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**ORAL SUBMISSIONS MADE TO THE TRUTH, JUSTICE AND
RECONCILIATION COMMISSION ON TUESDAY, 22ND
NOVEMBER, 2011 AT EMBU ACK CHURCH (Public Hearing)**

PRESENT

Berhanu Dinka	-	The Presiding Chair, Ethiopia
Tecla Namachanja Wanjala	-	The Acting Chair, Kenya
Ahmed Farah	-	Commissioner, Kenya

SECRETARIAT

Patrick Njue	-	Leader of Evidence
Simon Njenga	-	Hearing Clerk

(The Commission commenced at 10.05 a.m.)

(The National Anthem was sung)

(Opening Prayer)

*(The Presiding Chair (Commissioner Dinka)
introduced himself and other Commissioners)*

The Presiding Chair (Commissioner Dinka): Please take your seats. Today, 22nd November, 2011, is the second and last day of the Commission's public hearings in Embu. We have some witnesses who are already here to testify and for this, I would like to request everyone here to switch off his or her mobile phone so that there is total attention to the witness and to the narrative we are going to listen to.

Second, those who take still pictures can do so but please be seated in the same area where you are so that you do not cause disturbances when you do so. Be very economical in the use of flashlights when you are taking pictures. If at all, please avoid using flashlights during the testimony. You can take pictures of the witness before or after he/she finishes giving the testimony.

The other rule that we follow is that the witness will be sworn in by the clerk and he/she will make the statement and will be interrogated by the Leader of Evidence. Once that process is complete, the commissioners may ask questions in order to fill the gaps if they have been noted in the testimony.

During this testimony, I would like you all, in respect to the witness, to keep silent and to be as polite as possible while listening to the witness. You may hear something that may

not please you and which you may not agree or you may agree with. In all cases, please, maintain decorum and the respect the witnesses deserve. Witnesses who come here are coming to assist the Commission to get to the root of, and understand, the problems of his country and, practically, we owe everything to them. Therefore, they deserve the respect that you can command while the testimony is going on.

Mr. Patrick Njue: Thank you, Presiding Chair, and commissioners. Our first witness is number one in our call list.

(Mr. Andrew Ireri Njeru took the Oath)

Mr. Patrick Njue: Good morning, sir.

Mr. Andrew Ireri Njeru: Good morning.

Mr. Patrick Njue: Kindly tell us your name, where you come from and what you do for a living.

Mr. Andrew Ireri Njeru: My name is Andrew Ireri Njeru. I am the chairman of Embu Nyangere Elders. I come from Runyenjes. As the chairman in the Embu County and according to the work that we do as a group of elders, when I talk of elders, there are also women whom we also accept in our group because they are one of us. When we elect members, we elect both men and women.

We also include the youth in our group so that we can work together. In Embu County, we have elected people according to the old locations. Gandole Location--- and we have chosen nine committees comprising members who are women and the youth. In Kieni Location, we have chosen seven committees with a mixture of women and the youth.

In Kagari, Mbeere, Gaturias, Igorore, Maburia and Nthawa Locations, we have also elected nine committees for each location respectively. When we will have the county is when we will use the old locations as it is considered the old Embu and those committees work together with the Government. When I talk about the Government, I mean the officials from the District Commissioner to the village elders so that we know how the villages are faring on. Most of the work that we do is to reconcile people so that we can have peace in Embu County. The Embu Nyangere group is old because it was there prior to the colonial period. When we got freedom, it was used by the politicians until a time when it lost value. In the year 1999, we thought it wise to have the group lead the people so that they can work well.

During the elections of 2007, when we experienced Post Election Violence (PEV), even in Embu there were fights because Mungiki members had been sent here and they had been promised Ksh1, 500 per day so that they could fight other tribes in Embu, especially the Kisii, Luo and Maasai.

We went to the DC and held a meeting with him on 25th February, 2008. In the meeting, we resolved that no member of any tribe should be chased away and that we should have peace in Embu. Then we decided to sell the idea to other tribes. We also went to Meru and talked to the village elders; the *Njuri Ncheke*. We went to Kisumu as well and talked to the Luo Council of Elders. We met the Kisii elders as well and resolved that we should come together so that we have a council of elders for the whole country.

At that time, we chose a name-- Kenya Parliamentary Peace Makers Council of Elders (KPPMCE) -- and made rules that would guide us. They gave me a responsibility of drafting those rules we did not get time to elect the chairman. That is why we are happy today to have the Truth, Justice and Reconciliation Commission (TJRC) here. We welcome them and this is a copy of our Constitution.

When we announced our plan, it was hijacked by politicians. They met at Bomas of Kenya and elected the Chairman of the Country Elders called Kamlesh Pattni. We did not accept that election because we were not involved. That is why I am requesting this Commission, because it is independent, to call the elders from the 42 tribes and other tribes who have settled in Kenya. We have gone to Government offices. We have nine tribes. North Eastern has one tribe, Eastern has 12 tribes and Central Province has only one tribe. Rift Valley has 14 tribes, Western Province has only one tribe, Nyanza has four tribes and Nairobi Province has one tribe called metropolitan. The other tribe is the Asian Community and the European Union Community. We will give this report to the Commission so that we can reconcile all the tribes of Kenya.

The 14 tribes have 47 counties. So, we are requesting this Commission so that the elders are included in the first list so as not to be used by politicians like sheep to go State House. The elders should sit in the Senate. We help other elders and women who cannot hire lawyers for themselves. The elders asked me whether we can send our letter to the Chief Justice for (exercising) so that we can go to court. We have five cases. I will also give this letter to the Commission. The case that we have at this time, because of the land issues, they are requesting this Commission so that we can have a way to know when there are court proceedings. We can choose people who will go and see what is happening in court.

When the case goes to court, there are many requests. There is nobody who can follow these processes in the court. So, the owner applies for an appeal. Sometimes the cases are terminated. So, if we have elders in court, even the court itself can consider that there are people who are chosen by the TJRC. These people will be sending the reports to the TJRC. The TJRC can also talk to the Chief Justice. This Commission should not be like other commissions. There is a land that is called Mwea Trust Land which has been used by politicians for many years. The people who had been given that land in 1968 and 1969 respectively were not given in the right way. They were given under the agricultural law, Cap.318, Section 48(1) that says that if you are given a piece of land, you must develop it. If you do not develop it after six months, it can be given to somebody else. Even before the six months were over, these people were chased away by politicians. They took the land and gave it to two people. That case is in Embu High Court. We are

requesting the court to recall that land distribution so that it can be given out according to Cap.283 and Cap.284.

