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**ORAL SUBMISSIONS MADE TO THE TRUTH, JUSTICE AND  
RECONCILIATION COMMISSION HELD ON FRIDAY, 13<sup>TH</sup>  
JANUARY, 2012 AT HOLA COUNTY COUNCIL HALL**

**(Women Public Hearing)**

**PRESENT**

Tecla Namachanja Wanjala - The Acting Chair, Kenya  
Nancy Kanyago - Director, Special Unit

*(The Commission commenced at 10.10 a.m.)*

*(Opening Prayer)*

**Ms. Amina Abdalla:** My name is Amina Abdalla. I am from Warta community which originated from Malindi, Garsen, Hola, Sombo and Bura Tana. These people have always been hunters and they depended on wild fruits. Tana River people were not farmers but pastoralists. However, the Government stopped poaching. Their lives are now in danger because of wild animals. They did not take into account the issue of habitation and farming. Up to now, they do not have land and they live as squatters. The few who are educated have gone up to Standard VIII. Secondary school education is difficult because they do not have school fees. Their lives are diminishing because of the high cost of living. They are not able to develop themselves and have a source of livelihood because they are very poor.

Among other communities, we are referred to as the Warta community and they use abusive words like Kawasanye which means someone who is not lucky. They work as casual labourers and watchmen. They also carry loads for rich people and take their girls to become domestic workers. They also oppress the girls because a 14-year old girl will not be educated and as a result she cannot improve her life. She might also be infected. Therefore, I am asking this Commission to send a message to the Government because I am really in pain because there is a girl I have been educating. She is now in Form II and she is not able to further her education. We do not have a way forward. We are asking this Commission to think about those issues.

**Ms. Nancy Kanyago:** Thank you, Amina. I can see that you have written down your issues and you have read your statement. Sorry for the pain you are feeling. Give this Commission the words you have stated in your statement.

Women, the words you have heard are very pertinent. The first way of solving a problem is by speaking about it. I am asking that whatever we hear remains here and do not speak them in the streets or at home. You should respect the person who will speak. Thank you very much Amina. As you continue, I will ask Kaltuma Bare to make her presentation. She will talk about marginalization.

**Ms. Kaltuma Bare:** How are you all? My name is Kaltuma Bare. As our people have said, I would like to tell you that we are undergoing many problems. The first problem is that we are nomadic pastoralists. One time we are here and another time we are at another place. We move with our livestock. The problem is that we do not have schools. At times, we move to the forests and our children do not get educated because we stay in the forest struggling. As you know, pastoralists have to take their cattle to drink water. As you know, there is not enough space at the water points and many times, we have conflicts with our neighbours because they do not allow our livestock to drink water.

The third issue is about deliveries. As women, we move from one place to another in the forests. We have pregnant mothers who end up giving birth in the forests and yet there are no doctors to move around with them. There is also no communication for them to get any assistance.

**The Acting Chair** (Commissioner Namachanja): How are you? I am Ms. Tecla Namachanja, the Presiding Chair. We heard from one woman, Amina, from Warta and now we are listening to Kaltuma but perhaps you would like us to go to your fellow women after she finishes.

How are you my fellow women?

We will let her continue although time is short because that is why we are here.

**Ms. Kaltuma Bare:** As I told you, there is a fourth issue which is lack of employment. Our children are learned but we are not considered in terms of employment because we do not have people to defend us. You will find that unless you have someone to fight for you, you end up jobless and I am one of them. The other issue concerns the market. We take our milk to the market but the price is very low. At times, the milk can even get spoiled and we end up suffering. I do not know how you can help us on that.

**Ms. Nancy Kanyango:** Thank you. You have talked about pastoralists and lack of schools. How far do children walk to school? In terms of deliveries, how far do you go? Do you go all the way to Tana River?

**Ms. Kaltuma Bare:** At times it is very far. It is about 25 kilometers away. A woman who has given birth cannot walk that distance with the child. There are no schools in the forests that we move to and as such you end up staying without education. So, we would like to have a mobile school that could help our children.

**Ms. Nancy Kanyango:** What is the Wardei community saying?

**Ms. Kaltuma Bare:** Both boys and girls go to school but the problem of not being employed is our biggest issue.

**Ms. Nancy Kanyango:** We have heard about the traditions and culture of this area and the cultures of different communities. I would now like to go to different issues. There is Mama Fatuma Koro who wanted to talk about Female Genital Mutilation (FGM).

**Ms. Fatuma Koro:** My name is Fatuma Koro. I was born in Warta and I will speak about FGM. I am one of the people who had to undergo the FGM when I was young and experienced many problems due to that. I bled profusely when I was circumcised and until today it is a problem when it comes to delivering. I did not have a good relationship with my husband because we could not agree in the house. So, I am now single. I want the Government to intervene in the issue of the FGM.

I was saying that my name is Fatuma and I was speaking about FGM which causes many problems. During delivery, one has many problems. Women also lack the sexual urge. I am only appealing to the Government to intervene and stop the FGM. That is all. I come from the Warta community.

**The Acting Chair** (Commissioner Namachanja): Mama Fatuma, I do not want you to fear these young men who are in this room. We have heard more serious things. Therefore, do not fear. Explain to the Commission how circumcision interferes with women during deliveries. What problems did you have during delivery and when you were having sex with your husband? Just explain because we need to make recommendations so that our future children do not go through what you have gone through.

**Ms. Fatime Hodha:** When I was about to deliver my first baby, I could not manage to go to hospital. I gave birth at home. They made a cutting on me so that the baby could pass and I bled profusely. From that time, my life is full of complications. I now have three children. When I was getting the second born, the cervix was also too tiny and I could not give birth. I had to undergo another operation. Up to now, I fear to have sex with my husband although I have to satisfy him. When I remember about deliveries, I just fear to have sex with my husband. However, that is not really the case. The sexual urge and satisfaction is not there. I separated with my first and second husband. We could not agree and because of that problem, I am bringing up my children singlehandedly. This is because of the FGM.

**The Acting Chair** (Commissioner Namachanja): How old are you?

**Ms. Fatime Hodha:** I am 26 years old. I have not gone to school and I do not have parents. I used to live with my grandmother who could not cater for my education. Up to now, I am illiterate.

**The Acting Chair** (Commissioner Namachanja): Thank you very much for speaking. This has been a big challenge for us, as a Commission, because you know the Government has passed a law which has stopped FGM but it is still going on. I do not know whether you have any opinion on how we can move forward and stop the cultural practices of different tribes. If you have any opinion, you could help us because it is

against the law. A law has been established but there is a problem in implementing it. If you have any suggestions on how we can stop this, we will be happy to hear from you.

