

Listes des cartes

Carte n°1 : Carte de l’Ethiopie ancienne (Marcus, 2002).

Carte n°2 : Carte de l’Ethiopie ethnofédérale découpée en 9 Etats-régions (USAID).

Carte n°3 : La Segen Zone et le regroupement des Special Wereda de Konso, Derashe, Burji et Amaro (OCHA).

Carte n°4 : Localisation du musée Konso, SNNPR, Ethiopie (Planel, 2007).

Carte n° 4 bis : Les principaux monuments et sites historiques éthiopiens.

Carte n°5 : Carte du centre-ville (CBD) de Nairobi : localisation des statues de Tom Mboya et de Dedan Kimathi, du mausolée de Jomo Kenyatta et d’Uhuru Gardens.

Carte n°6 : Les « hot-spots » des violences post-électorales de 2007-2008, Kenya

Carte n°7 : Carte des musées et des sites régionaux, NMK, Kenya.

Carte n°8 : Carte des principaux districts Kalenjin, Kenya (Lynch, 2009)

Carte n°9 : Carte de la région de Nandi Hills à l’époque coloniale, conçue par A.T. Matson.

Carte n° 10 : Les nouveaux Comtés du Kenya après les élections de 2013 (IFRA).

Carte n°11 : Répartition des partis politiques par Comté au Kenya (IFRA).

Liste des annexes iconographiques

Liste des Annexes	ETHIOPIE	Page
Annexe 1	La campagne du Millénaire (2008), affichage public à Addis-Abeba : la mise en valeur d'un patrimoine fédérateur	1/2
Annexe 2	L'Ethiopie comme « musée des peuples » : cartes postales de l'Etat-région du Tigré	3
Annexe 3	Musée du FLPT à Méqélé	4
Annexe 4	Le Red Terror Martyrs Memorial Museum, Addis-Abeba, 2010	5/6
Annexe 5	Le monument des Martyrs de Ménélik II, Anolé, Etat-région Oromo	7
Annexe 6	L'entrée du Musée National d'Addis-Abeba (carte des principaux sites de l'Ethiopie « du Nord » incluant l'Erythrée) et ses « nouveaux » jardins (statue d'Hailé Sélassié)	8
Annexe 7	« Enat Ethiopia » (Mother Ethiopia) ou la mise en scène de l'ethnofédéralisme au Musée National, 2010	9
Annexe 8	La muséographie thématique de la galerie ethnographique du Musée National d'Addis-Abeba : l'exemple des appuis-tête.	10
Annexe 9	Inauguration du Musée Konso – 18 Décembre 2009	11/12
Annexe 10	La nouvelle Segen Area People's Zone, 2012	13
Annexe 11	Carte présentant les anciens Special Wereda (Konso, Burji, Amaro, Durashe) composant la Segen Zone	14
Annexe 12	Manifestations du mouvement « Konso Protest » autour de la stèle de l'UNESCO, où flottent les drapeaux de la SNNPR, de l'UNESCO et de l'Ethiopie fédérale, mars 2016, Karat-Konso	15
Annexe 13	« Our Hero » Kalla Gesahegn, le « Konso Protest » sur les réseaux sociaux	16
Annexe 14	Carte des villages fortifiés Konso	17/18
Annexe 15	<i>Mora</i> du village de Méchéqué	19
Annexe 16	Photographies de groupe de Wakka in situ, Azais & Chambard, 1920's	20

Annexe 17	Les plans du Konso Cultural Center	17
Annexe 18	Les plans du Musée Konso conçus par le Musée du Quai Branly	18
Annexe 19	Poster officiel du Musée Konso, créé par Raphaël Roig	19
Annexe 20	La Muséographie intérieure du Grand tukul et la future coopérative artisanale du Musée Konso	24
Annexe 21	La galerie des Wakka du Musée Konso	25
Annexe 22	Le jardin de plantes traditionnelles mis en place par le conservateur Ato Gebede Geletu	26
Annexe 23	Les objets ethnographiques collectés par Ato Gebede Geletu	27
Annexe 24	Les panneaux muséographiques du Musée Konso	28
Annexe 25	L'Ethiopie, « première en Afrique » - Brochure gouvernementale fêtant le classement du Paysage Culturel Konso	29
Annexe 26	Le Kalla Gesahegn au sein de la muséographie du Musée Konso	30
Liste des Annexes	KENYA	Page
Annexe 27	L'histoire politique du Kenya : chronologie politique et principaux partis et coalitions	31
Annexe 28	Les monuments d'Uhuru Gardens, Nairobi	32/33
Annexe 29	Phase 1 du Heroe's Square, Uhuru Gardens, juillet 2014	34
Annexe 30	« The Leaders we want », série de tags urbains politiques, Nairobi, mars 2012	35
Annexe 31	La statue glorieuse de Dedan Kimathi à Nairobi <i>versus</i> la fameuse photographie le présentant alité, Musée National de Nairobi	36
Annexe 32	Le monument financé par le gouvernement Britannique en mémoire des violences coloniales, Uhuru Gardens, septembre 2015	37
Annexe 33	Violences post-électorales de 2007-2008	38

Annexe 34	Sortie de crise avec l'intervention de Kofi Annan et le début du gouvernement de Grande Coalition, avril 2008	39/40
Annexe 35	Plans originaux du Mashujaa (Heroes) Monument, NMK	41
Annexe 36	La transformation du Mashujaa Monument en Heroe's Acre	42
Annexe 37	Les mausolées officiels : l'exemple du musée d'Achieng Oneko, l'un des Kapenguria Six (Bondo-Nyamera)	43
Annexe 38	Le mausolée de Tom Mboya, Rusinga Island	44
Annexe 39	La statue de Tom Mboya (2011) à Nairobi, sans plaque commémorative	45
Annexe 40	Le mausolée de Jaramogi Oginga Odinga, photo et croquis explicatif	46/47
Annexe 41	Un supporter de l'équipe de football Luo Gor Mahia sur la statue de Tom Mboya, à Nairobi	48
Annexe 42	Un mausolée en l'honneur de Jaramogi Odhinga Odinga mais un musée en l'honneur de son fils, le présidentiable Raila Odinga, Bondo, juillet 2014	49
Annexe 43	Le « nouveau » Musée National de Nairobi, 2012	50
Annexe 44	Plans de l'ancien et du nouveau Musée National	51
Annexe 45	« Hall of Kenya », Musée National de Nairobi	52
Annexe 46	« The Cycle of Life », la galerie ethnographique du Musée National de Nairobi	53
Annexe 47	« The Naming Systems » : la permanence d'une muséographie différentialiste	54
Annexe 48	L'exposition des portraits de Joy Adamson, Musée National de Nairobi	55
Annexe 49	« Flashes of the Past », la remise en cause d'une muséographie coloniale, Musée National de Nairobi	56
Annexe 50	« Historia ya Kenya » : une visite de la première galerie historique du Musée National de Nairobi	57
Annexe 51	L'« ethnicisation » des collections régionales : l'exemple Pokot, Musée de Kapenguria	58
Annexe 52	La collection d'objets Mau-Mau, Musée de Kapenguria	59
Annexe 53	Le musée-mausolée de Koitalel comme levier de revendications foncières	60

Annexe 54	Visite de William « Samoei » Ruto au musée-mausolée de Koitalel Samoei, décembre 2012. Crédit : Francis Talam	61
Annexe 55	La généalogie controversée du héros Koitalel Samoei au Musée	62
Annexe 56	Exemple d'une cérémonie de réconciliation menée par le Conseil des Anciens Nandi, sur la tombe du fils de Kipchomber Arap Koilegei, Kericho.	63
Annexe 57	La tombe de Koitalel Samoei et l'intérieur du mausolée	64
Annexe 58	Les plans du mausolée et vue extérieure du bâtiment	65/66
Annexe 59	La collection ethnographique du musée de Koitalel Samoei	67
Annexe 60	La politisation du Hall of fame Nandi du musée-mausolée : les nouveaux héros Nandi du XXe siècle	68/69
Annexe 61	Les batons de pouvoir de Koitalel Samoei	70
Annexe 62	Les arbres de la prophétie de Koitalel Samoei	71
Annexe 63	Les membres du Conseil des Anciens attendant la visite du gouverneur Cléophas Lagat	72
Annexe 64	Portrait d'un « entrepreneur de patrimoine » : Son Altesse Tito Cheruiyot, le « prêtre » traditionnel Nandi, Singoro Hills, 21 mai 2013. Crédit : Auteur	73
Annexe 65	Le discours du Mashujaa (Heroes) Day du gouverneur Cléophas Lagat (à gauche), dans le futur stadium du Comté de Nandi (à droite), 20 octobre 2014, Kapsabet.	74
Annexe 66	Koitalel Celebration - Etape 1 : Attente de l'équipe du gouverneur par le Conseil des Anciens devant le mausolée	75
Annexe 67	Koitalel Celebration - Etape 2 : Les politiciens locaux déposent des couronnes de fleurs sur la tombe de Koitalel Samoei avant de tenir une réunion à huis-clos dans le musée	76
Annexe 68	Koitalel Celebration - Etape 3 : Le gouverneur Cléophas Lagat est couronné par le Conseil des Anciens comme le leader de la communauté Nandi et fait ses déclarations à la presse	77

Liste des annexes écrites (O à H)

Annexe 0 : Liste des entretiens (Ethiopie/Kenya).

Annexe A : Emeline Wuilbercq, 20/10/2016, « En Éthiopie, la lutte acharnée des fermiers Konso pour leur autonomie », *Le Monde Afrique*.

Annexe B : Sélection d’articles de la Constitution éthnofédérale de 1995 au sujet des « Nations, Nationalités et Peuples », Ethiopie

Annexe C : L’identification des héros et héroïnes kényans : extraits choisis du priliminary report de la force opérationnelle, août 2007. Vincent G. Simiyu, « Report of the taskforce for collecting country-wide data on criteria and modalities of honouring national heroes and heroines, presented to Hon. Suleiman Rashid Shakombo, EGH, MP, Minister of state for National Heritage, Office of the Vice-President ».

Annexe D : Article de presse présentant la politique des NMK au sujet du musée-mausolée de Koitalel Samoei, Mathews Ndanyi, 16/03/2010, « National Museums to run Koitalel Samoei’s Charity », *The Star*, page 6.

Annexe E : Conseil des Anciens Nandi, 31/12/2012, « The Nandi-Talai propiation convention held on 31th December under the auspices of the Nandi Kaburwo Council of Elders. Background on the information of the Talai Clan and the road to propiation, healing and reconciliation », 15 pages.

Annexe F : *Le Nandi Political Code of Conduct* établi par le Conseil des Anciens Nandi, avril 2012, 8 pages.

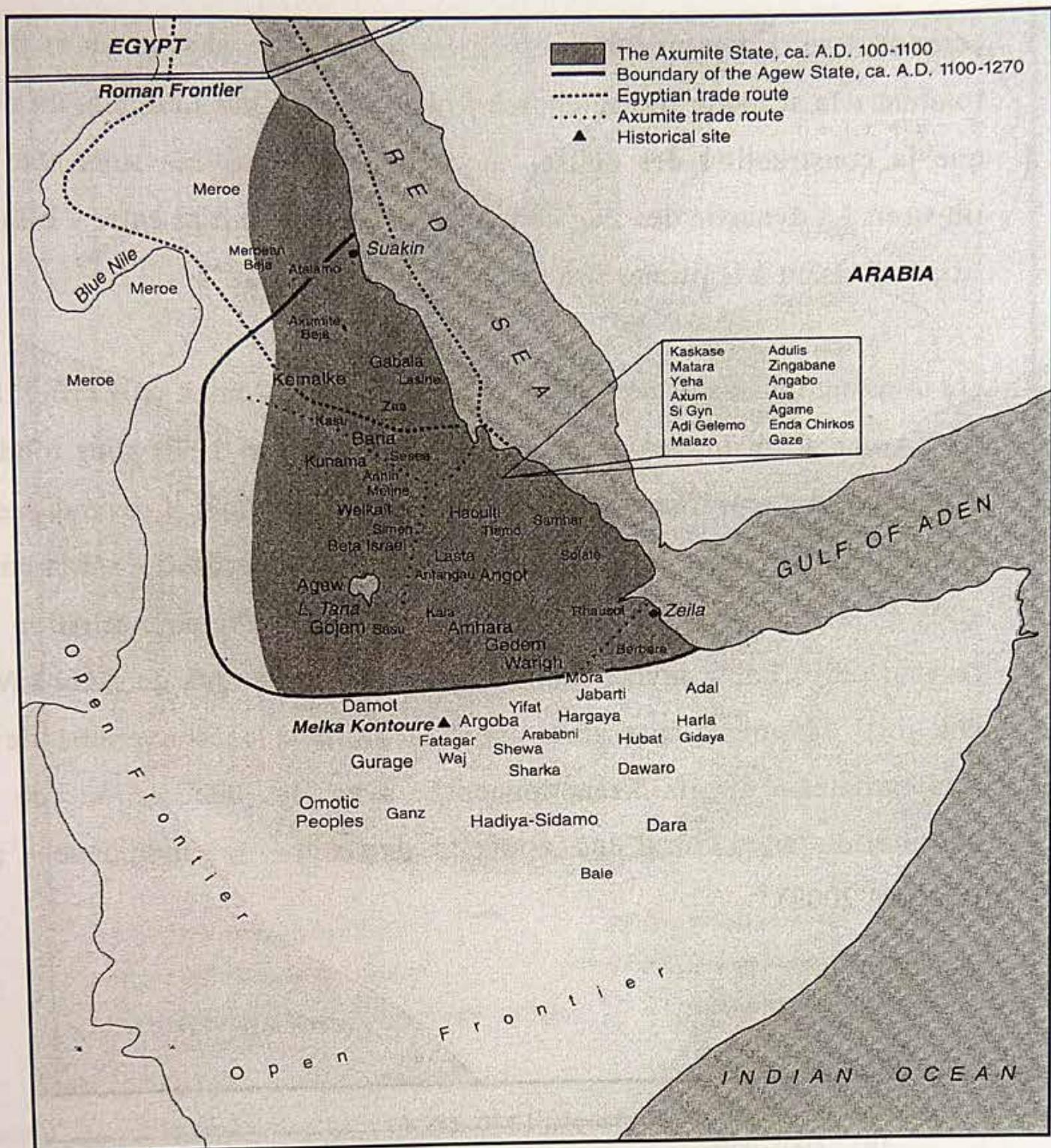
Annexe G : Un exemple de questionnaire utilisé sur le terrain, Kibet Arap Kirui, Musée-Mausolée de Koitalel Samoei.

Annexe H : Extraits des livres d’or du Musée-Mausolée de Koitalel Samoei.

Annexe I : Discours du Gouverneur Cléophas à Kapsabet, Mashuuja Day

Cartes

Carte N° 1



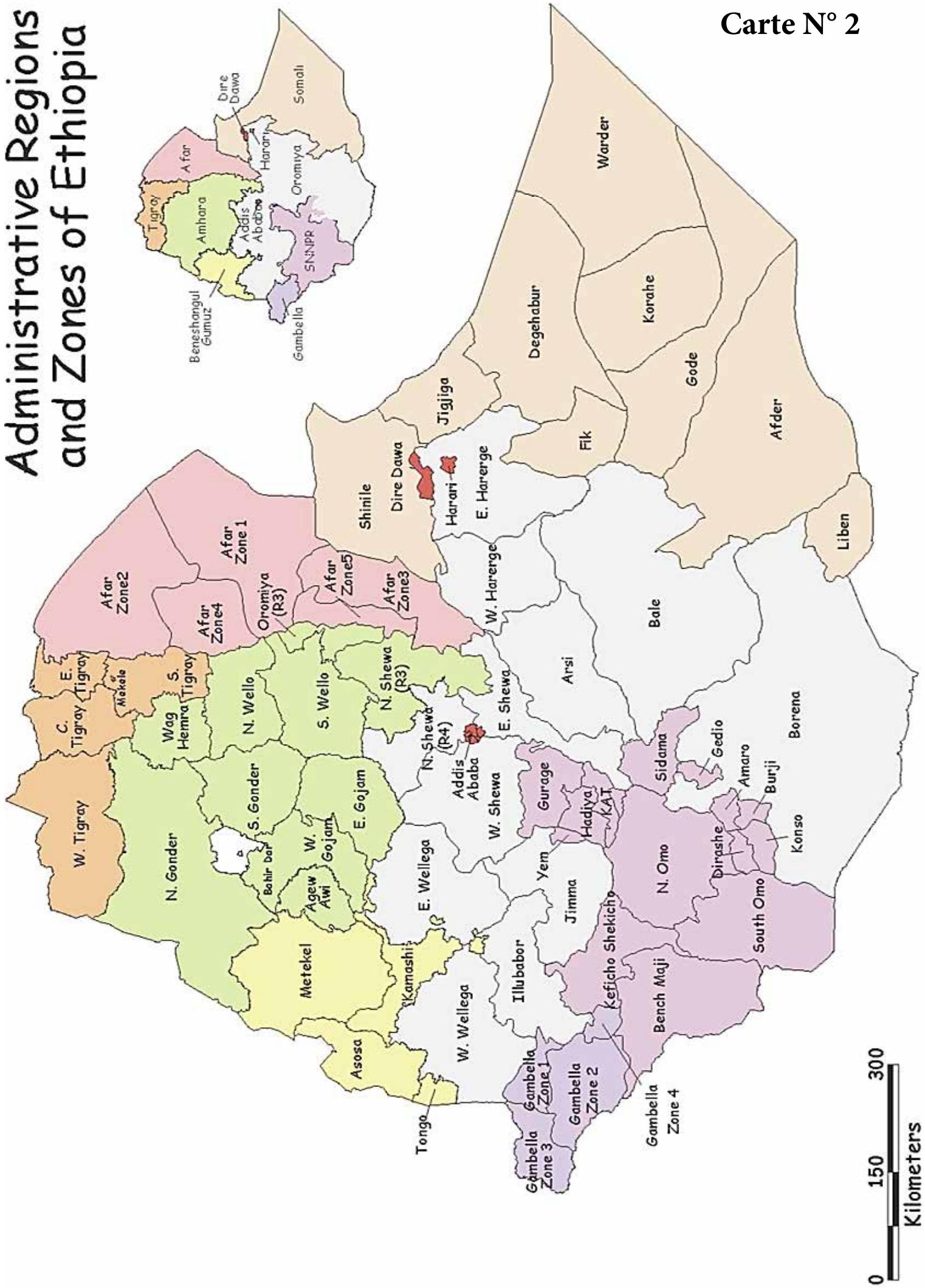
Carte n° 2 : « Ethiopia, ca. 2800 B.C.-A.D. 1270 »

Aksoum et le territoire des Agew

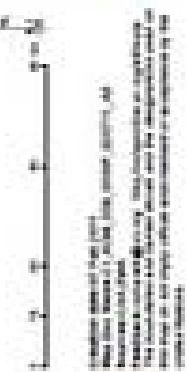
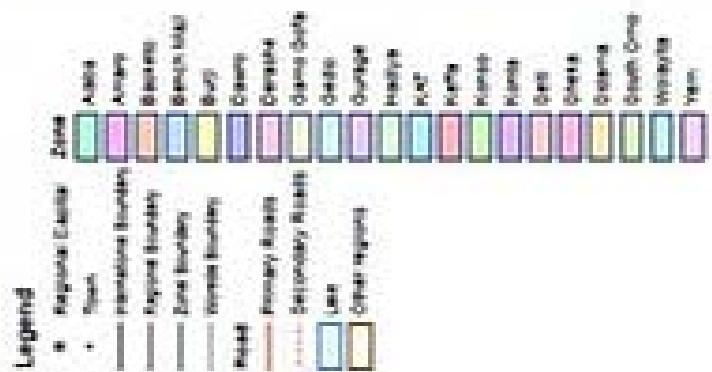
Marcus 2002

