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Public Hearing Transcripts - Western - Busia - RTJRC04.07 (Busia Country Hotel) (Women's Hearing)

Truth, Justice, and Reconciliation Commission

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**ORAL SUBMISSIONS MADE TO THE TRUTH, JUSTICE AND
RECONCILIATION COMMISSION HELD ON MONDAY, 4TH
JULY, 2011 AT THE BUSIA COUNTRY HOTEL, BUSIA
(WOMENS' MEETING)**

PRESENT

Ms. Patricia Nyaundi	-	The Commission Secretary
Ms. Nancy Kanyago	-	Director
Ms. Rahab Robi	-	Assistant Regional Co-ordinator

(The Commission commenced at 10.15 a.m.)

(Opening Prayers)

The Commission Secretary (Ms. Nyaundi): Good morning. I would like to welcome you to this hearing. We are very glad for your warm welcome. Thank you very much for that song that reminds us there is no love like that one from God. Thank you very much.

My name is Patricia Nyaundi. I am the Chief Executive Officer of the Truth, Justice and Reconciliation, Commission. Next to me is Nancy Kanyago. She is in charge of the special support to ensure that the Commission will give an opportunity to everybody and to speculate on those people, who cannot easily get an opportunity, including children, women, the disabled and those who have been marginalized in the history of Kenya. On the left is Ms. Rahab Robi. She is the assistant regional co-ordinator in this western region. We have an office in Kisumu. Rahab is there with Babu Karan. Before I continue to explain the processes for today's hearings, Nancy has told me that she has come with a lot of special greetings from Nairobi. So, I will give her this opportunity to give her greetings.

Ms. Nancy Kanyago: Are you well?

The Commission Secretary (Ms. Nyaundi): So, you have received those greetings? The Truth, Justice and Reconciliation Commission was formed in 2009 and I think all of us have made a follow up. There were discussions that were there at Serena Hotel that were being made by Dr. Koffi Annan and in Kenya they were led by President Kibaki and the Prime Minister Raila Odinga concerning the conflict that was in Kenya after the 2007 General Elections.

The Commission started in 2003 when Makau Mutua visited all round the country and they were getting opinions from Kenyans saying that our country needs a Truth, Justice and Reconciliation Commission. About 90 per cent of the Kenyans who were interviewed said that they would like a commission like this one to be formed.

In 2005, Kenyans said that they would like to have a commission of the Truth, Justice and Reconciliation, but there was a delay. When we had the political fights in 2008

we said that we have to have such a kind of commission. When this Commission was formed it was given a mandate of what it should do. This Commission is supposed to investigate the violations of human rights that have happened since 1963 to February, 2008. Since we recognized ourselves as a nation, what has happened in Kenya that has really affected different places in Kenya?

The Commission, after being formed, had some programmes on how it would do its work. We started by taking statements from last year September to January of this year. In January this year the Commission had taken about 30,000 statements and those are a lot of statements that any commission in this African continent has recorded. After taking those statements, we sat in the office and understood this is what Kenyans are talking about.

In those investigations or statements we saw that even if the women came out, they did not speak about certain issues. When we have such proceedings women talk about those issues, but in the statements they did not highlight the issues pertaining to them. We found that the issues concerning women were not discussed in detail. So, we get, for example, issues concerning the right to health facilities have not been discussed in details. In all places that we have gone in North Eastern Province, Kakamega, Mt. Elgon, women have spoken in detail on how they get difficulties in accessing the health facilities, especially during delivery, family planning facilities and education. These issues were not discussed into length, but when we have such proceedings, women say there is a problem.

Although people are saying that the Government is violating human rights, when women talk about issues pertaining to the rights of women, they start from the houses. As a woman, do you have any rights to inheritance? When we were in Kakamega, that was a very complicated issue for our fellow women; that in Kakamega women do not have any right to inheritance either where they were born or in their matrimonial homes.

So, the woman is just there. She cannot even recognize herself. Also in their homes, in the relationship between the husband and wife, the women said that they do not have any value. I think there is one woman who said that the value of a woman is just cows. She will tell us about that later on. I have seen her today. They say that in the Teso Community, there is a lot of weight on how the value of the woman is taken into consideration. So, it has just been the tradition of the Commission where we have our hearings. On the second day of our hearings, we have a special hearing for the women. The main aim of these hearings is that you, as women, are being given opportunities so that you can be heard by the Commission. We are giving you this opportunity to speak out regarding all that is concerning you as the women in Busia. In the public hearings at County Hall, we heard in details of different violations that have been here this year. There is the issue concerning land. It is a question. People have talked about the deaths that happened during the post election violence in February, 2008. From December, 2007 we have heard issues concerning FERA. We have heard of the killings by the police. Although people are just talking about that in public, it is our hope that women can also give us a lot of information about it when you look at the women, what have you seen here in Busia?

We would like; when you speak; you give us direction. So, do not just speak about your problems because the Commission wants to hear what kind of violations have occurred. The most important thing is that the Commission would like you to tell us that although there are these problems, as the residents of Busia, this is what we know. This is the solution to the problems. We would like you to tell us because we do not want to go back to Nairobi and say this is the problem that we heard in Busia. If that solution comes and then you just ignore it, and say no, this one cannot work here in Busia. So, we would like you to give us direction about the solutions to those problems.

According to the procedures of the hearings, Robi will lead us by giving you the opportunity to speak. I think as Nancy has greeted you, you have seen that everybody comes from different parts of the country. It can be possible that when someone is speaking you may not agree with what she is saying, but we would like to respectfully request you that you respect each other. Just let the person give her contribution and then you will also be given an opportunity to give your side of the story. So, we have not come here to hold a court case whereby one person will win and the other one will lose. We have come here to give everybody a chance to speak out her truth.

The Commission has some procedures. You can speak in the language that you feel comfortable with. So, if you find that Kiswahili, Kikuyu, Teso, Luhya or Luo is best for you, you will just tell us so that you can use the language that is best for you. We have interpreters who will interpret what you are saying so that we can understand you.

The video camera before you is for the Commission. As a Commission, we should have a complete report. So, even though you see the video camera, it is not from *KTN*, *Citizen*, *KBC* or *NTV TV* stations. So, let us be free. This is our work as the Commission. The equipment before us, we have our brother called Yusuf. He is also here. I am saying this so that you can understand that this is the women's hearing and there are men around. Yusuf is in charge of the equipment so that when I speak we can understand each other. When you are going to speak I will also understand you.

We have our brother seated on the other side. His job is to ensure that everything that we are speaking about is also recorded in the cassette and then after that it can be translated into writing. This is so that we can have a record of what we talked about in Busia. Even the song that we sang will be in the records of the Commission. I think I have introduced everybody.

We have our counselors because we understand that given whatever you are talking about, at times there can be a lot of emotions. So, I would like them to stand up, so that you can know them.

Therefore, if you are speaking and you become emotional and you find that there are people coming next to you, they are our counselors. After the hearings, if you still feel that what has been spoken out is beyond your control, we also invite you to go to them, they will help you. Even if you are just seated and you feel the need to speak to the counselor when the hearings are going on, you can go to where they are seated. This is something that has come because of you. So just go to them and they will help you.

Since I am also trained in this course, I would just like to thank my colleague Gloria who was the statement taker. I do not know whether there is another one in the room. We would like to appreciate her and her fellow women for the good job that they did when the Commission was here.

I would also like to recognize the various representatives from the non-governmental organizations; our sister, welcome. Feel most welcome. Thank you, very much for coming and taking part in the work of the Commission. We especially thank you for the report that you gave us after every hearing, that is helping us to enrich our hearings.

Finally, when you are given a microphone to speak, I would request you to speak knowing that there is another sister next to you who also wants to speak. I would like to apologize; I have spoken for a long time, but do not follow my example. Do not say that if you spoke for a very long time, we will also speak for a very long time. I would like you to forgive me for that and do not follow my example. Let us respect each other because of time. When you stand, just go straight to the point. Let us try to be very brief. It is our request that this hearing will go up to 1.00 p.m. So, you see that our time is short.

Thank you very much once again for your warm welcome. At this particular moment, I will give an opportunity to Rahab so that she can lead us through. Thank you for being patient.

Ms. Rahab Robi: Thank you every one who has arrived here. I am very grateful to the director Nancy who also thought that the women of this particular area should also be visited by the CEO and the director. Is that not a very important thing? We are saying today is our day, women. It is not the day for the Commission. Today is the day for woman. When we try to think why the Commission has come here today, why have we left our businesses and we have come here? This Commission recognizes the woman of Kenya to be very important. It is a commission that knows that there will be no peace without a woman. I know we can bring peace. It is a commission that understands that we are not able to write the statements that were being taken by Gloria and it has given us this opportunity. It is market day, but we have left all our businesses. Therefore, I would like when you stand, just get to the point on an issue that will help you and the person who is not here with us today.

There are a few who I would want to call and give out their statements; after that we will continue with the rest of the people. Thank you.

I call upon Mary Emadau. I will give her the first chance.

Ms. Mary Emadau: Our councillors, all the visitors from Nairobi and all the women from Busia County, how are you? Please do not be disheartened because today is our day and God has listened to us. My names are Mary Emadau and I come from Teso. I am a teacher by profession. I do not know whether I will hurt you if I talk in English.

I am 58 years of age and I am also a community voice. I deal quite a lot with gender-based violence and I am a paralegal. I am an activist in children's issues. Today, I will

want to talk about gender-based violence, especially when it touches on women and children. I know I presented what I had but today I am going to present a little about women. From the time of independence, we, as Teso women, have never grown. We are still children. When we go to funerals and men come in, we have to get out of seats, put our *lesos* down and sit on them irrespective of your status. You can be seated quite in front and somebody comes and whispers: “Kindly give us the seat”. We have grown with it but we have decided to say “no”. If somebody is late, he is late.