We also request this Commission and the Land Office to look into the issue of the land in Mwea. Minister Joe Nyagah took a loan of Ksh39 million. That is why Mwea Trust Land has many problems since 1933 up to today. So, we request this Commission to find out about that land. We will give these records later.

As I conclude, there is the issue of suing the British Government over the Mau Mau issue. This case was captured in the *Sunday Standard* newspaper dated 26th June, 1992. It shows the British Government compensated Mau Mau veterans. This money came through Kenya Commercial Bank (KCB). The group that got the money is called GEMA, which comprises three tribes; G stands for Gikuyu, E stands for Embu, M stands for Meru and A stands for Association. This group did not help the three tribes. That money was shared among members of one tribe. We, Embu people, did not get anything. I am going to give this copy to the Commission. There is also a story in *The Standard* newspaper. The Commission should help the public recover the grabbed lands in this town.

Mr. Patrick Njue: Thank you, Mzee Ireri Njeru, for your presentations. I would like to ask you one question to clarify your testimony. When you talked about the meetings you held with various councils of elders throughout the country, what were the objectives of the meetings?

Mr. Andrew Ireri Njeru: We wanted to be one tribe in Kenya, without dividing us into groups of GEMA and other tribes. We wanted to speak in one voice and unite our people.

Mr. Patrick Njue: That very meeting that saw the establishment or the intention to form parliamentary peace-makers council of elders---

Mr. Andrew Ireri Njeru: It is not that we wanted to make laws. After the Commission gets this copy, they will see our objectives. They will see what was good for Kenya and which could reconcile all the tribes in this country. The Commission should take this report so that we know the real source of the fight. Even the Embu say, where there are elders there is peace.

Mr. Patrick Njue: Ever since those first meetings, you have said, you have subsequently not met as elders?

Mr. Andrew Ireri Njeru: We have not met because they told me that after I make the Constitution, we should meet again.

Mr. Patrick Njue: Do you have plans to meet in the near future?

Mr. Andrew Ireri Njeru: They are planning to meet before the elections.

Mr. Patrick Njue: You also gave a newspaper cutting on which it was reported that some monies had been paid to the Mau Mau as compensation. Tell us how much was paid.

Mr. Andrew Ireri Njeru: According to the newspaper cutting, the British paid Ksh7 billion and the Yugoslavian Government also added Ksh375 million.

Mr. Patrick Njue: We need translation there. The Yugoslavian Government added how much?

Mr. Andrew Ireri Njeru: The Government of Yugoslavia added Ksh75 million. At that time, the population of Kenya was seven million.

Mr. Patrick Njue: Presiding Chair, I kindly ask that the documents that the witness has just produced be admitted formally to part of the records of the Commission.

The Presiding Chair (Commissioner Dinka): So admitted.

Mr. Patrick Njue: Once again, Mr. Njeru, thank you for coming. I have no further questions to ask you but the commissioners may want to seek some clarifications.

The Presiding Chair (Commissioner Dinka): Thank you very much, Leader of Evidence. Thank you very much, Mr. Njeru, for your testimony. You have raised a lot of issues. I would now ask my colleagues if they have any questions.

The Acting Chair (Commissioner Namachanja): Thank you so much for coming to share with us concerning a number of things.

I just have a few questions following your testimony. The first one concern the exchange visits you made to Kisumu where you met the Luo Council of Elders. You also met elders from Kisii. Who facilitated this exchange programme?

Mr. Andrew Ireri Njeru: At that time, we sponsored ourselves. Each elder contributed. We give a period of one month so that one can look for transport. So, there is nowhere we get help unless we ask the Commission to take up that plan so that they can help us.

The Acting Chair (Commissioner Namachanja): Then concerning your census of tribes per province, you mentioned Coast has nine, Eastern, 12, Rift Valley, 14, Western, one, and others. What criteria did you use to come up with this?

Mr. Andrew Ireri Njeru: We used to send our secretary to the ministry in charge of statistics.

The Acting Chair (Commissioner Namachanja): Another census needs to be done because I do not know where the small tribes are represented. I know in Western

Province, there is also a tribe called Iteso but you have said there is only one tribe in Western Province. So, I do not know where such a tribe will fall.

In the same Western Province, there is a tribe by the name Sabaot. So, I think you need to do another research so that we have correct representation or else we shall marginalize small tribes.

Mr. Andrew Ireri Njeru: I believe we have done a lot of work. We got this information from the ministry. This Commission could assist us get the correct information. We are requesting this Commission to use other Government offices so that we may get the whole list.

The number that we have is the one we had since the colonial period. That is the time we were given the 42 tribes. If there are other tribes, we request this Commission to find out for us so that we do not discriminate against other tribes.

The Acting Chair (Commissioner Namachanja): Concerning the constitution of the council of elders, you said you were asked to come up with your own.

Mr. Andrew Ireri Njeru: Yes, I am the one who drafted our constitution. This is because when we went to Nairobi, we were asked for it. So, I drafted it myself.

The Acting Chair (Commissioner Namachanja): How many elders?

Mr. Andrew Ireri Njeru: There were two elders from Turkana and one of them was Mr. Emanuel Imana. There was also another elder from Bomet called Boiyo. From Mbeere, there were two elders. We had two elders from Kisii. Those were the people we met with. They asked me to write the constitution for our group.

The Acting Chair (Commissioner Namachanja): Thank you so much. Who organized this meeting in Nairobi?

Mr. Andrew Ireri Njeru: I am the one who organized the meeting. I used Imana because I knew him. I had met him in the Prime Minister's office. I also met Boiyo there. After talking to them, we went with them to Parliament for lunch. Mr. Imana paid for lunch. That is where we arranged the meeting to meet other members from other tribes.

The Acting Chair (Commissioner Namachanja): Thank you. I have no further questions.

The Presiding Chair (Commissioner Dinka): Thank you very much, Mr. Njeru, for your testimony. Being a non-Kenyan, I am not going to ask you details as my colleagues asked you because I am not familiar with it. However, I would base some of my questions on your statement. You said that your council of elders actually includes women, which is a very good thing. In a number of places, where we have heard about council of elders, they do not include women. Does the Council of Embu Elders include women? Have you modernized the traditional concept of council of elders by including women?

Mr. Andrew Ileri Njeru: According to the Embu culture, there were reasons for discriminating women. Women were discriminated against during their monthly period. They were not supposed to interact with the elders. This was before the white man brought clothes to us.