There is a mother, Yezina Shari, who wants to speak about inheritance.

**Ms. Yezina Shari:** How are you fellow women? My name is Yezina Shari. I am from Tarasa Division, Tarasa Village. I have an issue that really pains me. I have not written it anywhere but it really pains me and makes me disturbed. The first thing, in terms of education, we need to be educated until we understand what gender means. Where we come from, issues of gender are not considered. For example, there was a meeting here yesterday and you thought that women were equal to men, but women were not adequately represented.

In the villages, we have the Council of Elders called “Garza”. They are the ones who create and formulate laws on what will be followed and how people will live and rules and cultures to be followed. They use this to explain how we should live. However, as people continue to be educated, oppression continues to add up. The council of elders has no woman representative who sits in it. Every Thursday, they meet and there is no woman involved in this meeting. The only way we are involved is when we are told to contribute money when there is a problem. That council of elders distributes parcels of land and women are not involved. This thing hurts me and I think it is the Government which is oppressing us because it should help us in such situations. If your husband dies and you are left a widow, you do not go to the council of elders to listen to what they will decide. I think these issues should end. If it is an issue of gender, it should be applied everywhere. Men and women go to church but this council of elders does not have women representatives.

I am married and in our culture, my husband can tell his father-in-law that he would like him to marry from a certain community. In the early time, in the Pokomo culture, a father-in-law could go to a daughter-in-law’s house and tie a rope on her. He would then go back to his son and tell him to marry from another family. That used to be the culture. This did not have bad effects but now, we are living in modern life and they are calling it the “dot com life”. You have to make your own decision. Your husband could be working in Mombasa, Nairobi or Hola and yet I am in Char area. He may be in Hola, in Tarasa Division. For us to talk, we have to write each other letters. Wherever he is, he could have married another woman and probably they have children. I have looked at that problem and found that most women prefer to stay in their homes, for example, if they have five children. They would prefer to die where they are instead of following up the issue. They prefer to stay at home and buy houses or do other projects. When your husband dies, even if you have a marriage certificate or all the children have birth certificates, the Government does not take this to be a serious issue and at the end of the day, the woman from Nairobi comes with the body. The money that had been contributed for the funeral is given to her and you are left not knowing what to do.

Secondly, if the widow is left with five children and they are in secondary school or in upper primary, she is given retirement benefits for five years. If the father has died and

five years have gone, how is the widow supposed to cater for her children? That is a big problem to women.

During inheritance, it is not only your in-laws who try to make your life difficult but someone else will tell you that she was married to your husband while having pleasure. That wife gets the five years pension and the real widow does not get anything. The Government has left us and is not looking into our issues.

**The Acting Chair** (Ms. Namachanja): Thank you very much. I have one question. You have talked about the council of elders. Is this the land tribunal or is it different?

**Ms. Yezina Shari:** What this means is that when you are in a family, there are people who get to talk to the community. These people meet every Thursday and they make laws and decide on culture with regard to issues that are not going well in that community. My issue is only one. We have now reached a point where we are applying gender equality. Why can they not involve one woman so that they know what is being talked about in the council meetings so that they can also inform us at home?

**The Acting Chair** (Commissioner Namachanja): Thank you very much. I have now understood. Mama Yezina, with regard to polygamous marriages, what recommendations do you have?

**Ms. Yezina Shari:** My recommendation is that if one is married and she has already given birth with her husband and the man gets children outside marriage - he has been having pleasure with another woman and she is the one who has been enjoying and yet I am the one who has been at his home, married in the cultural way and helped to develop his home, I feel that I have a right over his benefits. The traditions of our culture are that I should not fight with the real wife. The question now is who is the real wife? Is it the one who was married through the cultural laws or the one that they met in Mombasa or Nairobi? I would like to have an answer to such a question.

**The Acting Chair** (Commissioner Namachanja): Have women asked that they be involved?

**Ms. Yezina Shari:** The problem of Africans or using cultural practices is that when you sit there as a woman, you cannot tell them the right way to do things or the proper way to follow because they feel like they are above you. So, they do not recognize you in any way. We explain ourselves through the chiefs who also do not want to listen to us.

**The Acting Chair** (Commissioner Namachanja): Have women tried to ask that they become part of the elders committee?

**Ms. Yezina Shari:** We have asked that we be involved. They say that it will be done but we do not get any results. The only thing we want is to go to the village and choose one woman who can be in that Baraza. They replied to us and told us that it would be done but it has not been done. Whatever is spoken is secretive and they know the kind of

woman who can keep issues in her heart and explain them to the other women later on. The problem is that it is only men who sit in those meetings. When people are carrying out campaigns for political seat, they tell people the direction they should follow and they should not refuse.

**The Acting Chair** (Commissioner Namachanja): Thank you very much. Just to make a follow up of that, is there a person in the village or a Government chief who is a lady?

**Ms. Yezina Shari:** Yes they are there but they are not many.

**Ms. Clara Moroni:** I would like to make a contribution on that. My name is Clara Moroni as I had told you. To make an additional contribution on that, we had a meeting on a certain day when I posed that question to the elders. I asked why the meeting does not involve women but I did not get an answer. It is now three years. They told me that it is something that was done by our forefathers. Up to now, we have one woman chief called "Salome".

**Mr. Fatime Hodha:** I will contribute concerning the Garza Council of Elders. As women, we have selected ourselves to this council. As women, we attend the men's meeting to hear what they are saying but the shocking thing is that when we go there, we are told that we have no work to do. For example, these men want to come up with the woman representative while we, the women of Garza want to choose our own leader. In our country, women do not have a voice in the council of elders like the Garza.

**The Acting Chair** (Commissioner Namachanja): Asante. To continue, I will give Clara Moroni a chance. Since everybody wants to speak, try to be very brief so that everybody can get a chance to express themselves.

**Ms. Clara Moroni:** It is true, as you say, we should be very brief. I said I am Clara Moroni. I have a statement with me.

I am going to speak about the injustices concerning women. Because of the poor infrastructure, women at times die on the way to hospital when they are experiencing labour pains or other sicknesses. There are no hospitals and schools and when they get problems, it is difficult to be taken to hospital. In our home, we have a district hospital but at times there is no doctor and recently, a girl died there. In Tana County and Tana Delta in general, there are some places that are very bad.