Another very serious issue with us is that we do not decide the age of marriage. I got married at 17 years and at my age, I realize what mistakes I made because in Teso marriage is discussed by elders. It is just beginning to change slightly and that is why most of the Teso girls have moved out of home and live in towns; they rear their children there and lead a free life. However, for those who have remained at home, you will find that people do not see any problem of a Standard Three girl getting married. I have struggled with issues of Standard Three girls getting married to Standard Seven boys; that one affects education quite a lot. You can imagine getting married at 12 years. How many children will you get? That is why the mortality of women is very high. Also, you do not exercise authority over your body even when it comes to the sexual life.

Those who know the Teso know that there is a lot of drinking. When a man drinks, somebody comes at midnight and he shouts along the path that: “I have arrived. Somebody should be ready”. They do not care whether there are children in that house. There is no negotiation. You have to be ready to have sex when you are not prepared and I feel that is real harassment; it is so psychologically disturbing that you lose the taste for sex. That is why you may be hearing that when you get married to a Teso girl, she never goes anywhere because she gives up. What else is there beyond what she has? When it comes to such kind of a life, even those who get married in church, after a short time, the man just turns you round. So, there is no dialogue. During post-election violence I can remember there was a girl who was terribly raped in Naivasha but because there was a lot of movement, she could not get treatment. So, she travelled all the way. She was brought to Busia by a lorry and then when she was taken home, because it is a taboo to talk about rape, she kept quiet. She had been raped and even a bottle was inserted in her private parts. So, she was just rotting in the house.

I am used to providing forums. So, during one of the forums, I talked about gender-based violence and rape. During the break an elderly man came to me. He told me: “Madam, what you have been talking is in my house. I am not sure but kindly come.” I was dealing with the World Vision Rapid Assessment and we were intervening in post-election violence. So, I quickly informed my troops, who were led by the retired bishop Okirin, and we were able to go there. We found that girl in her eleventh hour. She had stopped talking. She had liquids oozing all over. We were touched. We tried to pick her and take her to hospital but just a kilometer away, she passed on.

Gender-based violence is rampant in Teso. Last year we were informed that in one of the villages there was a lot of wife beating because wife beating in Teso is called “wife bettering”. That is a kind of discipline, especially for women who would want to stand up and start to sing in churches. So, this was one of the girls who were choir

members of the worship team. This lady came back during a crusade and the husband landed on her well. He beat her around the stomach properly, and she cannot stand and hold a microphone. She had been locked in a house for two months without treatment. So, when we reached there, we ordered the assistant chief to make sure she is first attended to, but because of the family and the Provincial Administration, the man was just told to take her to some clinic. This lady was taken to a clinic in Uganda. She was just dumped at the desk, yet she was not able to walk. There was no treatment because there was no money. The next day the nurses saw that she could not go on. She was put on a motorbike and taken back home.

That was when I was called again. When I reached there I dealt with the Provincial Administration well. We co-ordinated with other actors on the ground and we gave three hours to the chief to make sure this lady was treated. Imagine she was beaten until the uterus was out and when we made her sit, we saw pus oozing out. If you have a heart you could not sit there, but because we are used to that, we sat there. We followed up until it was over. When she was treated we supported her to start selling groundnuts in the nearby primary school. In spite of her sickness, her Standard Five daughter was sold out to recover the funds her husband had spent to have her treated. That girl is now in an early marriage and a young mother. As a paralegal I network a lot with the Provincial Administration. When our cases reach the children's desk we leave them there. We do not have the power yet.

Only last week, a man beat his wife to death because she failed to pick a chair from the work place to help the visitors who were coming to pray back home. She was beaten and beaten to death. When I went to see the body, it was still smeared with tears. After the post-mortem was done, I have never seen so much tears on the body of one woman; she was still lying in a pool of blood in the coffin and the document stated that pneumonia was the cause of her death. The fine for wife beating and killing a wife is a cow. I can imagine what is going to happen to women in Kenya. The Constitution is there, but we are being sinned against and sold for a cow; the people who make the decisions are men, and it is also them who beat the women up.

There was a day I had to go and intervene in a case where a man had snatched all the property from his wife. When I came back, the man struck my husband properly. I do remember my husband had quarreled me badly. That day he did not quarrel. He told me that I had become too big a community voice and all men are complaining. He pushed me and I got a crack in the rib. I have been on treatment and I thank God I am alive; I will fight for women if only I get support. My task force is very small because it is of the same women who are always beaten. Although my husband apologizes many times to me and my children and even says that he should die because he made a mistake, there is gender-based violence against women.

In Teso when a child is raped, the issue is not supposed to be talked of, otherwise who will marry her? So, everybody keeps quiet. I have intervened in a case where a man impregnated his own daughter who was my pupil. She did not know. She saw her stomach growing and she would tell me that she felt like warming herself in the sun. So, looking at her, I saw something and I called the mother who took the girl to hospital. She was found to be pregnant and I supported the mother, but the clan came using mothers-in-law. We women do not know our issues. The mothers wanted to silence the mother of the girl, but I convinced the woman to make sure the girl did not

abort, because that was the family decision. The woman was overwhelmed. She was given some Kshs2,000 to take to a doctor in a clinic in Bungoma to make sure the pregnancy was terminated. The pregnancy became difficult. The girl was given to the doctor and the mother was sent back home. By the next day the girl had not even bathed. So, there was another dose to be given. I was not there but the mother told me that after 30 minutes, labour pains started and the girl gave birth to a baby that was still alive but inside the amniotic fluid. She was kept in a basin and the mother noticed how long the baby lived. She told me the head was exactly her husband's head. So, the baby was now strangled and then dumped somewhere in Bungoma. We continued counseling the lady and the mother. Last week the girl started behaving as if she was running mad.

So, women and children are raped, and they go through a lot of trauma. I wish men knew. We never forget. Women never forget. Children never forget. The beneficiaries are men because all the payments are made to them and the suffering remains in the women. It is not that men are not violated but violence is mostly 90 per cent on women. So, for me, I take gender-based violence as mostly violence against women. Let me leave it there.

Ms. Nancy Kanyago: Thank you very much for representing the women and children of Teso. I have a few questions for you; perhaps, you will assist me to clarify these issues. First of all, is there Female Genital Mutilation (FGM) in the Teso community? What are the recommendations for what you have told us about the girl and the mother? What is the solution because I still think that girl and the mother are still alive? What is the solution? If the law was effective, that man would be arrested so that women and children live in a safe place. Was that case reported to the police?

Ms. Mary Emadau: We reported the case, when the girl was still a pupil, to the children's desk, and then, as a community voice, we continued going to that home. It became very sensitive because I even got attacked in my own home three times, because of that case. Then this girl got married for a short while but she has come back; but when she was at home she ran mad.

Ms. Nancy Kanyago: So, the case was not formally reported to the police?

Ms. Mary Emadau: When we take cases of minors to the police there is a crimes desk that deals with them; it is there where the parents and complainants write their statements. As a paralegal I leave it at that for the police to continue and not the Children Department.

The Leader of Evidence (Ms. Nancy Kanyago): So, the case was reported to the police but there was no action that was taken?

Ms. Mary Emadau: I did not see it but the girl was there. The man is working and the mother told me that her mothers-in-law came and asked her: "If you put this man in and you have another five children, who is going to take care of all these children and educate them since you do not have a job?" So, she opted to give up and maintain the five children.

Ms. Nancy Kanyago: We would really benefit as a Commission to know what your recommendations are to address such situations. There are certain structures that the Government has put in place like children's offices in every district and then there are also those children's desks at police stations. What more would you recommend? That is a woman who decided to sacrifice the well being of her child. What would you recommend for us who would want to see justice for that child? What recommendation should we give to the Government? Should it be that somebody else should be able to complain on behalf of that child, even if not the parents, so that even if the parents are pressured, there would be justice for the child? What should we do from here?

Ms. Mary Emadau: I wish to recommend that, first; we should have a bottom-up approach. In communities, there should be a strategy that deals with legal aid that comes down to communities, so that when we identify cases, even before we report, we inform that legal office. Then when we take cases to the police, maybe even they will begin to treat such cases with seriousness, and the concerned children will be given legal aid. Maybe it will be an example to others. Then the parents who sacrifice their children should be put in. With legal aid, there will be somebody to stand up for the children, so that we get justice in the community, otherwise we are losing too many children. There are too many unreported cases. Some of those I reported are not the only ones; there are so many cases on my desk.

Ms. Nancy Kanyago: Thank you very much. What is the source of livelihood for the Teso? Are you farmers or pastoralists?

Ms. Mary Emadau: The Teso are basically farmers but women and children are the ones who work mostly on the farms. The only cash crop we have is tobacco; but by the way, tobacco is a drug. Women plant tobacco and harvest it. Then they take it to the buying station; but after the sales, men are the ones who benefit because their names are recorded in the factories. Once they get this money, they never come back home. They go away with the cheque. They stay and come back after two weeks or when they have married a new wife and put her in a rental house. So, what they bring back home is meat; maybe two kilogrammes, sugar and maybe a dress of Kshs800 for the wife. That is over and the woman starts again.

Ms. Nancy Kanyago: Thank you. Do women have the opportunity to inherit land?