Nowadays, it is not easy to know whether a woman is on her period or not. So, we do not discriminate against them.

Another time when they were discriminated against was during childbirth. The man would leave his matrimonial house and move to another one within the compound. However, nowadays, it is not possible to discriminate a woman because she shares one bed with her husband. For example, I sleep with my wife in one bed. Some aspects of our culture are outdated.

In this Commission, you can see there is this madam. The Constitution also covers these issues. Those who discriminate against women should be taught a lesson. When I went to Kisii, they told me that women should not sit with men. I asked them the reason for doing so. We had an assistant chief who was a woman. I asked them whether when they have problems as men, they report to the assistant chief. They told me they do because she was given powers to listen to them. I told them as we choose nine elders, three women should be included and they agreed. But one of the elders told me why they discriminated against women is because they do not know how to keep secrets. They not trust them even when they were going to raid other tribes because it would be known. However, I told him nowadays all of us have gone to school and we can share responsibilities equally. There are no fights anymore. That is why we want one tribe in Kenya.

The Presiding Chair (Commissioner Dinka): Thank you very much. This is a great explanation and I would like to express our appreciation from the Commission to the Embu Council of Elders for actually moving with the times. Culture by definition is dynamic. It changes from age to age and from generation to generation. What you have done is guaranteeing the future existence of our culture. Thank you very much for that and, please, share with your members the appreciation of the Commission on this issue.

Second, when you were telling us about your attempt to create a national council of elders, you called yourselves the Kenya Parliamentary Council of Elders. Why did you do that because when you use the word parliamentary, it automatically gives some kind of political angle to it whereas a council of elders is supposed to be societal and not political? It does its work within society and not as a political outfit, party or parliamentary body, but as a social body. Why did you call yourselves parliament? You also said that some politicians took it over and actually kept you aside and created another council of elders with Kamlesh Pattni as chairperson. Do you not think that by calling it parliament you actually invited this political intervention?

Mr. Andrew Ileri Njeru: The word parliament, according to how we have read the parliament and how the parliament functions, they can take the word as political but the 'parliamentary' word means a congregation of elders and elders are not politicians. They

do not use political issues. Second, we cannot start from the beginning to the end. That is why we are bringing these issues to the Commission to look into our constitution and after looking at it, they should delete things that will not make us progress. We will accept the decision of this Commission so we can build our country.

The Presiding Chair (Commissioner Dinka): Is your council of elders now at the national level the way you opted that time? Is it functioning and whatever happened to the one that is headed by Mr. Pattni?

Mr. Andrew Ireri Njeru: We have never met again since we met the first time. That is why I have decided that after I write the constitution, we should have a meeting so that we can get other elders from the Rift Valley who should call other elders so that we can meet together. We should have an elder who should call other elders so that we have a meeting, sit down and speak with one voice.

The Presiding Chair (Commissioner Dinka): What is Pattni's council of elders doing?

Mr. Andrew Ireri Njeru: When we did our research, we found that the elders in Pattni's side were elected by politicians who went to Bomas. The current elder of Mbeere Council of Elders was elected by an older Member of Parliament. They have never worked except for the time they went to Libya and were given some money. They do not do anything else.

The Presiding Chair (Commissioner Dinka): I just want to finally encourage you to reactivate this council of elders at the national level with all the 43 tribes of Kenya if you can. If you cannot do 43, even half of it will do before the election time in 2012 because a council of elders-- whether at national, regional or county level-- has a responsibility for peace. I think you will do a great job

You can reactivate this council of elders at least in the critical areas of Kenya to get together and really ensure that there will be peace and harmony during election and free and fair elections as well. I would just want to conclude by appealing to you and to your colleagues; you have started a good thing, you have started something that is extremely useful for your nation of Kenya and you should not give up. You should continue and do something, particularly before the next election. I thank you for coming and sharing with us your wisdom and your efforts at trying to re-establish and consolidate peace in your country. I wish you the greatest success in this endeavour.

Mr. Andrew Ireri Njeru: I really thank this Commission.

Mr. Patrick Njue: Presiding Chair and Commissioners, the next set of witnesses are numbers 10, 9 and 8. We will be oathing the three of them because each will individually be submitting documents alongside their testimonies.

The Presiding Chair (Commissioner Dinka): Please, go ahead.

*(Messrs. Justus Njeru Gideon, Charles Ileri Ndwiga
and Isaiah Njeru Mbaka took the oath)*

Mr. Patrick Njue: I want to begin by confirming if you can understand me and the language that you are comfortable with. You requested that you want to be on the Ki-Embu channel, are you getting the Ki-Embu translation?

Mr. Isaiah Njeru: I can speak in Embu.

Mr. Patrick Njue: The other two gentlemen requested to be on the Kiswahili channel. Are you following the translation?

Commissioner Farah: Through the Chair, could I just interject here? Leader of Evidence, the order in which you had sworn them is different from the order they are sitting. Are you starting with 10 then 9 and 8?

Mr. Patrick Njue: Just like our Commissioner has confirmed, I will start with you who is seated right next to me. After I am done with you, I will put questions in terms of trying to elicit much more information from your testimony and proceed on to your other two colleagues.

Starting with you, for the record, once again, tell us your names, where you come from and what you do for a living.

Mr. Justus Njeru: My name is Justus Njeru Gideon. I am from Manyatta, Embu North and am a farmer.

Mr. Patrick Njue: Mr. Njeru, do you confirm having recorded a statement to this Commission on some violation which you suffered on land?

Mr. Justus Njeru: Yes, I wrote a statement about land.

Mr. Patrick Njue: What happened to your land?

Mr. Justus Njeru: In 1967, I bought a piece of land in Manyatta. It is owned by Mathew Njagi Macharia. We wrote an agreement on how he was going to sell the land to me. The land was 10 acres. It was decided that I get five acres and he remains with five acres. After our agreement with Mr. Macharia, I started paying money in installments. Mr. Macharia had a loan with Commercial Bank of about Ksh280, 000. I spoke with him and told him that if the bank sells that land, I would not get a share of that land. He said he would sell that land to me and in 1970 we went with him to the Lands Control Board in Runyenjes.