Administrative Regions and Zones of Ethiopia

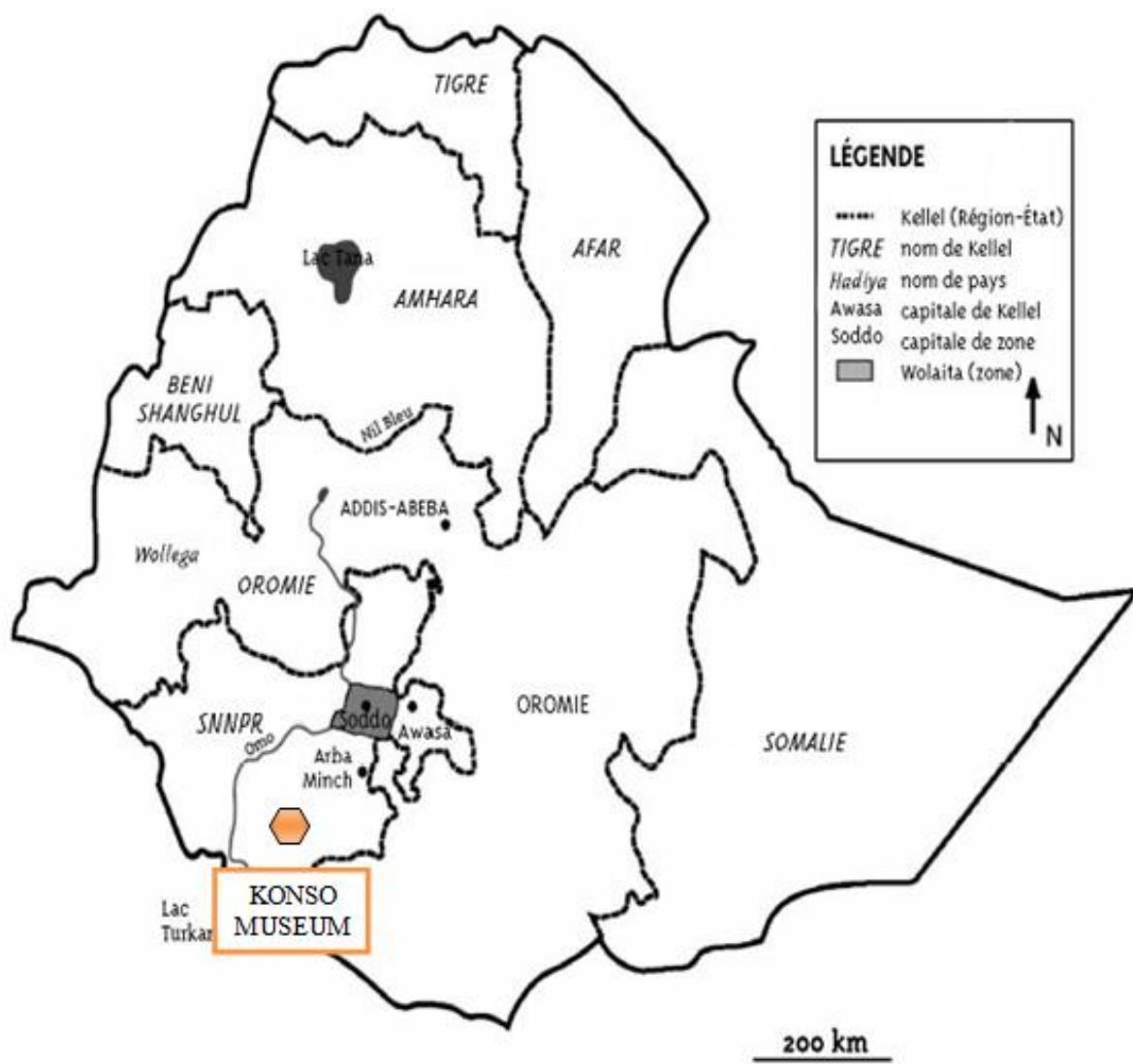
Carte N° 2



Carte N° 3



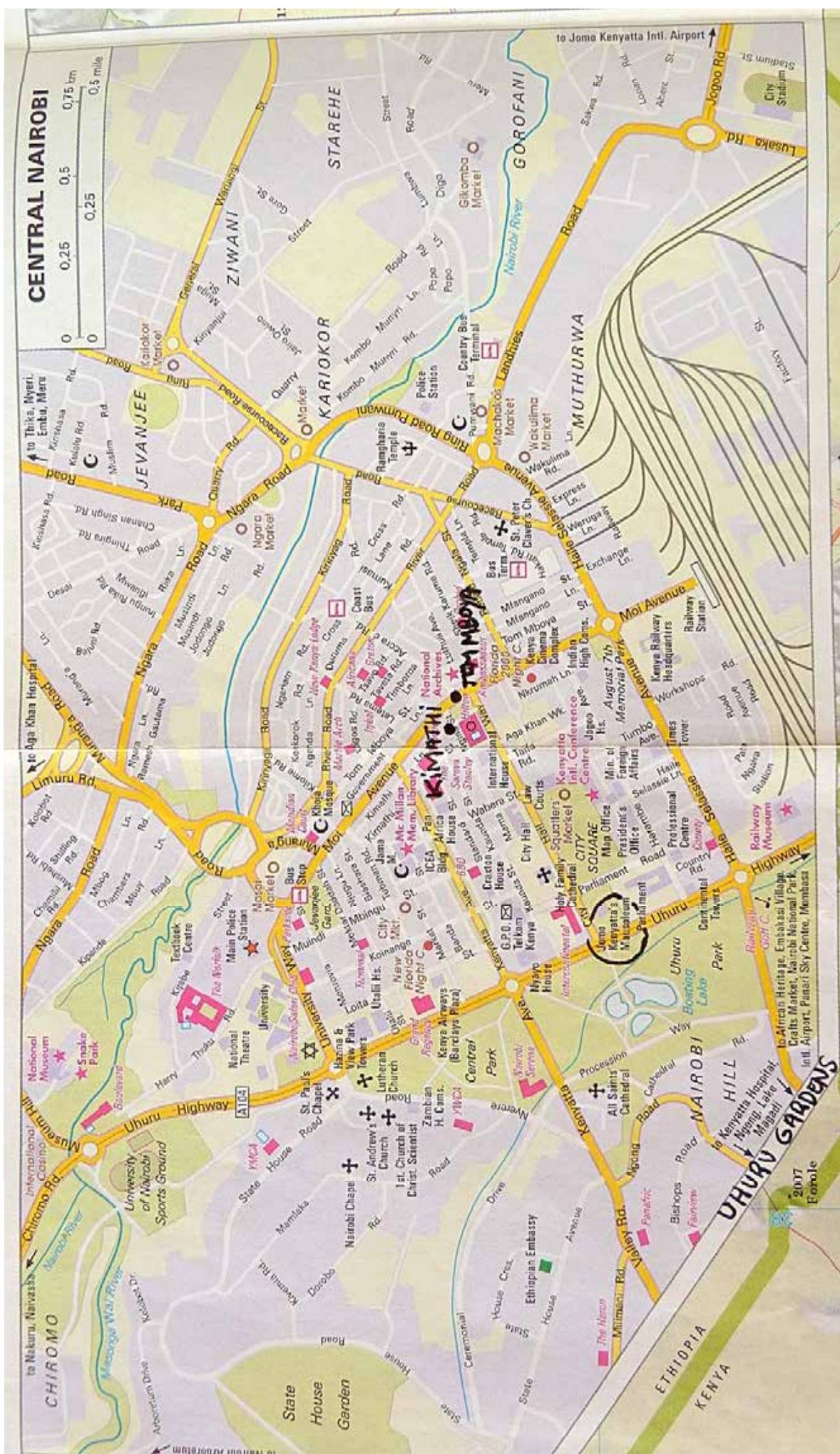
Carte N° 4



Carte N° 4 Bis



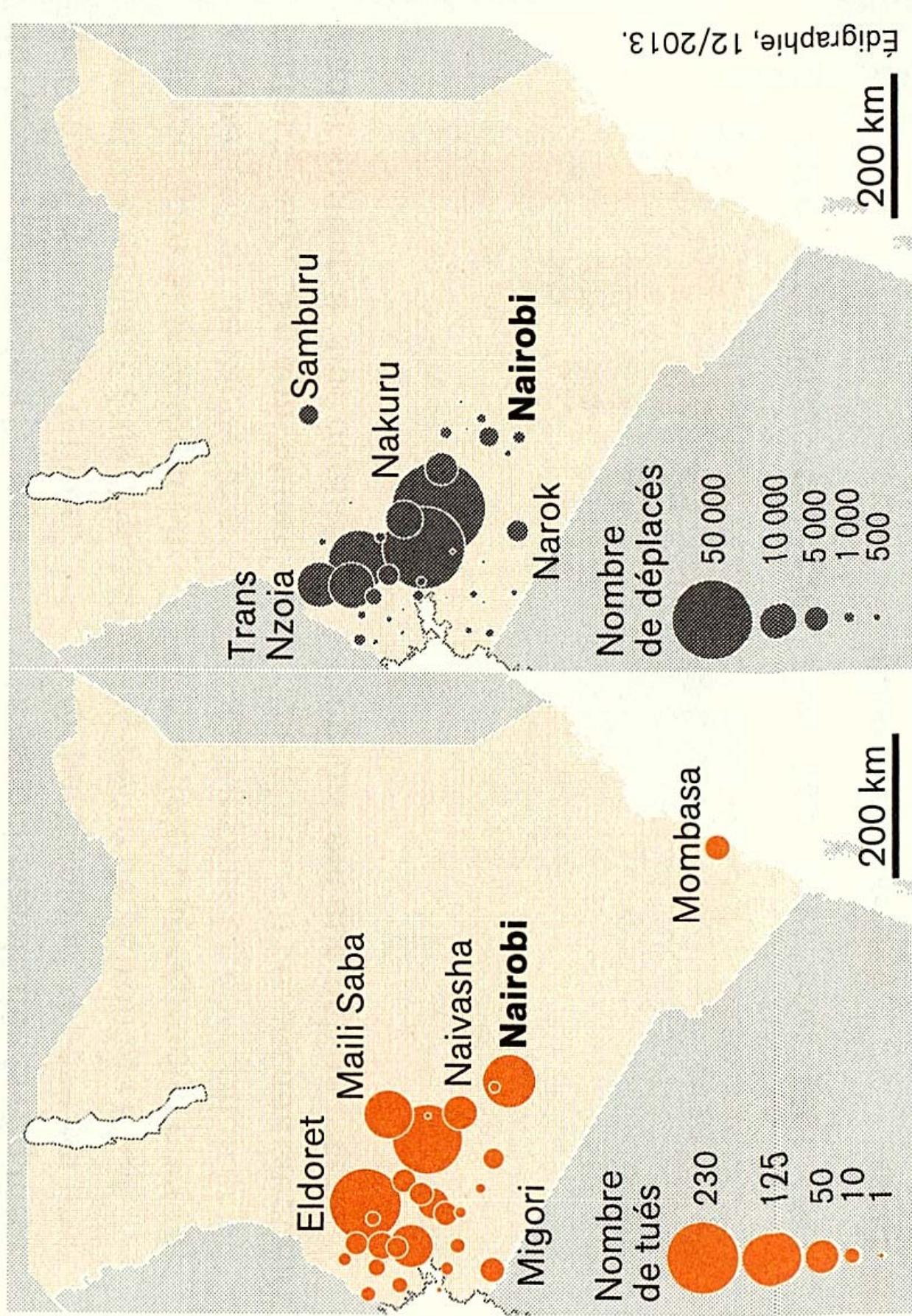
Carte N° 5



Des violences localisées dans la vallée du Rift

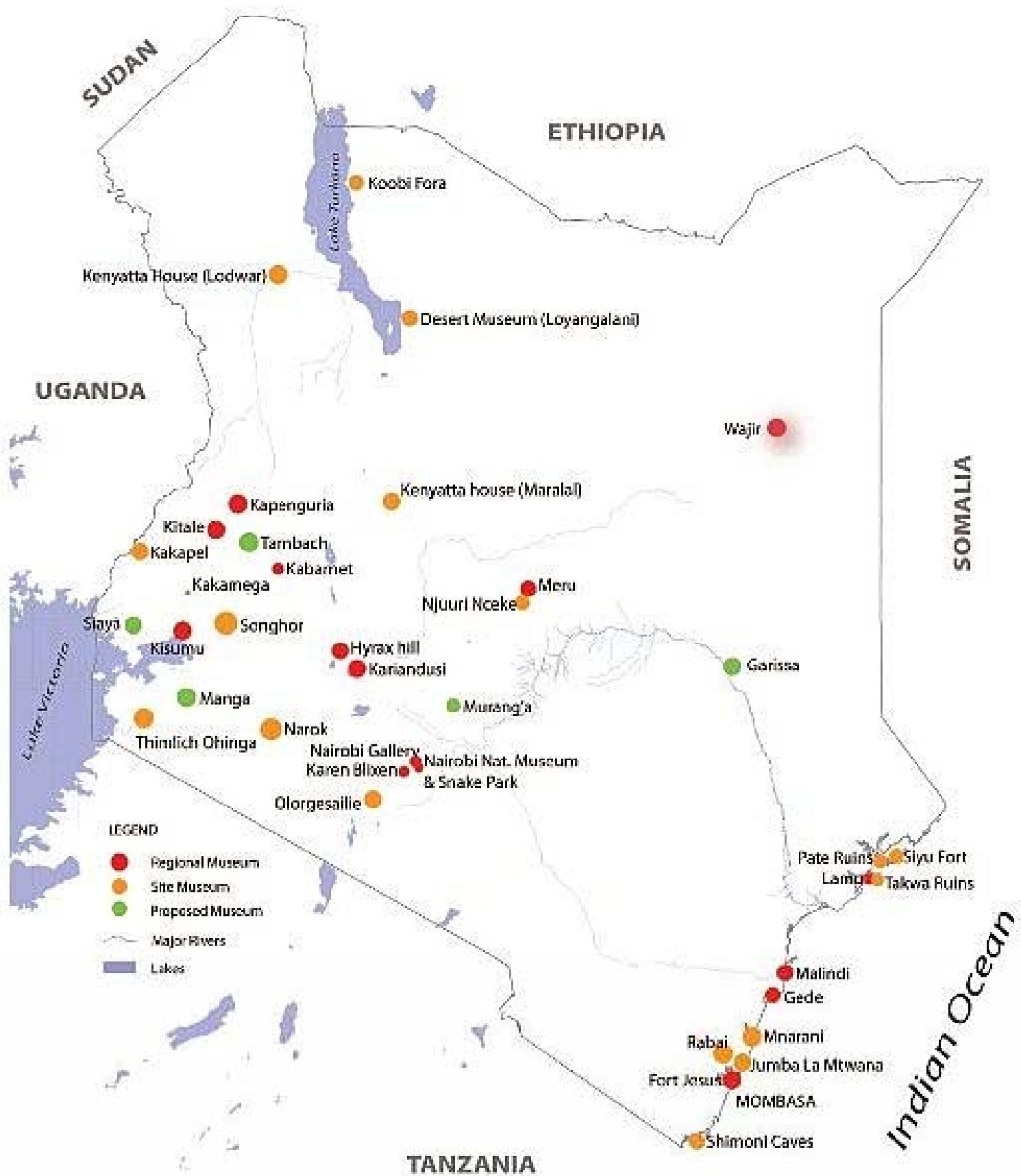
Violences post-électorales, 2007-2008

Carte N° 6



Sources : Commission of Inquiry into post-election violence, rapport final CIPEV, 15 octobre 2008.

Carte N° 7

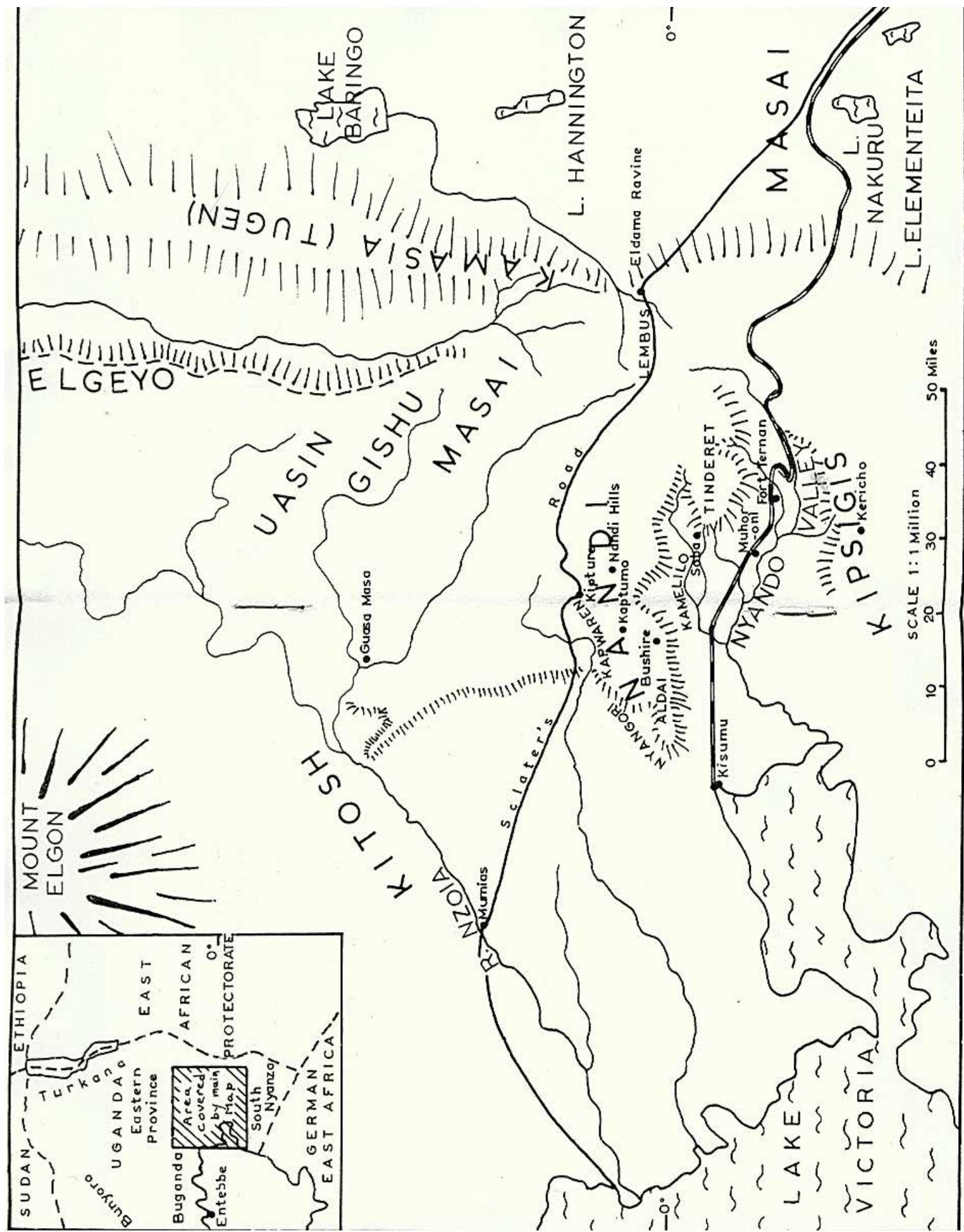


Carte N° 8



Map 2. Area of focus: Kalenjin-dominated districts
Source: Bodleian Library, Oxford

Carte N° 9



Carte N° 10

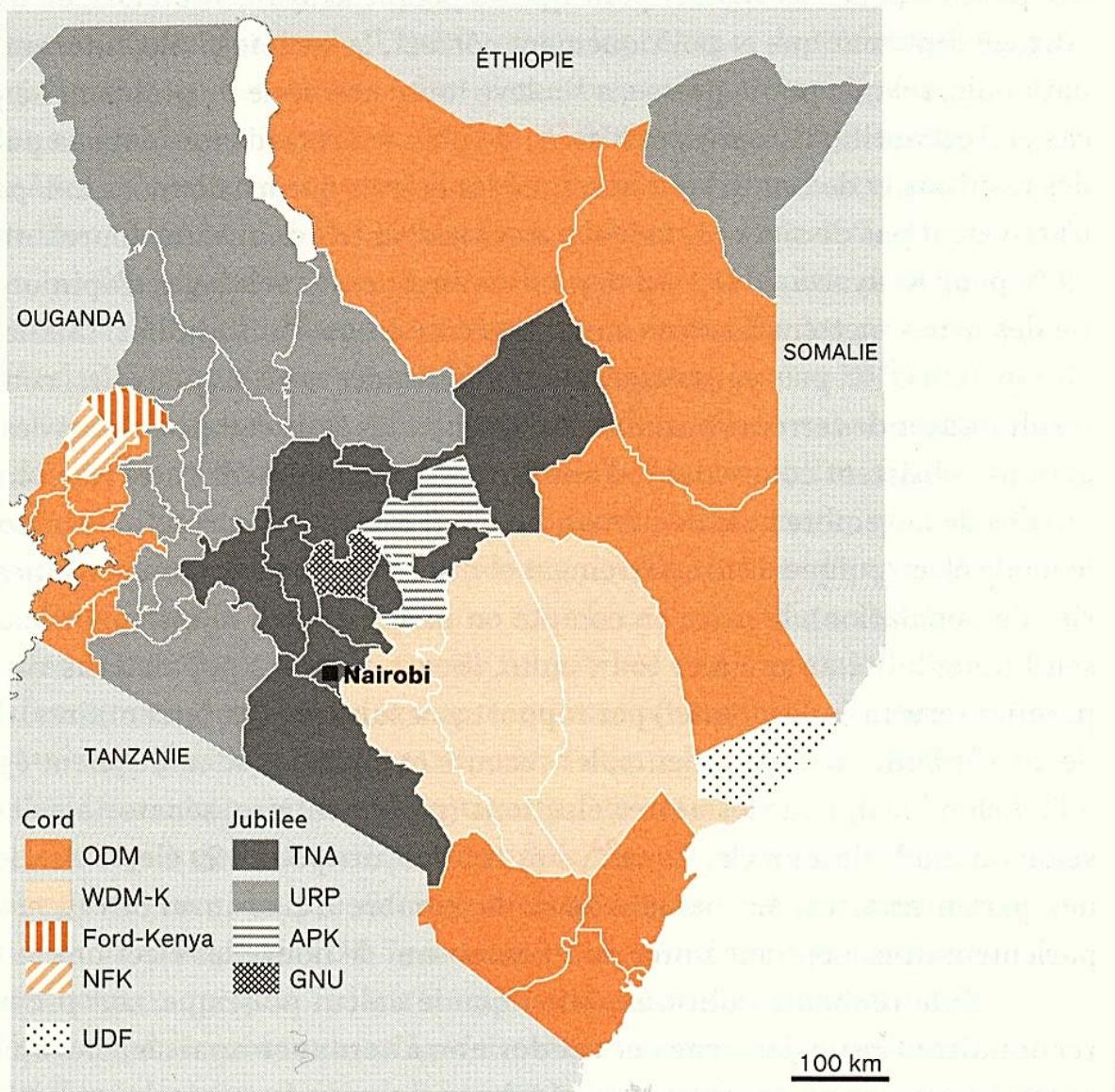
Les *counties* au Kenya, cellule de base des circonscriptions électorales



Carte N° 11

Kenya, vers une répartition territoriale homogène des partis

Partis politiques dominants représentés par county (parlementaires, sénateurs, gouverneurs, représentants des femmes)



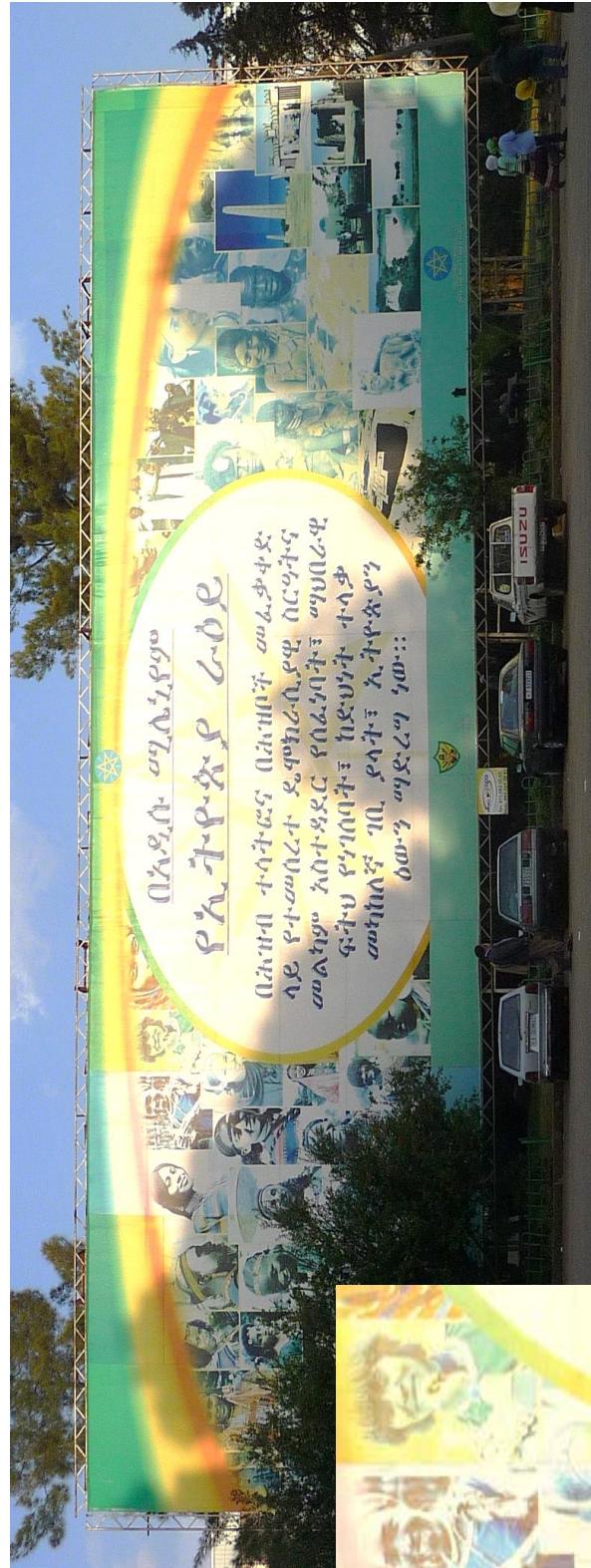
Au-delà du découpage bipartite entre les deux coalitions politiques, Jubilee et Cord, à l'élection présidentielle de mars 2013, cette carte montre la répartition homogène des partis politiques dans la représentation de l'échiquier électoral issue des différentes élections (parlementaire, sénatoriale, gouverneur et représentant des femmes) et leur ancrage géo-ethnique.

Source : www.elections2013.nationmedia.com/governor.html

Annexes iconographiques

Annexe 1

La campagne du Milléniun (2008)
Affichage public à Addis-Abeba : la mise en valeur d'un patrimoine fédérateur

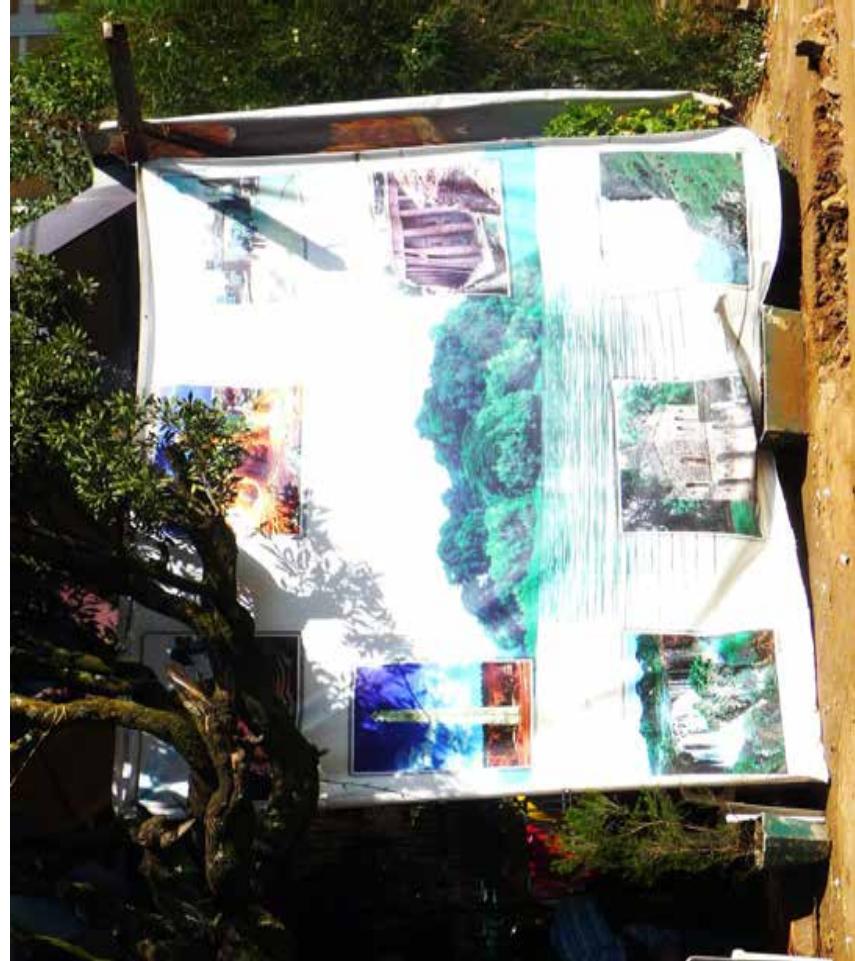


Traduction de l'affiche, située en face du Musée National d'Addis-Ababa : « *The new Millennium, based on the participation and peoples agreement, democracy, good governance and social acceptance : a place that overcome poverty to make Ethiopia one of the developed countries* ». Crédit : Auteur.