Secondly, an African woman has problems because when parents bear children the girl has no right to inheritance even if she is the only girl in the family. When the father dies, the inheritance is given to the people of his clan or to the sons of his brother and then the girl who was born by the father gets nothing. I would like to urge the Commission to take note of that. My colleague has already addressed the third issue but I will say that at times, a woman is married and she makes some wealth but when the husband and wife differ, the woman is forced to take back the dowry. You find that the strength of a woman that was used for all the years is not valued by anybody. The women in our place are

having problems because of Parliament positions. There are women who are educated and some are not but it becomes very difficult for a woman to get to Parliament because the Council of Elders is one that decides who will be elected and they tell people to follow a specific person whom they have chosen.

The Government is also amazing us because when a woman is married customarily and the husband is employed, for example, in Nairobi or Mombasa, if the husband meets a different woman and they get children, when the husband dies, these are the people who will come to claim his wealth. They are treated equally with the woman who was at home and my question is; who is the legal wife and who should get the husband's inheritance? When meetings are held, women are very few but men turn out in large numbers and if there are positions to be filled women cannot get a chance because their votes are very few.

The Government also oppresses the women because if a husband is working and he dies, the woman should be given his pension and allowances for five years but she is left with nothing and her children cannot access education. How is this woman going to bring up her children and how can these children go to school? Other women are not employed and some are not even educated. I have spoken about the women in general but I have a problem because I am a widow and my two houses were burnt. I was only left with the dress I was wearing. I was not given a form to fill but if it is possible, my claims should be taken forward and I should be assisted. My house is not permanent.

You have heard the problems that the women are undergoing and my recommendation is that the Government should sit down and make a decision of fairness. Women should get sufficient assistance, for example, if a woman is widowed and she is not employed, the children should be educated.

**Ms. Nancy Kanyago:** Thank you Ms. Clara. The question concerning elections when women are told that this is the person that you are supposed to vote for, maybe there should be civic education specifically for women so that they know that they should vote for a person whom they want because the votes are secret. Will that be a solution?

**Ms. Clara Moroni:** It will be okay because some of us are educated even if it is only to a small level, but there are women who are totally illiterate. We also have tribes which live in the forest like the Orma, the Wardei and the Warta and most of their girls have not gone to school. Such kind of people should be assisted and sensitized and that will really help us. Yesterday, I heard that you looked for me but I was late because of the bad roads. I want to rectify something; the national anthem was composed by Jato Chathoro assisted by a certain white person and the rhythm came from a lullaby but the words were written by Bwana Jato Sospeter Chathoro and it was sung by Ngao Intermediate in August, 1964. If there is a question there, I have a teacher who knows it better.

**Ms. Nancy Kanyago:** Thank you very much. You said that your houses were burnt, who burnt them? Time is lapsing and we still have some women who want to speak. We have Matilda Galgalo, is she here?



**Ms. Matilda Galgalo:** My name is Matilda Nalia Galgalo. I had not heard about these hearings but I want to talk about employment. I am a woman with a house and I take care of my children and orphaned children. I have worked for 15 years in a school and I went back home after my brother died. When I went back, I worked for one week and on the same week, I was told that I was supposed to retire and I never understood why. I have gone everywhere since last year but I have not got any help so that I can continue working. I am 55 years and the Government has added 5 more years before someone can retire. I took a loan last year to enable me to look after those children because I have an extended family. After I was abruptly retired, I was not able to repay the loan so I have come here to see if there is any help that I can get because I have two children in secondary schools and the rest are in primary school. I did not give birth to all of them and if there is any help I can get, then I should be given.

What I am complaining about is that I was supposed to be paid three months in lieu notice and the headmaster has not paid me since then. He only paid me for one month and he said that until the grant ended in August, he will give me the rest and up to today, I have not been given the three month's money for the notice. I was retired abruptly and I had not planned for anything. I did not get my money from the cooperative and I also did not get any gratuity money. How will I educate my children? I have come to you because I did not know about the retirement because if they had told me, I would not have taken the loan. I would have waited for the money from the cooperative and the gratuity money. What am I supposed to do? I was only paid for one month instead of three months notice. My children are in day schools because of this problem.

I was working in Lisa School for the deaf taking care of the deaf children and it is a Government school because the education department is the one in charge of us. I have gone to Nairobi but it was too late and I was not able to get any help because of being oppressed. I got the letter suddenly so I did not come with it but I have it at home. I was told to just come and speak and you will listen to me but I have the letter.

**The Acting Chair** (Commissioner Namachanja): What were your duties in that school?

**Ms. Matilda Galgalo:** I was the house mother.

**The Acting Chair** (Commissioner Namachanja): You will explain your issue to Emily right now and she will tell you what she needs from you and then you will have to write a statement. You can see them right now.

**Ms. Nancy Kanyago:** We have Maria Halilo Wario. The opportunity will go. We have Ravia Amadawa Ali.

**Ms. Ravia Ali:** My name is Ravia Amadawa Ali. My problem is that my husband was one of the people who fell in Sabaki on April 6<sup>th</sup> 2001. After he fell, my in-laws went there and buried him. They filled some forms there and when they came, they did not give me any information. I made a follow-up so that they could give me the forms but

they refused. I took them to the chief because my husband died in a bus accident and that bus was insured. I have tried to follow up and nothing has come out of that. He left me with four children and those issues were not taken into consideration. I should be assisted because my children are going to school and that is all I have to say.

**The Acting Chair** (Commissioner Namachanja): I would like to tell you to also see Emily. You will record a statement with the officer outside who is recording statements so that we can get the correct information. They will ask you some questions just outside here.

**Ms. Martha Elibarik:** My name is Martha Elibarik. I want to talk about my child who was killed. I borrowed some money to come here to talk about my child who was brutally killed during the fights. He was slaughtered like a chicken and he was thrown in the river in the farm where we were living. These people are here today and I even have their names with me. That is all that brought me here.

**The Acting Chair** (Commissioner Namachanja): Let her not read the names of the perpetrators.

**Ms. Nancy Kanyago:** She has a paper that has the deceased name; Isaiah Lagole, who was killed on Tuesday, 31<sup>st</sup> July 2001 at midday. She has also written five names of the perpetrators who killed him and I will give this to the Chair. We are not going to mention the names here. What happened and why was your son killed?

**Ms. Martha Elibarik:** I do not know because I was in town and he was going to the farm when he met them. Two were Giriamas and he was slaughtered like a chicken and thrown into the river. We only saw blood in the river. We went but nothing happened.

**Acting Chair** (Commissioner Namachanja): Perhaps if I may ask, how did you know the people who killed him?

**Ms. Martha Elibarik:** There are witnesses but they did not manage to come because they did not have fare. We reported to the police even before the father died but nothing has come out of it. I kept quiet.