Ms. Mary Emadau: No. Women do not even make a decision on a *shamba*. You may have even only one acre and when the man decides to rent it out, he will do that and use that money to drink and to marry again in Uganda. You are at home and somebody is planting on your *shamba*. If you raise your voice, then you will be disciplined. Even brothers-in-law will beat you up.

Ms. Nancy Kanyago: Two final issues. You spoke about the challenge of education where girls, and maybe also boys, get married early and do not continue with education. Do you know the number of primary and secondary schools in Teso area?

Ms. Mary Emadau: We have 114 primary schools but we are opening new ones. In fact, last year the World Vision, through the IDDA, intervened in Teso North, where early pregnancies were too many, and there were also many school dropouts. I can

remember that two years ago, in one school 16 candidates, who were girls, were pregnant. This year right now, in one school next to my school, five girls are pregnant and they are candidates. In fact, the District Commissioner (DC) of Teso North has taken up the issue and is demanding to know from the chief why five girl candidates can get pregnant in one school and there could be many more. I am now dealing with women, but I have not yet moved round to get the exact figures.

Ms. Nancy Kanyago: You spoke of high maternal mortality for women because of giving birth early. In terms of access to hospitals with maternity facilities, are they adequate in the region?

Ms. Mary Emadau: To begin with, our main hospital is the one in Busia, which is outside Tesoland. We only have one hospital in Teso, which is the Teso District Hospital where there is a Medical Officer of Health (MOH). They have only started operations this year. So, most of the difficult cases in Teso are referred to Bungoma, that is from a district hospital to another district hospital. There is also that pile up of patients when you take patients from one district hospital to another. We have decided to refer our people from Teso to Moi Teaching and Referral Hospital but that is very far. We have few doctors. The referral hospitals are very far, and even malaria kills us.

Ms. Nancy Kanyago: Thank you very much Mary for your own personal story of having gotten married very early, but managed to continue with your education, to be a teacher and to represent women and children. You are a very good role model to the community, and we thank you for what you are doing and for sharing your experiences with the Commission; we shall do what is within our power to address some of the issues that you have raised. Thank you very much.

Ms. Rahab Robi: Thank you very much; that story is very painful. You have taken me back to my homeland and I am surprised, because most of the challenges that the Teso are undergoing are similar to ours. Yes, I am a Kenyan lady and I come from a marginalised community known as the Kuria. You got married at the age of 17 and I got married at the age of 18. At least I had a national identity card. So, maybe you are seated there and you are wondering whether these women, that is the chief Executive Officer (CEO), the Director and the Regional Co-coordinator, understand what women at the grassroots undergo. Yes, they do. Some have undergone the same challenges and that is why they decided to give you this special time, so that you form part of our record and be the voice of the voiceless; God is going to listen to your voice.

The second speaker will be Petronilla. Welcome. Talk in a language that you are comfortable with and somebody will interpret it.

Ms. Petronila Ouma Muganda: My names are Petronila Ouma Muganda. I was born in Mount Elgon. I went somewhere since my neighbour called me to visit her. When I went there, I found a young man there. When I was going back home at around midnight, he followed me. He then raped me. He asked me what I wanted. He told me that he had been seducing me every day, and I had been refusing and so he had got me. Then he raped me. He told me that if I screamed he would kill me with a *panga*. He tore my inner clothes and raped me.

When I reached home on a Sunday, some people told me to go to hospital. When I reached Busia, I wrote a statement. They asked me what steps I wanted to take against that boy. I told them that I wanted him to be arrested. They asked me whether I knew him and I answered in the affirmative. They told me to go to court and I told them that I did not have money. They told me that they wanted Kshs1,000. I did not have that money and they gave me one injection and some drugs. I told them that my teeth were also aching and they told me to look for money to have them extracted. I did not have that Kshs1,000.

Ms. Nancy Kanyago: Thank you very much, Petronila. Do you remember the date when that incident happened?

Ms. Petronila Ouma Muganda: That was last year on 4th April.

Ms. Nancy Kanyago: Which police station did you go to or you just went to hospital?

Ms. Petronila Ouma Muganda: I only went to hospital.

Ms. Nancy Kanyago: And it is there where you were asked for Kshs1,000?

Ms. Petronila Ouma Muganda: Yes.

Ms. Nancy Kanyago: They said Kshs1,000 was for what? Was it a bribe so that you could get a certain form?

Ms. Petronila Ouma Muganda: They told me it was a bribe.

Ms. Nancy Kanyago: Do you have any documents that show how you were treated?

Ms. Petronila Ouma Muganda: Yes, I have a book.

Ms. Nancy Kanyago: Can we look at the book?

We are very sorry for what happened in Kisumu. I just want to tell you that it is not too late to report to the police at Busia Police Station or in any police station nearest to you. To continue with this case, you need a P3 form and it seems that that is why they wanted you to pay the Kshs1,000 so that they could fill the form for you although the Government has said that the form should be free. I would like to advise you to go to a paralegal organization if you can find one here in Busia. If there are women counselors or any women leaders in this area, then they should help this woman because it is not too late to do so. She knows who raped her and justice can still be done because she went to the hospital and she was treated but she still have a case that she can file. We are very sorry and we will take up your case in our records but we are still continuing with our work. But we still have the time to continue with your case and ensure that the person is arrested. Is he still your neighbour or did he move to a different place?

Ms. Petronila Ouma Muganda: He moved away and he is living near the shops though I still see him. He has rented a house away.

Ms. Gloria Hapi: If you will allow me a chance to back up the report. According to the history Petronila gave to the hospital, she clearly stated her problem because the uterus was damaged and her clothes were torn. She explained everything very well and after she was diagnosed, the hospital wrote that she had been assaulted; they did not write that it was rape. There is still a problem and Petronila is not coming out clearly and when we spoke to her mother, she told us that she was to be given a P3 form for the doctor to fill.

The Commission Secretary (Ms. Nyaundi): Thank you very much Petronila and Gloria for clarifying my question. We have all heard what Petronila has talked about and I would like to say that we are not a court and so we cannot give any decision. The Commission would like to understand if there are any rape cases here in Busia and if it is something that is normal as Petronila has told us. Do you just go to the police and the hospital and the case ends there? Is there a difference between an elderly person and a child who has been defiled? We would like to understand because it is not only Petronila. As I had explained earlier, the Commission is just investigating historical injustices from December 1963 to February 28th. We would like to understand if such cases as Petronila's are still going on up to today and will we get any rape cases? Are you still wrangling with the police and the hospitals for not doing their work? In a country like South Africa, if you go to the police to report, you will get a doctor and a counselor there. Have you got incidents where police stations, courts and hospitals are very far? We would like to hear from you so that we can understand such cases. Thank you very much and we are very sorry Petronila.

Ms. Rahab Robi: Thank you very much. For Petronila and others who have been affected, we are saying sorry but we are still getting some guidance and we are very grateful for that. I would like to invite Ruth Ayieka to give us her story.

Ms. Ruth Ayieka: My name is Ruth Ayieka and I come from Butere. I am married in Buhayo in Nambale. My problem is that I have some problems with the person I live with. When I came back home, I found that we still had some problems and we did not reconcile. My eldest son called Josiah Oketi said that my father had died and every son had been given his own portion of land. I was married and lived in the land that belonged to my husband who had lived there. We stayed with him for so long and in 1979, he died. He had told me earlier that the men had decided that the land should be sub-divided. He said that even if my husband had been given as a present, the land was not for relatives. My husband came and lived there and after his death, my brother-in-law decided that the land did not belong to me. They said that the land was sub-divided. I told them that it was impossible. I decided to see the senior chief and he told me that the land belonged to us and that I should not give it out. He told me that the land was given as a present to my husband.

In the Easter of 1965, my husband came and did not say anything. He went back to Nairobi. We stayed for three weeks then my brother-in-law who is the follower of the last born wrote me a letter saying that I was supposed to leave that land. We were two wives. After I got the letter, I sat and thought about it. I went to the senior chief and explained to him and he told me to go back on Monday. When I went back on

Monday, they called the committee and at the end of the meeting, he told me to wait for my husband to come back.

The Commission Secretary (Ms. Nyaundi): I understand that you want to tell us about inheritance and land. Tell us the year your husband died and if the land was your father-in-law's and the problem that you have come across so that you can get your inheritance. Is that okay? I would like you to be brief so that we can understand your story and so that we can also hear from others.

Ms. Ruth Ayieka: In short, my husband died and his brothers came and took my land. I did not know the owner of that land because I found my husband there when I got married. When the chief came, he told me that the land belonged to my husband. The DO came and started a case with these people and it was found out that the land belonged to my husband and they decided to set up a new boundary there. I was waiting for the transfer of that boundary. The DO told me that he was going to write a report. I found that the case was not proceeding and they cancelled it. The problem I had was that my land had been taken and I wanted it back. There was nothing I could do. The DO told me that I had to look for the tribunal court. I decided to look for the tribunal but after doing this, they came back to me and they were very harsh. They found out that the land was mine. We sat and I gave out the money that was supposed to be paid to the court but they did not ask me about this issue again. The case was supposed to be heard in June but it was heard in December. They heard the case with the same group that was against my land. When the DO called me, he told me that the land was given out and he told me not to be shocked because they would do something about it.

I did as they said but this land was not given to me. I appealed the case and I was told to go to Kakamega. I went there daily but they told me to wait. I did not have enough money to go there and after waiting for so long, I decided to go to the PC in Kakamega and he told me that he was going to write a letter. He told me to wait until he came back. He told me to be ready because he was going to call me back and for the first time, the people from church came to help me. My brother-in-law came, took my daughter and tried to strangle her. He told her that if I did not marry him then his son was going to marry her. I decided to go to the court and they told me that I should not proceed with this issue. Therefore, I left the issue and decided to stay. My brother-in-law told me that he was going to buy petrol and burn me while in the house. My other land was taken away and they have given me a different part that did not belong to me. I do not know what I would use this land for because it is not enough for me and my business is also not enough for me.