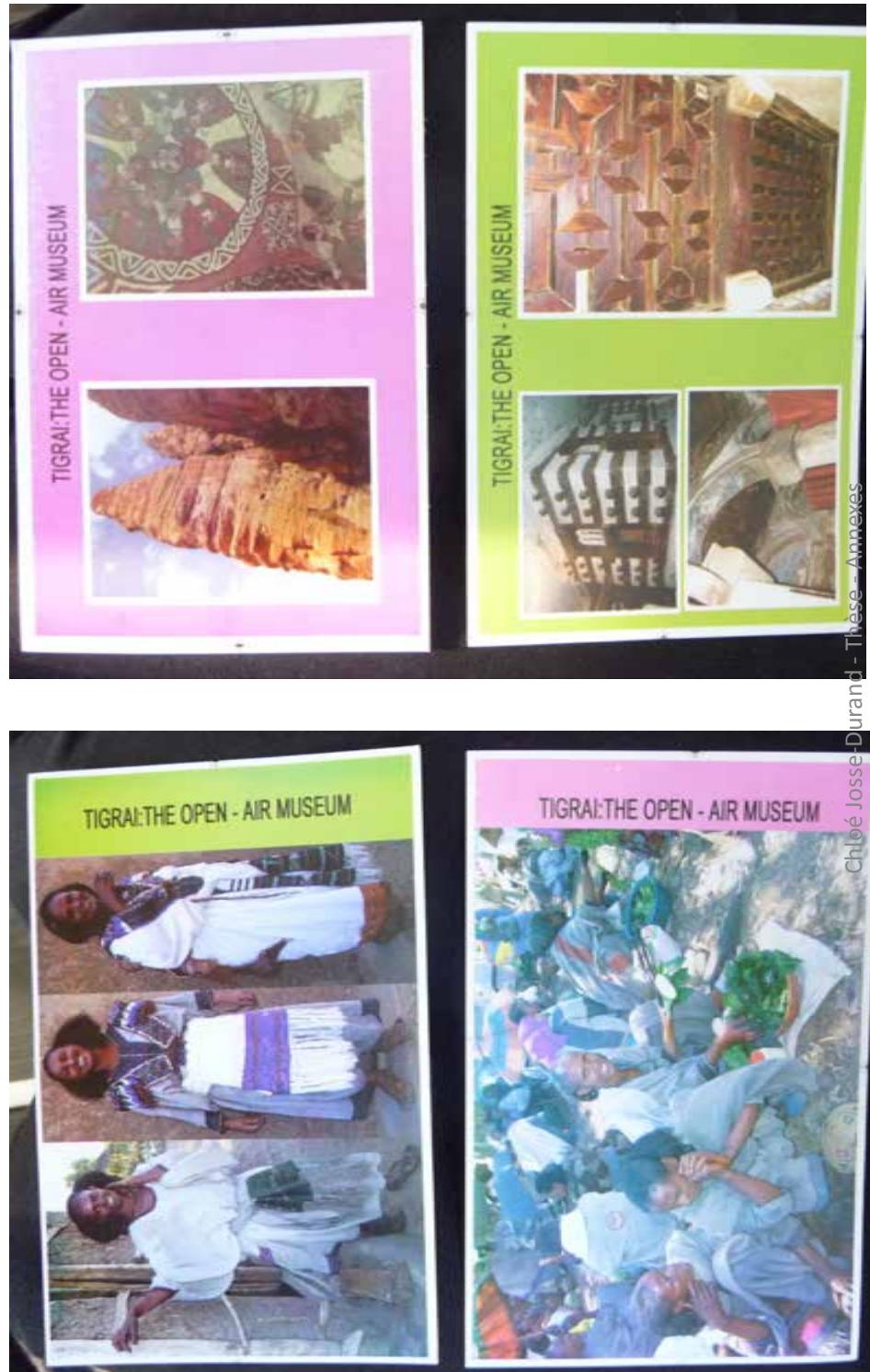
Annexe 1 bis

Affiches patrimoniales de la campagne du Millénium, affichage public à Addis-Abeba
Le premier festival culturel des Nations, Nationalités et Peuples (à gauche)
et les principaux sites patrimoniaux éthiopiens (à droite)

Crédit : Auteur



Annexe 2
L'Ethiopie comme « musée des peuples » : Cartes postales de l'Etat-région du Tigré. Crédit : Auteur.



Annexe 3

Musée du FLPT à Mégélé. Crédit : Auteur.



Annexe 4

Le Red Terror Martyrs Memorial Museum, Addis-Abeba, 2010 . Crédit : Auteur.



Annexe 4 bis

Le Red Terror Martyrs Memorial Museum, Addis-Abeba, 2010. Crédit : Auteur.



Annexe 5

Le monument des Martyrs de Ménélik II, Anolé, Etat-région Oromo. Crédit : AFP.



Chloé Josse-Durand - Thèse - Annexes

Annexe 6

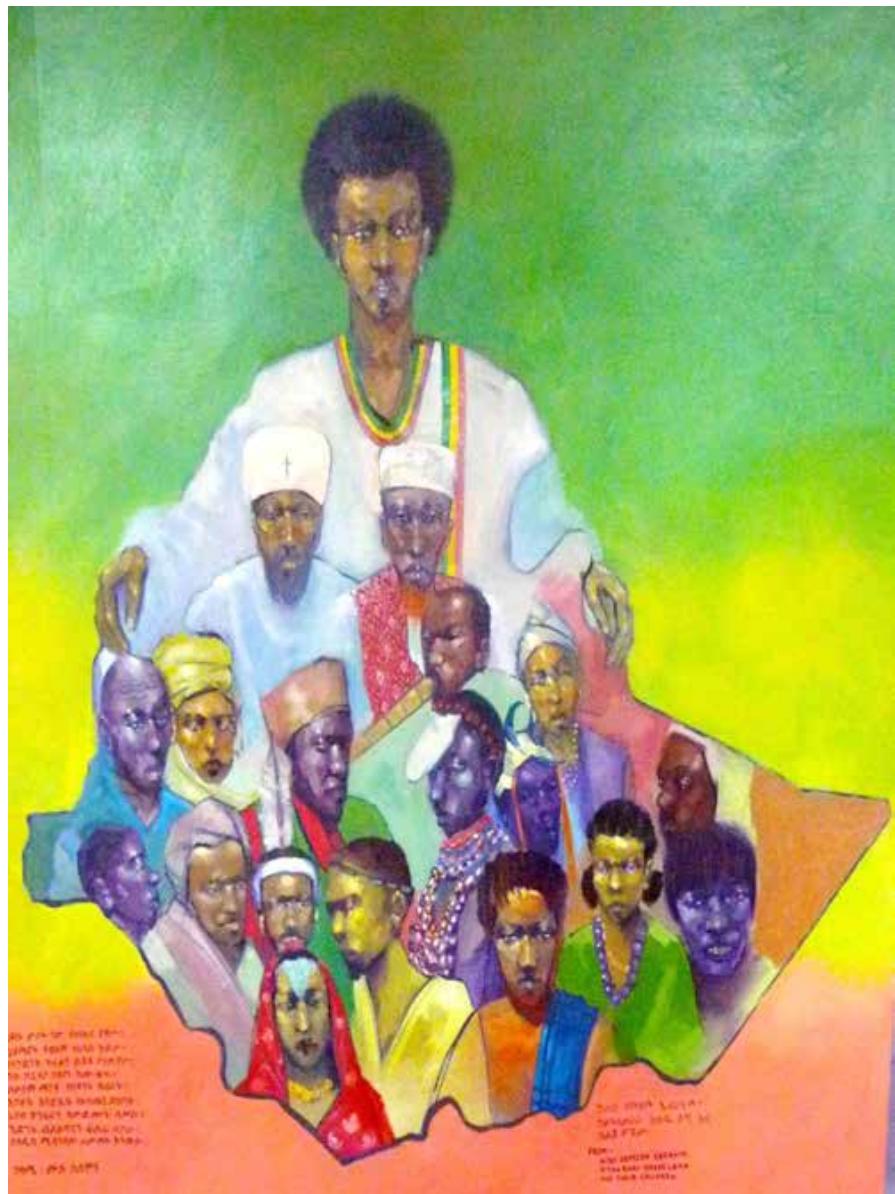
L'entrée du Musée National d'Addis-Abeba
(carte des principaux sites de l'Ethiopie « du Nord » incluant l'Erythrée, à gauche)
et ses « nouveaux » jardins (statue d'Hailé Sélassié, à droite). Crédit : Auteur.



Annexe 7

« Enat Ethiopia » (Mother Ethiopia)

La mise en scène de l'ethnofédéralisme au Musée National, 2010. Crédit : Auteur.



Annexe 8

La muséographie thématique de la galerie ethnographique du Musée National d'Addis-Abeba
L'exemple des appui-têtes. Crédit : Auteur.



Annexe 9
Inauguration du musée Konso, 18 décembre 2009. Crédit : Marie Laure Derat



Annexe 9 bis

Inauguration du musée Konso, 18 décembre 2009. Crédit : Marie Laure Derat
A gauche, le Kalla Gesahegn interviewé par un journaliste étranger
A droite, Dinoté Kusia qui fait visiter la galerie des Wakka à l'Ambassadeur Stéphane Gompertz



Annexe 10

La nouvelle Segen Area People's Zone, 2012. Crédit : Auteur



Chloé Josse-Durand - Thèse - Annexes

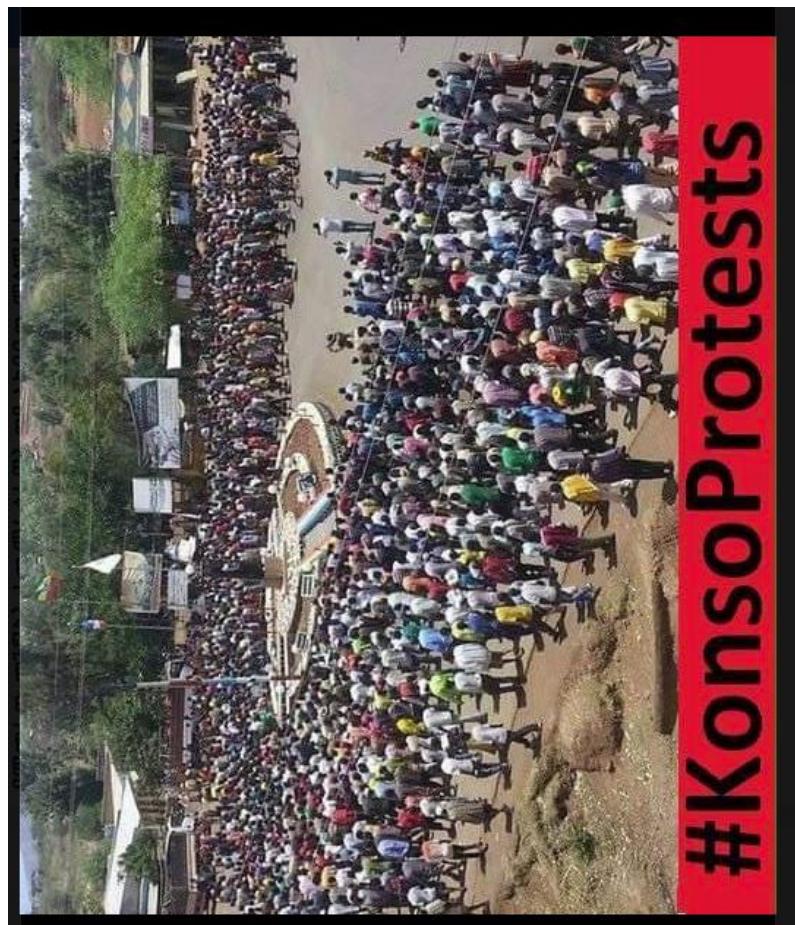
Annexe 11

Carte présentant les anciens Special Wereda (Konso, Burji, Amaro, Durashe) composant la Segen Zone. Crédit : OCHA



Annexe 12

Manifestations du mouvement « Konso Protest » autour de la stèle de l'UNESCO (à gauche, issue de la page facebook « Konso Protest »), où flottent les drapeaux de la SNNPR, de l'UNESCO et de l'Ethiopie fédérale, mars 2016, Karat-Konso (à droite. Crédit : auteur).



Annexe 13

« Our Hero » Kalla Gesahégn : le « Konso Protest » sur les réseaux sociaux
(source : « Konso Protest », page facebook)



Éthio Sunshine · 11 mars, 02:45 · 

#KonsoProtests | Free Konso Leader Kaala Gezahégne & All Political Prisoners. Over 200 Konso peaceful protesters and local activist have been detained so far including Konso's traditional leader / King (Kaala) Gezahégne.

Voir la traduction

J'aime Partager 7 1 partage



Enfuro Xonso · 10 mars, 03:32 · 

who is he? our hero!

Afficher tout

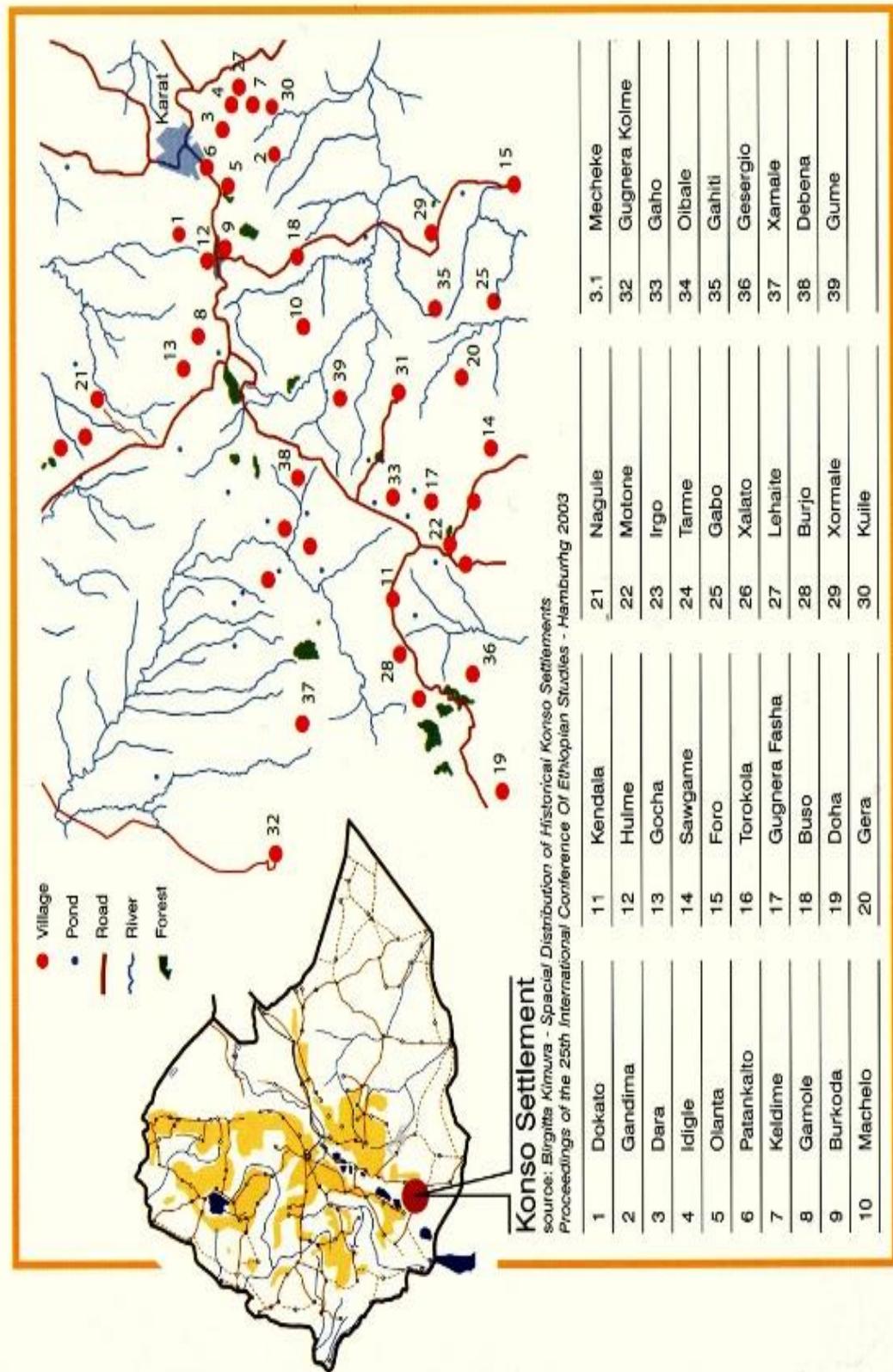
Pages suggérées

Chloé Josse-Durand - Thèse - Annexes

Free Konso Leader Kaala Gezahégne and All Political Prisoners

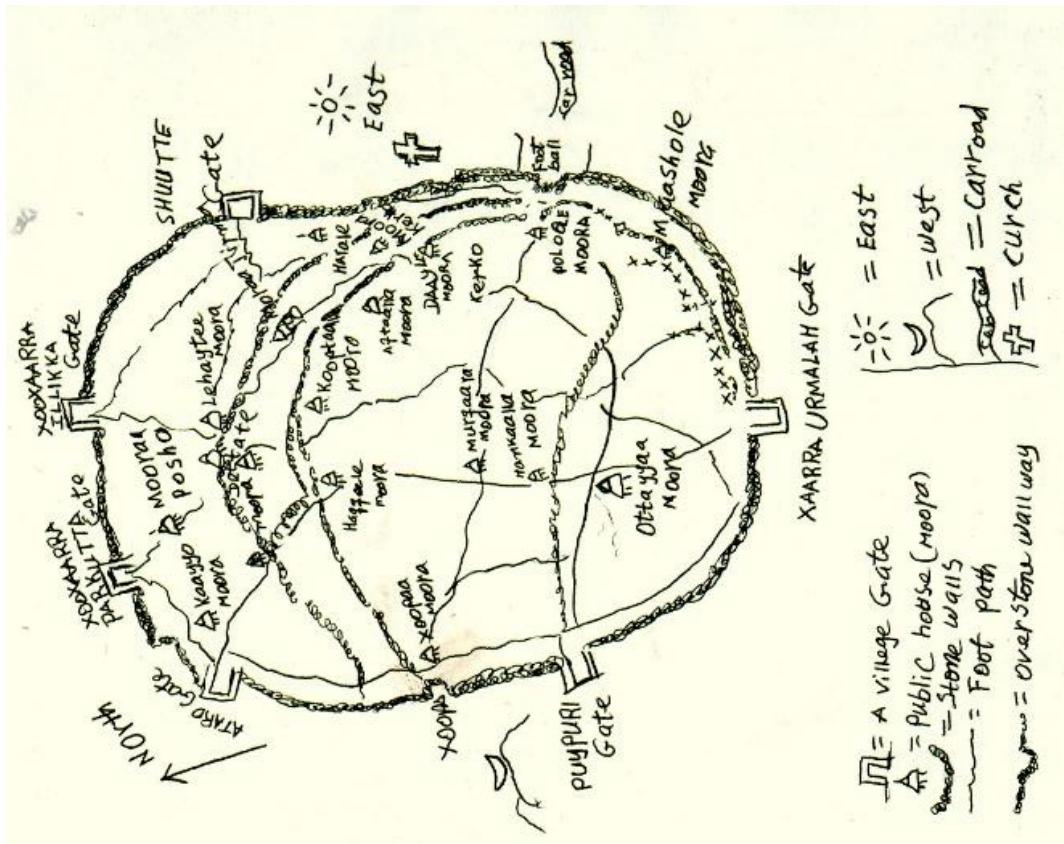
Annexe 14

Carte des Villages fortifiés Konso, Birgitta Kimura, 2003.



Annexe 14 bis

Les villages de Busso (gauche). Crédit : Auteur
 Village de Dokato (droite) dessiné par Ato Karra Gara.
 Crédit : Konso

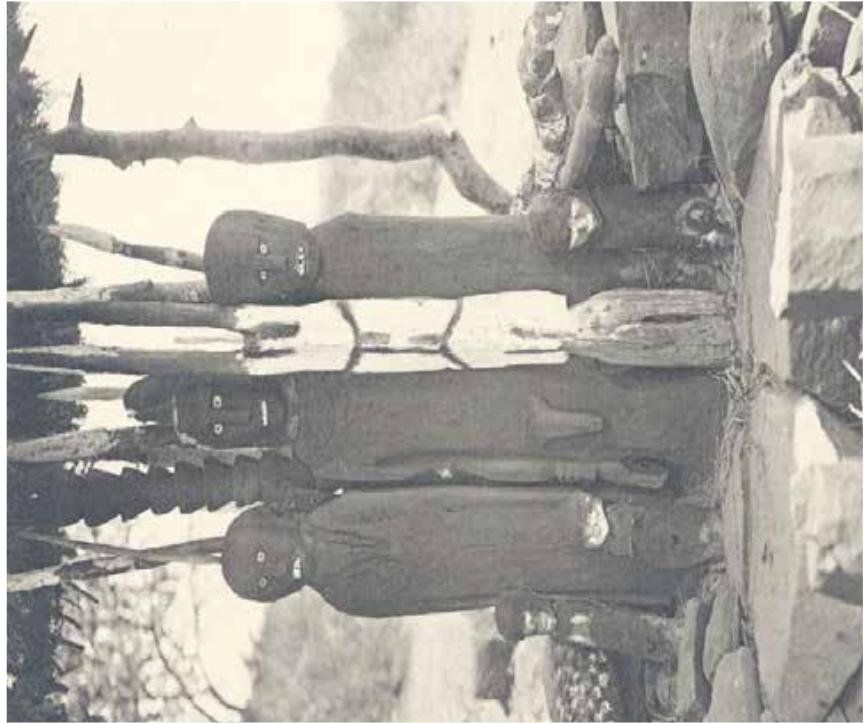


Annexe 15
« Mora » du village de Méchéqué. Crédit : CFEE



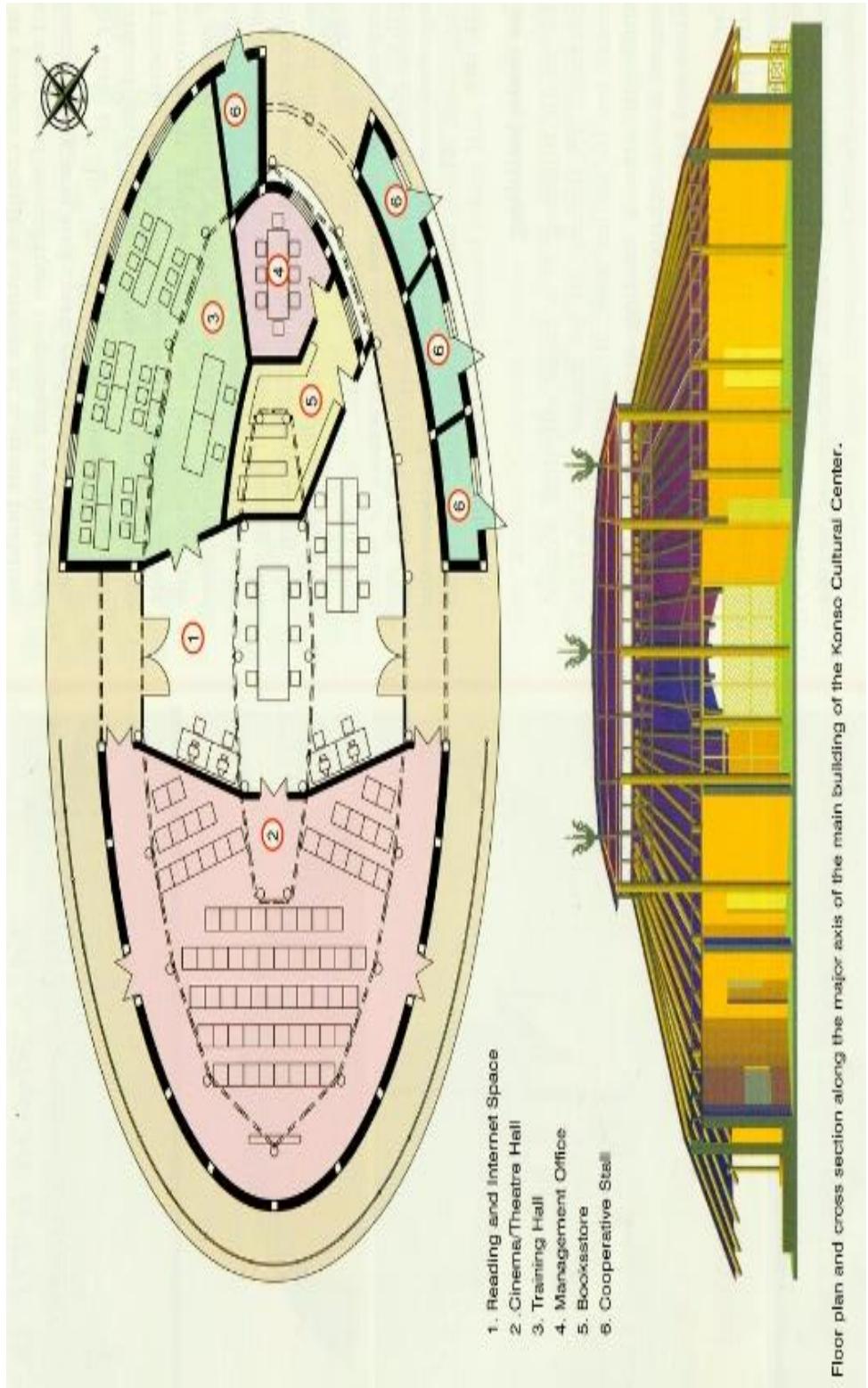
Chloé Josse-Durand - Thèse - Annexes

Annexe 16
Photographies de groupes de Wakka *in situ* par Azais & Chambard, 1920's.