Mr. Njagi Macharia passed me that land called Dandori Kiriagi No. 35 and gave me the consent. When he gave me the consent in the Lands Office, he showed me the portion where I should live. I built there in 1970 and started developing it. In 1972, we paid a

surveyor in the Lands office and were told to report after two or three months so that we could follow up on the shamba. When we went to that office, we were told that nobody can subdivide the land in that office so we went and paid and got a map on how the land should be subdivided. We were given all the receipts and I have all the copies of the receipts. It happened that Dandori Kiriagi No. 35 had new numbers in the office. I was given Dandori Kiriagi No.1763 and Njagi Macharia was left with 1764. After that, we stayed for a long time being told that there was no petrol to go and subdivide that land. When we said that we could pay for the petrol so that the land can be subdivided by the surveyor, we were asked if we would pay after we succeed. We told them we had no money. We were told to go back home and be reporting back.

In 1976, while I was working with my wife on that land where I had built, she asked me, who are those? I looked and saw people preparing to subdivide the land. I went to the house and came out with my receipts from the Government office and took to them. I greeted them but they kept quiet and I asked them again how they were. I took out the receipts and asked them if they were going to subdivide the land. One of the surveyors said that there was a consent that had not been given out. There was a person called Peter Nyaga and he was with many people and they started beating me. They wanted to go away with the receipts but I was adamant. I realized this could bring problems so I went into the house and came out with bows and arrows and chased them away. I told them they could not take away my land and they left. They went to the police station and I followed them.

When we were in the police station, the surveyor, Peter Nyaga who had come to buy that land and I were told to relax and not to fight. After 30 minutes, the inspector came and told the surveyor and the buyer that they should keep quiet. He told me to stand up and I told him thank you. I showed him the receipts and the consent and I told him how I had bought that land. The inspector, who was called Nthumbi, produced one book from the office and told the surveyor that there is a law that the consent should work. He told them to go back to the land office so that they could know how those matters arose. At that time, I saw a matatu and I went to Embu town to the land office. I went back to the DC and the DC said that we should wait for them. We waited for them but they did not come. As I was waiting for them, they went back to the land with the police and they chased my wife away and locked her in the house together with the children. When I went to the land, I found out that the land had been subdivided and it was not the way we had agreed. I arrived home at about 6 pm and I opened the house for my wife and the next day, I went to the DC and told him that the shamba had been subdivided. He went to the surveyor and asked why the land had been subdivided like that before going to his office.

We stayed for two weeks and then Peter sued me for that land. We went to the court in Embu and the case started and while it was still going on, a judge called Osiemo said that he must go to the land to establish the real owner of the land in dispute. The court went at about 2 pm and we went round the shamba. The court and the Judge said that he had seen the way the land looked and that we should wait for judgment within two weeks. We waited and after the two weeks, the judge gave out the ruling and that judgment was case no. 29/76. It said that the land is mine and it happened that the second consent be

annulled and it is a criminal offence which will affect me and Njeru Gideon. I went and took the surveyor so that they could give the land back to me. I took the surveyor but every time I went, I was told to wait. When I was somewhere doing business, I went and was told that the house was demolished and that my wife and children slept outside. She was chased away and all my property, including the cows, got lost. The houses were demolished at 5.30 a.m. and I received that report at 9.00 a.m. the following day. I started looking for a place where my children could stay. I felt a lot of pain and even thought of committing suicide because land is an important asset. It pained me a lot because I was treated badly. I realized my position could have me killed or kill somebody. The ACK church took me and gave me a job so that I could take care of my children. I was here in the ACK church with Bishop Gitari and I told him my problems. He gave me jobs so that I could sustain myself. For many days, I had a lot of problems. I tried sending letters to the Office of the President and even tried to go there but I did not succeed. Up to now, I have not been to that land and I have problems.

I am requesting that if that land has been sold and subdivided into small pieces, I will appreciate if this Commission can take up this matter with the Government. I will be very grateful if I can get peace in my home. My children are over 18 years and were telling me they can fight those people who took the land until this land comes back to us. On top of this, they were telling me that we were humiliated and they say that they will revenge because they have not gone to school and very many things were destroyed. I took my case to the tribunal in 2008 and the tribunal said that this land should be returned to me. Without wasting time, I have gone to the Commissioner of Lands, Office of the President and many other offices in Embu and Nairobi. I have also gone to the CID, who told me to wait up to now. I have never seen that land up to now. I am requesting this Commission to make inquiries on how this land can return to me so that I can get my rights. In my statement, I have given all the documents to your officers and if you do the follow up, I will appreciate. I want to thank this Commission today because if I was sleeping at home, I could not have seen it. God bless you and be with you in all that you do.

Mr. Patrick Njue: Thank you, Mr. Njeru for your presentation. I empathize with your agony over the same and it is my hope that alongside the documents that you have submitted, we will keenly study them and they will form the recommendations that we will come up with for your case. I will ask you a question or two to clarify your testimony and my first question is; all this time you were struggling with Peter Nyaga, where was Njagi Macharia?

Mr. Justus Njeru: Njagi Macharia was like a criminal and he was hiding. I had given him excess money and he feared that the CID will kill him.

Mr. Patrick Njue: Do you know whether he is alive today?

Mr. Justus Njeru: He is not alive; he died.

Mr. Patrick Njue: Again, I note from the statement that you recorded earlier that after the first civil case where judgment was in your favour that Peter Nyaga appealed. Do you know the outcome of the appeal?

Mr. Justus Njeru: I do not know where the appeal was registered but my house was demolished.

Mr. Patrick Njue: You have given your expectations and I have no further questions for you but you will hold on as I finish with the other witnesses because our Commissioners will be asking you questions later on. Presiding Chair, I want to ask if the documents that this witness has given could be formally admitted to the record of the Commission.

The Presiding Chair (Commissioner Dinka): They are so admitted. Would it not be easier to finish with him and then turn to the others? Thank you, Mr. Njeru for your testimony. I would now like to ask my colleagues if they have any questions for you.

The Acting Chair (Commissioner Namachanja): Justus, we are sorry for what happened to you and your family. Before I ask any question, the mandate of this Commission is to come up with long-term reforms. The Kenya Human Rights Officer, please can you come back? I wanted to introduce Justus to you so that he can pick up but our staff can introduce you. There are groups there like the Kenya National Commission on Human Rights (KNCHR) that helps communities or people like you to follow up on justice issues. I will encourage you to seek audience with the officer who is here so that you can see how he can be of help. The officer I am talking about is the young man in pink. At the end of this meeting, you can see him to see how the KNCHR can assist you maybe for immediate follow up because our mandate, really, is on long-term reforms.