My children have said that they will not get married. I have a son who is living in Uganda. I am 68 years old and I am trying my best to feed my family and the church helps me. That is why I have decided to come here and see whether you can help me. I cannot walk and I am just asking you if you can help me to get back my land because it is the only property I have. I am a widow and I am lame. Thank you.

The Commission Secretary (Ms. Nyaundi): Thank you Mama Ruth. What was your husband's name?

Ms. Ruth Ayieka: He was called Alfred Namenge.

The Commission Secretary (Ms. Nyaundi): Which year did he die?

Ms. Ruth Ayieka: He died in 1995.

The Commission Secretary (Ms. Nyaundi): You said that you were two wives; what was the name of the other wife?

Ms. Ruth Ayieka: She was called Mary Namenyi.

The Commission Secretary (Ms. Nyaundi): When did she die?

Ms. Ruth Ayieka: She died in 2002

The Commission Secretary (Ms. Nyaundi): How many children do you have?

Ms. Ruth Ayieka: I have three and all of them are over 18 years. The first born was born in 1969, the second born in 1976 and the last born in 1982.

The Commission Secretary (Ms. Nyaundi): Was your husband buried on that land?

Ms. Ruth Ayieka: When he died in Nairobi, they made a programme and buried him on that land. I was not aware, I was informed later on. They brought the body from Nairobi and buried him there while we were at home waiting for the body.

The Commission Secretary (Ms. Nyaundi): Where was he buried?

Ms. Ruth Ayieka: He was born in Vihiga and he was buried in Sikinga in Buhayo.

The Commission Secretary (Ms. Nyaundi): Was he buried in the family land or had he bought it?

Ms. Ruth Ayieka: My co- wife said that it belonged to those people.

The Commission Secretary (Ms. Nyaundi): We want to understand you. Was your co-wife married before you?

Ms. Ruth Ayieka: I was the first wife but they used to call her the first wife.

The Commission Secretary (Ms. Nyaundi): When he died, was the second wife present? Had you separated?

Ms. Ruth Ayieka: No. In our family, there was no problem.

The Commission Secretary (Ms. Nyaundi): Where were you when he died in Nairobi?

Ms. Ruth Ayieka: I was at home here in Mungachi. He was killed by gangsters.

The Commission Secretary (Ms. Nyaundi): Is the land you are looking for the one in Mungachi? Where was the man buried?

Ms. Ruth Ayieka: He was buried in Sikinga.

The Commission Secretary (Ms. Nyaundi): Did the land in Mungachi belong to your father-in-law? Are your brothers-in-law there?

Ms. Ruth Ayieka: Yes, it was my father-in-law's and my brothers-in-law are still there.

The Commission Secretary (Ms. Nyaundi): Had your husband built a house in Mungachi?

Ms. Ruth Ayieka: Yes. He had built a house and it was still new but when he died, they destroyed the house.

The Commission Secretary (Ms. Patricia Nyaundi): What is the name of your brother-in-law?

Ms. Ruth Ayieka: There are two. One is called Ismail Wesonga and the other one is called Ouma.

The Commission Secretary (Ms. Patricia Nyaundi): What is your father-in-laws' name?

Ms. Ruth Ayieka: He is called Andrea Musanga.

The Commission Secretary (Ms. Nyaundi): Do you know whether there is a title deed in the name of Andrea Musanga?

Ms. Ruth Ayieka: I do not know the number but it was in my father-in-law's name. When they started dividing, they put their names but they left mine.

The Commission Secretary (Ms. Nyaundi): Do you know if they went to court when they started sub-dividing the land?

Ms. Ruth Ayieka: Yes they went to court and I did not even know. The chief came home and told me that they were going to do the land succession and so, I should follow them. When I tried to follow them, I found that it was already over.

The Commission Secretary (Ms. Nyaundi): Which year was this?

Ms. Ruth Ayieka: It was in 1996.

The Commission Secretary (Ms. Nyaundi): When did you go to the tribunal court?

Ms. Ruth Ayieka: I first went in 2003 and they refused. The second one was in 2006.

The Commission Secretary (Ms. Nyaundi): So, you have been going to the tribunal when they had already gone to the court to divide the land? Is the chief who was explaining to you that they had already gone to court still there?

Ms. Ruth Ayieka: Yes, he is still there.

The Commission Secretary (Ms. Nyaundi): I would request you to communicate with Rahab before we leave. Tell Rahab the chief's name and his location so that we can communicate with him so that he can tell us the number in order for us to follow the case.

I will again insist like I did earlier with Petronila that we are not a court. So, today, we cannot tell you if this is your land and if you can get it. We would want to carry out an investigation as a Commission to understand how the Provincial Administration can help women like you so that your land does not disappear. For now, the only advice we can give you is to work with Rahab so that we can understand how you lost your land and if you can get it back. We cannot give you any assurance that it will come back. I would like to ask you if there any other women who are widowed who have lost their land

Ms. Ruth Ayieka: No, I do not have any information about such issues. I have heard that there are others who have lost their land.

The Commission Secretary (Ms. Nyaundi): Is this Mundachi in Busia?

Ms. Ruth Ayieka: Yes it is in Busia.

The Commission Secretary (Ms. Nyaundi): Thank you. Some of us did not learn geography well so we do not know where Mundachi is. Your story has contributed a lot and we have seen that if the widows do not understand the laws well, then it is very easy for them to lose their pieces of land. When we came to Western, we saw that inheritance is a big problem especially on women. The Commission will give recommendations to see that the widows' inheritance rights are taken care of. Thank you very much for what you have told us and we will say that we have met Ruth who is a widow in Busia and that she went through this problem.

I would like to inform you that we are running out of time and so, I would like to request you that once you are given an opportunity, try to be precise and go straight to the point. Try to also speak one language so that our translators will be able to do their work.

Ms. Bena Amoit Papa: My name is Bena Amoit Papa and I have come to speak about love and peace. I come from Teso in Busia County but I live here in town. During the post election violence, what we saw was very painful. That day I was in town going about my usual business when I heard that fighting had started.

I saw people running and bullets were all over. There were gunshots all over and people were running to Uganda. I did not even remember to close the door of my shop and I ran to Uganda with the few luggages that I had. When I arrived at the border, I tried to look behind and I saw people running and there were gunshots all over. I tried

to enter in any house but the bullets were making me come out. I still wanted to run. When I entered into a certain house in Uganda, I felt relaxed but I was hearing the loud sounds. After around 30 minutes, I heard a voice saying that there was a hotel that had been burnt down. I went outside and I just wanted to see which hotel it was. When I looked outside where we used to go for prayers every Thursday, a certain hotel of a certain old man had been burnt down and I saw smoke. I started crying. Why have they burnt where we used to go for prayers?

I just kept quiet and an old man passed, who was also running. He had a shop and he was carrying his money in a box trying to run away but before he could go any further, he met some young men at Sophia in Uganda who snatched all the money that he had. It was about Kshs1 million. They beat him up and took all the money. They were on bicycles and others tried running away using that route of Sophia as a short cut. They were being beaten and all the properties that they had were snatched. The fights were on. On that day, I tried all the means to arrive home so that I could go back home from Uganda. I used a very far route and I arrived at my home. I also remembered my friends.

When I was at home, I was hearing stories that a certain place had been burnt down and the house of a certain person had been burnt down. I was just crying because all of them were my friends. They were people I had lived together with for very many years. We were helping each other in terms of thoughts and work. It was very painful. I heard that my friends ran for rescue at the police station. There were gunshots on the road and it was also difficult to arrive at the police station. It was not easy. My children and I arrived at the police station so that we could identify if our friends were still okay. Others had already run to find rescue in Uganda. It was painful. I asked myself: What are they eating? We did not have anything to take to them because we could not access any markets to buy any food. We did not have money but we were crying. We were worried about how they were sleeping and how the children looked like. It was really painful. Others were running up to Uganda, but we remained.

It calmed down and some of our friends came back home. Others remained in Uganda, but when they came back, we were very happy. Others could not speak to us in happiness because they thought that we were together with those who were chasing them away, but it was not the case. There were only a few who engaged in issues which were not making people happy. I would like the Commission to enable us to stay together, come back together and reconcile as a family of the Teso, the Kikuyu, the Kamba, the Kisii and all the communities that live in the Busia County. We should stay together and unite as we were in the years before and when we meet each other, we speak one language. I would also like the Commission to bring various projects that can enable us to unite. All the communities in the Busia County should work together.

If I may speak about children, on the way to Uganda, there is a place where children, young girls and boys of tender age, commonly known as *chokoras* or street children live and when you look at them, it is very painful. The girls of very tender age of below ten years are mixed together with boys and are taking gum and sleep in *gunias*. This does not make parents happy. How can the Commission help those children to be removed from that area? When you pass there, the boys and the girls are together. We

do not know what happens at night. They can even get pregnant and just give birth in the forest. They live at the no man's land.

It is my appeal to the Commission to join hands so that we can recognize those children and assist them so that they can be like other children, go to school and get education. It is my appeal as a woman and a resident of this town. Also, my fellow women that I have spoken about can assist me. I pray for peace and love. Let us love each other like before and when meet, we speak in happiness. That is all.

Ms. Nancy Kanyago: Thank you Bena. Before you sit down, I have a few questions. Why did you run away and go towards Uganda?

