the largest democracy, India, which defines specific Constitutional rights for eight distinctive cultural groups, an approach which has been echoed in Malaysia. And we have seen how Kenya and Kyrgyzstan are moving now to decentralise power. All of these institutional arrangements can help resolve political deadlock, build social coherence and avoid the dangers of “winner take all.” They can provide multiple levers of social influence, allowing individuals of every background to feel that they have “a stake in society” — that they can influence the forces that shape their lives.

How we define citizenship is a central factor in this story, but one that is newly in dispute. Even the well-established concept that citizenship belongs to everyone who is born on national soil has been questioned recently in parts of Europe and the United States as attitudes to immigration intensify.

Independent judicial and educational systems are also essential to effective pluralism, and so are non-governmental agents of influence: the institutions of civil society. As



we have seen, Kenya presents a positive case study in this regard, while civil society in Kyrgyzstan was largely marginalised during its crisis.

Independent news media are another key element. This is why our Network has been involved for fifty years in the media of East Africa, and why the Aga Khan University is planning to create there a new Graduate School of Media and Communications. The value of independent media was summarised recently by a veteran Ghanian journalist, Kwane Karikari, who wrote of their

...remarkable contributions to peaceful and transparent elections in Benin, Cape Verde, Ghana, Mali, Namibia, South Africa and Zambia; to post-conflict transitions ... in Liberia, Mozambique and Sierra Leone; and to sustaining constitutional rule ... in Guinea, Kenya and Nigeria.

Finally, let me emphasise that healthy institutions will tap the widest possible range of energies and insights. They will optimise each society's meritocratic potential, so that opportunity will reward competence, from whomever and wherever it may come — independent of birth or wealth or theology or physical power.

#### The Public Mindset

But institutional reforms will have lasting meaning only when there is a social mindset to sustain them. There is a profound reciprocal relationship between institutional and cultural variables. How we think shapes our institutions. And then our institutions shape us. How we see the past is an important part of this mindset.

A sense of historic identity can immensely enrich our lives. But we also know how myopic commitments to "identity" can turn poisonous when they are dominated by bad memories, steeped in grievance and resentment. The marginalisation of peoples can then become a malignant process, as people define themselves by what they are against. The question of "Who am I?" is quickly transformed into "Who is my enemy?"

Some would address this problem through a wilful act of historical amnesia but suppressing animosity can often produce future explosions. In Kenya, national history is largely missing from the public schools. And, in the absence of shared history, divided communities feed on their own fragmented memories of inter-tribal wrongs. On the other hand, the value of confronting memory lies in catharsis, an emotional healing process. As we know, the Truth and Reconciliation Process has helped South Africans address deep social divisions, as has Chile's Museum of Memory and Human Rights in Santiago.

As societies come to think in pluralistic ways, I believe they can learn another lesson from the Canadian experience, the importance of resisting both assimilation and homogenisation — the subordination and dilution of minority cultures on the one hand, or an attempt to create some new, transcendent blend of identities, on the other.

What the Canadian experience suggests to me is that identity itself can be pluralistic.... To cite a timely example, I believe one can live creatively and purposefully as both a devoted Muslim and a committed European.

What the Canadian experience suggests to me is that identity itself can be pluralistic. Honouring one's own identity need not mean rejecting others. One can embrace an ethnic or religious heritage, while also sharing a sense of national or regional pride. To cite a timely example, I believe one can live creatively and purposefully as both a devoted Muslim and a committed European.

To affirm a particular identity is a fundamental human right, what some have called "the right to be heard." But the right to be heard implies an obligation to listen and, beyond that, a proactive obligation to observe and to learn. Surely, one of the most important tests of moral leadership is whether our leaders are working to widen divisions, or to bridge them.

We might talk not just about the ideal of "harmony" — the sounding of a single chord — but also about "counterpoint." In counterpoint, each voice follows a separate musical line, but always as part of a single work of art, with a sense both of independence and belonging.

When we talk about diversity, we often use the metaphor of achieving social "harmony." But perhaps we might also employ an additional musical comparison — a fitting image as we meet tonight in this distinguished musical setting. We might talk not just about the ideal of "harmony" — the sounding of a single chord — but also about "counterpoint." In counterpoint, each voice follows a separate musical line, but always as part of a single work of art, with a sense both of independence and belonging.

Let me add one further thought. I believe that the challenge of pluralism is never completely met. Pluralism is a process and not a product. It is a mentality, a way of looking at a diverse and changing world. A pluralistic environment is a kaleidoscope that history shakes every day.

Responding to pluralism is an exercise in constant re-adaptation. Identities are not fixed in stone. What we imagine our communities to be must also evolve with the tides of history. As we think about pluralism, we should be open to the fact that there may be a variety of “best practices,” a “diversity of diversities,” and a “pluralism of pluralisms.”

In sum, what we must seek and share is what I have called “a cosmopolitan ethic,” a readiness to accept the complexity of human society. It is an ethic which balances rights and duties. It is an ethic for all peoples. It will not surprise you to have me say that such an ethic can grow with enormous power out of the spiritual dimensions of our lives. In acknowledging the immensity of the Divine, we will also come to acknowledge our human limitations, the incomplete nature of human understanding.

Even the diversity of our religious interpretations can be greeted as something to share with one another — rather than something to fear. In this spirit of humility and hospitality the stranger will be welcomed and respected, rather than subdued or ignored.... As we strive for this ideal, we will recognise that “the other” is both “present” and “different.”