**Ms. Nancy Kanyago:** Thank you very much and we are very sorry for the pain. You have assisted us by answering our questions and because you reported to a police station, we can write in our records and we can find the way forward and investigate. On behalf of the Commission, we are saying that we are very sorry for what you and your family have undergone. As our chair has said, you will get an opportunity to speak to our officers outside. We have two officers called Ogle and Farahan and you can record a statement with them.

**Ms. Saumu Komoro:** My name is Saumu Komora. I have come to give evidence of my husband who got lost on 23<sup>rd</sup> March, 2000 on Wednesday at 9 a.m. We slept and in the morning, he went across the river to take palm leaves. He went with two children and

after crossing the river, they cut the palm leaves and they picked maize and green grams. Shiftas came from the forest and led their cows to the maize field. The cows ate the maize and when the Pokomo asked them why they were letting their cows to eat the maize, they started fighting. They fought until Two O'clock when the shiftas ran to the forest. When my husband went back to cut the grass, the shiftas came and took the two children and went away with them. The villagers were worried because they did not know where the children were taken. They came back and reported to the chief's office and to the police station and they have never been seen.

On the second day, they waited for the police to come so that they could go across the river but the police never came. On the third day, they went back to the police and they came and took the people and crossed the river. They looked for the lost people until 3 p.m., up to the main road to Garissa but they never saw them so they came back. The police have never gone back but the family continued to look for them across the river. I went to the OCS and asked him what he has done from the time these people got lost. I asked him if he has heard any rumours or any leads. The OCPD said that he has never heard or seen anything. I have children with the old man and I have no house and from the time my husband got lost, I have never seen him. The OCPD told me that from their investigations, it seemed as if my husband and children have died but they were still investigating. He told me to go back home and take care of the children. I went back home and up to today, I have never got anything.

I have a child in university and I held a fundraising and the whole town contributed for the child. I have one child in secondary school, another one in Class Seven and others in lower classes. I have come to state this problem, so that the Commission can see what they can do.

**The Acting Chair** (Commissioner Namachanja): I did not get the year that your husband got lost.

**Ms. Saumu Komoro:** It was on Wednesday, March 23<sup>rd</sup> 2000 at 9 a.m. We had planted and those people came and grazed their cows in our shambas and the war started. My husband had gone across to cut some palm leaves to thatch the roof. They fought and at 2 p.m., the shiftas ran away and they found some people cutting palm leaves, so they just assumed that they were the ones fighting them. They took them and we have never seen them. We reported but the government never looked for them. They only tried to do so for one day and never took any further steps from then on. I have one child in university. I called people for a fundraiser but the money I got was not enough. I have one girl in secondary school and another boy in Class Six.

**Ms. Nancy Kanyago:** What assistance would you want from the Commission to know what happened to your husband?

**Ms. Saumu Komoro:** I want the Government to assist this boy in university and the child in secondary school. Generally, I want the Government to assist me in educating my

children. I would also like the Government to assist me to get a house because I do not have a house.

**The Acting Chair** (Commissioner Namachanja): Did she write a statement?

**Ms. Saumu Komoro:** I have written a statement outside.

**The Acting Chair** (Commissioner Namachanja): Is it only the husband who disappeared or was it the husband plus the two children?

**Ms. Saumu Komoro:** It was my husband and two sons of my neighbor. The mother came yesterday but I am not sure if she is here today. The children were not mine.

**The Acting Chair** (Commissioner Namachanja): Can she state the names of those children if she remembers them?

**Mrs. Saumu Komora:** My husband's name is Mohammed Komora Gababa. The boys are Hamisi... It is the father who knows the names better. They are called Hamisi Jarra and Salim Jarra.

**Ms. Nancy Kanyago:** Thank you very much. We have got your information and will see how we are going to help you.

As we continue, we have Rosemary Mukoit.

**Ms. Rosemary Mukoit:** I have a problem which is my house in Lazaa near Equity Bank. I have suffered a lot because of that house from 2001/2002 until today. Earlier on, we had a case with somebody called Kinoti. He wanted to take the house away from me, I ran to the DC's office. When I went to the DC's office, he asked for the letters from the county council so that he could see if the house is under my name. A person called Chui carried the letter and took it to Kitavu. He also took the book in which my name was registered. When we sat in a meeting at the DC's office, the DC looked at the letter and saw that the house is mine. He told that man the house belongs to me and he should not step into that house. I was given a letter. Joyce who went to Europe was also in that meeting.

I came and continued living in my house with my children. After ten years, the house was burnt. It had a bar. On that day, I had come with 160 crates of beer which was all burnt. I had some little money which I gave out and we started restructuring it again. When I completed the restructuring, there is a woman who had rented it. She was called Sondua. It looks like she was a spy. She came at night and woke me up. I was with my sister's daughter who was very sick. When I opened the gate for her, she had an iron bar. She hit my hand and my hand was broken. She hit my head and blood oozed out of my head. She had not even come into the house. I called some Kikuyu man and told him, "Come, I am dying". Blood was coming from my head and I was swallowing it. It was really raining on that day. We went to the hospital and found a Kisii doctor. He treated me and told me to go home but come the following day so that he could have an x-ray on the hand.

In the morning, an x-ray was done and it showed that my hand was broken. I went to the police station and found that lady. She had been arrested. She then said, "I had been sent to kill her". We have never had any quarrel with this woman before. The case was heard in court here in Hola. She was told to pay Kshs15,000 but I have not got that money. I do not know where it went to.

This Kinoti came again and told me, "From today, I want this house to be ours". I told him that we had a case at the DC's office and the house was mine. I asked him how we were supposed to divide the house between ourselves. There is the Mungaiku County Council officer who told me, "Even if you cry, you will stop crying. Even if you pray to which god, I will sell that house".

I left the county council offices crying. The county council started oppressing me. I got into a bus to Meru. I went and told my people about the issue but when I came back, I found the county council officers had entered my house and divided it into two. They took everything. They did not leave me with anything even one cloth. I was being chased everywhere and no one listened to my grievances.

I went to the police station and when Kinoti came, he went and said I had broken into his house. The OCS asked for the letter and asked who had signed them so that the house could be divided into two. They said it was me. The letters were taken and given to a person called Mbatia of the CID. After this, I continued suffering and nobody listened to me. I went to the PPO's office in Mombasa. They used to beat me. An officer even beat me and broke my leg. When I went to take the P3 form, they refused. When I went to the hospital, they came and took me from there.