Ms. Bena Amoit Papa: I ran because there were many policemen and they were shooting. There were gunshots everywhere. With the gunshots, you could not stay in the house. It was better to run away because you are just going round in the house like a mad house. You think they will break your door. The gunshots were outside where I was staying and I could just run to Uganda. There was no way to go back home. There were policemen everywhere and gunshots everywhere.

Ms. Nancy Kanyago: You talked about a man who was robbed of his money. Do you know him by his name and did he survive?

Ms. Bena Amoit Papa: Yes. He was left alive after they took his money.

Ms. Nancy Kanyago: Do you know his name?

Ms. Bena Amoit Papa: Yes. I know him. His name was Datho Nyabola.

Ms. Nancy Kanyago: You also said that you heard that houses of people you knew were being burnt. The people whose houses were burnt, did they belong to different communities?

Ms. Bena Amoit Papa: They were from the Kikuyu community.

Ms. Nancy Kanyago: Do you know where they went? If they are still there, did they come back after peace returned or are they still away?

Ms. Bena Amoit Papa: Afterwards, there was peace. First of all, very many people ran away but the husband remained alone in that house. After the house was burnt, he remained until there was calm and the others also came back. There was fire and everything was burnt. The children's clothes and the property of the church which was decorated in white, was not burnt. The place where we put the Bible and other church property was not burnt.

Ms. Nancy Kanyago: Tell us the name of the village or the place you are talking about where houses were being burnt.

Ms. Bena Amoit Papa: It was in a town called St. Kizito Hotel.

Ms. Nancy Kanyago: The families that were affected by the fire, have they come back?

Ms. Bena Amoit Papa: Yes.

Ms. Nancy Kanyago: For us to know clearly, what was the origin of the fighting that was going on in Busia? Why were the people burning down the houses?

Ms. Bena Amoit Papa: They were saying that they wanted a certain president but the person who took the seat was the one who they did not want. That was what triggered off the fights. That was the reason that they were giving out.

Ms. Nancy Kanyago: Thank you very much. We have listened to your recommendations on peace and the people co-existing and we will bear this in mind. We thank you very much.

The Commission Secretary (Ms. Nyaundi): Sorry Mama Bena; I will ask you few questions, unless you are tired.

Ms. Bena Amoit Papa: I am not tired.

The Commission Secretary (Ms. Nyaundi): Which month was that?

Ms. Bena Amoit Papa: It was December, 2007.

The Commission Secretary (Ms. Nyaundi): So, you are talking about the last elections?

Ms. Bena Amoit Papa: And when you say that the president they had hoped for was not the one who took power, did you get to understand who they were talking about? Whom did they want and who was not announced as the leader?

Ms. Bena Amoit Papa: They wanted the ODM Party and then the PNU won the elections. They wanted the ODM.

The Commission Secretary (Ms. Nyaundi): And you said that the police were shooting?

Ms. Bena Amoit Papa: Yes, the police were just shooting bullets everywhere and after that, we could hear that others died. In the side of Marachi, a person was shot; in Burunga, a young boy was shot and died.

The Commission Secretary (Ms. Nyaundi): Did you know whether they were aiming at specific people?

Ms. Bena Amoit Papa: They were saying that they wanted the ODM and they did not want the PNU. We could not understand who they wanted but they targeted a certain community. Many Kikuyus ran away but I do not know whether they were the target. They ran away to far-away places and were not happy with such issues.

The Commission Secretary (Ms. Nyaundi): I wanted to understand whether the police were targeting the Kikuyus, the looters or were they just shooting indiscriminately?

Ms. Bena Amoit Papa: They were targeting those who were taking other people's property to just frighten them to run away but in bad luck, they were annoyed when they were being shot. They were really beating people.

The Commission Secretary (Ms. Nyaundi): You have talked about children who are in the no man's land. Were those children there before the post election violence in 2007 or in your understanding; is this a new problem that came as a result of the violence?

Ms. Bena Amoit Papa: They were there but very few; but now, the number has gone high. I do know whether it is because of poverty which results to the children not getting enough food and very many parents have died. There are very many types of diseases and others just decide to run away from home.

The Commission Secretary (Ms. Nyaundi): You have also said that, you wish us to have peace and live in love. I have understood that you work for the social issues of this community. What role will women have to see to it that people in this community have peace?

Ms. Bena Amoit Papa: The only chance that women have is to elect women leaders amongst us who can take care of other women through you. So, through the Commission, a report should be sent to one of us whom you know, so that she can bring us together as women of this community to work together. They should bring several projects so that we can do the projects as women. We do not have anything that we are doing and we have children who are supposed to get educated and they want to eat.

The Commission Secretary (Ms. Nyaundi): Are women involved in programmes like Vikao Vya Wanawake wa Amani? Is there a district committee that deals with peace?

Ms. Bena Amoit Papa: We just hear that there is.

The Commission Secretary (Ms. Nyaundi): Is there any other lady who can answer this question, whether there is a district committee that deals with peace? Are women involved in these committees?

Ms. Bena Amoit Papa: There is. We will take part at times. Like we are here, we come from every tribe, work together and visit people together and take care of peace when we go to certain places.

The Commission Secretary (Ms. Nyaundi): Thank you very much, Mama Bena. I will give this opportunity to Teresia Wambui. After Teresia, I would like Gaudencia to also prepare.

Ms. Teresia Wambui Maina: Thank you very much for this time. Thank you very much. I am very happy for the information they have brought to us because we were just living like people who do not understand ourselves or know where they are; whether we are in a good place or a bad place. I met with one lady near the shopping center who spoke to us about the meeting that is going on. I told her that it is possible for this meeting to take place because I have heard that you want to talk about peace to unite the people. I told her that if we had peace and unity, people would not have seen what they saw in 2007.

(Technical Hitch)

The people started running away. I saw people leaving town moving towards Kisumu. When I saw that, I decided to close my shop and go home. One young man found me and told me: “Mama, let me tell you and this is the truth of the matter; if your tribe wins the elections, you will not stay here. If it does not win, you still will not continue staying here. This place will be like Rwanda”. I asked him: “What is going on? We are one people. I have lived here from 1992 and I have built a home. We live and work together, what is it now? He told me it was because they wanted us to go away because of leadership. I asked him which kind of leadership and what did we have to do with leaders as the local people. The leaders are people who are taking posts and us, we were not vying for any posts. We were neighbours and some of the children were born here. So, where did they want us to go? That young man told me: If you do not understand me, you stay but you will see. I got into my house and I sat down. My husband called me and told me: Please close and sit in the house.

In the evening, I was called from Nakuru and they told me: Do you have any idea that your hotel has been burnt down? I said I had no idea. I did not know and I had not heard because I was in the house and I could not leave the house. My daughter called me and told me that my hotel had been burnt down. I told her I had no idea. I sat in the house and after sitting for a while, I saw that there was something that was going on. Another person called me and told me that there was nothing there and all the things had been destroyed. Even the goats had been cut dead. They were not alive. I asked why the goats were being slaughtered and everybody was going away with a piece of meat. All the chairs were gone. The fridge and everything that was in the hotel had already been taken. I asked: Now, what is all this?

That evening, we did not sleep in the house. We went in the hotel called Water Palace. We slept there with the children. All my grand children were around because my children had sent their children to come for Christmas. In the morning, I told my husband that I could not stay here with all the children. If those people invaded us with all my grand children, what shall I do? One of the boys said that no one will invade us. I said that I could not just sit there. We were put in two pickups and we passed through. No one was asking about the vehicles and we went up to the Customs. When we reached the Customs, I sat there and told one soldier; I am tired and I can hear gunshots all over. I told my house girl to go to her home in Teso. She went away. I continued with the journey with my children. We were many people in two vehicles. At the Customs, I asked one soldier what was going on and he told me that Kibaki had stolen votes. When I heard this, I thought, if this is a soldier and he is telling me that Kibaki had stolen votes, it means that I will get no help from the Government against the people who were beating us.

A young man from Uganda came and told me that he had been in Busia for a long time and he knew me and my family. He told me to let the children cross over to Uganda. I did that and I stayed for two days and I went to church. I told the Priest that our lives were in danger in a foreign country. He told me to just stay there and we would see what was going to happen. I sat and cried. I saw people I used to go to church with and I cried. Those are people we prayed together with and they could see that it was not right for us to stay with them. I asked them: Brothers, what exactly happened? All the years I had lived in Busia, I knew I was in Kenya and I could get everything in Kenya. I was telling our brothers and sisters that we should have peace and faith and understand each other. All this happened and we should forget.

Now we are together, we eat together and we are happy together like before. I do not see any other problem. I have no hatred for anybody. I did not bring back the hotel business. People would meet there, even those who burnt it. I have lost and they have also lost. I am only pleading that if you have help which you can bring so that people can come back to live together, my prayer is that we come back and live together. Let us live together without thinking about what happened in the past because what has happened has happened. I will only plead for peace. Let us love each other like we did before.

We were not thinking of Luhyas, Nandis or Luos. We lived together and prayed together and went to school together. So my sisters, even as you come, let us just bring an end to hatred in this world. In this world, there is nothing of value other than the fact that people should live together so that even God who created us is happy. There is nothing which we gain from war. We just brought hatred and misunderstanding. All this misunderstanding was brought up in 1992 because even in 1992, my 500 goats were burnt and about 20 cows were taken away as I watched. My mother died during the 1992 clashes. This fighting is not just because of the 2007 elections; it is something that had been arranged. I am praying that people should live together. If this is not stopped, it can continue up to the children who are born today. One is defeated, whether he is in Kenya or not. You will hear people saying that if you win, you will be in Rwanda and if we are defeated, it will be like Rwanda because you will not continue living here.