Commissioner Farah: Mine is just to add to the same point and if the KNCHR staff can stand up: This is a typical case that you can assist in the Kituo Cha Sheria for immediate action. The Kituo Cha Sheria helps everybody free of charge. You can see how he can get justice because as the Chair said, ours will take time. Our report will not be out until May, next year and by the time it is out, actions will take even longer. I suggest you remain there because the other two cases might be the same.

The Presiding Chair (Commissioner Dinka): I have no further question for you except one. Is Mr. Peter Nyaga alive or not?

Mr. Justus Njeru: He also died.

The Presiding Chair (Commissioner Dinka): You said that you have no idea what happened at the appeals.

Mr. Justus Njeru: I did not know anything about the appeal. I just found my house demolished.

The Presiding Chair (Commissioner Dinka): Thank you very much and I hope that the KNCHR will be helpful to you and to your colleagues here.

Mr. Patrick Njue: Good morning once again, Sir! Kindly for the record, once again tell us your names, where you come from and what you do for a living.

Mr. Charles Ndwiga Ireri: My name is Charles Ndwiga Ireri and I am a farmer.

Mr. Patrick Njue: You are a farmer from where?

Mr. Charles Ndwiga Ireri: I come from Kimangaru village within Embu County.

Mr. Patrick Njue: You are here to share with us about the loss of your land that was allegedly taken away from you by the Embu Municipality.

Mr. Charles Ndwiga Ireri: That is true.

Mr. Patrick Njue: Perhaps to make us better understand your case, you can give us a little background on how it is that they came to take it away from you and in so doing, you may have supporting documents to guide us through the testimony.

Mr. Charles Ndwiga Ireri: On 13th October, 1977, I made an application asking for plot No.359 in Embu County. At that time, it was a municipality. When I made the application, I paid some money just like the other people who were asking for plots from the municipal council. I paid the amount of money needed and I have Receipt No.0009000. On 27th October the same year, I paid more money and the receipt number is 39535. When I paid that, I came back and waited for the DC who was the chairman. The transaction went to the plot committee and it was passed that I should be allocated the plot. So I waited for the approval from the executive committee which was headed by the DC. On 4th October, 1977, we went for balloting for the plots.

When I went to the DC's committee, we were 34 of us and were called one at a time until they got to me. I dipped my hand in the basket and picked out plot No.359 and people clapped and I sat down and other people took their turn until we all got our plots. From there, I paid Ksh2, 800 as deposit and application fee. According to the way the plot was gazetted at the Commissioner's office, the money was non-refundable because I already had the plot. Up to now, my money is still with the Embu Municipality and some more money was deducted from my salary. I was to follow up the plot in Nairobi in order to get the letter of allotment so that I could start developing the plot. I was issued with the letter of allotment which I have here. Before I was issued with the letter of allotment, the council had been instructed to write a letter indicating that I had been allocated that plot and I have the letter that the council wrote. After I while, instead of following up on the issue, some councilors took that piece of land that belonged to me and subdivided it into four pieces. After subdividing it, the physical planner decided to divide it and the Provincial Physical Planner wrote this letter indicating that that plot was mine to the Commissioner so that I could be granted the lease.

The council did not follow up on the issue and the Commissioner did not also follow up on the issue that had been dealt with by those who work for him. From there, the assistant to the Provincial Physical Planner went to the place with the surveyors and subdivided the plot into four parcels; Plot No.1203 went to the physical planner and his name was Kangai Kariuki; Plot No. 1204, was taken by Peter Mureithi, who sold it later to a Kamba called "Mumaka"; Plot No.1205 went to Peter Mureithi while Plot No.1206 went to the current mayor's wife. I have been going round for 34 years trying to get this plot but I have not succeeded up to now.

I appeared before the Kenya Anti-Corruption Commission on 17th May and Wairimu Mureithi surrendered one of the plots which had been given to her and this is the letter showing the surrender and the allocation was cancelled. After that, I went to Nairobi to follow the issue with regard to the three remaining plots and to get the letter of allotment for the original Plot No.359. As we speak now, it has not been granted to me. I feel that my rights were being violated by the previous Government and I kept quiet for a while because I thought I would lose my life. Every time I went to Nairobi, I would suffer injustice at the Lands Office. So, I waited until after the former president was no longer in power. I went back there but they did not know because some documents had been removed from the file and it had no documents.

The reference number for the file for my plot was 39807. This number is in these documents. I followed up the issue and the council refused to write the letter that I was there and that is when I thought that this issue is too much. Every time I went to the council, the council would say the plot is not mine but they did not know that I had the necessary documentation. When I went back to Nairobi to ask about the file, it was brought but there were no documents in it. I gave them other copies which they put in the file and they told me to return home and that they will get in touch. I have gone to Nairobi several times.

The council wanted to take the plot so it started saying that I did not have a plot and that I wanted to steal. So, they sued me for stealing. I was arrested by the police in May 1985 and jailed for a year. I suffered a lot of injustice in prison because I would be physically assaulted. When I returned, I fell ill and found that my wife had ran away. I found all my property destroyed and the council wrote in the newspaper that I had stolen a plot yet I had not stolen but applied for it like everyone else. I started following up the matter because I had all the documents to show how it was but by then I had joined Matiba's party, I suffered a lot of injustice. By the time I came from prison, I contracted diabetes and chest problems because of sleeping on the floor. I still suffer injustice because I am not allowed to develop that plot yet it is mine. The Commissioner recently came and wrote a letter saying that the plot should revert to me and that I should be granted the lease. The court had given an order that I should be allowed to develop Plot No.1206 which is undeveloped. The other pieces were developed but when we started going to court, they gave back one plot though they did not give it directly to me but it was declared trust land. I went to court and the court ordered that I should develop that plot. This is the letter that was written by the Commissioner of Lands. When the Commissioner wrote that letter, the registrar who is here wrote that I should go and pay

Ksh500 for the title. I went and paid the Ksh500 on 15th February this year and this is the letter that indicates that I paid. After paying, I discovered that the same registrar went and wrote to other people to change the plot and they put it on sale while I was waiting for the title deed. Nancy Wairimu Mureithi, the same person who had surrendered it, decided to sell it and this is the letter that indicates that she had sold it to a Mr. Francis Karanja Makima and Jacob Ngae for Ksh8 million. She sold the plot the same month she surrendered it to Jonah Ngongoro. It became a business for this Nancy Wairimu and instead of surrendering and leaving the land, she kept selling it.