The PPO, Mombasa, gave me a letter but when I arrived here, I found that they had broken into the other house also. They took everything including the TV and generator. I became insane. The OCS called Mbewa told me, "Do not throw yourself into water because I have all your property from the house which was broken into during the night".

Kinoti died and Magiri came to replace him. He claimed that I had killed my son. When I was suffering in Malindi with my daughter, I met a European who asked me what problem I had. I explained to him and my child was taken. Magiri Manene came into my house and divided it into two. The house is in Hola here and if you want to see it, you can go and do so.

I was arrested and asked to pay Kshs1.5 million. I did not have that money. I was imprisoned. When I called my people in Malindi and explained the situation, they told me not to cry, that they would see what to do the following day. In the morning, they came from Malindi and said that they did not want the case to go on there because they did not believe in the courts there. The case was taken to Malindi.

The case went on in Malindi, but I do not know how it was finished. I was told that I was a criminal and fined Kshs30,000. People contributed and I came out from the prison.

Now there is another case in the High Court. The case is still ongoing. I have one child who is insane and the other one disappeared. I am suffering.

The person who is disturbing me is Magiri yet he knows the house is mine. I am asking that they open my house. I am saved and love God.

I do not even have money to pay the lawyers. My people are the ones who contribute. Magiri makes me suffer all these years...

*(The witness broke down into tears)*

**The Acting Chair** (Commissioner Namachanja): Can the counselor escort her out so that she can be helped? For the women who are laughing behind there, today it is her and tomorrow, it will be you.

Emily can talk to her and find out more about that case?

**Ms. Nancy Kanyago:** Thank you fellow women. As a Commission, we have highlighted issues of land. They make communities to be disunited. As Rosemary has said, it is sad. As a Commission, we know that issues concerning land are very delicate and big. This is not here but everywhere we have heard these hearings. As we continue hearing from other women, I have Susan Malio.

Those who are speaking, we want to hear different issues.

**Mrs. Susan H. Malio:** How are you, fellow women? My name is Susan H. Malio. I want to speak about our children. As women, we really have problems in educating them. Our children just become drunkards and we do not get any assistance. I would like to say that we should have a seminar that can help us.

Another thing, as women, we are not involved in many things. I am asking that we should also be involved. Thank you.

**Ms. Nancy Kanyago:** Let us have Eunice Nzawa Ngawa.

**Mrs. Eunice Nzawa Ngawa:** How are you? My name is Eunice Nzawa Ngawa. I was married and after some years, we separated. He even took away my very small children from me. They are really suffering because they are very young. They are dirty and are not living in a good environment. They are going to schools far away and their education is not very good. The children do not look well and I wonder how you can help me in such an issue.

The man is well off but the children are living in such a bad environment. I saw them recently. How can you help me? Probation officers tell me that a child is supposed to live with the mother until a certain number of years. I can take care of the children myself but my husband has refused.

**Ms. Nancy Kanyago:** Thank you very much. I am sorry for what you have gone through. How did it come about that you decided that the husband stays with the children? Is it the courts or who decided this?

**Mrs. Eunice Nzawa Ngawa:** It was not the courts. He himself refused and took the children forcefully. When I went to the probation officer, we tried calling him but we could not reach him. I just left the case like that.

**The Acting Chair** (Commissioner Namachanja): How old are the children now?

**Mrs. Eunice Nzawa Ngawa:** The first born is 11 years and the other is eight years.

**The Acting Chair** (Commissioner Namachanja): Have you gone to any children's office? Have you sought assistance from the children's office?

**Mrs. Eunice Nzawa Ngawa:** I have reported but in the end, they told me that I should get my husband's number so that they can see if they can help me. It was, however, difficult to reach him.

**The Acting Chair** (Commissioner Namachanja): Do you know where he lives and what he does?

**Mrs. Eunice Nzawa Ngawa:** I know. He is a GSU police officer in Nairobi.

**The Acting Chair** (Commissioner Namachanja): Nancy, take up that case also.

**Ms. Nancy Kanyago:** What I can say is that you write a statement with our officers and later on, I will speak with you.

Let us have Martha Shari next.

**Mrs. Martha Ndarama Shari:** My name is Martha Ndarama Shari. I come from Tana Delta, Ngau Location, in Ngau Village. I am the wife to the late Mr. Shari Joab who was shot by the DO in 1986 December, 26<sup>th</sup>.

After celebrating Christmas day, that night we were just at home resting. We did not know what was going on in town. We, however, heard gun shots. We were with my husband, children and in-laws. My brother in-law went outside and was asked by his brother what was going on. He said it was the DO who had come and wanted a meeting with the people. He then asked, "If it is a meeting, how comes he is shooting". He wanted to go and see what was going on. He prepared himself and went out. I followed him.

When we arrived there, we found them under a tree. That place is not far from home. There were some discussions between the DO and the village headman. There were some events that were ongoing before they came to the meeting. I heard the headman telling

the DO, “We will look for this young man and when we find him, we will take him to the police station. You will come to take him from the police station”. I heard that the DO came and started beating men in town that night of 25<sup>th</sup>. This young man was defending himself because he did not know why he was being beaten.

He was sitting in his vehicle. The discussions went on between him and the headman.

The following morning around 7.00 am I woke up and started preparing breakfast which was not even ready then. I saw men running around in town. He had come to town and started beating the men. Mr. Shari Joab was sleeping. My in-law ran but my husband did not move. He was just in the house. We closed the front door so that he could not go out.

He went to the toilet, washed his hands and came back into the house and put on a shirt. He told me to stay at home but he told me, “I have not wronged anybody and I am a free man in a free county”. He told me he was going to see what was happening. He opened the door and stood by the door. The DO and his police men had already arrived. They came and took him from the door. We were following them. He kept asking what was happening but they continued beating him. He was asking, “What have I done”.

The DO took a pistol from one of the police officers and shot my husband there and then and he fell down. He was then taken to hospital but he did not survive. He could not be admitted because he was just breathing his last breath. They took him to the chief’s office. The DO was asking, “Who is this”. He was told by Chief Kobogesi that, “This is an Adult Education Officer on the Lamu side”. We then went to Garsen.

There was a certain man who was working with the investigation unit. He was called Shilingi. The DO had already brought his group from Lamu and said they had some shiftars there. He had already got the information that it was the DO who had killed a man. From there, we went to Hola. There was a young man called Samuel Bonaya who was one of those who was badly injured and left for dead but he did not die. A certain young man called Hilbon and John Bekaa were taken to cell during the whole Christmas period. We went back home for the funeral.