So, all these things that people were talking about, I am sure they were talking because of anger and because of what they heard but that was not their wish. Maybe, it was out of anger. All our things were destroyed. They took away all the things and after that, they burnt down the hotel. I used to be told by people from far because I could not get out of the house. No one would leave their houses. We just got information through people who were far. They would tell us that they had heard that the hotel had been burnt in Zebra. I would tell them that I had no idea. I received phone calls from people asking me what I was still doing here and I asked them; where do we pass? We did not have a place to pass. We were in Uganda and we were safe. They asked us why we could not pass through Uganda and I asked them where. There was no place which was safe. I just pray that we have peace, so that people can live together like brothers and sisters. If it is women, let us be together. Women can bring peace because we are many and can do many things. When I look at the women standing before me, I know that peace will come.

People go to church and they are preached to about peace. Let us also preach peace as women, so that we are united as one and we reconcile. I hate nobody. I love everyone. Even the ones I am told took my things away, I do not even want to know. They went but I know that I have the peace of God and I love them. Even the ones who took away my things, I love them because God gave me some more. I pray for peace. I do not have much to say. If I had more, from 1992, my mother and my mother-in-law died because of the violence in 1992. The violence that took place in 1992 did not end. That was tribal fighting. Tribal fighting is bad. Let us not have tribal clashes again. We are in Kenya. Let us understand and love each other. That is all that I have to say.

Ms. Nancy Kanyago: Thank you very much. Before you sit, I have a few questions. Please, remind me your name. I was not here when you started.

Ms. Teresia Wambui Maina: My name is Wambui Maina.

Ms. Nancy Kanyago: We are very sorry for the way you have been affected and you have really even been affected twice because of political fights and elections. Were you an IDP since 1992?

Ms. Teresia Wambui Maina: I was not displaced in 1992 but my husband was displaced in Molo, Njoro. So, my property and our people were in Njoro. My cattle and goats were there and we even had a *shamba* there. So, we had a home there. I was here in Busia. I was just hearing what was going on. My mother in-law was going down a dangerous place; then, she started saying she was feeling bad in her chest. She became unwell and died.

Ms. Nancy Kanyago: So, in that year of 1992, despite there being the post-election and other political issues, but here in Busia, you said that there was peace in 1992?

Ms. Teresia Wambui Maina: In 1992, I lived in peace and I liked the place. So, I do not know why this changed.

Ms. Nancy Kanyago: You stayed here and it is not that all the times when we have elections, that there have been fights? It was in 2007/2008 when you were affected here in Busia?

Ms. Teresia Wambui Maina: Yes.

Ms. Nancy Kanyago: And after the elections, that was when you got problems but previously, there was sustainable peace?

Ms. Teresia Wambui Maina: Yes, there was peace.

Ms. Nancy Kanyago: You say that you went for safety in the Border Palace hotel. Was there any reason for you to go to the Border Palace?

Ms. Teresia Wambui Maina: I went there because of fear and on this side, the owner of the hotel is a Luo and he is our friend. So, it was a hotel and we went there with my children because of fear.

Ms. Nancy Kanyago: And were there any other families or it was only yours?

Ms. Teresia Wambui Maina: There were others there but they were from other places, who had just come to board in the hotel.

Ms. Nancy Kanyago: After staying in the Border Palace, you again ran to Uganda and that was where you said that you met the custom officer and you did not have faith in that custom officer? Was he a custom officer or a police officer?

Ms. Teresia Wambui Maina: He was a police officer because when I sat down, I was very tired and usually, I have blood pressure and I was carrying a baby. I asked him: "And where is this fighting come from and I can see you are here?" He told me Kibaki has stolen votes." When I heard that name and the way he was answering, I realized: "Oh, I had nowhere to go to."

Ms. Nancy Kanyago: And he was wearing a police uniform?

Ms. Teresia Wambui Maina: He was in army jungle.

Ms. Nancy Kanyago: So, he was army, AP or GSU?

Ms. Teresia Wambui Maina: He was a police officer.

Ms. Nancy Kanyago: And can you remember the date when you were there; was it January or February?

Ms. Teresia Wambui Maina: It was December.

Ms. Nancy Kanyago: Can you remember the date?

Ms. Teresia Wambui Maina: I cannot remember.

Ms. Nancy Kanyago: It is ok. You said that afterwards, you saw people who you were together in church but it was as if you were already separated? Were the people running to the church or there was also no security in the church?

Ms. Teresia Wambui Maina: When I went to church to see the padre, I did not find anybody in the compound, like the people were going to hide there. I just saw the local people coming to church. I got scared when I saw them but when I asked the very local people who we used to pray with what had happened, they told me not to ask such questions. Even in the church compound, they told me not to ask them anything.

Ms. Nancy Kanyago: So, it was on a Sunday or?

Ms. Teresia Wambui Maina: No, it was Monday. I just went to see the padre.

Ms. Nancy Kanyago: While you were in Uganda, where did you stay; was it in a camp?

Ms. Teresia Wambui Maina: I went to Uganda and I have a friend who gave us a hotel because we were many. We were people from the same home, about 27 people. So, he gave us that hotel and about five families were living in that hotel. There was no other camp that was there.

Ms. Nancy Kanyago: And were you supposed to pay?

Ms. Teresia Wambui Maina: Yes, we were supposed pay.

Ms. Nancy Kanyago: And was it paid? You have also said that your hotel was destroyed. When we talk of a hotel, was it a hotel with beds or it was just a hotel like the restaurants where people could just eat?

Ms. Teresia Wambui Maina: It was a restaurant with small conference rooms and a hall. We had everything but it was not a sleeping lodging place. People would come and do weddings and meetings. So it was not a lodging. It was a restaurant where people would just eat and go away.

Ms. Nancy Kanyago: When you look at the value of the property that you lost and the way it was burnt, you can say that it is around what estimation of the value?

Ms. Teresia Wambui Maina: I cannot give the value of the property I lost because the things that were burnt were many and some were carried away. Not everything was burnt. The ones that they could carry away like seats, they carried away including the fridge, TV, gas cookers and *sufurias*. In our home, they just burnt the buildings but the property which could be carried away, they carried them away. They were burning even the small conferences. They would cut chunks of meat from the goats while still alive and some would take the legs and other parts. I did not know the value of the property that was destroyed.

Ms. Nancy Kanyago: Have you gone back to that hotel? Do you still run the business?

Ms. Teresia Wambui Maina: I went back to the same place. I have a few buildings we put up and we live there but I do not sleep there.

Ms. Nancy Kanyago: What was the name of that hotel?

Ms. Teresia Wambui Maina: The hotel is called Zebra.

Ms. Nancy Kanyago: Have those people who were also affected from the post-election violence there got any support from the Government?

Ms. Teresia Wambui Maina: No, we did not get any assistance from the Government. If it was there, at least I did not get it.

Ms. Nancy Kanyago: Thank you very much. Lastly, you have said that women can bring peace and prosperity. Within your knowledge, were they also involved in the fighting or it was only men?

Ms. Teresia Wambui Maina: I did not see women getting involved on a one to one because when I came back home, they brought me food and many things to eat and we prayed. I could see that they would not have loved such a thing. I saw that they cried with me and said that they had been asking, “where were you?” So I realized women are people of peace and they can bring peace. That is why I was saying that because I did not see one single man come to me to talk to me or to my husband or even to talk to my children but women came and they brought us food and prayers. They continued many many times until the fear went away and then we started mingling.

Ms. Nancy Kanyago: Thank you very much. You have also urged the Commission to bring reconciliation and peace. Can you give us your recommendation that can help us? Tell us how reconciliation can be brought to the communities where there were problems, for example, you have talked about the role of the Commission and beside this, you have said that even in church, you have heard people talking about peace and living in unity!

Ms. Teresia Wambui Maina: I know women many times like a church, it is able to preach peace and then people would come back. Most of the time when we are in church, there is a priest who came and told them: “You, people, who are fighting, and exams are nearing and children not going to school and they will sit for one exam. So you will gain nothing from the fighting that is going on. He asked them to stop fighting. The Father would tell them that he knew women can bring peace because women are many and with these numbers, they could preach peace everywhere amongst the many tribes in the area including the Luhya, Kikuyus, Kisiis and Nandis. He said that if we preached peace and loved each other especially now, peace would be restored. They were advised to talk to their children to maintain peace.

The other side of Teso, even the Kikuyus who were there had peace. They did not even know what was going on. The Kikuyus who bought land in Teso did not know anything. But the ones who were in town and those who were in Binibulumba and Malasi are the ones who experienced the fighting. But the people who were in Teso were friends and they assured those who had bought land that they would not be touched. So they were taken care of. So peace can come and it is possible that it can come because it is us women who bring forth peace. We talk about men but men are unable to restore peace because they are not together with children. A young man like this, his father is not there but we, women, have a lot of time to be with the children because we give them food and we talk to them. We tell them this is not good. So the mother has a major role to play and they can restore peace.

Ms. Nancy Kanyago: Thank you very much, Wambui. In other various that we have found people talk about the post-election violence of 2007, there are people who have said that it was not just after the announcement of the results but even during the campaign, there were certain talks. I do not know whether here in Busia, either you or any other person were threatened during the campaigns or there were any threats or there was certain discussions or intention or you heard such anything of such a thing with your own ears following the discussions that you had?