Annexe 17

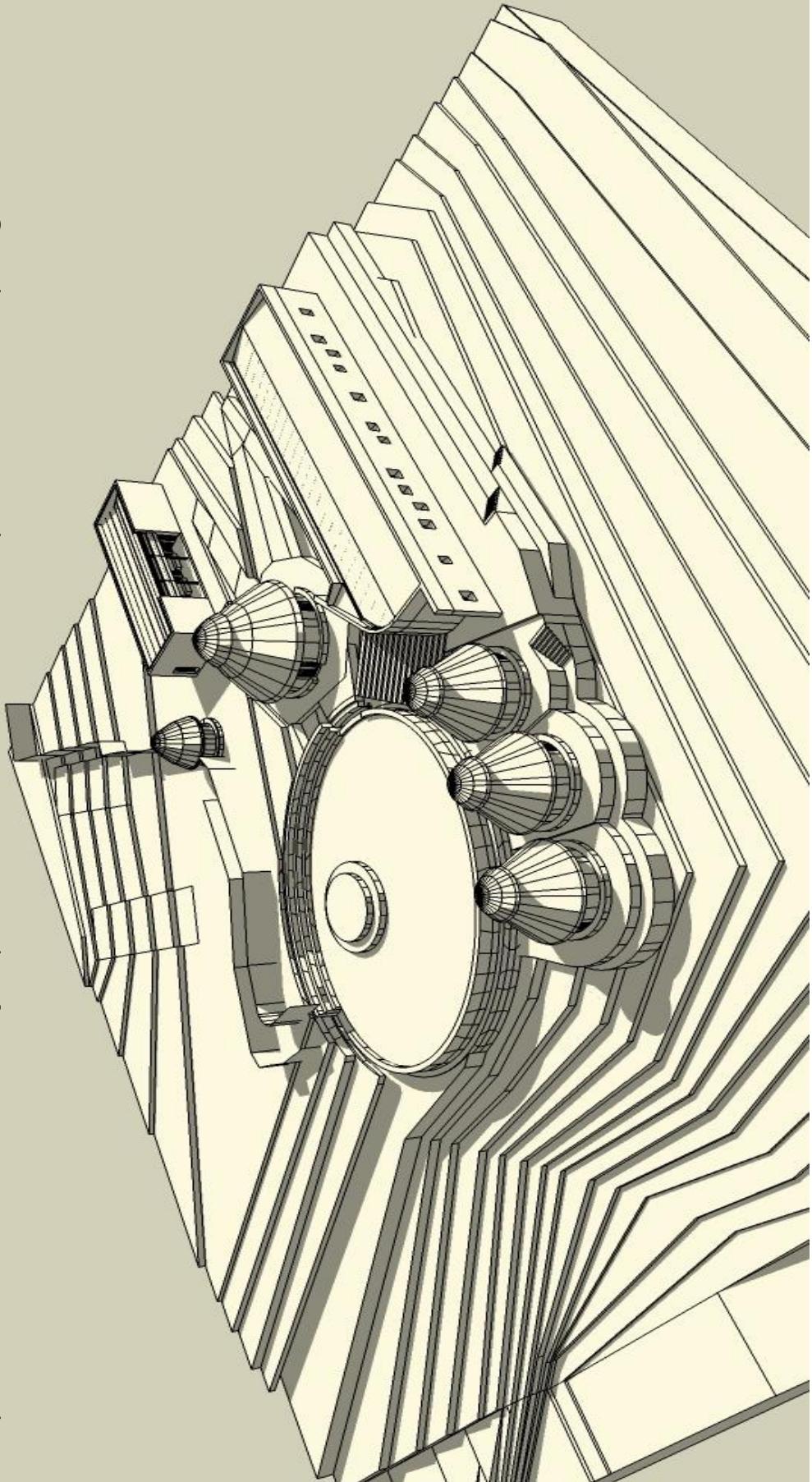
Les plans du Konso Cultural Center. Crédit : Enrico Castelli



Chloé Josse-Durand - Thèse - Annexes

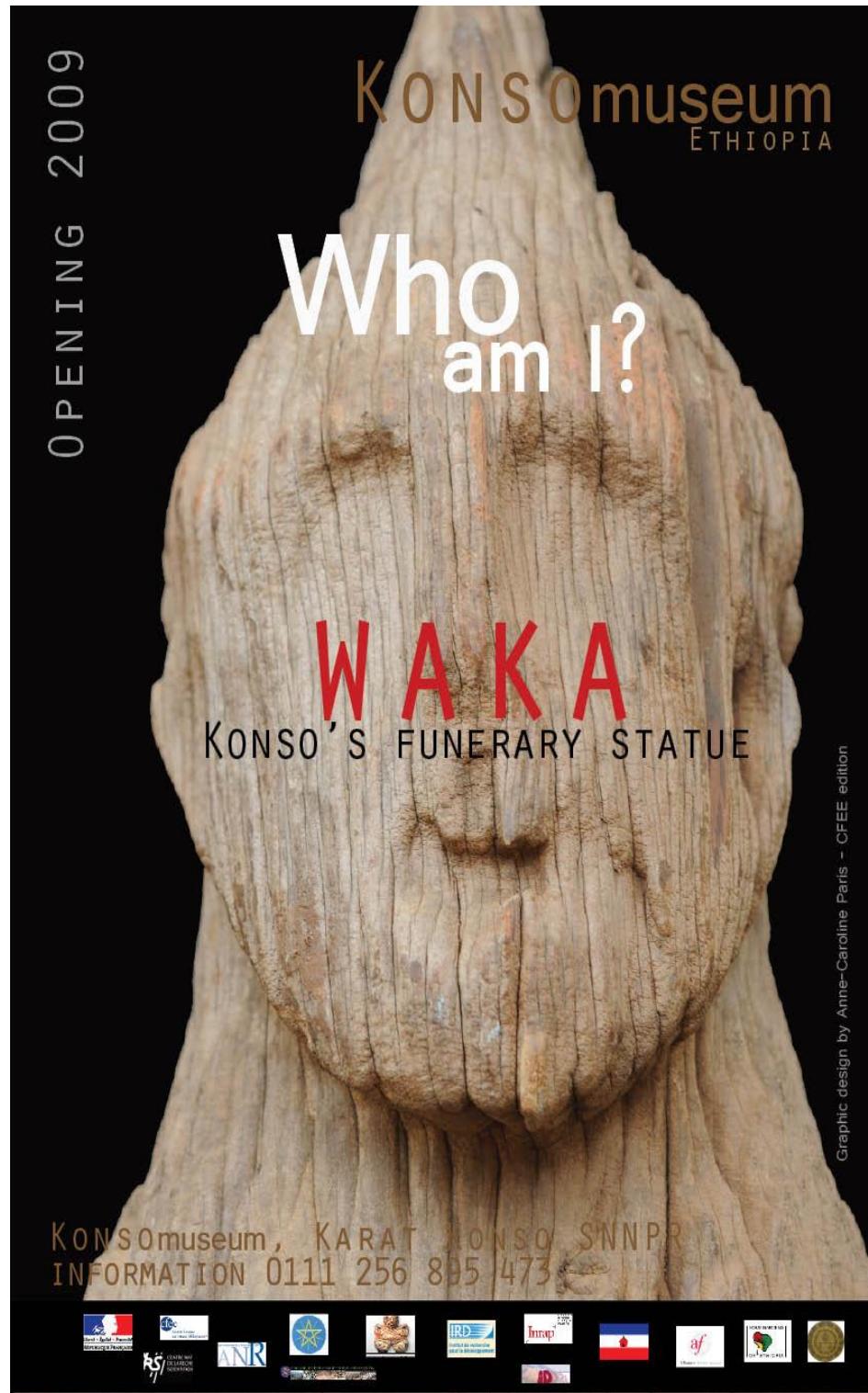
Annexe 18

Les plans du Musée Konso conçus par le Musée du Quai Branly. Crédit : Thierry Bégat/Clara Porto



Annexe 19

Poster officiel du Musée Konso, créé par Raphaël Roig. Crédit : Raphaël Roig/CFEE



Annexe 20

La muséographie intérieure du Grand tukul (à gauche)
et la future coopérative artisanale du Musée Konso (à droite)
2012. Crédit : Auteur.



Annexe 21

La galerie des Wakka du Musée Konso. Crédit : Auteur.



Annexe 22

Le jardin de plantes traditionnelles mis en place par le conservateur Ato Gebede Geletu



Annexe 23

Les objets ethnographiques collectés par Ato Gebede Geletu



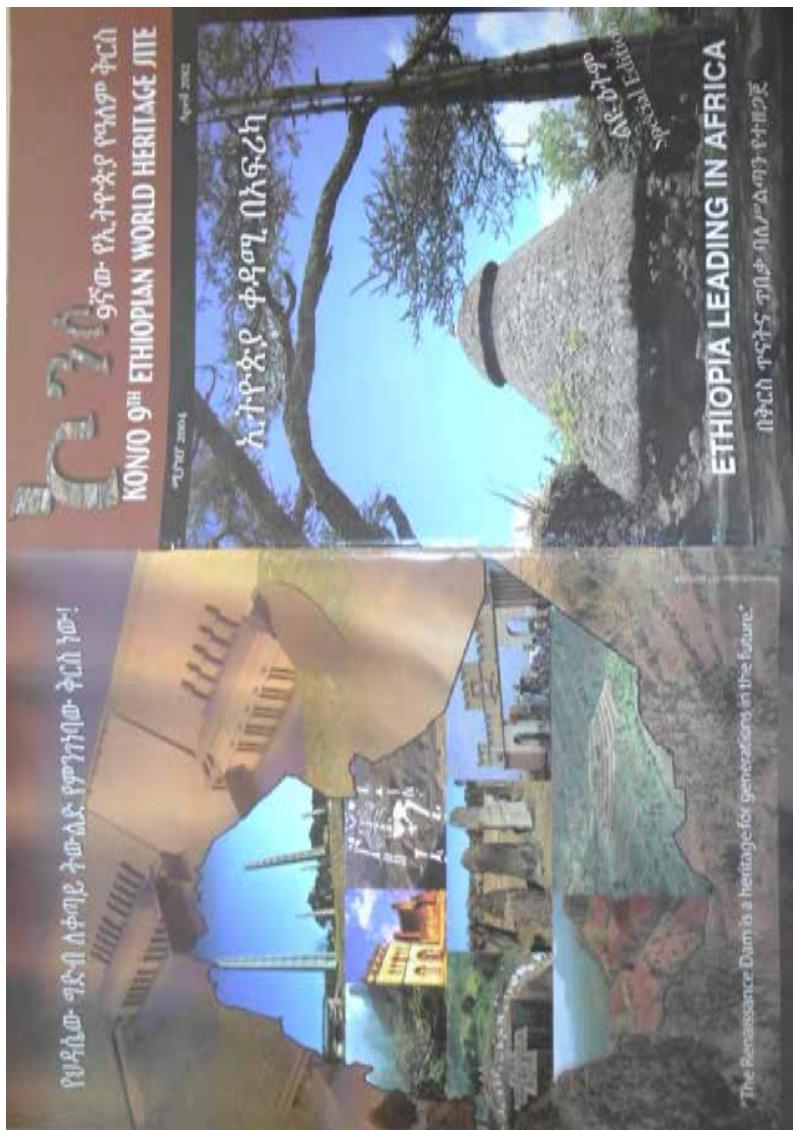
Anexe 24

-es panneaux explicatifs du Musée Konso

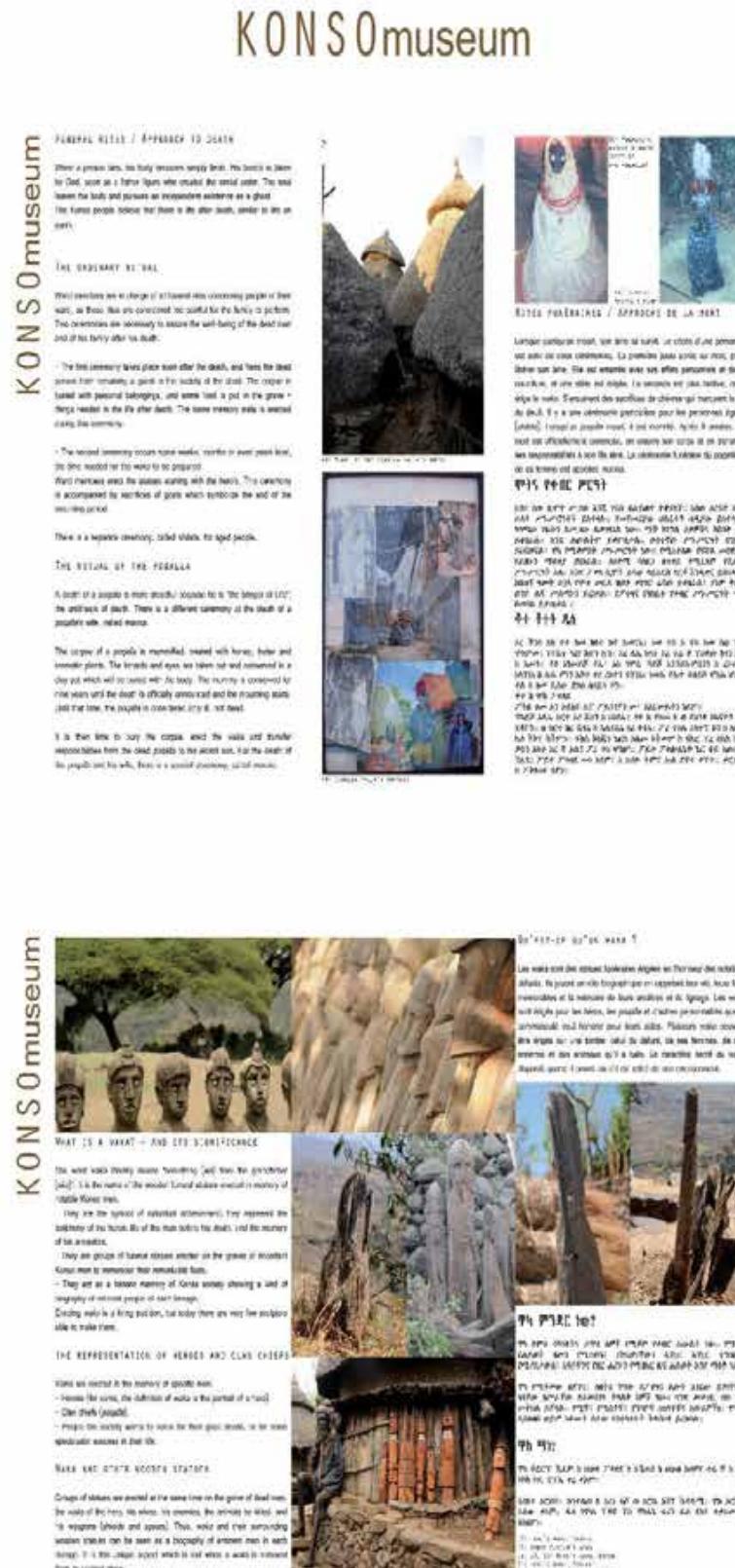
KONS0museum

Annexe 25

L'Ethiopie, « première en Afrique » - Brochure gouvernementale fêtant le classement du Paysage Culturel Konso. A gauche, les sites patrimoniaux du Sud et du Nord surplombés par le barrage sur le Nil, grand projet de l'Etat dévloppeur éthiopien (4^e de couverture). Crédit : Auteur.

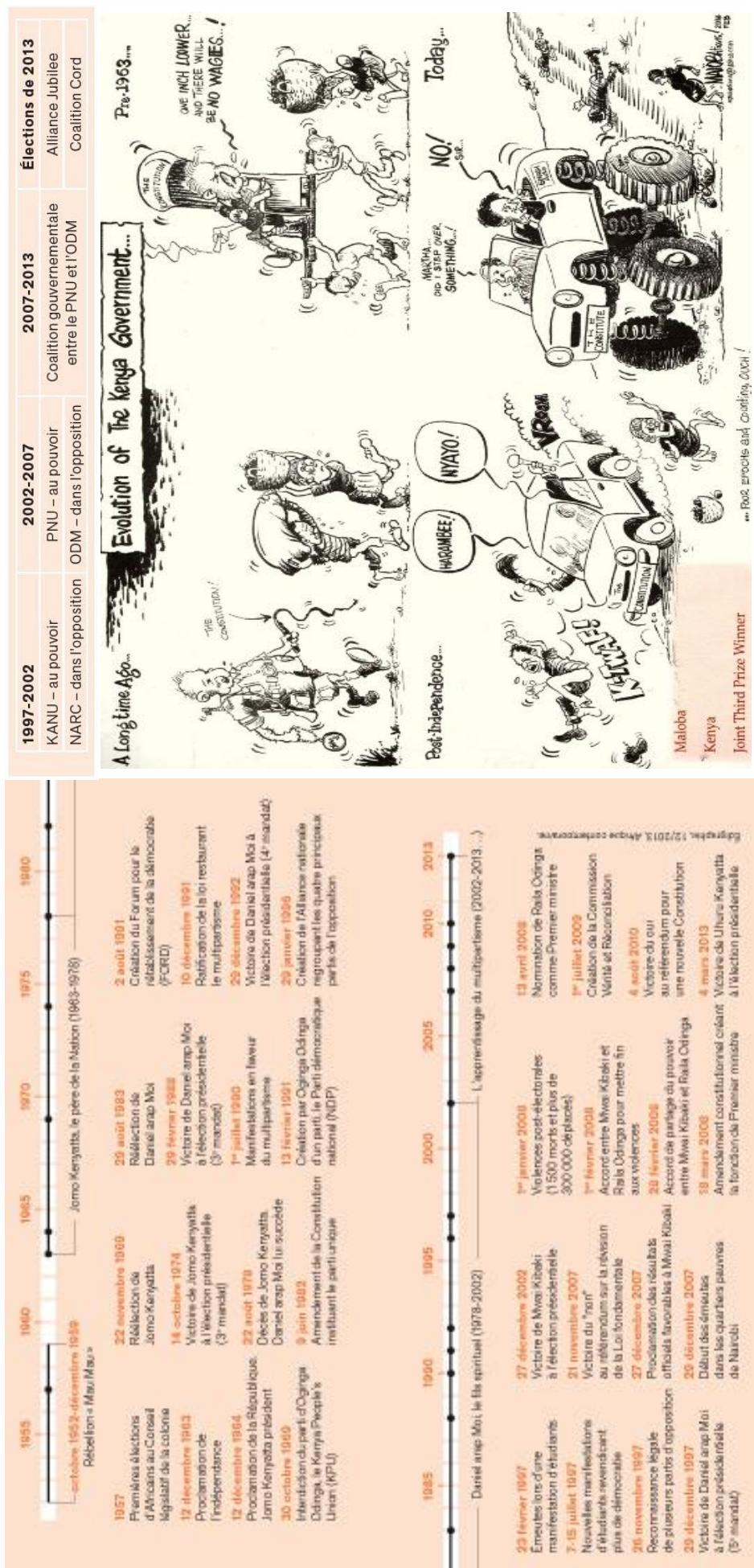


Annexe 26
Le Kalla Gesahegen au sein de la muséographie du Musée Konso
(voir également annexe 24)



Annexe 27

L'histoire politique et principaux partis et coalitions (Crédit : Afrique Contemporaine, 2013), Maloba, Caricature, « Evolution of the Kenya government,



Chloé Josse-Durand - Thèse - Annexes

Annexe 28

Les monuments d'Uhuru Gardens, Nairobi
Le Nyayo Monument (à gauche), le National Monument (à droite). Crédit : Auteur



Annexe 28 bis

Les monuments d'Uhuru Gardens, Nairobi.

Le Mugumo Tree de Jomo Kenyatta (en arrière plan) planté à l'indépendance (1963) et d'Uhuru Kenyatta (au premier plan) planté pour les 50 ans de l'indépendance (2013), ainsi que les plaques commémoratives associées.

Crédit : Auteur



Annexe 29

Phase 1 du Heroe's Square, Uhuru Gardens, juillet 2014. Crédit : Auteur.

La sculpture « Heroe's Move »

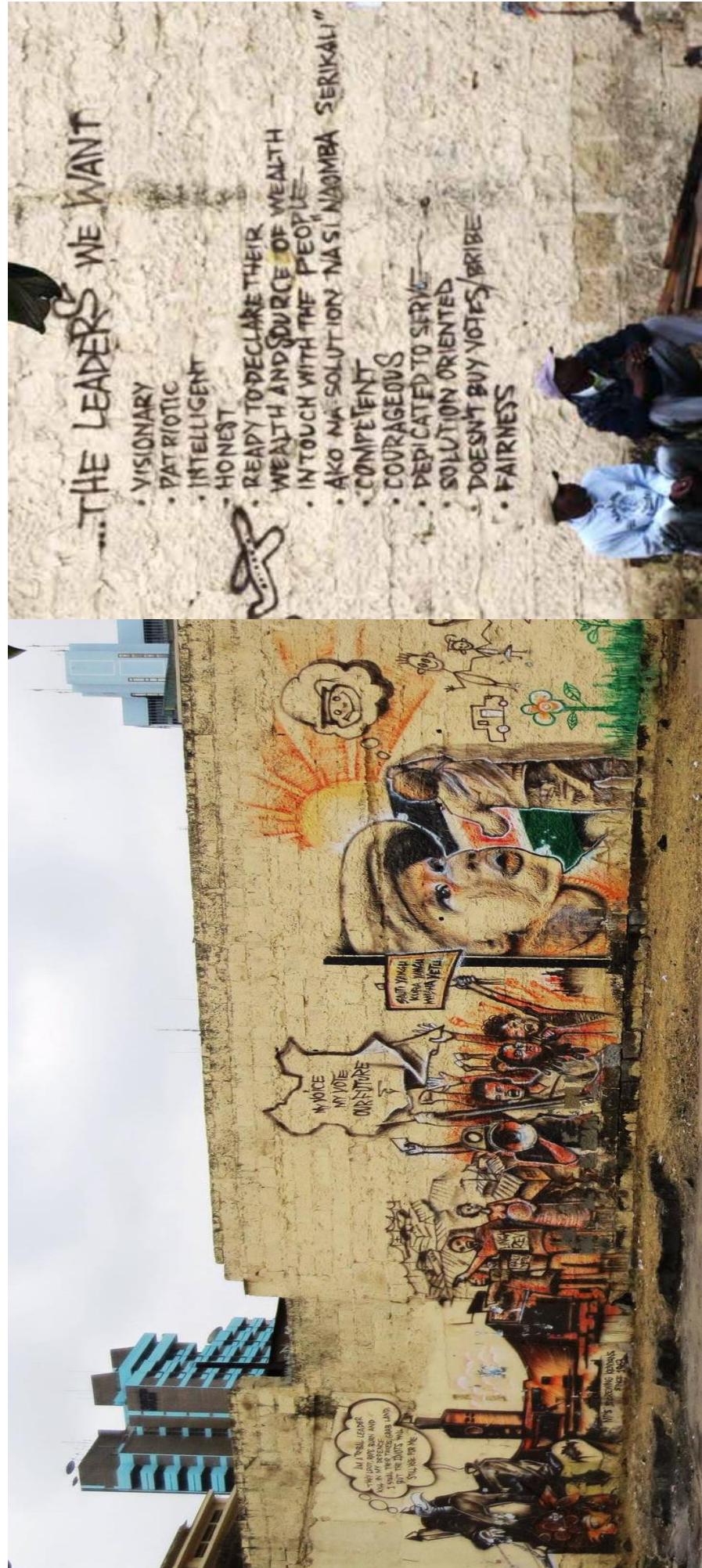


Citation et Portrait de Jomo Kenyatta



Annexe 30

« The Leaders we want », série de tags urbains politiques, Nairobi, mars 2012. Crédit : Auteur.



Annexe 31

La statue glorieuse de Dedan Kimathi à Nairobi (à droite) *versus* la fameuse photographie le présentant alité suite à sa capture par les autorités coloniales (à gauche), Musée National de Nairobi



Annexe 32

Le monument financé par le gouvernement Britannique en mémoire des violences coloniales, Uhuru Gardens, septembre 2015. Crédit : AFP



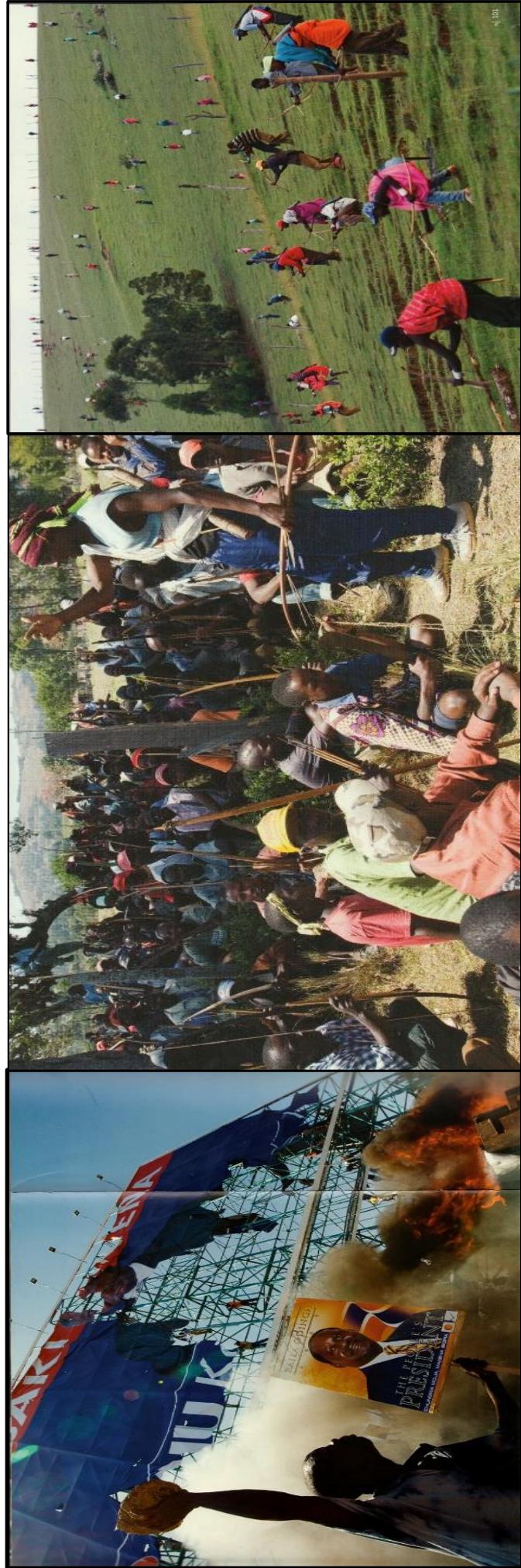
Annexe 33

Violences post-électorales de 2007-2008

De gauche à droite :

Cliché 1 : Des militants pour l'élection de Raila Odinga détruisent une affiche de Mwai Kibaki à Nairobi à l'annonce des résultats des élections de décembre 2007, Nairobi.