We then went to the High Court of Mombasa where we waited to be called to give our evidence but someone came and told us that anybody who is given court summonses should not go to court. I did not go inside to give our evidence on what had happened.

**Ms. Nancy Kanyago:** Please, tell us the name of the DO.

**Mrs. Martha Ndarama Shari:** The DO was called Castro Gitonga Mwai. He was arrested but I do not know what happened because we did not get into court to give any evidence. We just heard that he was released. We also saw it in newspapers. The police who owned the gun that he used was also arrested.

**The Acting Chair** (Commissioner Namachanja): Thank you. I am sorry for what happened. Maybe if you can just help us understand; Samuel appeared yesterday but he



did not help us understand what had happened before the men were rounded up. I do not know if you have any idea what the context was. They cannot just wake up and start rounding up men. What had happened so that men were rounded up on that particular day?

**Mrs. Martha Ndarama Shari:** Truly speaking, I did not know anything neither did my husband. He had come for leave. We did not know what was happening. He was not a person who liked luxuries. We did not know as to why the DO did that.

**The Acting Chair** (Commissioner Namachanja): You also said that although there was a case, you were never given a chance to be a witness. However, from yesterday's testimony, we understand that some money was given. Did you understand what that money was for and who gave it out?

**Mrs. Martha Ndarama Shari:** Even right now, I have the judgment from the courts. I was unemployed and so I had been left behind with the burden of five children who were below ten years at that time. We were being told by people that if we wanted, we could appeal. I told my in-law that we appeal the case. He told me it was okay but at that time I did not have the strength to do so. My in-law took up the case and finally I just saw the issue of compensation.

He told me "It is okay; we will appeal", but at that time I did not have the strength because my in-law was going on with the case. Lastly, I just saw the issue of compensation and he was not telling me anything until it was over. The wife to my in-law was the one who came and explained to me that if I did not go there and get concerned, my children would suffer. That was when I started to take a step. I went to the lawyer who was concerned with our case. I did not know what was happening. He told me that what was happening right then was the case of compensation. I did not know how I could manage to keep up myself. So, I was supposed to go through that. I really spent a lot because of transport here and there. Our case could not be worked on in order for the Government to compensate us well. If I could not have done that, my children would have been street children. I did not have any option. The lawyer was not telling me anything about the cases that were ongoing for compensation.

The person who told the truth to the police was from Lamu; he told them that there were no *Shiftas* in Ngao; the *Shiftas* we were being told about were the cops that we are seeing here. That was what was going on in Ngao. That was when I started to follow him in Mombasa to help me because the lawyer was on the side of my in-laws. I was going for those cases but I was not being given any information. The wife of my in-law came and told me that the case would be on a certain date. They wanted to do it on my behalf but when I discovered that, I was forced to go there and they wanted to sue the lawyer. I went to the DO in Garsen and told him to give me a letter, because I did understand that he was the one who could fight for my children. The DO asked me who the lawyer was, and I explained it to him. I told him that it was Kibiringi & Nyanzo Advocates. That was when he told me that he and Nyanzo came from one place and they had learned in one school. So, he understood him. He told me not to get worried and that when the case was

to be mentioned, I should go to court as usual. I asked him: “How will I go to court if I am not told the date when the case will be mentioned? I will be told that I have gone out of the home and left behind my children”. He advised me to just go for those cases. That was why on that date, I went.

It was on the 8<sup>th</sup> day of that month – I cannot remember which month – but I went. When I was there, the advocate went out – I do not remember the building. So, he was moving to court and I told him “DO, I have come.” He told me “Why are you not sure? You cannot be denied your money.” I told him “Fine, I cannot be denied the money, but you cannot even tell me the date of the case. How will I know?” So we spoke and the cheque for compensation was supposed to be brought, but it had been delayed in Nairobi. When I went to the lawyer, he told me “Oh, Nairobi wants 15 per cent of the whole amount.” I told him that I could not give 15 per cent. I went to Nairobi personally and when I arrived in the office, I wanted the number of the cheque and they gave it to me. When I got there, I told them “You have the cheque and this is the number”. The cheque was removed when a person by the name Shilingi arrived. It was deposited in Stanbic Bank. Part of the money was apportioned to the children. We talked with the Registrar of the High Court in Mombasa. The amount was Kshs320,000. That was the amount for the life of a father of the family, which could not do anything. I have children who are now grown up. I have struggled with the five children. All of them have finished Form Four and are employed; one is not yet employed but is married.

**The Acting Chair** (Commissioner Namachanja): I am sorry for what happened to your family because of the untimely death of your husband. Thank you so much for struggling for your children.

**Ms. Nancy Kanyago:** Thank you very much for the women who have spoken. There are some women who have registered to speak, but because time is not on our side, I will give a chance to maybe three women. Many had brought their names earlier but they were not inside. I am asking that we do it again. I would like to hear from Saadia Gutu. Is she here? The last one will be Ramla Awadhi. Is Ramla here? They have different issues that we have not heard here. Please, let us give them a chance and then we can close the sitting for the delay.

**Ms. Sadia Hadija Gutu:** My name is Sadia Hadija Gutu. I come from Shiwan Location. I have a few issues that really pain me, and I am very bitter; today, I want to say them. If I go astray, I will apologize. So, I praise God.

First of all, what is really amazing me is that we have our daughters; you can take care of livestock but you cannot manage to take care of girls. In the past in our tribe a boy could not come from another tribe to come and hold the hand of your daughter, who was from another tribe. But these days, they marry. Let me start with myself. There is my daughter who has been married to a Pokomo. This is a young man who was not married by law but they say that they love each other. I did some investigations and realized that they love each other. I told the young man, “You know, if you want this girl, bring your father, so that you can undergo customary marriage.” This young man did not do that. Fortunately

or unfortunately, this daughter of mine got pregnant. I called him – and he is a person who knows the law – and he told me that they had married secretly. I told him that I did not want the secret marriage. The father to the boy tried his level best to come from his home at 6.00 a.m. in the morning. I had already said my morning prayer and I was just there. I saw there was a person who was really looking for me from the other side of the town, and he was brought up to my home. He asked “Are you Mama Sadia?” I knew the person, and then I asked “Are you so-and-so?” He then told me: “Tie the leg of your daughter so that she cannot meet with my son.” I also told him: “My daughter did not look for your son; it is your son who came to my village. If you are a parent, you can tie your son, but the two have loved each other and I cannot restrain my girl.” They said my daughter should not follow the young man. I said “I have brought up children in problems, happiness and sadness; if your son wants to marry my daughter – right now she is pregnant – instead of coming to tell me something that I can understand, you are coming to insult my girl. If at all you are a man, you can warn your son.” The man came the second time and we disagreed. It was about one week ago.