On 18th May this year, it was registered and transferred to Nancy Wairimu Mureithi and on 22nd June this year, it was sold for Ksh8 million to Francis Karanja Makima and they received the title. Plot No.1206 was going to be subdivided further because it was one. That really annoyed me because this was going against the court orders. That plot was further subdivided but it did not get any new number; it only got No.1511 but No.1512 was not there. Why did the registrar accept to withhold one number and lie to the public that it is a true copy and this is not true because he has withheld certain numbers and he gave them the title while he had already given me the okay to go and pay for the title? This was after he had given me the consent.

I am asking this Commission with all due respect to follow up the issue of plots within the town because this is the system here.

I would not accept to take this time of the Commission without going through the Committee. They have a lot of issues in Nairobi. These letters are from Nairobi and they are very many. I would like the Commission, if it is possible, to instruct that I be given the land to build on. This High Court Case No.148, which came up in 2010, was taken back when it came to a conclusion. I went to the piece of land because I wanted to build and when I put up a fence, they cut the wire. That is why you see me shedding tears because that cost me thousands of shillings. If you go there, you will see the tree that I planted. They cut the wire and this cost me a lot of money. This is the order that came from the High Court saying that the plot should not be sold. I would like the Commission to look into my welfare. I have problems every day. I will give these documents as exhibits. I had drawn the plan for the building and I have it here. Until today, I am still waiting to build. This is the book showing all the money that should be spent. I was going to spend Kshs30 million. I am waiting for the outcome of this Commission to help me because I have other issues with regard to a farm on which I have given copies of the documents, which are on your file. I will touch on it briefly. I paid the advocate in a different case, Case No.354. His name is Momanyi Gichuki Advocates. I gave him Kshs30, 000 to represent me and he never did anything. Here is the receipt. This was in 2000 and he did nothing.

Mr. Patrick Njue: Is this the Kshs30, 000 receipt that you are talking about paid to Momanyi Gichuki and Co. Advocates as legal fees?

Mr. Ndwiga Ireri: Yes.

Mr. Patrick Njue: And you say he did not perform the task for which you paid him to perform?

Mr. Ndwiga Ireri: He did not. I even wrote to the Law Society of Kenya but they never responded until today. That is what I was going to present before this Commission because you pay these advocates but the money is lost. I would like the Commission to think about the issue of these advocates. There is another case with regard to another farm which I inherited from my father from 1961 when I was in Standard Two. Somebody came and occupied the farm insisting that he was also my father's child. I was a very small child. When I grew up and got married, I bought the green card so that the farm could be registered. My father had died. The farm was family land belonging to my grandfather who had left it to his three children, namely, Muramuri Nchambire, Karanda Nchambire and Ngugi Nchambire. The land was nine acres and each of them was to get three acres. The land was disappearing and this forced me to come here and get the green card. I took the green card and saw how the land had been registered. I followed up and discovered that a son of the man who was claiming to be my brother was there. He was much younger than me. I asked how he got the name of this farm which was not a grant but a family land. There ensued a dispute and we went to the chief. I was supposed to be given back the farm but until today, I have not received it back. I was given back the farm by the court vide Case No. 05/88 and I sub-divided it. These people went to the CID and reported to Inspector David Ndung'u who arrested me. The case took very long until I got tired. We were summoned through a letter that I have here and that case was before a judge who is also not very straightforward. The case was thrown out even without allowing me to talk.

Mr. Patrick Njue: Mr. Ndwiga Ireri, allow me to pose questions to you in relation to the statement which we recorded from you. That is in relation to the Embu Municipality illegal acquisition of land because that is the brief that we have and those are the documents which you had earlier submitted to us. You have been coherent in your presentation. You have detailed to us how land came into the possession of the Embu Municipality and how they have frustrated you. You have given documents which we had previously. I have confirmed from the originals that the copies that we have in our files are those that come from the originals. We are going to study them alongside the testimony which you have presented today. So, you will allow the Commissioners to ask you questions for any clarification.

Commissioner Farah: Thank you, Mr. Ireri. I will ask you some questions. We empathize with your problems. You have had various problems with land. We can understand how you were allocated plot No.1112/359. I have two questions. After you got the balloting for the plot, it was subject to paying Kshs28, 390, did you pay promptly? Second, on 5th January, 1997, you got a letter of allotment even though it is not complete because it is only the first page. At the bottom of the copy, it says: "Please turn over" and when you turn it over, it is blank. Anyway, I have no doubt it is the correct letter of allotment if you have the original. But since you got this in 1997, why were you continuously writing letters to the Commissioner of Lands even as late as 2003 still asking for a letter of allotment when you already had it?

Mr. Ndwiga Ireri: I would not have taken the chance to pay for it because the letter of allotment had been withheld and was given to me much later. It was in the file and the file had been hidden. I would not have done anything. Later, the council wrote this letter to me to declare that the plot was mine. This was just recently in 2006. That is when I discovered that they had received the letter of allotment and had withheld it. That is when I started following it. They said that they had to change the letter of allotment or I pay Kshs2, 390 for it. I even have the cheque with me. They refused to take the money because they knew they had grabbed the plot. They did not accept any money from me and I have the money to pay. I was writing the letter to remind the Commissioner. Second, I took to him a copy of the order and he did nothing. That was my problem.

Commissioner Farah: Thank you. You have satisfied my curiosity. I have no further questions.

The Presiding Chair (Commissioner Dinka): Thank you for your testimony. You have brought out a number of issues; your suffering and the problems you have passed through. The Commission has taken due note of all that and it will be reflected in our conclusion and our report. But I just wanted to ask you something. Everywhere the Commission has gone in this country-- and we have covered practically every county and every province with the exception of a part of Eastern that is Machakos, and probably Kajiado and the Coast-- we hear a lot about land issues. This is the same problem that you have gone through; your colleague earlier on told us his story and yesterday we heard the same story here in Embu. We heard the same in Meru and all over the place. When you look at the number of days, hours and weeks that every Kenyan spends in court or prison on matters related to land, it is huge. Something has to be done about land because in your case, it is civil servants and politicians getting together and grabbing your land. In the case of Mr. Gideon earlier, it was a businessman with some civil servants getting together and grabbing his land. This is the story of this country. The Ministry of Lands is thinking about land reforms. The Constitution provides for land reforms and there must be an enabling legislation which has not come out yet. In your view, having seen all these problems associated with land and land ownership, what do you think the Commission should advise the Government, the Ministry of Lands and the National Land Commission as the best kind of land reform? In your view, what do you think land reform should be constituted of?