Clichés 2 et 3 : Des « combattants » Kalenjin préparent un raid à Sotik (District de Kericho) avant de passer à l'action. Crédit : Yasuyochi Chiba.



Annexe 34

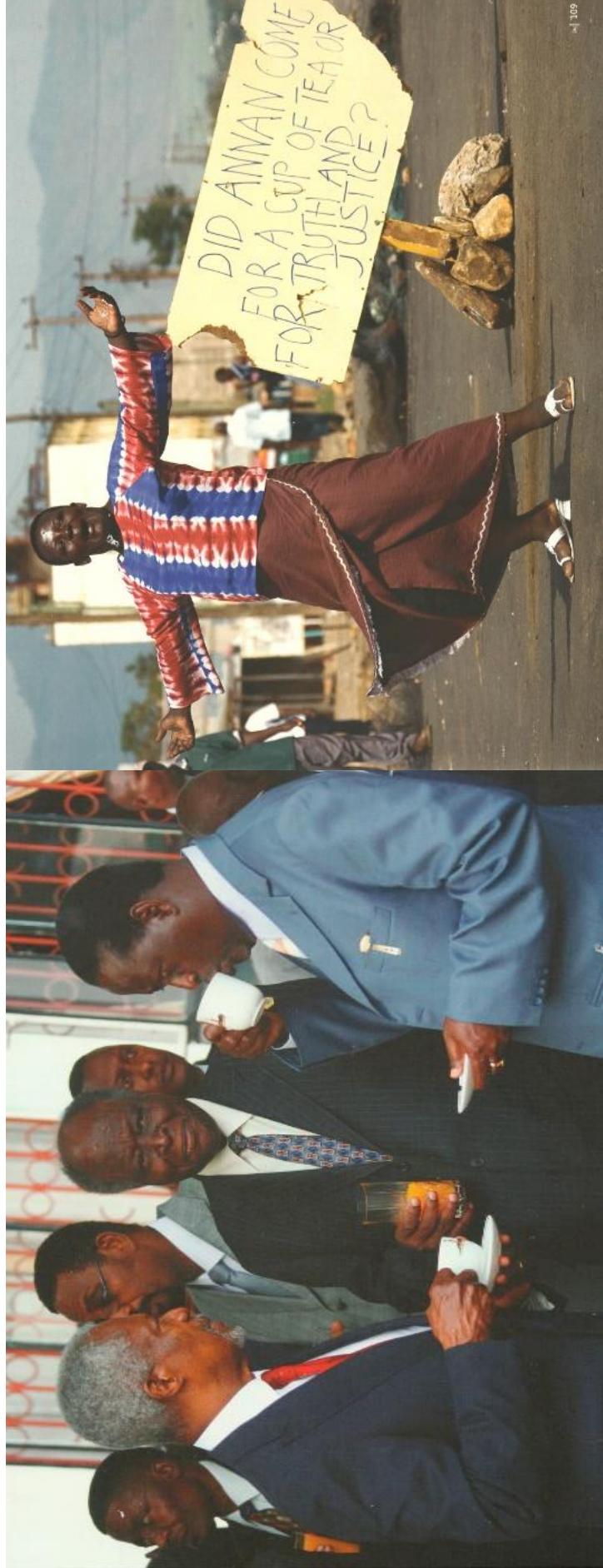
Sortie de crise avec l'intervention de Kofi Annan
et le début du gouvernement de Grande Coalition, avril 2008
« Kofi Annan Medicine », caricature d'Ozone, avril 2008.



Annexe 34 bis

Sortie de crise avec l'intervention de Kofi Annan et le début du gouvernement de Grande Coalition,
avril 2008

A droite : « Tea Break », Nairobi. Crédit : Boniface Mwangi
A gauche : « Woman expressing herself », Kisumu. Crédit : Yasuyochi Chiba.



Annexe 35

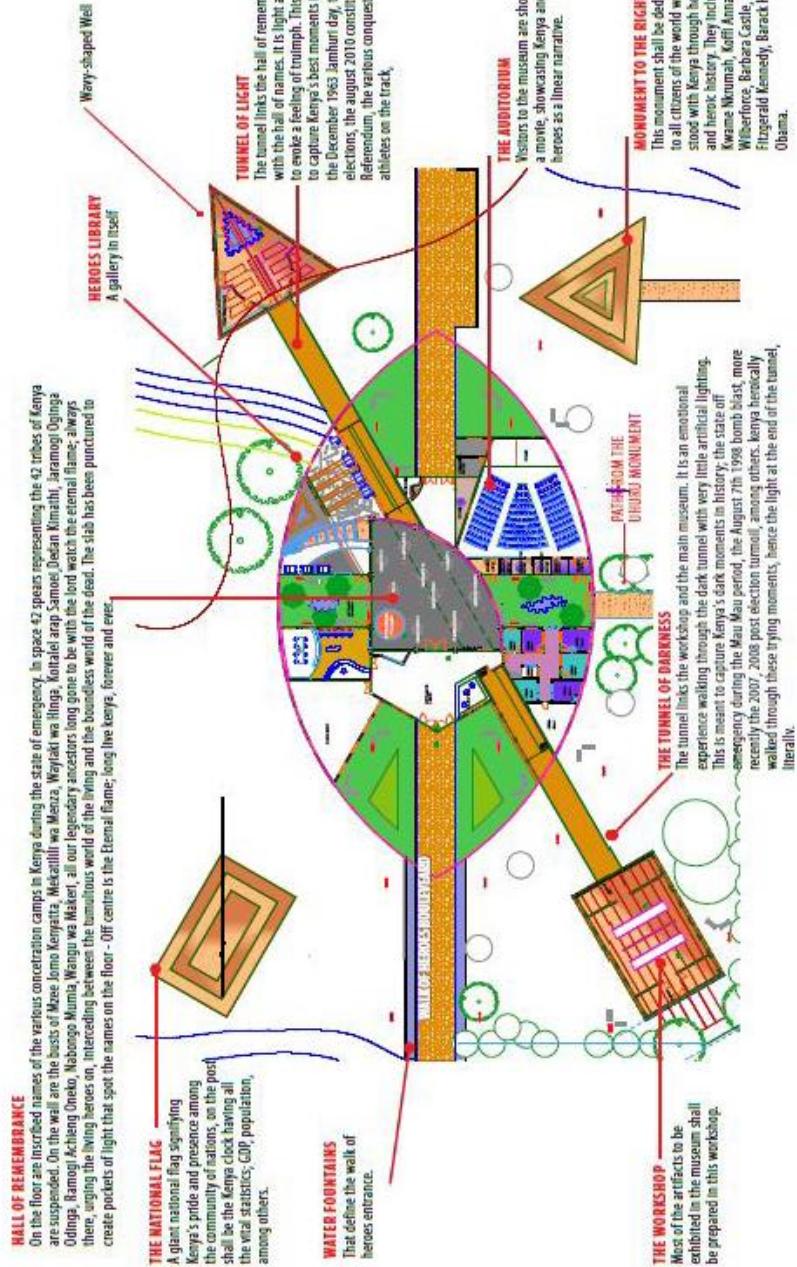
Plans originaux du Mashujaa (Heroes) Monument, NMK.

MASHUJAA SQUARE • A PROPOSAL

GROUND FLOOR PLAN

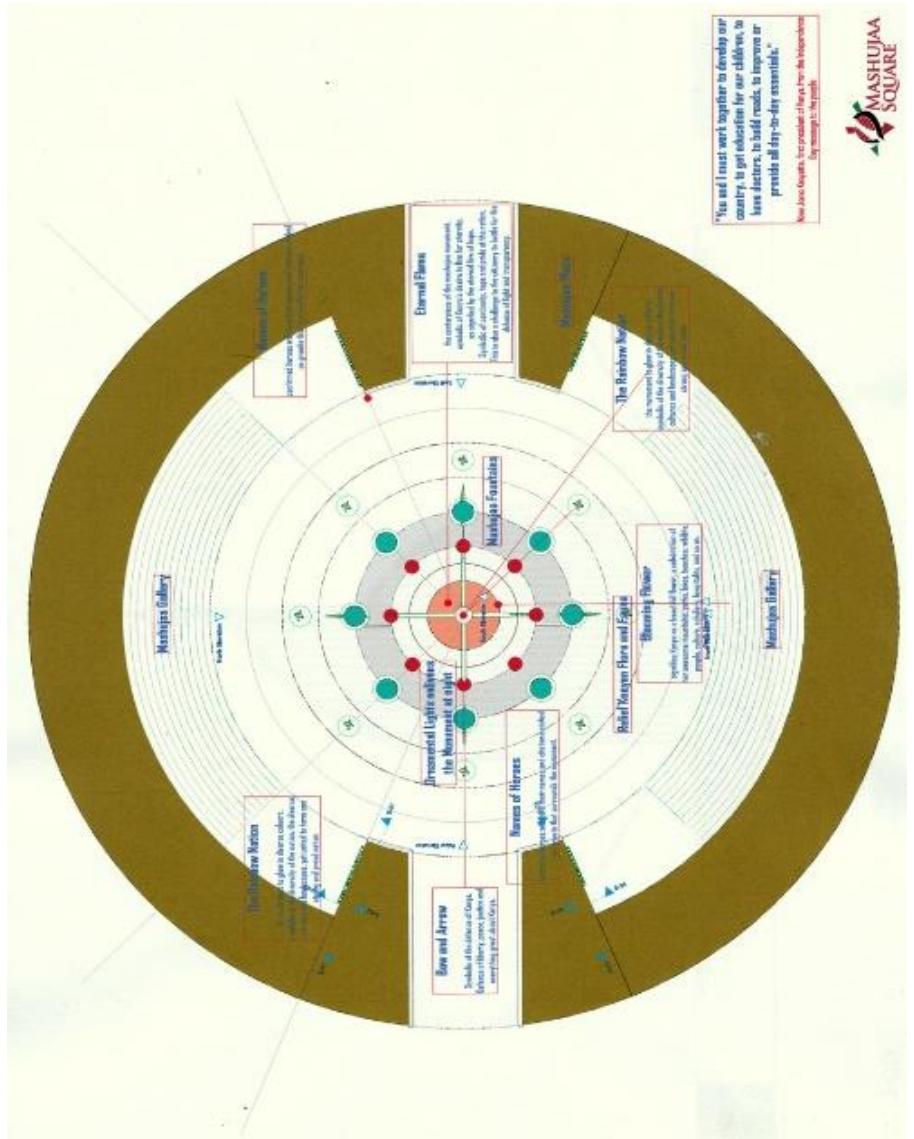
HALL OF REMEMBRANCE

On the floor are inscribed names of the various concentration camps in Kenya during the state of emergency. In space #2 speaks representing the 42 tribes of Kenya are suspended. On the wall are the busts of Moi, Jomo Kenyatta, Mwai Kibaki, Daniel arap Moi, Raila Odinga, Ramon Arching Oneko, Nairobi Mumia Wanguiwa Makeni all our legendary ancestors long gone to be with the ones watching the eternal flame; always there, urging the living heroes on, interceding between the tumultuous world of the living and the boundless world of the dead. The slab has been punctured to create pickets of light that spot the names on the floor - Off centre is the Eternal flame, long live Kenya, forever and ever.



Annexe 36

La transformation du Mashujaa Monument en Heroe's Acre, NMK



Chloé Josse-Durand - Thèse - Annexes

Annexe 37

Les mausolées officiels : l'exemple du musée d'Achieng' Oneko (Bondo-Nyamera) A gauche : la tombe en marbre, protégée par une structure similaire pour l'ensemble des mausolées dédiés aux héros des Kapenguria Six.

A droite : le mausolée d'Achieng' Oneko, dans le cimetière familial.
Crédit : Auteur.



Annexe 38

Le mausolée de Tom Mboya, Rusinga Island, juillet 2014. Crédit : Auteur.
A gauche : le bâtiment en forme de balle et la tombe de Tom Mboya au centre
A droite : Tom, le caretaker du site à l'intérieur du mausolée



Annexe 39

La statue de Tom Mboya (2011) à Nairobi, sans plaque commémorative. Crédit : Auteur.



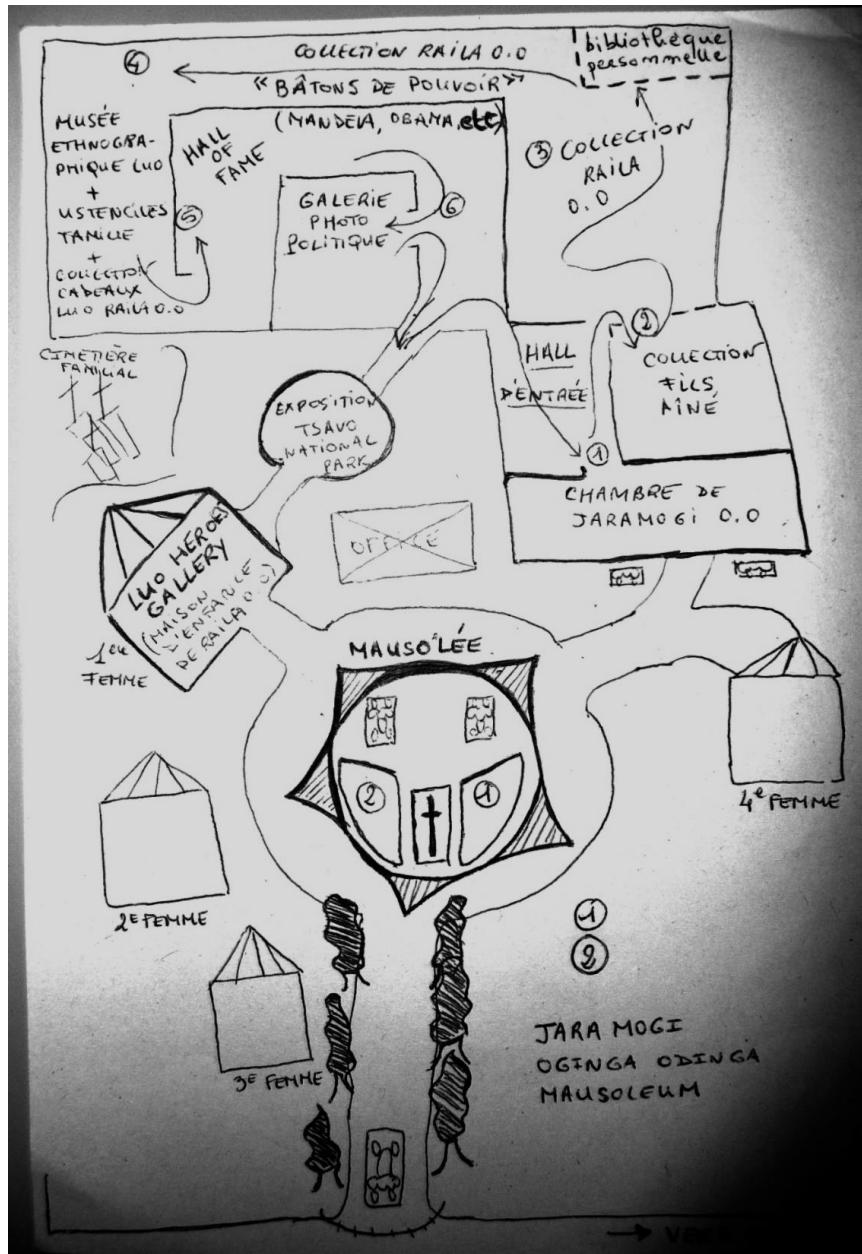
Annexe 40

Le Mausolée de Jaramogi Oginga Odinga
Deux lions en gardent l'entrée, au milieu de la propriété familiale Odinga, Bondo, juillet 2014. Crédit : Auteur



Annexe 40bis

Croquis explicatif de la symbolique du musée et du mausolée de Jara Mogi Oginga Odunga réalisé par l'auteur,
Notes de terrain, juillet 2014.



Annexe 41

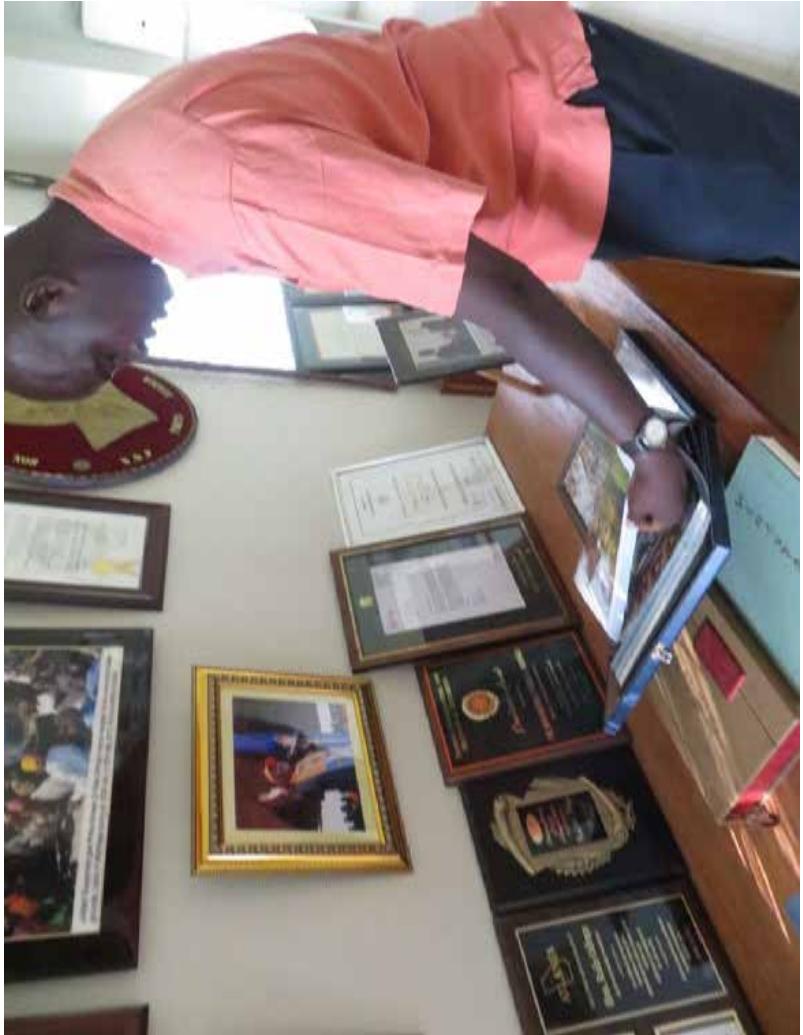
Un supporter de l'équipe de football Luo Gor Mahia sur la statue de Tom Mboya, Nairobi.
Crédit : AFP



Annexe 42

Un mausolée en l'honneur de Jaramogi Odinga Odhinga, mais un musée en l'honneur de son fils, le présidentiable Raila Odinga, Bondo, juillet 2014. Crédit : Auteur

A gauche : Les bâtons de pouvoir de Raila Odinga
A droite : les certificats et cadeaux reçus par le guide du musée, Derek



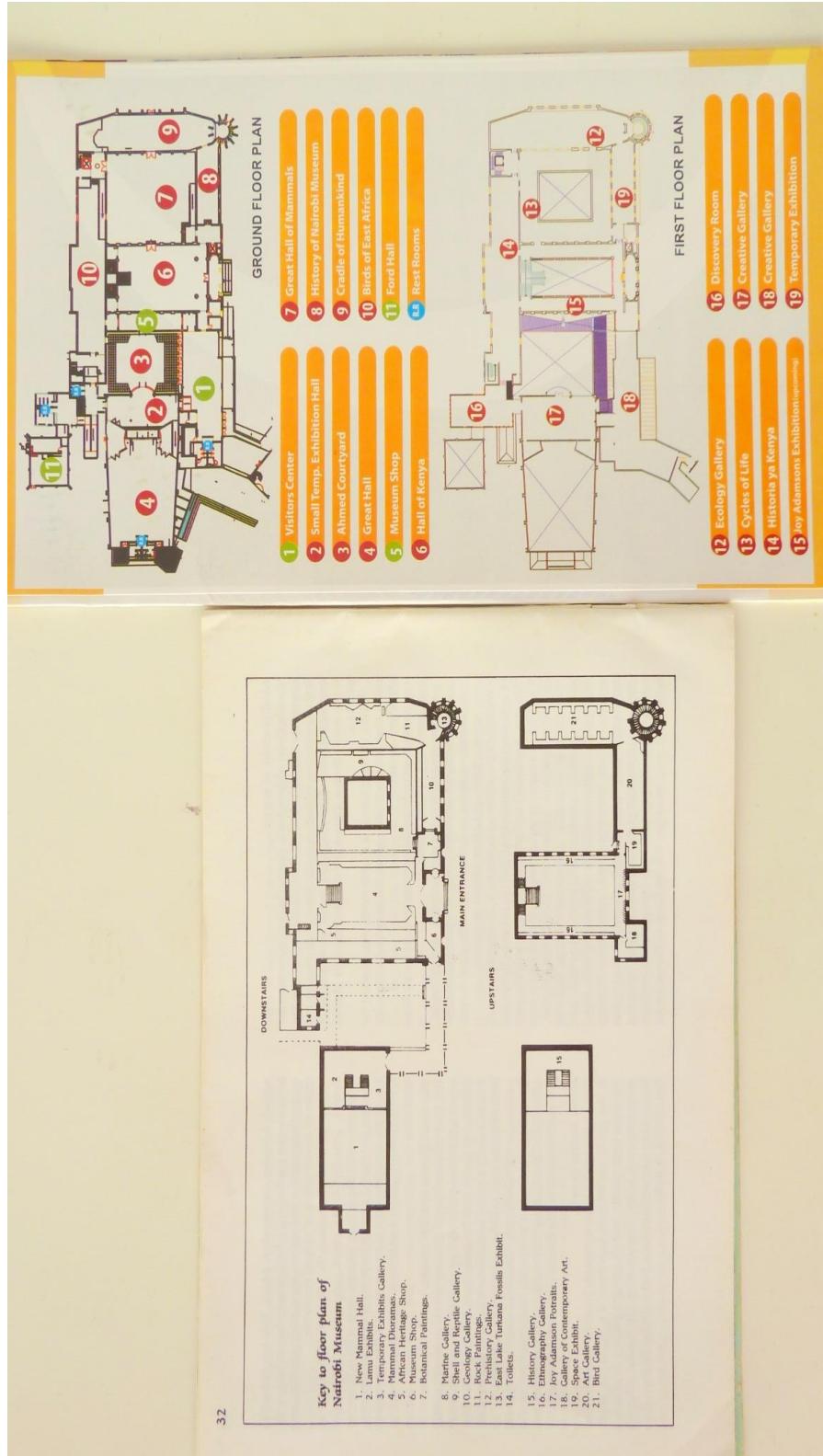
Annexe 43

Le « nouveau » Musée National de Nairobi, 2012
Ici, une exposition temporaire commémorant les victimes des attentats terroristes de West Gate
Septembre 2013. Crédit : Auteur.



Annexe 44

Plan de l'ancien et du « nouveau » Musée National de Nairobi



Annexe 45 : « Hall of Kenya », Musée National de Nairobi
La sculpture en calebasses (à gauche) et le papillon national (à droite) : une double mise en scène de l'« unité dans la diversité. ».Crédit : Auteur.



Annexe 46

The « Cycle of Life », la galerie ethnographique du Musée National de Nairobi, où l'on retrouve une muséographie thématique. Crédit : Auteur.