Ms. Teresia Wambui Maina: Yes, it happened. We loved the people we lived with. So we thought it was just rumours. There was one person; a Luo, who came from Kisumu, who told me, "I was very surprised because I have seen you. In your place, there is no person like you." I asked him why and he told me that all of them had gone away after their houses had been burnt. They had fled at night. He then said that it was by mistake that we were here.

I asked him: "Are you sure I am here by mistake?" He, said yes, because we said whether we win or not, you must go". So from that, it means that it is something that had already been planned. It was in the pipeline.

Ms. Nancy Kanyago: Was there talk that it would be like Rwanda? This one was said before the announcement of the results?

Ms. Teresia Wambui Maina: Yes. They said whether win or not it would be like Rwanda. It was not their wish. It was like the people had been confused, you thing this is yours yet it is not yours. Even the ones who were doing this, they did not benefit in any way. They are just like me. So it was not their wish. I think it reached a point where people were just confused.

Ms. Nancy Kanyago: Thank you very much, Wambui, for your heart of reconciliation. My last question; because you also touched about the 1992 and said you also lost property. In other parts of the country we have heard that it was a custom in Kenya that whenever there are elections, there must be political fights. There are people who have told us that there were clashes during the elections of 1992, 1997, 2002 and 200. I do not know whether you, as a person, have any word. In your own opinion, you can say that it had become a custom in Kenya that whenever there were elections, there must be a fight.

Ms. Teresia Wambui Maina: I can say it is becoming a tradition because it is the top leaders who cause this. So we can see that it will just continue like that because it is the people in leadership who start this and all the other people just join in. If it is not the top leaders, this fighting was not our fight. It was just between the two people who were vying for the seat. How did we come in? It was due to ignorance.

Ms. Nancy Kanyago: Lastly, I understood that you stayed at Busia when these problems arose in 2007 but, previously, there were no such kind of fights or conflicts because of tribes.

Ms. Teresia Wambui: We used to live well and you would not know whose children these were. We lived well and even now, it is okay.

Ms. Rahab Roby: Thank you very much. We were finishing the hearings by 1.00 p.m. but there are three people who are still remaining. There is one who is going back to school, Getrude Ekesa. I would like you to just take about two because we are running short of time. There is a job that is awaiting for us somewhere else and then we can speak to Gaudencia.

Ms. Getrude Ekesa: I greet you all. How are you? My name is Getrude Ekesa. I am standing here today like the ambassador of hope for people living with HIV/AIDS.

During the post-election violence, many people were affected because of lacking access to the medicine because others finished their medicine and they could not access clinics to get more medicine. Another thing that I will say is that for us who are infected and affected, our children do not get school fees to go to school. At times, we try ways and means to get finance to help those people who have been affected by the scourge but we have never gotten any chance to get finances. My only plea is that if there is any way that we can be assisted, we would appreciate. We always write proposals for financing and when they go there, we are told that they have not been written well. We do not know how they are being written so that we can also get the finances so that we can benefit. That is all I had. Thank you very much.

Ms. Nancy Kanyago: Thank you very much, Getrude, for representing those who are living positively. My first question is about where you say you have been writing proposals asking for funds, what do you mean by where?

Ms. Getrude Ekesa: I take them to the Constituency AIDS Council (CAC).

Ms. Nancy Kanyago: Okay. Are there any other ways you are also affected like discrimination in job opportunities or maybe your children have also been affected to get chances in accessing medicine? This is the time to represent all those.

Ms. Getrude Ekesa: Previously, before the people were educated, we had these problems. Right now though the problems have persisted, but we are being accepted. The problems are not as bad.

Ms. Nancy Kanyago: Thank you very much. I think there is a representative from Maendeleo ya Wanawake. We can close the hearings after Gaudencia has made her presentation.

Ms. Gaudencia Awino: How are you? I am standing here to thank God for this day, because I am among the women who were victimized during the elections. I am Gaudencia Awino. It was a difficult day; 2nd January 2008. I was a hard working girl and I was doing business. It was a hard day because when I came from the market, I was coming to Busia to buy fish and take a vehicle and go to Nairobi to sell. So I had alighted and started going to Mashimoni in Kibera where I lived. When I reached here, I cooked and slept. After I slept I was told, "You, slept out? Our neighbours brought down our shop. They invaded it and they have taken everything."

And when they asked me, "How did you travel?" I responded, "I think it is God who enabled me reach. I just came by a private vehicle."

They said, "You are very lucky."

I said it was okay. After I slept at around 10.00 in the night sleep caught up with me. I was very shocked when I saw there was fire everywhere. It was a very long day but God saved me and I am alive. So I am just helpless here though I had property and it all went but I pray for peace. Even as you see me, I was burnt all over and even my hands, you can see. I was burnt and taken to Kenyatta National Hospital where I was treated for one year. From there, I was told that my Luo friend who was coming from work met the fighters; the Luos were looking for Kikuyus. So this Luo friend of mine

was circumcised and he died. I was stressed and became a mental case. I was taken to Mathari Hospital where I stayed for one month and they gave me medicine and eventually released me to go back home. They said it was just mental stress. So I do not have much to say, I only pray for peace. I ask the Commission if there is a way it can help us so that we live in peace so that this does not recur. We were really affected. I had seats, gas cookers and everything in my house but now, I have nothing. We seat on the floor. But these are things that just go and I do not have to complain about them. This is all I have to say. God bless you.

Ms. Nancy Kanyago: Thank you very much, Awino. We are very sorry for the way you were affected and also your friend. Was your house was burnt in Busia?

Ms. Gaudencia Awino: No, I was not in Busia, I just used to come buy fish and take to them Nairobi. I used to sell my fish in Nairobi.

Ms. Nancy Kanyago: So where was the place that was burnt?

Ms. Gaudencia Awino: My house was in Nairobi in the village of Mashimoni in Kibera.

Ms. Nancy Kanyago: And your friend who was killed, it was still in Nairobi?

Ms. Gaudencia Awino: Yes my friend was in Nairobi in Kibera.

Ms. Nancy Kanyago: Still in that village?

Ms. Gaudencia Awino: He lived in Laini Saba, Kibera.

Ms. Nancy Kanyago: What was his name?

Ms. Gaudencia Awino: His name was Charles Omondi.

The Commission Secretary (Ms. Nyaundi): Okay. Gaudencia, thank you very much and we are very sorry for what you went through. But when I look at you as you are standing, I tend to focus on our country and people like you and also Mama Teresia Wambui. You are reminding us of what you went through as you are walking with marks and scars of whatever that you passed through. You are the people who should be given first priority so that you can remind us and other Kenyans what we can do to other people. I am really appreciating you and your heart saying that you are ready to forgive and forget. As you started, up to date, I am just giving things to God. I think those are people who are the Christians who also understand the weight of that word that you have used; “forgiveness”. And also I believe in God. Today, you have also reminded me that the love of God to us is exemplified when he says: “Forgive them for they do not know what they are doing,” I have seen this with my own eyes today. So we really appreciate you but now we have to go back to the job that we are called to do. I was speaking that one as a Christian but I have go to back to my job which I have been called to do. I do not know whether in Kibera, it was it your only house that was burnt or how many were burnt?

Ms. Gaudencia Awino: They just poured petrol and torched the houses so---

The Commission Secretary (Ms. Nyaundi): So somebody was just walking and pouring petrol?

Ms. Gaudencia Awino: I did not understand, I just saw houses on fire.

The Commission Secretary (Ms. Nyaundi): And you said that Charles Omondi was one of the people who were circumcised by force. Did you hear how many men who also passed through that circumcision?

Ms. Gaudencia Awino: I was not able because for him to meet his death, it came after I regained consciousness. He was circumcised while I was still in hospital. I heard that he just died on reaching hospital. So I did not get to know how many more men were circumcised, because I did not even know the people who burnt us. I just saw fire.

The Commission Secretary (Ms. Nyaundi): So at this particular moment, you moved to Busia or you are still continuing with your business?

Ms. Gaudencia Awino: I am not going on with the business in Busia. I just came though I am with my parents, my father, but he has many wives and my mother is deceased. So I am just here. It is God who helps me. I do not have business. I am just here.

The Commission Secretary (Ms. Nyaundi): I would like to wind up by just giving you a heart, because you are a Christian, you would have read in the Bible God's miracles. I would like to encourage you not to give up or lose hope. The God who opened the doors in the Red Sea and the Israelites got away through the other side and they walked in the middle of the water; those who helped them in the fight, those who gave them manna, it is the same God. My prayer is that you will also just believe in God and I hope that our ways will open one day. It is also my prayer that when we will meet in other days to come, you will give me a testimony on how God has been together with you and has opened the ways for you. That is my prayer to you that when we meet in the days to come and also, we can have a discussion, you will give me a testimony how God has moved you to another level. I will continue praying for you. Thank you very much for coming to this hearing. I think very many women have all the stories and we can see the scars on your body and you are talking about forgiveness. You have also told us that you do not have any hatred and you want to continue with life. It is a lesson to us. And when you will be going away from this place, I will tell you that you have helped us. There are very many people who went through this but there are very strong women like Gaudencia. But I would just tell you that when you move from this place know that I have recognized you like a very courageous and a very powerful woman. You have become a very good lesson to me. God bless you. I pray that God will help you to continue with your life. I could have talked a lot with you but when I started, I had said we should speak very briefly. I do not want to break that order. I really respect you and may God bless. Thank you very much.

Before Gaudencia is stepped down, she said that she would like to show us the marks, the scars. She does not any hatred with anybody. She wants to show us the marks and

scars. No, she cannot remove all the clothes because she just wants to show us the scars and the marks on the upper part of the body.