Mr. Ndwiga Ireri: The Commission should look more keenly at the lands office. The lands office has a lot of corruption like I have never seen anywhere else. From the top up to the lowest or the office messenger, there is corruption. You cannot get any record without bribing. This is direct corruption. If anybody is found engaging in corrupt practices in Kenya, he should be prosecuted and jailed, so that others can learn. This is what we do not have. The other day I was jailed for one year over my father's farm. I feel bad because I have not stolen. Even if we will have prisons for the senior officers and others for junior officers, let it be so because we have never heard of any officer being jailed and all of them are defrauding people millions of shillings. It annoys us in the countryside that a person who steals a *panga* or a cow is jailed for three years. I would

like the Commission to ensure that they advise the President on this issue so that it is looked into very keenly. It hurts so many people who are lowly. For example, today I will not work and even yesterday I did not work. The maize is getting lost in the weeds. This Commission should look into this issue. Those who have problems should not be scared. They should declare the truth so that the Commission can follow it up. Some are scared that if they tell the truth, they will be followed and killed. Sometimes I do not sleep in my house. I know what to do when I have seen them even during the day. I know how to live with my enemies. This Commission has a big responsibility of making its decision on what record it will present. When this gets to the President, he should know that we are all behind him. He should look at how the common man is being treated and not just stay in the office. If I were the MP, I would be here in order to know the problems that my people are facing and try to follow what is reported in the press. He is not here to see the person who was talking; he will just be asking around. This should be followed up so that we can have a Kenya without discrimination.

The Presiding Chair (Commissioner Dinka): Thank you very much. I would like to express my sympathy with you for the suffering you had gone through for no fault of your own just for the lack of justice and fairness. I hope that your statement and the statement of your colleagues will assist the Commission in its work so that they come up with appropriate conclusions and findings and recommendations. Thank you very much. You have been a great help.

You can step down the witness and call the last witness.

Mr. Patrick Njue: Before I step down the witness, he had produced documents, if you can formally admit them to the record of the Commission.

The Presiding Chair (Commissioner Dinka): They are so admitted. Make sure that the originals go back with the witness.

Mr. Patrick Njue: Thank you.

(Mr. Isaiah Njeru Mbaka took the oath)

Good afternoon, sir. For the record, can you state your name, where you come from and what you do for a living?

Mr. Isaiah Njeru Mbaka: My name is Isaiah Njeru Mbaka. I am a retired chief of this location within the Embu Municipality and at the moment I am a farmer.

Mr. Patrick Njue: You confirm that you will be here this afternoon to share with us the plight of the loss of part of your land, so to speak, the acquisition by the Municipal Council?

Mr. Isaiah Njeru Mbaka: That is very true. I would like to speak about the family land that was given to us by my *Muhiriga* or the clan and it is registered as 706780704703.

Mr. Patrick Njue: Where are they to be found?

Mr. Isaiah Njeru Mbaka: It is to be found at the area of Ndarati Matakari just within the Embu Municipality.

Mr. Patrick Njue: The pieces that you refer to that have an issue were part of a bigger land.

Mr. Isaiah Njeru Mbaka: Yes, it was part of a bigger piece of land that was subdivided.

Mr. Patrick Njue: After the subdivision, what was the issue?

Mr. Isaiah Njeru Mbaka: That is where the problem began after the subdivision.

Mr. Patrick Njue: Did you have titles issued after the subdivision for all these pieces of land?

Mr. Isaiah Njeru Mbaka: I have them.

Mr. Patrick Njue: So, that is to say that even for the plots you have said have issues you have titles to them?

Mr. Isaiah Njeru Mbaka: Yes.

Mr. Patrick Njue: What is the dispute or where is the problem coming in?

Mr. Isaiah Njeru Mbaka: When this town became a municipality, people started applying to subdivide their land into plots. My family thought that they could sub-divide their land into plots. So, they applied to the municipal council. After they sub-divided the land, the council went through physical planning and left some big parcels of land that were unregistered in the names of the alleged owners. According to the plan that they came up with, all the four pieces of land amounted to 26 acres and the ones that were properly utilized and sub-divided into plots were just about 14.875 acres. We lost about 11.125 acres. My brothers who are all deceased put in a complaint with the municipal council saying that they had lost a large piece of land according to the subdivision. The municipal council wrote a letter and said that they should look for a registered planner to go through this again. This registered planner was engaged at a fee of Ksh100, 000. He went through the plan and came up with an advisory plan for the re-planning of the riparian areas and open spaces. When he brought this out, the council was given a copy but they completely refused to look at the issues that had been raised with regard to the advisory plan. The neighbours who had sub-divided their land like us into plots managed to reclaim their land that had been left on the edge and recovered something like plots 687, 630, 687 and 628 among others that are within this area. My family complained to the municipal council. In total, according to the plan, we lost 703 plots that they called riparian area. We lost about 1.23 acres. In the register, on plot 704, we lost 0.7 acres. On

plot 780, we lost 0.25 acres and on plot 706, we lost 0.7 acres. Apart from the road which is quite okay, they hived off 0.20 hectares from plot 703, what they called special purposes. From plot 704, they hived off 0.1 hectares, from plots 703 and 780, 0.18 hectares and on plot 706, they hived 0.8 hectares.

When you look at all this, there is no other farm that had all these hived off. So, the total reclaimable is one acre. The others according to the physical planner's Map, A, B, C and D, we cannot understand the reason they took them. That is what has made me come to this Commission which I have confidence it will look into my family issues so that at least we do not lose all this property completely.

There has been a lot of corruption in this council with regard to land. For example, the market place has been grabbed. The cemetery has been grabbed. The bus stop has also been grabbed. All the citizens here know very well the things I have said with regard to public land.

The council accepted that we do an advisory plan, which we did. However, they did not honor it. We engaged a lawyer who also charged us. This issue has been in court. It is Case No.154 HCC of 2008. The lawyer charged us Kshs100, 000. We have paid him Ksh40, 000. However, he told us without paying half the cost, he will not continue with the matter in court. We are just waiting. We do not know whether it is the council that has objected. We are unable to pay the lawyers. We are just waiting for assistance from this Commission or from any other quarter.

Even if someone surrenders a portion of his land, it may not be in acres. It could just be a small piece. The rest of it, if the Government has interest, there should be compensation.

Mr. Patrick Njue: Thank you, Mr. Njeru Mbaka. You have been quite clear to the point. You have ended by saying that should they think of putting into use the land they should compensate you. Otherwise, taking land and leaving it idle, that is an injustice on your part. You have brought the documents; I still have the originals here. Could you confirm that you have copies of the same? I would be asking the Presiding Chair if the said copies could formally be admitted to the records of the Commission.