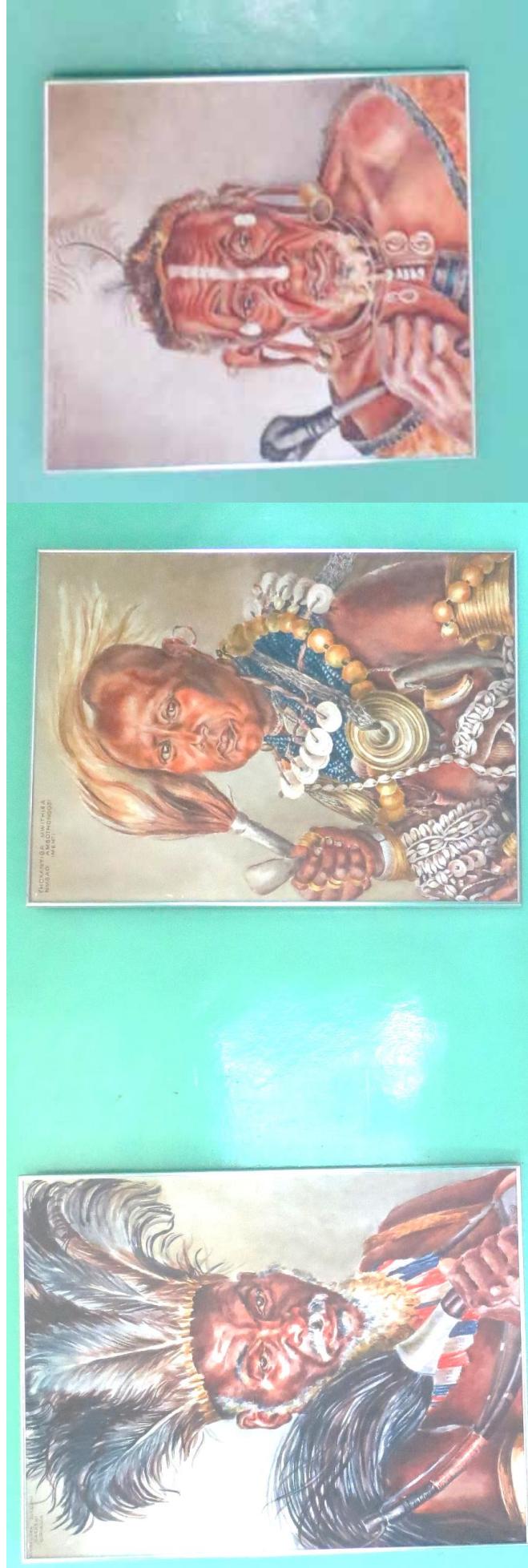


Annexe 47
« The Naming systems » : la permanence d'une muséographie différentialiste



Annexe 48

L'exposition des portraits de Joy Adamson, Musée National de Nairobi





Annexe 49

« Flashes of the Past », par Miriam Syowia Kyambi
La remise en cause d'une géographie coloniale, Musée National de Nairobi.
Crédit : Auteur

Annexe 50

« Historia ya Kenya » : une visite de la première galerie historique du Musée National de Nairobi

À gauche : section 1, « Kenya before Kenya »

À droite : section 3, Histoire politique du Kenya, avec la peinture représentant le massacre du Norfolk Hotel, ainsi que les vêtements de Dedan Kimathi et l'interview d'Achieng Oneko

Crédit : Auteur



Annexe 51

L'« ethnicisation» des collections régionales : l'exemple Pokot, Musée de Kapenguria



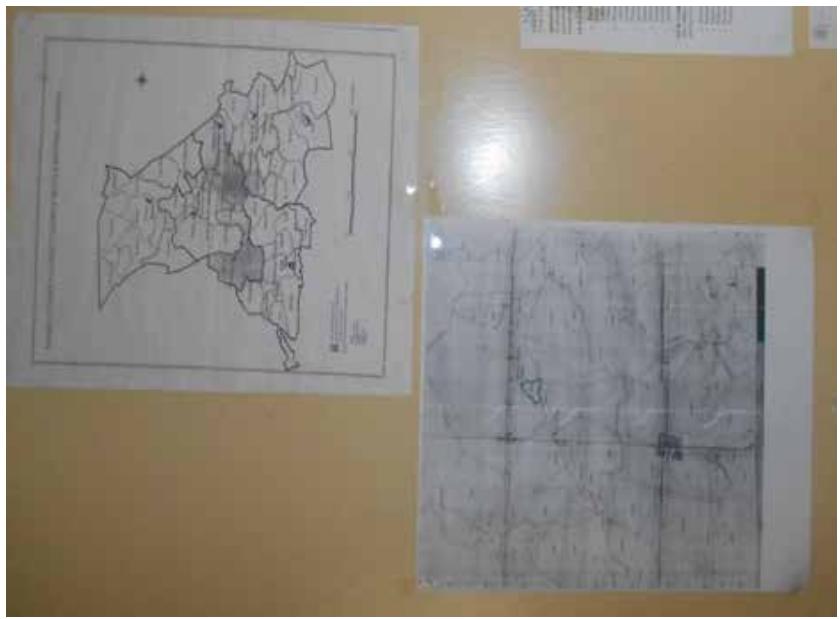
Annexe 52
La collection d'objets Mau-Mau, Musée de Kapenguria.



Annexe 53

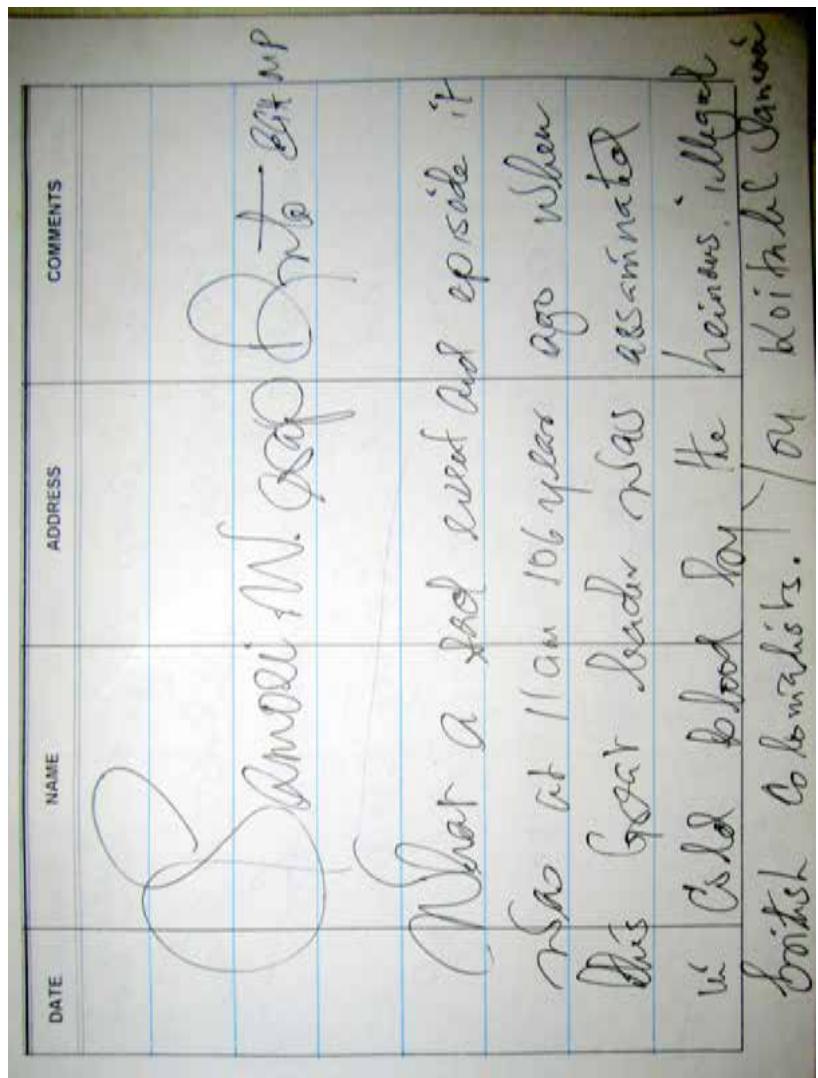
Le musée-mausolée de Koitalel comme levier de revendications foncières
A gauche : la parcelle de terre convoitée par le Conseil des Anciens, plantée d'Eucalyptus, qui jouxte
le musée-mausolée (en bas de la photo à gauche)

A droite : deux plans détaillés, affichés au musée, du foncier du Comté de Nandi. Crédit : Auteur.



Annexe 54

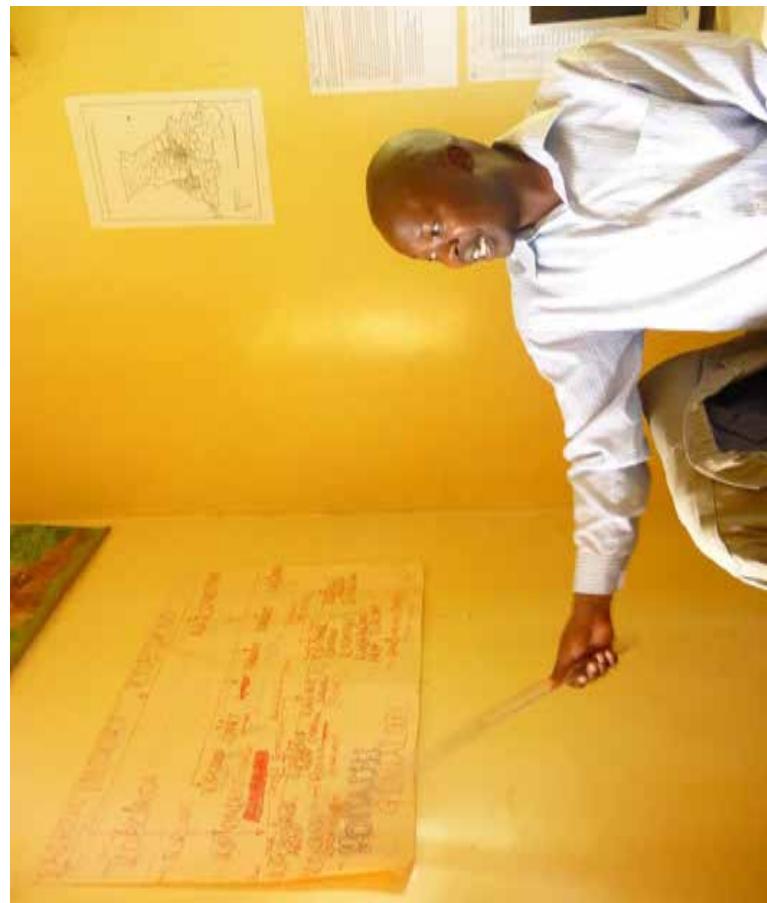
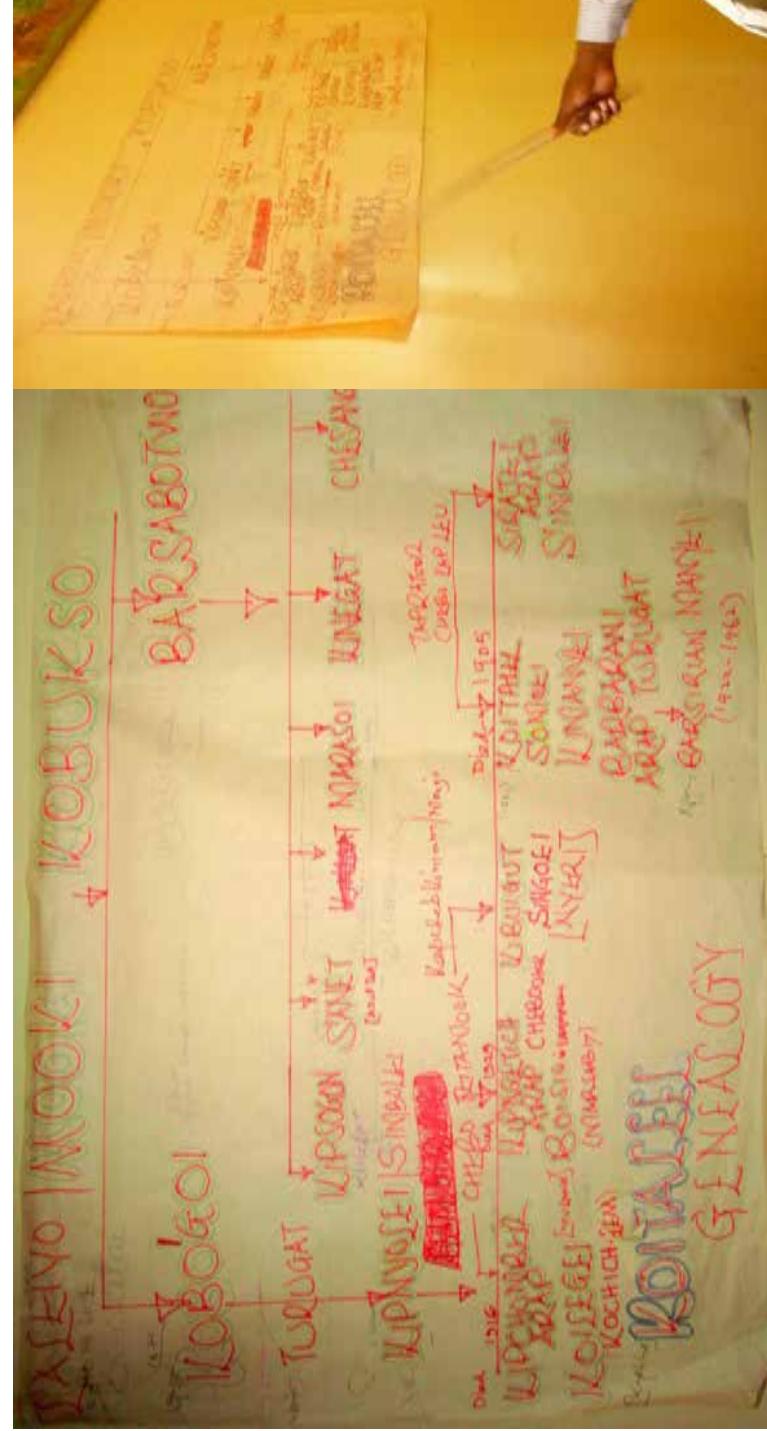
Visite de William « Samoei » Ruto au musée-mausolée de Koitalel Samoei. Crédit : Francis Talam. Il signe ainsi le livre d'or en tant que « Sameoi W. arap Ruto », et laisse le commentaire suivant : « *What a sad event and episod it was at 11 am 106 years ago when this great leader was assassinated in cold blood by the heinous illegal British colonialists. You Koitalel Samoei will live for ever in us and the ideals you stood for and the liberty of our people and the pride of your success will be our inspiration* » 19/10/2012



Annexe 55

La généalogie controversée du héros Koitalé Samoei au Musée, expliquée par le conservateur Francis Talam.

Crédit : Auteur.



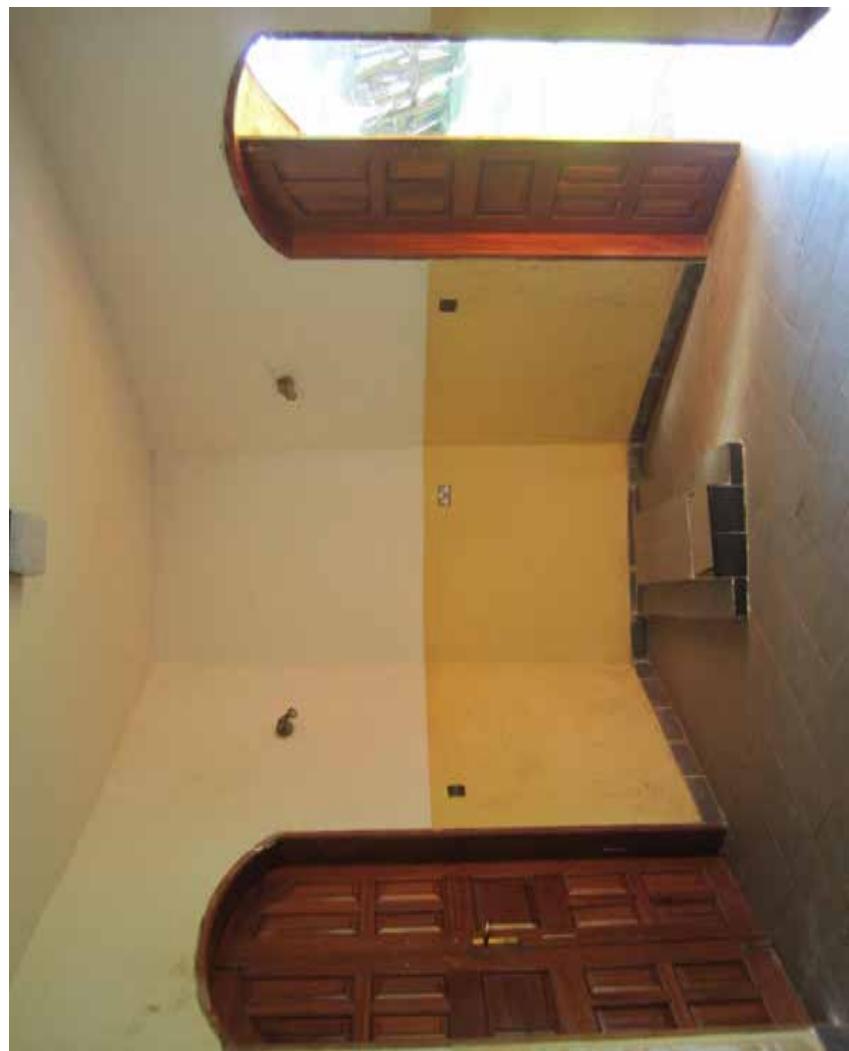
Annexe 56

Exemple d'une cérémonie de réconciliation menée par le Conseil des Anciens Nandi, sur la tombe du fils de Kipchomber Arap Koilegei, Kericho. Crédit : Francis Talam



Annexe 57

La tombe de Koitalel Samoei et l'intérieur du mausolée. Crédit : Auteur.

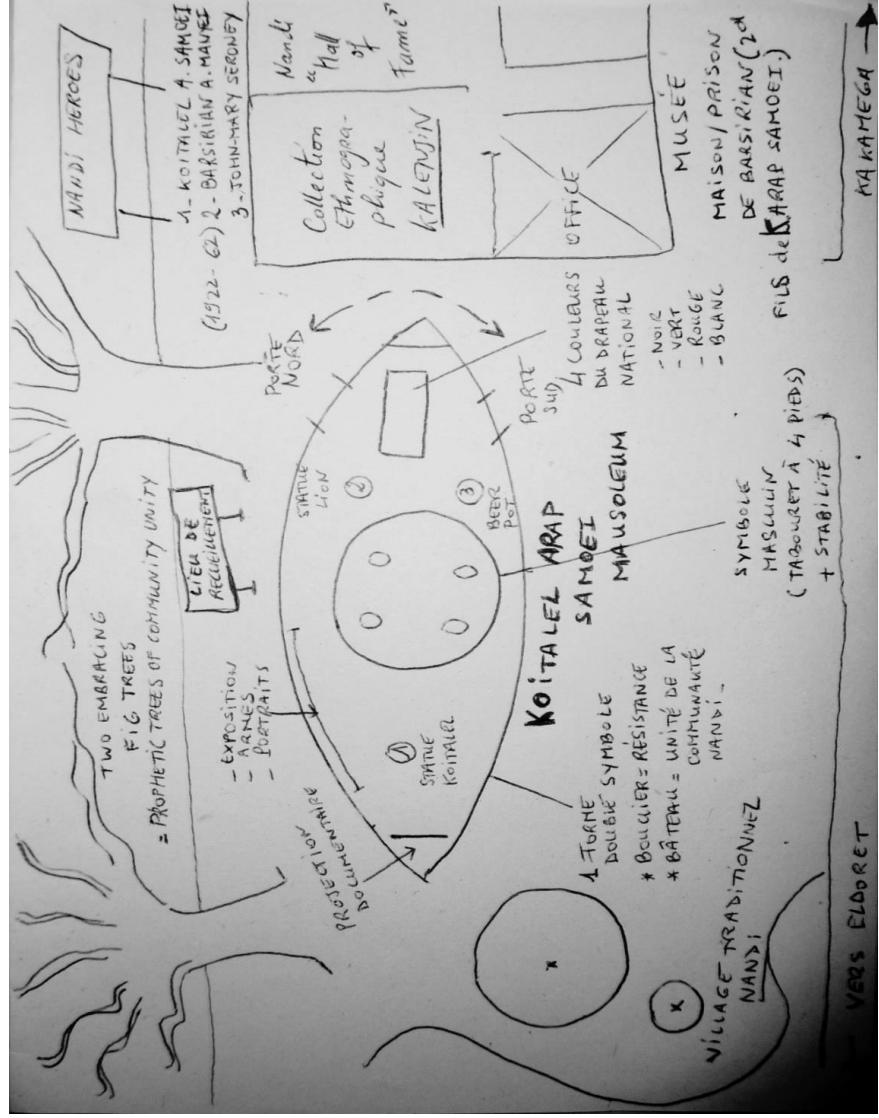
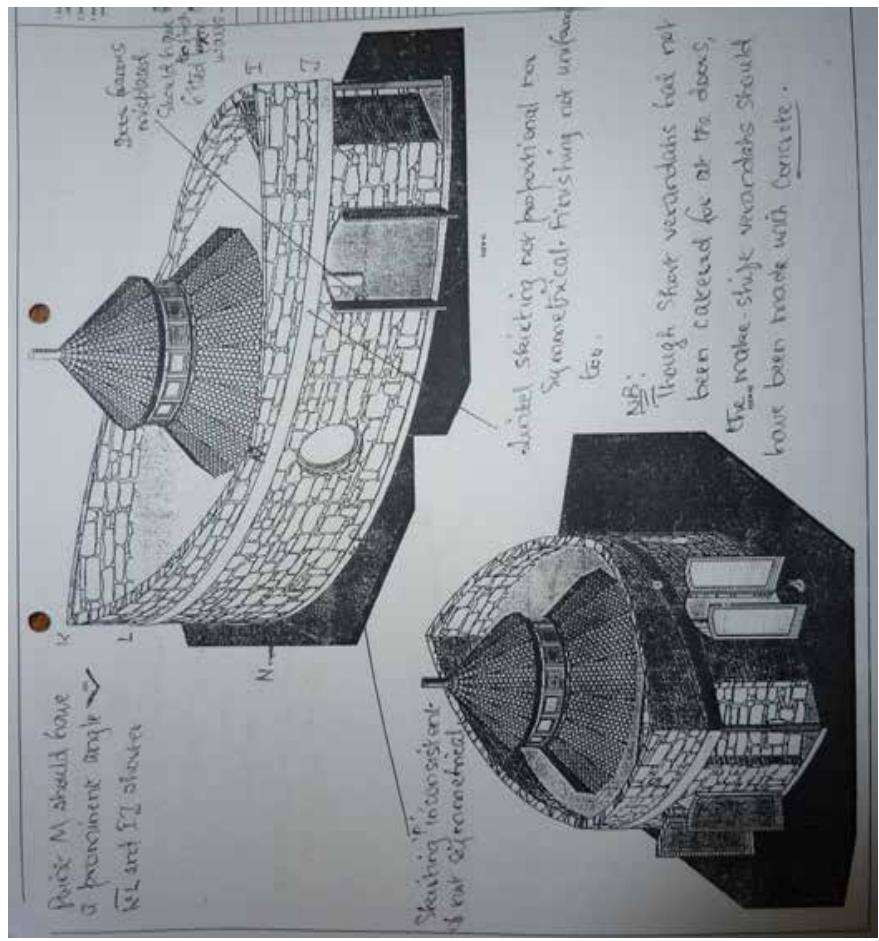


Annexe 58

Le musée-mausolée de Koitalel Samoëi

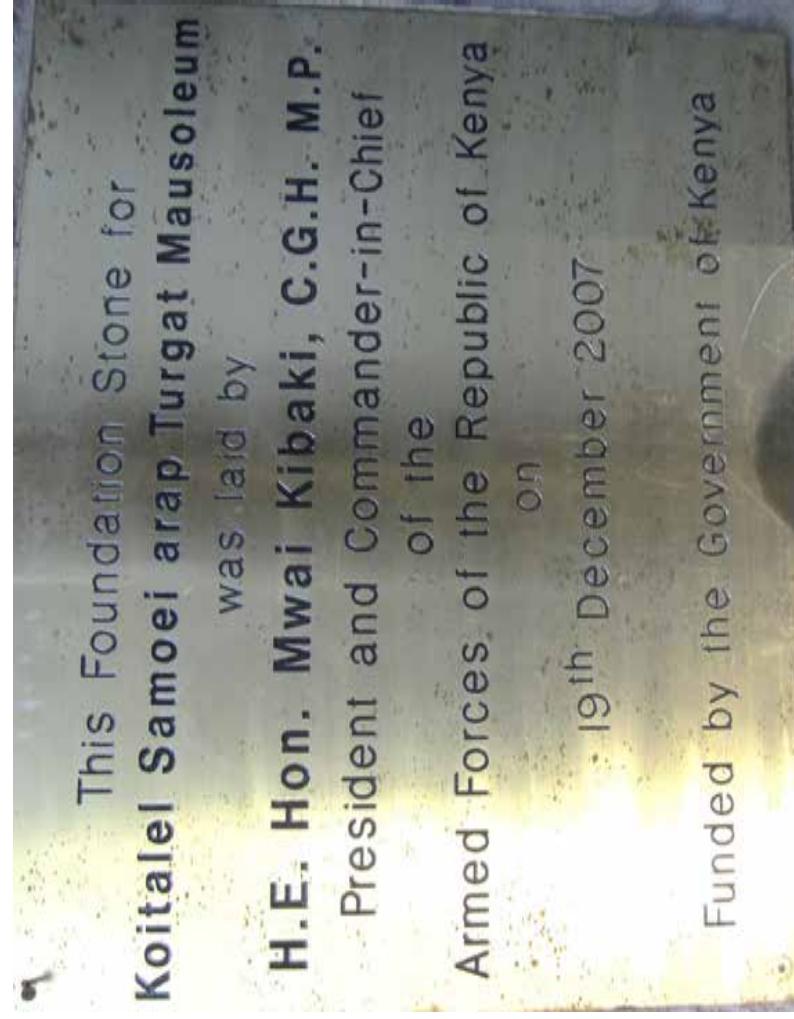
A gauche, les plans originaux

A droite, croquis descriptif de la symbolique du lieu réalisé par l'Auteur.



Annexe 58 bis

Le mausolée surplombé par les deux arbres prophétisant l'unité des Nandi et des Kipsigis, et la plaque commémorative du mausolée inauguré par Mwai Kibaki, financé le gouvernement.