In that light, the amazing diversity of Creation itself can be seen as a great gift to us — not a cause for anxiety but a source of delight. Even the diversity of our religious interpretations can be greeted as something to share with one another — rather than something to fear. In this spirit of humility and hospitality the stranger will be welcomed and respected, rather than subdued or ignored.

In the Holy Qur’an we read these words:

O mankind! Be careful of your duty to your Lord Who created you from a single soul ... [and] joined your hearts in love, so that by His grace ye became brethren.

As we strive for this ideal, we will recognise that “the other” is both “present” and “different.” And we will be able to appreciate this presence and this difference as gifts that can enrich our lives.

Let me conclude by emphasising once again the urgency of this challenge. We are at a particularly complex moment in human history. The challenges of diversity are frightening for many people, in societies all around the world. But diversity also has the capacity to inspire.

The mission of the Global Centre for Pluralism is to look closely at these challenges and to think hard about them. This will be demanding work. But as we go forward, we hope

we can discern more predictably and preempt more effectively those conditions which lead to conflict among peoples. And we also hope that we can advance those institutions and those mindsets which foster constructive engagement.

The world we seek is not a world where difference is erased, but where difference can be a powerful force for good, helping us to fashion a new sense of co-operation and coherence in our world, and to build together a better life for all.

Read more at <http://www.nanowisdoms.org/nwblog/9601/#PZuEZtYV4ImRpqsH.99>

### **Aga Khan Full Speech - Kenya March 2016**

This is a great day for the Nation Media Group and for the media community in Kenya, as we take a major step forward in our efforts to serve this country and this region ever more effectively.

What does a new printing press mean? Several things. It means more attractive newspapers. It means faster printing and earlier delivery. It means fewer delays and quicker responses when breaking news develops. It means better quality for our advertisers – more colour for example, for readers and advertisers alike. And, its construction has also meant more investment in the local economy.

At a moment like this, I find myself thinking back to the days when we first launched the Nation – that was more than half a century ago. It's hard to believe sometimes that it has been that long. And frankly, it is even harder to believe that so much time has passed since my childhood days in Kenya, and my continuing early visits to this country.

Over that time, as you know, our Development Network has built a range of activities here – in education, in health care, commerce, tourism, finance, and other fields – that we hoped would help to improve the quality of life for the people of this country and this region.

Over those many years a great deal has changed, of course. And the change has been particularly striking for the Nation Media Group. We have expanded by launching new newspapers like the East African and the Business Daily, by moving into the television and radio worlds, and by expanding into other countries in East Africa. And we have also moved decisively into on-line, computerised distribution of news and information.

Our celebration today marks one other important transformation. We hear a lot about technological marvels these days. And the one we often hear the most about is how we can serve readers through their computer screens and mobile phones. But that's not the full modernisation story.

The new press we commission today is also a technological marvel. What it symbolises is our determination to use the very best technology we can find in any part of the world to do a better job for our customers – including the customers we serve on paper and through the printed word.

When I think back to the founding of the Nation, and when I reflect on how much has changed and how far we have come, I think especially about the hopes and dreams with which we launched this company. Our goal then was to create a news medium that belonged to the whole of the nation of Kenya – and that of course is why we chose our company name. That dream moved ahead in a big way when we took the company to the public shareholding market, so that today a majority of Nation shares are owned by the general public of Kenya.

Our additional central goal at the time of our founding was to create a news medium that would be truly independent: a place where the public could find a voice it could trust; an objective and thoughtful voice; a voice that would tell people what the facts are, as reliably as possible. Our goal was not to tell people what to think, but to give them reliable information so that they could think, more clearly, for themselves.

To help us move down that challenging road we also created a formal set of editorial guidelines. These guidelines emerged as a great deal of discussion and debate took place internally and externally, and they were then endorsed at a meeting of our public shareholders. These guidelines represent a set of ethical and procedural standards – our honour code as independent journalists. Adhering to them is something we think of as a moral obligation.

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All over the world, the number of media voices is exploding – websites, bloggers and social media voices multiply every day. The result is often a wild mix of messages: good information and bad information, superficial impressions, fleeting images, and a good deal of confusion and conflict. And this is true all over the world.

On top of that, this is also a time when public emotions and political sentiments are intensifying and even polarising – again, all over the world.

The result, some people say, is that we live in a “post-fact” society. Yes, a post-fact society. It’s not just that everyone feels entitled to his or her own opinion – that’s a good thing. But the problem comes when people feel they are entitled to their own facts. What is true, too often, can then depend not on what actually happened, but on whose side you are. Our search for the truth can then become less important than our allegiance to a cause – an ideology, for example, or a political party, or a tribal or

religious identity, or a pro-government or opposition outlook. And so publics all over the world can begin to fragment, and societies can drift into deadlock.

In such a world, it is absolutely critical – more than ever – that the public should have somewhere to turn for reliable, balanced, objective and accurate information, as best as it can be discovered. No one, including the Nation Media Group, will ever be able to do that perfectly. But it is critically important that all of us should try.

That may sound idealistic, but that is the reason that I founded the Nation a half century ago. That is also why we have also recently started a new Graduate School of Media and Communication here in Nairobi as part of the Aga Khan University. And it is why I wanted to be here today... to share in another milestone moment for the Nation Media Group.

As we often do at milestone events in our personal lives as well as in our institutional lives, we think today about our dreams of the past and our hopes for the future. Milestone moments are times for celebration, and they are also times for rededication. As we commission this new press today, we are also rededicating ourselves to the ideals which gave birth to this company almost six decades ago, and that have since propelled it forward ever since.

I am deeply pleased to be part of this moment, and to share in it with all of you.

Thank you for being here, and thank you for your attention. “