The Presiding Chair (Commissioner Dinka): It is so admitted.

Mr. Patrick Njue: I have no questions. Thank you, Mr. Njeru, for coming.

The Presiding Chair (Commissioner Dinka): Thank you, Leader of Evidence. Thank you, Mr. Njeru Mbaka, for your testimony. I will now ask my colleagues if they have any questions.

Commissioner Farah: I really do not have a question, Mr. Mbaka. Your case is more straightforward than the other previous two. If that piece of land which was taken away from you 30 years ago has not been put into use, I believe you can still reclaim it. If you pay your lawyer the balance of Ksh60, 000, I think in this new dispensation, you could argue your case in court because you have a very good chance of winning it. This is because it is not other human beings who have taken the land from you; it is the

municipal council. If they have no use for it, I am very sure with the new Chief Justice and a reformed judicial system, they will consider your case sympathetically.

Thank you very much.

The Presiding Chair (Commissioner Dinka): I, too, have no further questions for you. However, I would urge you to revive your case with the lawyer whom you have paid some money. He has not gone very far but I think he should reactive it. Hopefully, he will get a decision from the court that the municipal council should respect and accept the review of the surveyor, again, so that you can get part of your land back at least. In any case, this will also form part of our report at the same time. As my colleague has said, it will be given before we make our report in May of next year. If you could reactivate your relationship with the lawyer, you might get some decisions before that.

Thank you very much. We wish you success.

Mr. Isaiah Njeru Mbaka: Thank you very much.

Mr. Patrick Njue: Commissioners, from our cause list that was it in terms of our witnesses. I am reminded we still have one special witness. I do not know whether to call him a witness because he wants to give a message of peace and reconciliation to the few of us who are here. Now that he is a pastor, perhaps he could also pray for us as we conclude the session.

The Presiding Chair (Commissioner Dinka): I hope the good pastor could combine both functions at the end of the session.

In the meantime, I would like to thank Mr. Andrew Reeri Njeru, who has given us a very good testimony on behalf of the Embu Council of Elders and for explaining to us the very positive ambition that they have to set up a national council of elders and to be engaged in peace making nationwide- not only in Embu. I would like also to thank Mr. Justice Njeru, Mr. Charles Ndwiga Ileri and Mr. Isaiah Njeru Mbaka for taking their time to come and share their experience and tell their stories to the Commission. We find the testimonies very helpful and we have no doubt they will contribute immensely to our report and findings and recommendations.

I would also like to take this opportunity to thank the interpreters, the camera men, the Leader of Evidence and Evidence Clerk as well as the Regional Coordinator and his assistant and the entire audience for enabling us to carry out this hearing today successfully. I thank you very much and leave the floor to the Regional Coordinator to call on the pastor who will give us his message of peace and also do the prayer.

I also thank the HANSARD Reporters and the presence of the Kenya National Commission on Human Rights that have been with us. I thank all of you.

Mr. Raibuta: Thank you very much, Commissioners, witnesses and the audience in general. Lower Eastern is grateful for what the Commissioners are doing.

I now call upon pastor to give us his message. After that, we will conclude with a word of prayer.

Pastor Patrick Mwenda: I would like to thank you. The views of very many people are beyond what I would have wanted to say because they are very big issues. Mine is just a piece of advice and I am grateful for that.

My name is Pastor Evangelist Patrick Mwenda. I am a preacher and I am also a mason. I refer to myself as automatic leader or voluntary leader. That is why I am here; my duties are mostly to build people with advice because I think that is my calling. My presentation will be different from what the others had because I do not have a complaint to present. I call myself a converted and firm Christian. It is important that I add information about life in general and how we could live in order to stay in peace and unity.

I want to give an alternative to the systems that we have or the techniques that you may have in order to help us build the nation. I am here to look for alternative ways and ideas on how to promote peace and unity.

When I was here yesterday I heard people talking and everybody seemed to be complaining. When I went home I thought if we could have a way of ensuring that our people could forget what happened before and look for ways of concentrating on what is facing us at the moment and what comes in the future, I thought I would ask this Commission to report to the Government that people should get education on reconciliation.

Us, preachers, believe in inner strength. We think God has given us this. We try to uplift ourselves. Even though you may see me being old, I have a CD for preaching and CD for songs that teach people to be thankful for what they have. I am sorry if I am talking too much. That is the way I speak as a preacher. I am not used to speaking slowly. I ask the Commission to be teaching people self awareness and how to uplift their spirit. All this depends on the gift that they were given by God. Even those who are educated should continue learning.

Those who have wronged are in Kenya and those who have been wronged are also in Kenya. Therefore, we are like one body with different parts. We should look for ways of forgiving one another instead of portioning blame. I would urge the Government to unite Kenyans. Right now, Kenyans are not speaking in one voice.

Is it possible for me to get contacted? If possible, let me know.

The Presiding Chair (Commissioner Dinka): Thank you Pastor Patrick Mwenda for your view. What you said very well matches with the mandate and objective of the Commission. The Commission's objective in the final analysis is to get the truth out, let people come and speak. By speaking out their problems and verbalizing the suffering they have passed through, people get some relief.

The stories that are told will go beyond Meru and Central Kenya. The people in the Coast and Rift Valley will also hear your troubles and difficulties. They will share with you their sufferings. In the final analysis, that is what will create the necessary cohesion, unity and solidarity among the people of Kenya.

Second, once the true story is out, those who have done some transgression against their own can come out and say, “Yes, we have done this. We are sorry”. That word, “sorry” is extremely important to the man who has suffered. Vengeance is not going to help anybody. Vengeance is the most destructive element in any society. It is something that should be avoided by all.

I think what the Commission is trying to do is exactly what you and other pastors are trying to do- bringing peace and harmony among the population. We are only going at it with different methodologies. Our final objective is the same. We hope and pray that your work and our work will re-enforce each other to the benefit of the people and nation of Kenya.

You could get our contacts from the Leader of Evidence. You can contact us and tell others also to do the same. We need all the help we can get. We need all the support and advice we can get. We are not prophets. We are trying to do something. In fact, three of us in the Commission are not even Kenyans. Therefore, we know much less than you do about your county. Therefore, we will appreciate every advice and information we get.

Thank you very much and now you will pray for us.

(Closing prayer)

(The Commission adjourned at 1.35 p.m.)