Annexe 59

La collection ethnographique du musée de Koitalel Samoei
À gauche : la galerie ethnographique du musée lors d'une visite.
À droite : l'intérieur de la hutte traditionnelle Nandi.

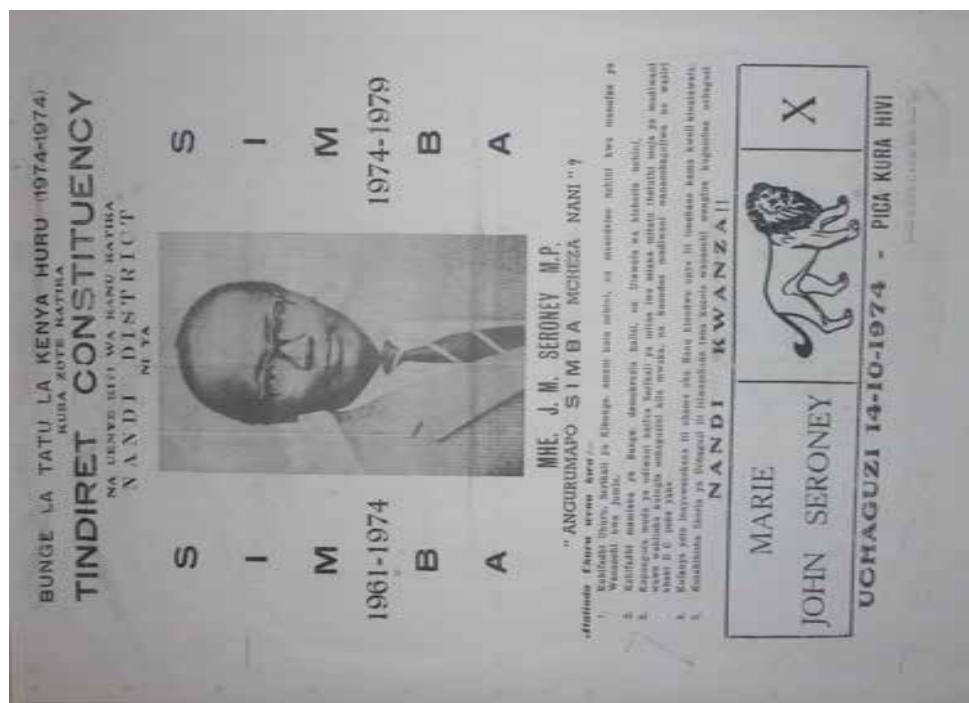
Crédit : Auteur



Annexe 60 : la politisation du Hall of fame du musée

Les nouveaux héros Nandi du XXe siècle

A gauche : Affiche électorale de John Marie Seroney pour la circonscription de Tinderet



Annexe 60 bis

Les héros du retour des bâtons de Koitalel Samoei,
Kipkoech arap Sambu (à gauche) et Kibnyango Arap seroney (à droite)
Nandi Hall of Fame, Musée de Koitalel Samoei. Crédit : Auteur.



Annexe 61
Les bâtons de pouvoir de Koitalel Samoei. Crédit : Auteur



Annexe 62
Les arbres de la prophétie de Koitalel Samoei
Crédit : Auteur



Annexe 63

Koitalel Celebration, Musée-Mausolée de Koitalel Samoei, Nandi Hills, 14 octobre 2014. Crédit : auteur Attente de l'équipe du Gouverneur par le Conseil des Anciens, sous le panneau « Nandi Heroes of 20th Century »



Annexe 64

Portrait d'un « entrepreneur de patrimoine » : Son Altesse Tito Cheruiyot, le « prêtre » traditionnel Nandi,
Singoro Hills, 21 mai 2013. Crédit : Auteur



Annexe 65

Le discours du Mashujaa (Heroes) Day du gouverneur Cléophas Lagat (à gauche), dans le futur stadium du Comté de Nandi (à droite), 20 octobre 2014, Kapsabet. Crédit : Auteur.



Annexe 66

Koitalel Celebration, Musée-Mausolée de Koitalel Samoei, Nandi Hills, 14 octobre 2014. Crédit : auteur
Etape 1 : Accueil du Gouverneur par le Conseil des Anciens, sous le panneau « Nandi Heroes of 20th Century »



Annexe 67

Etape 2 : Honorer Koitalel, 14 Octobre 2014. Crédit : Auteur
A gauche : Dépôt de couronnes funéraires sur la tombe de Koitalel Samoei par le Député Gouverneur
A droite : Réponse des élus locaux (Gouverneur, Député Gouverneur, Sénateur) aux demandes des
membres du Conseil des Anciens Nandi.



Annexe 68

Etape 3 : Le gouverneur Cléophas Lagat est couronné par le Conseil des Anciens comme le leader de la communauté Nandi et fait ses déclarations à la presse. Crédit : Auteur



Annexes écrites (0 à I)

ANNEXE 0 : Liste des entretiens réalisés

Cette liste est non exhaustive : ne sont mentionnés que les entretiens formels et informels qui se sont révélés utiles à notre étude et qui ont aiguillé notre réflexion.

KENYA

Entretiens avec Wycliffe Oloo, conservateur du Kisumu Museum (jusqu'en 2013) puis directeur des sites régionaux après la réforme des NMK (à partir de 2014), 2012-2014.

Entretien avec Caleb, Educationnal Officer au musée de Kisumu, 30/07/2014.

Entretiens avec Kipchoge Arap Chomu, Nandi Hills et Kapsabet, 2012-2014.

Entretiens avec Cleophas Lagat, gouverneur du Comté de Nandi depuis mars 2013, Kapsabet et Nairobi.

Entretien avec le Ministre de la Culture du Comté de Nandi, Kapsabet, novembre 2014, Kapsabet.

Entretiens avec Francis Talam, formels et informels, conservateur du Musée-mausolée de Koitalel Samoei, Nandi Hills

Entretiens avec Jack Obonyo, conservateur du Community Peace Museum De Mfangano Island, Mfangano

Entretiens avec les conservateurs de musées régionaux de mars à juin 2012 (*entretiens enregistrés et perdus suite à un vol à Nairobi, d'où la raison de leur anonymisation ici*) : conservateur du Musée de Kisumu, conservateur du Musée de Kitale, conservateur du Musée de Kapenguria, conservatrice du Musée de Meru, conservateur du Musée de Tambach, conservatrice du Musée de Narok, conservateur du Musée de Kabernet, conservateur du Fort Jesus Museum, conservateur du Musée de Loyangalani, conservateur du Musée d'Hyrax Hill, care-taker du mausolée de Tom Mboya, care-taker du mausolée d'Achieng Oneko, care-taker du mausolée de Jaramogi Oginga Odinga.

Entretien avec Hartmut Fiebig directeur des opérations patrimoniales menées durant la campagne « Kenya @ 50 », mai 2012, Nairobi.

ÉTHIOPIE

Entretiens menés avec Enrico Castelli, directeur du Konso Cultural Center et de l'ONG italienne CISS, Karat-Konso, Addis Abeba, 2010-2012.

Entretiens avec Ato Geressu, à la tête du Bureau de la Culture Konso, février 2010 et novembre 2012, Karat-Konso.

Entretiens avec Ato Gebede Geletu, conservateur du Musée Konso, février 2010 et novembre 2012, Karat-Konso.

Entretiens avec Elise Demeulenarere, Addis-Abeba, 2009, Bordeaux, mars-avril 2016.

Entretiens avec le *Kalla* Gesahegn, février 2010 et novembre 2012, Karat-Konso, Addis-Abeba.

Entretiens avec Dinoté Kusia, mars 2009, février 2010 et novembre 2012, Karat-Konso, Addis-Abeba

Entretien avec Patrick Cohen, Conseiller culturel de l'Ambassade de France, 20 février 2010, Addis-Abeba

Entretiens avec Mamitu Yilma, conservatrice du Musée National d'Addis-Abeba, 2007-2012.

Entretien avec Yonas Beyene, archéologue de l'ARCCH, Addis-Abeba, novembre 2012.

Entretien avec le directeur du Musée de la Terreur Rouge (RTMMM), Addis-Abeba, novembre 2012.

Entretien avec Almaz Beyero, à la tête du Bureau de la Culturel de la région SNNPR, Awasa, février 2010.

Entretien avec Tchoutchou, guide de l'association *Atta*, Karat-Konso, novembre 2012.

Entretiens informels avec les membres de l'équipe scientifique du CFEE : Raphaël Roig, Claire Bosc-Tiessé, Thomas Guindeuil, Jildas Guais, Patricia Guillermin, Clément Ménard, 2007-2012.

Entretiens avec Medhi Labzaé, stagiaire au CFEE, 2009-2010.

Entretien téléphonique avec Emeline Wuilbercq, journaliste au Monde Diplomatique, sur la situation politique à Konso, avril 2016

Annexe A

REPORTAGE

En Ethiopie, la lutte acharnée des fermiers konso pour leur autonomie

Par Emeline Wuilbercq (contributeur Le Monde Afrique, envoyée spéciale en pays Konso, Ethiopie)

LE MONDE Le 20.04.2016 à 09h28 • Mis à jour le 20.04.2016 à 13h42

S'abonner dès 1 € Réagir ([listes_reactions](#)) Classer

Partager Tweeter



Des paysans du village Debena, en pays konso, dans le sud de l'Ethiopie, se battent pour l'autonomie de leur région.

Crédits : E. Wuilbercq

La photo est mauvaise. Le visage est si pixelisé qu'Azach Arero peine à reconnaître les traits de son fils. « Peu importe, c'est le seul souvenir que j'ai de lui », murmure le vieillard rachitique en caressant le cliché. Au village, deux hommes ont été tués par les forces spéciales de la région. C'était il y a un mois. Depuis, tout le monde vit dans la peur « que ça recommence », explique Azach Arero. « Pourquoi est-ce qu'ils nous tuent ? »

Debena est un village du pays Konso, dans le sud-ouest de l'Ethiopie. Il y a encore un an, seul le ballet des touristes venait perturber la quiétude de ces agriculteurs sédentaires et de leurs paysages aux terrasses de pierres sèches à flanc de montagne, inscrits au patrimoine de l'humanité par l'Unesco.

Lire aussi : En Ethiopie, le « miracle » économique masque les fragilités du régime
([afrique/article/2016/01/21/en-ethiopie-le-miracle-economique-masque-les-fragilites-du-regime_4851367_3212.html](#))

Mais, depuis six mois, le climat s'est détérioré entre les habitants et les autorités de la région, révélant des fissures du modèle fédéral ethnique éthiopien, qui pourraient menacer la stabilité du pays. « Nous n'avons fait que réclamer plus d'autonomie pour notre peuple », lâche Azach Arero. « Nous sommes de simples fermiers. Mais, face à leurs armes, nous ne pouvons rien faire... »

Mauvaise répartition des ressources

Jusqu'en 2011, les Konso, un peuple d'environ 300 000 habitants, avaient le droit de s'autoadministrer, comme le permet la Constitution éthiopienne. Le texte, qui date de 1994, a instauré un système fédéral fondé sur l'ethnicité, censé reconnaître la diversité culturelle et linguistique de plus de quatre-vingts groupes ethniques qui composent le pays. Les Amhara et les Oromo, par exemple, majoritaires dans le pays, ont leur propre région administrative. Mais, dans le sud-ouest du pays, la région dite « des peuples, nationalités et nations du Sud » est une mosaïque qui compte plus d'une quarantaine d'éthnies.

Certaines d'entre elles, et notamment les Konso, bénéficiaient d'un statut administratif dit de « district spécial » compte tenu de leur nombre. Cela leur permettait entre autres d'avoir plus d'autonomie et un budget important. Il y a cinq ans, les autorités ont décidé de réunir cinq districts de cette région en une seule « zone », une subdivision administrative, baptisée « zone Segen ». De là est née la grogne des Konso, qui ont, de fait, perdu leur statut. Aujourd'hui, ils réclament une zone à part entière pour leur communauté.

« On ne nous a jamais demandé notre avis pour faire partie de la zone Segen, s'énerve Orkissa Orano, un habitant du village de Karat, à une dizaine de kilomètres de Debena. Depuis, les ressources ne sont pas distribuées équitablement entre les districts. »

Lire aussi : En Ethiopie, la faim et la peur au ventre
([afrique/article/2016/03/10/en-ethiopie-la-faim-et-la-peur-au-ventre_4880592_3212.html](#))

Dans une cour poussiéreuse à l'ombre des genévrier et à l'abri des regards, le quinquagénaire énumère les griefs de sa communauté entre deux gorgées épaisse de bière locale. Moins de budget, moins de professeurs et de professionnels de santé, une seule ambulance, moins de fonctionnaires Konso dans les administrations de la zone Segen « et toujours plus de corruption ».

Orkissa Orano fait partie du groupe d'anciens qui a porté ces revendications devant les autorités fédérales, à Addis-Abeba. Chez les Konso, les plus âgés font figure d'autorité. En octobre 2015, ils ont réussi à recueillir 50 000 signatures sur une pétition en faveur de la création d'une zone administrative pour les Konso. Les habitants ont ensuite organisé une marche silencieuse réunissant plusieurs dizaines de milliers de personnes, les vieillards en première ligne. « Nous sommes pacifiques, ils répondent par la violence », déplore Orkissa Orano.

Répression violente du régime

A Fasha, un autre village konso, la vie a depuis repris son cours. Les femmes vêtues de robes colorées à volants vendent des fruits et légumes abîmés sur la place du marché. Les enfants jouent aux dames avec des capsules de bière. Mais tout le monde retient son souffle lorsque les pick-up des forces spéciales filent à toute vitesse sur la route principale.

Pendant plusieurs mois, l'armée aurait occupé les villages, racontent les habitants. Les militaires auraient pillé les ressources, saccagé des cultures en terrasse et dépouillé les gens de leurs bijoux et téléphones. Les bancs des écoles étaient inoccupés. Les fermiers n'osaien plus aller labourer leurs champs. Les bureaux administratifs fonctionnaient au ralenti. « Les militaires ont lancé des fumigènes dans les écoles, dans les maisons et même dans le centre de santé, où se trouvaient des

femmes enceintes. Elles ont fui », explique Kayamo Guna*, un avocat de 28 ans, dans une pièce où la famille stocke les réserves de grain. Dehors, le sac de grenades lacrymogènes vides est là. Il y en a une centaine. Ainsi que des douilles de fusil d'assaut.

Lire aussi : [Les Oromo remportent leur bras de fer contre le projet d'agrandissement d'Addis Abeba](#) ([afrique/article/2016/01/13/les-oromo-remportent-leur-bras-de-fer-contre-le-projet-d-agrandissement-d-addis-abeba_4846703_3212.html](#))

« Ils m'ont roué de coups un matin de novembre alors que je discutais avec des amis sur la place centrale, raconte Kayamo Guna en se triturant les mains. Je suis rentré au village il y a une semaine, après cinq mois de cavale. » Des histoires comme la sienne, on en entend dans tous les villages konso. Les habitants gardent encore les stigmates des violences des forces de l'ordre. Comme cet orphelin dont la cheville a été trouée par une balle perdue, ou ce père de famille impotent qui reste allongé depuis que les forces spéciales l'ont passé à tabac. « Les autorités ne font confiance à personne et refusent les voix dissidentes, poursuit l'avocat. Chaque individu est suspecté de vouloir fomenter un coup d'Etat ou d'être un terroriste. Ils veulent nous intimider. » Lors des élections générales de mai 2015, Kayamo Guna et ses amis avaient voté pour la coalition au pouvoir.



Le régime d'Addis-Abeba répond par la violence aux manifestations pacifiques de l'éthnie Konso qui réclame le retour à l'autonomie. Crédits : E. Wulberg

Ces violences font écho à celles que subissent les Oromo, le plus important groupe ethnique d'Ethiopie avec près de trente millions d'habitants. Des manifestations ont été violemment réprimées alors qu'ils protestaient contre un plan d'extension de la capitale. Selon l'organisation Ethiopia Human Rights Project, les violences auraient causé la mort de plus de deux cent soixante personnes depuis le mois de novembre 2015.

Déjà deux morts et des dizaines de blessés

« Ces manifestations augurent d'un tournant politique en Ethiopie, analyse Jean-Nicolas Bach, chercheur au laboratoire Les Afriques dans le monde (LAM), à Sciences Po Bordeaux. Le fédéralisme ethnique devait résoudre les problèmes du passé, rompre avec les gouvernements impériaux et centralistes précédents en résolvant notamment les tensions liées à la « question nationale » nées dans les années 1960-1970. Mais le système fédéral n'a non seulement pas apporté une réponse durable à ces tensions, mais les a parfois attisées. La réaction violente du gouvernement illustre aussi sa peur de ne pas maîtriser la contestation : si tous les insatisfaits du régime s'allient, la situation pourrait dégénérer. »

Au pays Konso, le bilan s'élève à deux morts et des dizaines de blessés, dont certains grièvement, selon les habitants. Deux cents personnes auraient été incarcérées, de quelques heures à plusieurs mois. Six se trouvent encore dans les geôles éthiopiennes.

Lire aussi : [En Ethiopie, de violentes manifestations opposent les forces de l'ordre et les Oromos](#) ([afrique/article/2015/12/21/en-ethiopie-de-violentes-manifestations-opposent-les-forces-de-l-ordre-et-les-oromo_4836102_3212.html](#))

Chef traditionnel de l'un des neuf clans du peuple konso, Kalla Gezahegn a été emprisonné pendant dix-sept jours. Ancien ingénieur rentré au pays il y a dix ans pour suivre les traces de son père, qui venait de mourir, il est devenu la voix de la contestation compte tenu de son rang dans la communauté, et son arrestation a exacerbé les tensions.

En prison, les gardiens lui ont ôté ses bracelets en argent et en ivoire, ceux qui protègent des mauvais esprits et que la tradition interdit d'enlever avant le dernier souffle. « C'est difficile de pardonner, mais nous ne souhaitons qu'une chose, la paix, souffle-t-il, la main posée sur l'un des ornements récupérés et rafistolés avec du ruban adhésif. L'agressivité du gouvernement est injustifiée : nous n'avons créé aucun problème. Nous avons simplement usé de notre droit garanti par la Constitution : celui de nous autoadministrer. »

Depuis un mois, la situation s'est apaisée. Les forces spéciales n'occupent plus les villages. Les autorités de la région et des représentants du gouvernement ont fait le déplacement pour tenter de régler les contentieux. Mais ils n'ont pas changé d'avis : Kono ne deviendra pas une zone. « Le changement administratif s'est fait dans l'intérêt de la communauté, qui va tirer profit des projets de développement et d'une meilleure gouvernance, assure Dawit Kussia, chef d'administration de la zone Segen. Le gouvernement prend soin de ne blesser personne. Les gens qui ne sont pas d'accord avec ce projet de zone pour les Konso subissent des pressions injustes. »

« Nous réclamerons cette zone jusqu'au bout, assure de son côté Kalla Gezahegn. Sinon, les choses pourraient s'envenimer et les relations sociales entre les ethnies se détériorer compte tenu des frustrations. » Sur son lit de mort, son père lui avait fait promettre de ne jamais abandonner son peuple. « En tant que chef de clan, je me dois de trouver une solution à la sécheresse, à la pauvreté, aux querelles familiales pour le bien des Konso », poursuit Kalla Gezahegn. Cette fois, la bataille est politique.

*Le prénom a été modifié à la demande de la personne interviewée.

ANNEXE B : Sélection d'articles de la Constitution éthnofédérale de 1995 au sujet des « Nations, Nationalités et Peuples » d'Ethiopie

Preamble

We, the Nations, Nationalities and Peoples of Ethiopia:

Strongly committed, in full and free exercise of our right to self-determination, to building a political community founded on the rule of law and capable of ensuring a lasting peace, guaranteeing a democratic order, and advancing our economic and social development;

Firmly convinced that the fulfilment of this objective requires full respect of individual and people's fundamental freedoms and rights, to live together on the basis of equality and without any sexual, religious or cultural discrimination;

Further convinced that by continuing to live with our rich and proud cultural legacies in territories we have long inhabited, have, through continuous interaction on various levels and forms of life, built up common interest and have also contributed to the emergence of a common outlook; Fully cognizant that our common destiny can best be served by rectifying historically unjust relationships and by further promoting our shared interests;

Convinced that to live as one economic community is necessary in order to create sustainable and mutually supportive conditions for ensuring respect for our rights and freedoms and for the collective promotion of our interests;

Determined to consolidate, as a lasting legacy, the peace and the prospect of a democratic order which our struggles and sacrifices have brought about;

Have therefore adopted, on 8 December 1994 this constitution through representatives we have duly elected for this purpose as an instrument that binds us in a mutual commitment to fulfil the objectives and the principles set forth above.

Article 1 Nomenclature of the State

This Constitution establishes a Federal and Democratic State structure. Accordingly, the Ethiopian state shall be known as the Federal Democratic Republic of Ethiopia.

Article 3 The Ethiopian Flag

(1) The Ethiopian flag shall consist of green at the top, yellow in the middle and red at the bottom, and shall have a national emblem at the center. The three colors shall be set horizontally in equal dimension.

(2) The national emblem on the flag shall reflect the hope of the Nations, Nationalities, Peoples as well as religious communities of Ethiopia to live together in equality and unity.

(3) Members of the Federation may have their respective flags and emblems and shall determine the details thereof through their respective legislatures.

Article 4 National Anthem of Ethiopia

The national anthem of Ethiopia, to be determined by law, shall reflect the ideals of the Constitution, the Commitment of the Peoples of Ethiopia to live together in a democratic order and of their common destiny.

Article 5 Languages

(1) All Ethiopian languages shall enjoy equal state recognition.

(2) Amharic shall be the working language of the Federal Government.

(3) Members of the Federation may by law determine their respective working languages.

Article 8 Sovereignty of the people

(1) All sovereign power resides in the Nations, Nationalities and Peoples of Ethiopia.

(2) This Constitution is an expression of their sovereignty.

(3) Their sovereignty shall be expressed through their representatives elected in accordance with this Constitution and through their direct democratic participation

Article 9 Supremacy of the Constitution

(1) The Constitution is the supreme law of the land. Any law, customary practice or a decision of an organ of state or a public official which contravenes this Constitution shall be of no effect.

(2) All citizens, organs of state, political organizations, other associations as well as their officials have the duty to ensure observance of the Constitution and to obey it.

(3) It is prohibited to assume state power in any manner other than that provided under the Constitution.

(4) All international agreements ratified by Ethiopia are an integral part of the law of the land.

Article 39 Rights of Nations, Nationalities, and Peoples

(1) Every Nation, Nationality and People in Ethiopia has an unconditional right to self-determination, including the right to secession.

(2) Every Nation, Nationality and People in Ethiopia has the right to speak, to write and to develop its own language; to express, to develop and to promote its culture; and to preserve its history.

(3) Every Nation, Nationality and People in Ethiopia has the right to a full measure of self-government which includes the right to establish institutions of government in the territory that it inhabits and to equitable representation in state and Federal governments.

(4) The right to self-determination, including secession, of every Nation, Nationality and People shall come into effect:

(a) When a demand for secession has been approved by a two-thirds majority of the members of the Legislative Council of the Nation, Nationality or People concerned;

(b) When the Federal Government has organized a referendum which must take place within three years from the time it received the concerned council's decision for secession;

(c) When the demand for secession is supported by majority vote in the referendum;

(d) When the Federal Government will have transferred its powers to the council of the Nation, Nationality or People who has voted to secede; and

(e) When the division of assets is effected in a manner prescribed by law.

(5) A "Nation, Nationality or People" for the purpose of this Constitution, is a group of people who have or share large measure of a common culture or similar customs, mutual intelligibility of language, belief in a common or related identities, a common psychological make-up, and who inhabit an identifiable, predominantly contiguous territory.

Article 46 States of the Federation

(1) The Federal Democratic Republic shall comprise of States.

(2) States shall be delimited on the basis of the settlement patterns, language, identity and consent of the peoples concerned.