Ms. Rahab: We have had very many issues but we are running out of time. I would like Zainabu on behalf of the Maendeleo ya Wanawake group to back up what the others have already said.

Ms. Zainabu Muyoti: Praise God. I am very grateful to this Commission to have come to Busia to take the views of the women because they witnessed. I live in Nambale. In Nambale they were also burning.

My name is Zainabu Muyoti. I am the Chairlady of Maendeleo ya Wanawake and I am a member of the Ebuhayo Council of Elders.

It was on 2nd when the results were announced. We had been living with the Kikuyus but after the announcement of the election results, one Kikuyu lady came to our shop. She had a bottle of soda. She started shaking the bottle and poured it on the road. There were people in the bar. One young man left the bar and slapped the lady. The lady fell down. When she fell down all the other young men went to her shop and started looting it. After looting the shop they torched it. That is not all, this lady and her husband had a plot behind the shop about 400 meters away. They used to keep pigs and had land. I do not know where the people got pangas and knives, the young men started cutting the pigs. For the small pigs they took away. They cut the big ones and took the meat.

They went to another shop; Chege's shop. He also had a three bed roomed house in Nambale. They burnt it down. After they burnt it down they went to Gitau's home. Gitau is a young man who was born in Nambale. He speaks Kihayo. He asked them, "Please, you are my brothers, we have lived with you do not destroy my things". Gitau gave them Kshs100,000. They said they would not do anything to him. However, in a short while another group came. They stole everything from Gitau's shop. They went to the polytechnic where there was Wambui the wife of Kariuki. She had a shop and sewing machines. They took away everything.

We were being told to get out because there was war. I went back to the village. When I reached there, I had pressure. I was on medication but had forgotten my medicine. It was very difficult to go back to town to get medicine. For four days, I could not take my medicine. Someone told me, if you take this alcohol the pressure would go down. I started taking the local drink so that my blood pressure would go down.

All the Kikuyus were sent away. Policemen came and started shooting people. About three to four young men were killed by the police in Nambale. It continued. All the properties that belonged to Kikuyus were destroyed. When things calmed down, we went back to town. They said no Kikuyu will go back to the town. They said others were allowed to come back but the wife of Bernard Mwangi would not come back because she was arrogant. Up to today, all the others have tried coming back to Nambale but many sold their properties and land and went away.

Now, all that I request is that women bring peace. Women will bring peace from your house, when you get out to the local communities, let us not have groups of women

on their own. Let us mix in women groups. This way it will enable us to live together and have good relations. Let us also encourage intermarriages. Let your daughter be married to a Kikuyu. Do not say that the Kikuyu is poor.

On churches, let no church be for Kikuyus and the language spoke is not understood. Let us encourage men to be together; the Kikuyus, Bakhayos, Kisiis, Tesos and the Somalis. Let them sit together as the people of Busia. Otherwise, before this, we lived in peace.

As a leader for women I was very afraid because I was marked. I could not visit the victims at the camp because the ODM boys would have beaten me. I used to send people to take sugar or milk there. I did not want to be seen there because it was not safe for me.

Thank you.

The Commission Secretary (Ms. Nyaundi): Zainabu, I will ask you some questions. There is something I have heard from you, Mama Teresia Wambui and Mama Bena; all of you have spoken as if there is something fishy here when you are telling women to have peace. It seems as if you are not coexisting well. You have touched on certain issues, is it that way or just an example?

The first thing you have talked about is that let us not have prayers in church where we use languages which other people do not understand. Is that what is going on here?

Ms. Zainabu Muyoti: Yes, there are some churches in Busia that are like that. I do not know whether it is true or not but I think that is the truth.

The Commission Secretary (Ms. Nyaundi): You have also spoken about the women groups that come together based on tribes. Is that something that is happening or it was just an example?

Ms. Zainabu Muyoti: It happens.

The Commission Secretary (Ms. Nyaundi): So when we speak openly at this moment, can we say the women in Busia are in a situation of separation?

Ms. Zainabu Muyoti: It is not real discrimination but you will just find that you are with your tribeswomen and make *chamas*. As we talk in those meetings, the people from other tribes do not know what is going on. That is why I was asking that when we make some of these groups we should include all the tribes.

The Commission Secretary (Ms. Nyaundi): The good part is that you are the Chairlady of Maendeleo ya Wanawake when you started talking I said this woman is very strong and she has even removed her shoes. The good side of it is that you have given yourself a job. Our prayer is that you start that work. This Commission will continue with these hearings. From Western we will go to Nyanza, Central, Rift Valley, Eastern and then Coast provinces. If the women of Busia can be waiting for the Report from the Commission before they start making their issues it will take time.

From today's discussion, I have seen that all of you are very strong women. I have seen some of you have identified themselves as leaders; Teresia, Gloria, our sister from Teso, Mary, Bena and you. Walk to different tribes so that they can see the marks out of tribalism that Gaudencia is walking with them. As a community, I think I am speaking because this is my matrimonial home. So I really have interest here. I urge you as leaders to give other women direction. As Teresia said, these are for those on top but Teresia you are the one on top here in Busia. So as a woman who is at the top, you should start bringing together other women and start something for those who lost their property. I think you will be a very good example to the nation of Kenya.

In my opinion, Kenya is just waiting for an example. That example will come from Busia. It will be something very good. It is not only here that we are telling you all these things. Even in the North Eastern we told them not to wait for the report from the Commission.

When I was young and looking at people like Jane Kiango, Wilkister Onsando, Teresa Shitaha, Rukia Subow, Zipporah Kittony, all these people are women we have been respecting so much. We urge you to help us as we try to speak about people reconciling.

I was informed that you were to be the last speaker. I have also got a report from Mary Makhokha. I will apologize because we will not give her an opportunity to speak. We have recognized that you wanted to speak. We apologize we are running out of time. We have been told today is a market day. We do not want any woman to go back home without vegetables.

On behalf of the Commission, I would like to appreciate your coming here today; you have sat and others spoken. The hearings in Busia have been very orderly. I do not know whether I am discriminating because this is my home area. I have gone to very many meetings and got a lot of problems. Women really fight for the microphone but here I have seen that you are very orderly people. I would like to salute you for sitting with a lot of patience. Those speaking got good time.

Just to speak about the process of the Commission; we have taken your statements and stories. As I told you, from here, we will continue with our hearings elsewhere. We will be heading to Bungoma. Tomorrow we will be finishing our hearing at the County Hall where you are all welcome. From Bungoma we will cross to Nyanza Province and then Rift Valley Province.

Even without asking you for permission, I will take your greetings to them because you people are not greedy. I am carrying your greetings and wherever we go I will tell them the women of Busia have peace. I have not seen people talking about peace with a lot of weight like here in Busia. I really appreciate that.

I would like you to watch our programme on television every Wednesday on KBC after the 9.00 p.m. news. Sometimes we will be placing adverts in newspapers. We have our office in Kisumu and you will get information from there. You can also get information from Robi. I am not going to allow her to speak after we finish because of

time. She will give you her telephone numbers and you can continue to communicate with them.

We want to have an extension of time. We will then write a report which will be published in all newspapers. When you see our report and recommendations, we are going to urge you as the people of Busia to come together and see the recommendations that are for Busia. You will then make a follow up through the Maendeleo ya Wanawake and all the leaders. Even those who wanted to speak but did not get a chance, I would like to request you to talk with Robi and see how you will find her and give her your contribution.

I do not know how many people lost their property and what you would like to be done. If you start saying that you get back your property, it might not be possible. May be there is something that can be done. In various places we have gone to, they say there should be something like a monument for commemorations. The recommendations can then be put on our report.

This Commission has been given the authority to make recommendations to another Commission that will follow. The Commissioners have said they will give the recommendation that there be another panel to continue after this Commission completes its job. Our law says that the Minister concerned should give reports to Parliament after every six months. It should see the action the Government has taken to see the recommendation of the Commission is being worked on. This is not a Commission like any other that completes work; you do not even know whether they finished the work and report. Our assurance is that our report and recommendations will be published in the newspapers. If it is not your tradition as women to buy newspapers, the one having the report of the Commission, please, buy it and make a follow up because the strength of this Commission is on the people of Kenya. You are the people who are going to tell us what you want.

This is the start of work. You have said we are going to continue and your people are going to shade light that this Commission is not like any other Commission where money is being used and nothing comes out of it. You are the people who will ensure that the Commission gets fruits. I would like to appreciate and salute you on behalf of my colleagues. I would also like to assure you that we are going to try our level best to ensure that something is done. martial

Robi has sent me a lot of letters saying she has to speak. I will give her time but request her to be very brief.

Ms. Rahab: Thank you very much. Before we leave there are those saying they have a representatives. I will like to stand so that I introduce her to you to give you her phone numbers. I would like her to come in front.

Ms. Hapi Gloria Khayalu: My name is Hapi Gloria Khayalu from Butula. My phone number is 0722305607.

On behalf of the people from Busia, I would like to give my appreciation to the Commission. I would also like to thank our CEO who has been the chair of the

hearings. She has given us enough time. Through her, on behalf of the people of Busia, I am very grateful. She has done her analysis and found there are leaders here.

I am appealing to you, on behalf of the people of Busia, in a very humble way, to help us have the first hearing to start the projects of working together. Starting a project is very difficult but you can assist us as Busia County. We would like to know the way forward. We request that you start the first meeting.

God bless you so much.

The Commission Secretary (Ms. Nyaundi): We started by a word of prayer and I would like us to finish with a word of prayer.

(Closing Prayer)

(The Commission adjourned at 1.50 p.m.)