That boy had a first wife, who also came with an in-law. They were now three people on that day. I had gone to the forest that day and were it not for Fatuma Biki Galgallo I would have killed myself. When she heard commotion, she came over. She told the people: “It is your son who has followed this girl. So, if you have come to fight, it is not possible. Please, go back.” I pray for Fatuma Biki, may God give her long life. She managed to send back the people to their home and I took a step.

But this Government is not one where you can get justice. It is a Government where you are arrested and taken to court. I went to the police and reported the matter. Unfortunately, the boy is now dead; may God rest his soul in eternal peace. Before he died, he wanted to apologize. He pleaded with us not to take the matter forward. He said he loved my daughter and he would bring one of his uncles for marriage negotiations. I reported the matter to the chief. The chief summoned him and they held a discussion. Well, coming to my daughter, she delivered in hospital. She almost delivered through caesarean section, but I prayed to God. The baby was in breech position but with assistance she delivered a baby girl. The mother was discharged from the hospital after some time.

The father took some photographs with the baby. He died suddenly in Garissa. Right now as I speak, the baby is four years old. I have gone to the old man with the baby, but it is as if he does not want anything to do with her. I am educating the child. I have approached him to avail her documents so that I can process her birth certificate, but he has refused. I even approached elders from Garissa who promised to talk to him, but it seems they have not succeeded in convincing him. This child is called Lena Omar. Now, am I going to get rid of the name of the father and write a different name? I said that is not going to be possible; I will look for justice. I went to the probation office; I went everywhere, but they told me: “Woman, go and talk to the old man in a peaceful way so that the child can be educated.” But I have not got any assistance. I am the one who is taking care of the child. The mother is still alive but the father died.

Such are the problems that we are facing. The girl is a Cushite while the boy was a Pokomo. That was why that old man did not want the son to marry my girl. Such issues are there. We want assistance so that we can get rid of tribalism. If the people love each other, they can go ahead and marry anyone under the law. That is the problem that I am facing now.

Secondly, there is the issue of HIV/AIDS. When you go to hospital and blood transfusion is done, it has to be taken to Malindi. On the way, it definitely gets spoilt. Also blood should be tested, before it is transfused.

**Ms. Nancy Kanyago:** Thank you. Ramla Awadhi?

**Ms. Ramla Awadhi:** How are you? My name is Ramla Awadhi; I am a Pokomo from Chonyi Location but I am married in Mlalulu Location. What I want to say concerns myself and the community living in Mlalulu.

Concerning women, there are those who are employed. We have educated women as well as men. So, some of us are in employment. We have a problem here because men do not want to work with women. Working together becomes an issue. That is one of the problems which I can explain to you.

The second problem concerns early marriages. I came from Sabaki to Mlalulu Location in 2009. I used to live there and then I moved to this other area. I have given birth to three children. I cannot take care of these children alone; I have to take care of them with my husband. But what I found annoying when I arrived here is that there is no equality. Girls are not educated because they are married off at an early age. A girl is married as early as when she is in Standard Three. They are forced to take care of their husbands and farms when they are supposed to be in school.

Cases of rape go unreported in this community. It is a very sad issue. Elders make decisions here. If a woman attempts to report the matter she is threatened with divorce. So, many women fear divorce. That is the way things are. Those are the issues we face. So, how can we get help because we fear our husbands?

**Ms. Nancy Kanyago:** You have said that concerning the issues of girl-child education, instead of them being in school, they are forced into early marriages. Are you telling us teachers or parents cannot say “no” to this barbaric behaviour and insist that those children remain in schools?

**Ms. Ramla Awadhi:** Concerning the area where I am living right now, those women are fearful and they are scared to even go to the Government offices where they can get assistance. So, these children drop out of school because nobody can assist them.

We have women teachers who can raise these issues, but they cannot go against the teachings of our religion. Here religious laws must be adhered to. So, they say that men lead women. So, they are not supposed to involve themselves in those issues because

even the religion says that women should not be in front with regard to issues concerning faith and religion.

**Ms. Nancy Kanyago:** Thank you very much.

Our next witness is Ms. Jane Ayub.

**Ms. Jane Ayub:** My name is Jane Ayub; I come from Ngurani, Nyenje Division. I work with Action Aid on issues relating to the girl-child. With regard to issues of the girl-child in Nyenje Division, we are really trying to address them. For example, there are girls who did their Standard Eight examinations last year, but they are now married. As late as yesterday, I heard of a case where a girl ran away from her husband and went back to her father's home. But these parents are the ones who encourage this behaviour because when the girl has run away from home, the parents take advantage of marrying her off. That is the first thing.

We take a step by arresting the men who impregnate the girls. In my opinion, it is not fair to arrest just the boy. I strongly feel that both boys and girls should be arrested. This is because it is the girls who woo these men to marry them. Thank you very much.

**Ms. Nancy Kanyago:** Thank you very much. We have read about the KCPE Examinations and we have seen that schools in Coast Province and even here in Tana River, the students did not do well in their examinations. What you are talking about is what contributes to this poor performance. You have talked about early marriages, FGM and issues of single parents who take care of the children. So, all these issues contribute to poor performance in Hola.

Maybe the one who will close this meeting is Fatuma Ngasari Ngathu. Is she here?

**Fatuma Ngasari Ngathu:** How are you? My name is Fatuma Ngasari Ngathu; I come from Galgacha. My problem is that I am a widow; my husband died in 2000. He was called Johnson Kamomo Kitonga. He left me with one child. From the time he died until today, we have not been able to get his money from the Government. He was a senior NYS Commandant and he died following an accident here in Bura. I followed up on his benefits, but until now, I have not been able to succeed. The problem is that there was another woman who said...

*(Silence)*

I did not find him with any woman all the time we were together, but when he died we took him to his home for burial. We buried him there with the NYS officers and we did not see any woman there. The chief was asked and he said that the one who was there on that day was Fatuma. Later on, I took the death certificate. I went to the NYS offices and they gave me some papers to fill. I went to Harambee House and was I given a cheque of Kshs15,000. I was taken to their district in Nanyuki and I was told that I should go to the DO for Kinamba. I went there and when I entered, the DO went into a room and hid

himself. He was supposed to meet me and the other woman. The other woman was given a date to meet him at the DO's office in Kinamba in Nanyuki.

*(Loud consultations)*

We went there; that woman had not arrived. I found the DO of Kinamba and the chief, Mr. Mwatete, of that location in the office. When I arrived, the DO hid himself and I found only the chief who told me that I should write a letter, so that this money can be divided between the two of us. So, I asked him why I should do so and yet I did not know this other woman. His parents did not even recognize this other woman. They only knew me. So, I refused and we disagreed with the chief and I left. He tried to persuade me to agree to the arrangement, but I refused. I said no. I hired a lawyer and filed a case in the High Court. The case is still pending in court and nobody can assist me. I do not know whether it will ever be concluded.

**Ms. Nancy Kanyago:** So, it is concerning the benefits?

**Fatuma Ngasari Ngathu:** Yes. I have not yet got the benefits. I will start with the money that I have been given; Kshs10, 000 from Harambee. I have no money to educate my child.

**Ms. Nancy Kanyago:** Was there any other property like money in the bank? Have you been able to get it?

**Fatuma Ngasari Ngathu:** No, I have not got any money. I have searched for the money and the benefits, some from the Children's Office, but it has not come out and I have not been given. The case is still ongoing.

**Ms. Nancy Kanyago:** The case was filed in which year?

**Fatuma Ngasari Ngathu:** The case started from 2005 and until today, it is still ongoing.

**Ms. Nancy Kanyago:** Have you written a statement to the Commission?

**Fatuma Ngasari Ngathu:** No. I have just taken the case to the High Court. I took the letter to the lawyer who took it to court. However, the case has never been concluded.

**Ms. Nancy Kanyago:** Do you have a marriage certificate or how were you married?

**Fatuma Ngasari Ngathu:** He became a Muslim. I have the marriage certificate. I also have the death certificate and the birth certificate of the child. I have everything.

**Ms. Nancy Kanyago:** Thank you. Is the other woman a Muslim?

**Fatuma Ngasari Ngathu:** No, she is a Christian.

**Ms. Nancy Kanyago:** Okay, so you have not gone to the Islamic Courts?

**Fatuma Ngasari Ngathu:** No, we just went to the High Court.

**Ms. Nancy Kanyago:** Thank you very much women who have spoken and also the ones who have really involved themselves with us. Even if you did not get an opportunity to speak, you have heard the problems that the women here in Hola and Tana River are facing. If at all you still want the Commission to know your problem, we have two officers outside there, who are recording statements. So, if you have not got an opportunity to speak, but you still want the Commission to know the problem that you are encountering or your past experiences, they will record such statements. So, after finishing today's hearing, just feel free to speak to the two officers outside there who are recording statements.

From here, we will go on with the hearings here in Coast Province. We are heading to Kilifi and after Kilifi, we are going to Mombasa and then on to Kwale. We will then go to Wundanyi and we will finish the hearings.

In February up to March, we will be having hearings in Nairobi. We will listen to different organizations, for example, we will call the police so that they can tell us "we have heard from the citizens and these are the problems that they have faced" and then the side of the police can also reply to our questions.

We also invite the Judiciary and the courts so that we can tell them these are the problems that the citizens are facing. For example, we will tell them cases started a long time ago, but they are still pending in courts. We will also write a report that will contain your recommendations and what you have said here, what was said yesterday, those that you have said in the statements that you have recorded.

After writing the report this year, we will hand it over to President Kibaki. After that, it will be upon the Minister for Justice, National Cohesion and Constitutional Affairs, who is now Mutula Kilonzo, and also the Parliament to implement the recommendations. So, it is better that when we finish, if you have meetings with your Member of Parliament, ask him "Did you get the report of the Truth, Justice and Reconciliation Commission and where have you reached with the implementation of the recommendations?"

So, at least, you have understood how our work from here will be. We will write a report and we will hand it over to the President. It will then be tabled before Parliament to implement it. They will implement it as they are implementing the Constitution. They will make a follow up to see to it that the issues of the Constitution are being implemented. Also, in our report, we really know that, that is how it will be, but it will be upon the responsibility of the Parliament and Members of Parliament to ensure that your recommendations are being implemented.

Thank you very much.

Now I will give the Acting Chairperson this opportunity.

**The Acting Chair** (Commissioner Namachanja): I take this opportunity to thank you for coming to share with the TJRC issues that you feel pertinent in this region. We have heard you on a number of issues; you have shared on health. However, although we have a hospital here and in other places, at times, there are no doctors.

You have also shared about the bad roads; that because of the bad roads, women lose their lives on their way to the hospital to seek medical care.

You have shared with us on issues to do with inheritance where a girl-child is denied inheritance; that even if such a child is born alone in a family, that the family would rather pass on the inheritance to the relatives from that clan instead of the girl-child.

You have also talked about situations of divorce cases where you are forced to return dowry without caring how much you have also contributed in that family. So, this is also very unfair.

Kenya is a democratic country and according to democracy, we are expected to choose leaders according to our preference. But what you have shared with us here is a very unfortunate situation; that women are forced to choose according to the men's preference when it is supposed to be secret ballot. You have asked for awareness sessions in this area and we are going to communicate with institutions that give such workshops, so that they are intensified in this region before the next voting period. You have also talked of unclear polygamous marriages where you think you are alone in a marriage, a husband is working somewhere, but when he dies, there are other wives or women that come up claiming to be wives even if you have certificates. So, we are also going to look into this situation when we are writing our report.

We have heard of disappearance of family members. Families are left without support. You have also shared on community leadership. You have a community structure called Gaza. Unfortunately, women are not part of this leadership. Where issues are discussed and decisions made, women are left out. You have shown your interest in this matter and we have taken your cry seriously. We have heard about land grabbing by powerful people. This is all over Kenya. Poor people have their property snatched from them without any care. It is because of our corrupt systems. We have heard you on extra-judicial killings. Families have lost their breadwinners and justice has not been done. We thank God for the new changes in the judicial system. Already we have seen a lot of improvement.

You also talked about rape cases, which are normally covered up so that justice is not done. You cried about early marriages and disinheritance. My sisters, I want to assure you that the issues you have raised here, this Commission takes them very seriously. We will discuss some of the issues with institutions such as the Kenya National Commission on Human Rights, and where we feel action should be taken immediately, we shall ensure



that this is done. Continue praying for us because we are not yet through. From here we are moving to Kilifi, Kwale, Wundanyi and then Mombasa. God bless you all.

**Ms. Nancy Kanyago:** Thank you, Presiding Chair. We started with a prayer. It is good that we also end with a prayer.

*(Closing Prayer)*

*The Commission adjourned at 12.55 p.m.*