Annexe C



Taskforce on National Heroes and Heroines

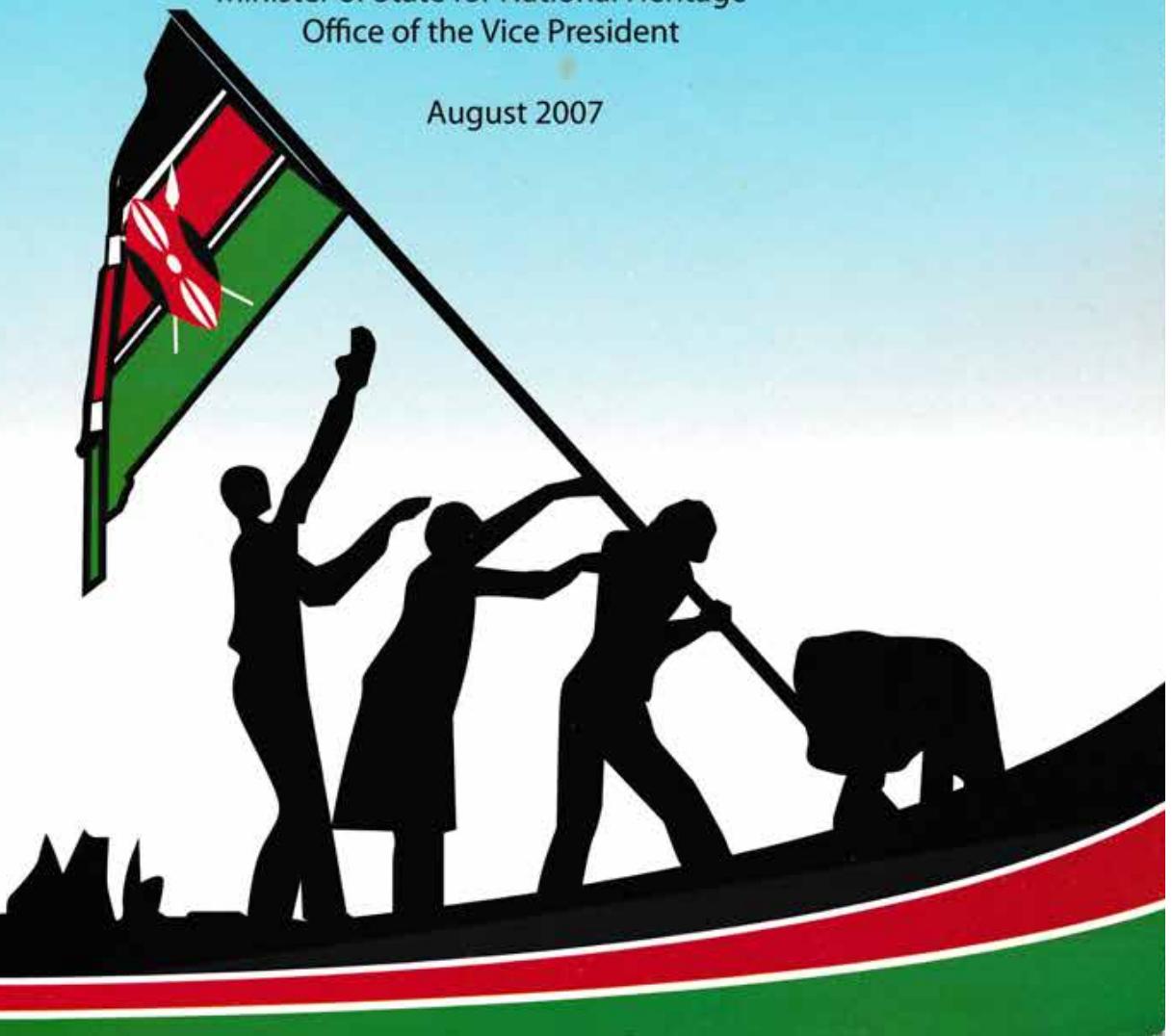
Report of the taskforce for country-wide data collection on criteria and modalities of honouring national heroes and heroines

Chairman - Vincent G. Simiyu (Prof.)

Presented to:

Hon. Suleiman Rashid Shakombo, E.G.H., M.P.
Minister of State for National Heritage
Office of the Vice President

August 2007



TRANSMITTAL LETTER

Ref: NMK/MSM/TSK/01/07/191
22nd August 2007

Hon. Suleiman R. Shakombo, E.G.H, MP,
Minister of State for National Heritage,
Office of the Vice President,
Jogoo House B,
Nairobi

Dear Hon. Shakombo,

RE: Taskforce For Countrywide Data Collection On Criteria And Modalities Of Honouring National Heroes And Heroines

Hon. Minister, you appointed the Taskforce for Countrywide Data Collection on Criteria and Modalities for Honouring National Heroes and Heroines on 20th March 2007. The appointment of the Taskforce was gazetted on 13th April 2007. The work commenced on 30th March 2007 and ended on 22nd August 2007.

On behalf of the members of the Taskforce, I am pleased to submit to you the Report, having completed it in accordance with the Terms of Reference.

The Report contains three main components: summary and analysis of the findings, recommendations for possible implementation by the Government, and a Draft National Heroes and Heroines Bill for possible enactment into law.

The Members of the Taskforce are grateful to you Sir, for the opportunity to serve the Government and the country on this very important national exercise. The members will be pleased to provide any further services either individually or collectively should they be called upon.

The appended signatures are an expression of our collective responsibility for this Report.

We hereby submit to you the Report as the Appointing Authority.

Yours sincerely,



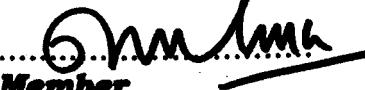
Prof. V.G. Simiyu, Ph.D.
Chairman

MEMBERS OF THE TASKFORCE

Vincent Simiyu (Prof.)


Chairman

Julius Okara


Member

Peter Wanyande (Prof.)


Vice Chairman

Marykaren C.Kigen


Member

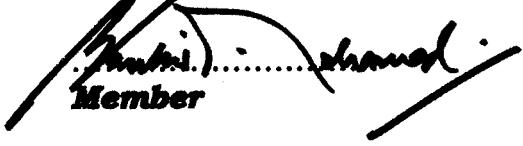
Barua B. Chele


Member

Mzalendo Kibunjia (Dr.)


Secretary

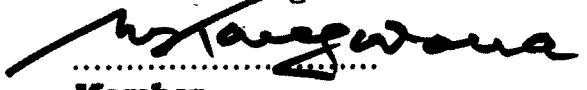
Bashir Sheikh Mohamed


Member

Alice K. Mayaka (Mrs.)


Ex-Officio Member

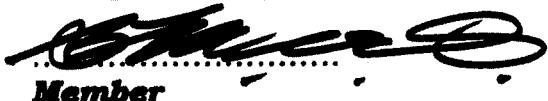
James R. Kangwana


Member

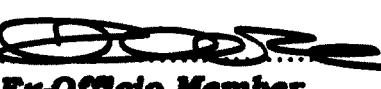
Rachel B.Dzombo (Mrs.)


Ex-Officio Member

George M. Kirigia


Member

Dorothy N.Angote


Ex-Officio Member

Philomena N. Mwaura (Dr.)


Member

Joseph Ngatia (Dr.)


Member

TABLE OF CONTENTS

ACKNOWLEDGEMENTS	iii
EXECUTIVE SUMMARY	v
GENERAL INTRODUCTION	1
CHAPTER ONE TASKFORCE BACKGROUND AND METHODOLOGY	2
Methodology	
Interpretation and Internalisation of Terms of Reference	
Review of Relevant Literature	
Public Hearings	
Data Analysis	
Challenges	
CHAPTER TWO	
HISTORICAL BACKGROUND TO THE PROPOSED NATIONAL HONOUR SYSTEM	7
Indigenous Systems of Honour	
Kenya Government Honour System	
CHAPTER THREE	
RATIONALE FOR THE PROPOSED HONOUR SYSTEM	12
CHAPTER FOUR	
CRITERIA FOR IDENTIFICATION OF HEROES AND HEROINES	15
Definition of a Hero or a Heroine	
Categories of Heroes and Heroines	
Functional Areas of Heroism	
Standardised Weighting Scheme	
Rationale of the Rankings	
CHAPTER FIVE	
FORMS OF RECOGNISING AND HONOURING HEROES AND HEROINES	24
Proposed Forms of Honour	
Honouring and Respect	
Financial Rewards	
Material Rewards	
Services	
Heroism in Popular Culture	
State Burials	
Inalienability of Benefits	
Analysis of Proposals by the Public	

CHAPTER SIX

ADMINISTRATION AND MANAGEMENT OF THE HONOUR SYSTEM	28
Structures of the Commission	
The Commission	
Functions of the Commission	
The Secretariat	
District Committee	
The Organogram	
Funding	
Process of Identification, Nomination and Declaration	
Disgrace	
Burials	
Appeals	
National Heroes and Heroines Square	
The Concept	
Design	
Burials	

CHAPTER SEVEN

RECOMMENDATIONS	35
LIST OF APPENDICES	38

Gazette Notice of Appointment	
Photographs of Public Hearings	
Draft National Heroes Bill	

ACKNOWLEDGEMENTS

This Report is a result of concerted efforts by many people. Space does not allow us to thank them individually. Let them receive our collective appreciation. We take this opportunity, however, to express special thanks to Hon. Suleiman R. Shakombo, EGH, MP, Minister of State for National Heritage, Office of the Vice President together with Office of the President for bestowing upon members of the Taskforce the onerous responsibility of carrying out this exercise of national importance. Special thanks go to Ambassador. Francis Muthaura, EGH, Permanent Secretary, Secretary to the Cabinet and Head of Public Service for overall coordination of the project and for giving the Taskforce the opportunity to record his personal views as well as the collective views of the heads of department in the Cabinet Office.

The Taskforce would like to express gratitude to the following Permanent Secretaries as ex-officio members, Mrs. Alice K. Mayaka, OGW, Permanent Secretary, Ministry of State for National Heritage, Office of the Vice President, for her steady support not only by participating in the plenary sessions of the Taskforce, but also by attending some of the public hearings in the Provinces, and her representative Mr. Lawrence I Mwangi; Ms. Dorothy N. Angote CBS, Permanent Secretary, Ministry of Justice and Constitutional Affairs, for her support through participation in the plenary sessions of the Taskforce and for seconding to the Taskforce Mr. J.O. Dache, the Ministry's expert in legal drafting, and her representative Mr. James N. Wambura; Mrs. Rachel B. Dzombo, CBS, Permanent Secretary, Ministry of Gender, Sports, Culture, and Social Services for her support, and her representative Ms. Agatha Ndambuki.

Provincial Commissioners, District Commissioners and the entire Provincial Administration were crucial in disseminating information about the work of the Taskforce to the public, especially in mobilizing them to attend the hearings. Their logistical support was invaluable. Without their contribution the work of the Taskforce in the field would have been very difficult, if not impossible. Let them find here sincere expression of our gratitude.

The Taskforce received views from a number of Government departments and institutions, Non Governmental Organizations, the civil society and the Kenya Human Rights Commission for which it is grateful.

The Taskforce wishes to thank leaders of religious organizations for granting interviews to the Taskforce. Special thanks go to His Grace Raphael Ndingi Mwana'a Nzeki, Archbishop of the Catholic Archdiocese of Nairobi and His Grace Benjamin Nzimbi, the Archbishop of the Anglican Church of Kenya and the Bishop of All Saints Cathedral Diocese. The Taskforce further wishes to thank Hon. Martin Shikuku, former MP for granting an interview to the Taskforce.

The Taskforce wishes to thank members of the public who actively participated in the public hearings, filled the questionnaires and submitted written memoranda. The Taskforce further wishes to thank those who contributed written material on the indigenous honour systems of their respective communities.

Sincere gratitude goes to the National Museums of Kenya for hosting the Taskforce and its Secretariat. Special thanks go Dr. Idle O. Farah, Director-General of the

National Museums of Kenya for his sustained support. Last but not least, the Taskforce expresses its appreciation to the Secretariat of the Taskforce for providing logistical support.

EXECUTIVE SUMMARY

The Taskforce for Country-wide Data Collection on Criteria and Modalities of Honouring National Heroes and Heroines was appointed on 20th March 2007 by Hon. Suleiman R. Shakombo, Minister of State for National Heritage, Office of the Vice – President. The appointment was gazetted on 13th April 2007. The Taskforce was mandated to carry out a countrywide data collection and set out the criteria and modalities for identifying, recognizing and honouring national heroes and heroines. It was required to submit a report, which would also contain a Draft Bill that may eventually become an Act of Parliament on National Heroes and Heroines.

The members of the Taskforce interpreted and internalized the Terms of Reference. In doing so they extended the timeframe for data collection to cover the major periods of Kenya's history: the period before the onset of colonial rule (1895), the period during the struggle for freedom 1895-1963, and the period after independence.

The Taskforce developed a methodology for data collection from various sources including public hearings in different parts of the country, questionnaires, and memoranda and other written submissions by some volunteers.

The Taskforce defined what it considered as the core values of Kenya's nationhood, that is, patriotism, unity in diversity, and mutual social responsibility. The core values became the ground on which to anchor the proposed National Heroes and Heroines Honour System.

The Report provides the rationale for the proposed National Heroes and Heroines Honour System. Kenyan communities have been in existence from time immemorial. The civilisation that had developed up to the time foreigners intruded was viable in all areas of human endeavour and had produced many heroes and heroines. There's need to-day to recognise those outstanding sons and daughters of Kenya.

Likewise, the struggle for freedom by all Kenyans in their various communities, culminating in the armed struggle known as The Mau Mau War and the final attainment of independence was a macrocosm of national and community heroism. This heroism should be recognized and honoured as one of the central pillars of the Kenyan nation. The challenges of nationhood and development have brought new strains and demands on the country since independence. These have also brought forth new generations of heroes and heroines not only in the struggle for democracy and equity in resource distribution, but also in many other fields of human endeavour. There is need to recognise and honour the icons of this period.

In the views of the public, as reflected in this Report, the history of this country and its peoples has been distorted and or ignored in many of its most important aspects.

The data collected and analysed shows that Kenyans consider this exercise to be one of the greatest national initiatives at this juncture of the country's history. They have expressed the view that it has been long overdue. They felt happy to have been given the opportunity to express their views and ideas about the proposed National Heroes and Heroines Honour System.

Taking into account the criteria used in some indigenous systems of recognising and honouring heroes and heroines and the data collected and analysed, a national hero or heroine is a person imbued with patriotism, integrity, vision and commitment for the good of fellow Kenyans. The person must have many of the other qualities that spelt out in this Report. A hero or heroine must have accomplished an outstanding act or acts which have had a positive impact on the lives of Kenyans and beyond. He or she must

embody and symbolise the highest values of the Kenyan society and be a role model. His or her work must have had the effect of liberating the minds of others, changing the peoples' attitudes, and served as an inspiration to all.

In the Report two categories of heroes and heroines are proposed. These are the national category and the community one.

The Taskforce identified functional areas with the relevant requisite qualities from which heroes and heroines may be identified. These include liberation struggle, religious leadership, indigenous knowledge, cultural values and practices, arts; sportsmanship, scholarship, professionalism and research, peace making, statesmanship, entrepreneurship and industry, philanthropy. Each of these functional areas has requisite relevant qualities. A special case for people with disabilities has been proposed.

Heroes and heroines may be recognised and honoured either while still alive or posthumously, depending on each case.

Forms of recognition and honour are many. They include high respect that should be accorded to national heroes and heroines by the Government and the society; building of monuments in their honour; writing, publishing and displaying their names and histories depicting their works for all to know; naming things after them including buildings, stadia, and streets; and popularising their names and acts in many other ways. Other forms of honour include publishing a National Heroes and Heroines Roll of Honour, providing appropriate security for themselves and their families, and according them state burials when they die.

The Report further emphasizes that the writing, publication and teaching of proper national history of the peoples of Kenya, and their heroic works and deeds is considered as one way of honouring heroes and heroines and giving the solid foundation of the nation for to-day's generations and the generations to come. It will be the beginning of a meaningful perpetuity of this nation.

The Report gives the administrative and management system of all matters relating to heroes and heroines. These include the creation of an independent National Heroes and Heroines Commission with all its structures and functions. The process of identifying, recognising and finally declaring heroes and heroines by the Head of State is spelt out from the districts to the national level.

The concept, design and construction of the Proposed National Heroes and Heroines Square at Uhuru Gardens in Langata, Nairobi are described in the report. The Square will not be a burial place because the public has been very clear that every community prefers to bury their heroes and heroines in their ancestral lands. Heroes and heroines however, must be accorded State burial.

The Report has formulated a set of recommendations and policy, for the Government's implementation. There are recommendations for immediate implementation by the Government while others are of a long-term nature.

The Draft National Heroes Bill is the last part of the Report. It puts into a legal framework the entire Report as required by the Terms of Reference of the Taskforce and as an eventual Act of Parliament that will govern all the affairs relating to the National Heroes and Heroines Honour System.

GENERAL INTRODUCTION

1. Since time immemorial societies throughout the world have recognized and honoured their heroes and heroines. This recognition has been for outstanding performance, discoveries, inventions, accomplishments and exploits in different fields of human endeavour. Some of these achievements have had a universal impact.
2. Heroes and heroines have stood out as pillars of great civilizations in Africa, Asia, Europe and America. Their philosophies, ideals, vision, as well as great works have been an integral part of World Civilisation. Their achievements have also distinguished one civilisation from another.
3. Various Kenyan communities had their own systems of identifying, recognising, and honouring their heroes and heroines. Some of these systems are still in existence today.
4. Kenya is committed to forging a united country by appreciating its cultural diversity. The country is now in the process of developing a National Heroes and Heroines Honour System. Towards this end, a Taskforce was established to develop the proposed system.
5. The Taskforce divided its work into three parts. Part one laid down the strategy and methodology for data collection from various sources including public hearings. Part two was devoted to actual data collection from the public and production of an Interim Report. Part three, was for data analysis and the writing of the final report, which has eight chapters.
6. Chapter One provides the background to the establishment of the Taskforce, its terms of reference, the methodology used in data collection and analysis.
7. Chapter Two gives the historical background exploring indigenous honour systems, and the current Kenya Government honour system.
8. Chapter Three provides the rationale for the proposed honour system.
9. Chapter Four defines a national hero and heroine, sets out the criteria for the identification of heroes and heroines, identifies functional areas of recognition, and spells out the categories of heroes and heroines. The chapter further establishes the standards and procedures for identifying and vetting nominees for heroism.
10. Chapter Five addresses forms of recognition and specifies the proposed types of honour and awards to be given to heroes and heroines.
11. Chapter Six is on the Administration and Management of the National Heroes and Heroines Honour System, which includes the Heroes and Heroines Square and related monuments. The chapter also covers the establishment of a proposed independent National Commission complete with structures and administrative systems.
12. Chapter Seven contains Recommendations for implementation of the proposed National Heroes and Heroines Honour System.

CHAPTER ONE **TASKFORCE BACKGROUND AND METHODOLOGY**

13. This chapter discusses the background to the establishment of the Taskforce, its terms of reference and methodology.
14. In 1966 the Government established an Honour and Award system for outstanding service and loyalty to the Head of State, the Government and the People of Kenya. Over the years it has become clear that the system does not cover some of the functional areas and talents that exist in society.
15. On 7th August 2003, the Government through Cabinet decision No 74/2003 decided to establish a comprehensive system of identifying, recognizing, and honouring national heroes and heroines. In the same vein the government lifted the proscription of the Mau Mau and legalized the movement.

The National Committee

16. The Cabinet subsequently appointed a National Committee to spearhead the process of establishing a new honours system. The National Committee comprise Permanent Secretary, Secretary to the Cabinet and Head of Public Service as the Chair, Attorney General, Permanent Secretary, Ministry of Justice and Constitutional Affairs, Permanent Secretary, Finance, Chief of General Staff, Permanent Secretary, Ministry of Gender, Sports, Culture and Social Services, Permanent Secretary, Ministry of Home Affairs, and Clerk to the National Assembly. Other members proposed for incorporation were two religious representatives, a Private Sector representative, a Professor of History and a Professor of Political Science.
17. The mandate of the National Committee is to establish clear and effective criteria for identification of national heroes; to recommend appropriate honours to be awarded to the national heroes; to come up with proposals on heroes and to determine the manner of recognition, and the development of the National Heroes and Heroines Square.

The Technical Committee

18. In executing its mandate the National Committee delegated its activities to a Technical Committee. The National Museums of Kenya was mandated to host the Technical Committee. Members of the Technical Committee are: Director General, National Museums of Kenya as the Chair; Director Regional Museums, Sites and Monuments, National Museums of Kenya as the Secretary; Chief Parliamentary Counsel; Commissioner of Lands; Director of Physical Planning; Director of Surveys; Permanent Secretary Ministry of Water; Permanent Secretary, Ministry of Foreign Affairs; and the Chief Architect; the Superintending Structural Engineer, the Superintending Mechanical Engineer and the Chief Engineer Materials in the Ministry of Roads and Public Works. The proceedings of the Technical Committee are deposited with the National Museums of Kenya.
19. The Terms of Reference of The Technical Committee was to: identify a suitable place as a site for the National Heroes and Heroines Square; secure the site, develop it and propose a legal framework for its administration and management.
20. The Technical Committee, in its Report, recommended the establishment of a Heroes and Heroines Square at Uhuru Gardens, Langata Road, Nairobi for the following reasons: the site has a historical significance being the place where the first independence celebrations were held. The Kenyan flag was first hoisted at

Uhuru Gardens at midnight, on 12th December 1963. Several other national monuments have been erected at the site since independence including the 20th and 25th independence anniversaries.

21. Out of the 76 acres of government land, 10 acres have been hived off for the construction of the National Heroes and Heroines Square. A Title Deed has been secured. The infrastructure at the site includes a fully operational borehole, a water storage tank, a perimeter wall, and a separate access road from the rest of Uhuru Gardens.
22. The Technical Committee established a sub-committee, which visited Arlington War Cemetery in the USA, on 22nd and 23rd March 2006 to collect information on the USA system of honoring heroes and heroines. Another sub-committee visited Namibia, Zimbabwe and South Africa between 29th May 2006 and 7th June 2006 to collect information on African experiences with regard to honouring heroes and heroines.
23. In South Africa the Sub-Committee visited Constitutional Hill in Johannesburg, Nelson Mandela Museum in Soweto, and Freedom Park in Pretoria and Robben Island Museum in Cape Town. Of the above sites, the Freedom Park located on a hill within the City of Pretoria provided the kind of brief that the team was interested in.
24. In Namibia, the Sub-Committee visited Namibia Heroes Acre located on a hill 15 km out of the city of Windhoek, which occupies 80 hectares of land; and the National Museum in Windhoek.
25. In Zimbabwe the sub-committee visited the National Heroes Acre located on a hill 7 km from the city of Harare, which occupies 57 hectares of land and the Provincial Heroes Acre in Harare. The sub-committee also visited the Provincial Heroes Acre in Masvingo, the Great Zimbabwe World Heritage Site, and the National Museum of Zimbabwe in Harare.
26. From these visits and other research, the Technical Committee proposed the following criteria for identification of national heroes and heroines:
 - (i) A Kenyan who has made an exceptional contribution to human triumph.
 - (ii) A Kenyan who has been a beacon of hope and inspiration during periods of national tragedy.
 - (iii) Icons who best symbolize and are representative of our independence struggle.
 - (iv) Icons who best symbolize and are representative of our post-colonial political liberation.
 - (v) Kenyans who have shown exemplary service to their calling and are role models for at least three generations.
 - (vi) Past visionary national leaders.
27. The Technical Committee recommended to the National Committee, the formation of a National Taskforce to publish the proposed criteria, hold public hearings throughout the country and receive submissions on criteria and forms of recognition for honouring national heroes and heroines, and draft a legal instrument to govern the national heroes and heroines honour system. This phase of the process was meant to give the public an opportunity to participate in and own the process of identifying, recognizing and honouring their heroes and heroines.

Appointment of Taskforce and Terms of Reference

28. The Taskforce was set up on 20th March 2007 vide Gazette Notice No. 3179 published on 13th April 2007. It was officially launched on 30th March 2007 by the Minister of State for National Heritage, Office of the Vice President.

29. The Taskforce was assigned the followings Terms of Reference:

- (i) To establish from the public hearings and country-wide data collection, as well as from experiences of other countries, clear and effective criteria for identification of national heroes and heroines.
- (ii) To determine the categories of national heroes and heroines and their form of recognition.
- (iii) The Taskforce was expected to submit its final report on 20th June 2007. This was extended to 8th August 2007.

30. The Taskforce was expected to carry out the following activities:

- (i) Publish the criteria developed by the Heroes and Heroines Technical Committee from experience of other countries and invite the public to send written comments on the proposed criteria.
- (ii) Hold public hearings in all the provinces to receive oral and or written memoranda on the proposed criteria and potential nominees of heroes and heroines.
- (iii) Conduct a national debate on the criteria of identifying national heroes and heroines as well as the nature of the proposed National Heroes and Heroines Square, taking into account Kenya's diverse cultural and religious backgrounds.
- (iv) From the national debate, prepare draft legislation on heroes and heroines for enactment by Parliament
- (v) Receive views and make recommendations on the institutional framework for the administration, management and maintenance of heroes and heroines squares and related monuments.
- (vi) Receive views from the public and make recommendations on the guiding principles to be taken into consideration by architects when designing the National Heroes and Heroines Square.

METHODOLOGY

Interpretation and Internalization of Terms of Reference

31. The Taskforce used a number of methods to fulfil its mandate. In its initial sessions, the Taskforce discussed, interpreted and internalized its Terms of Reference. The Taskforce considered a number of national core values including patriotism; unity in diversity; and mutual social responsibility against which the exercise is anchored. These values are elaborated in Chapter Three of this report.

Review of Relevant Literature

32. The Taskforce reviewed the work of the Technical Committee and Government "Guide to Awards of Orders, Decorations and Medals". The Taskforce also familiarized itself with reports of other Government Commissions.

33. The Taskforce visited Uhuru Gardens, the site of the proposed National Heroes and Heroines Square to appraise developments undertaken at the site so far.

34. The Taskforce held a press conference in which it outlined its objectives and scope of work. It also published its terms of reference and the proposed preliminary criteria of identifying heroes and heroines in the print media. It invited members of the public to send written memoranda addressing all matters under inquiry.
35. The Taskforce sent out letters of invitations for oral and or written submissions to the Cabinet, Assistant Ministers, Members of Parliament, Permanent Secretaries, Chief of General Staff, public and private institutions as well as civil society.

Public Hearings

36. The Taskforce conducted public hearings in the following twenty centres:

- (i) Lodwar, 24th April 2007
- (ii) Eldoret, 25th April 2007
- (iii) Kakamega, 26th April 2007
- (iv) Kisumu 27th April 2007
- (v) Nakuru 2nd May 2007
- (vi) Nyeri, 3rd May 2007
- (vii) Embu, 4th May 2007
- (viii) Nairobi, 7th May 2007
- (ix) Machakos, 8th May 2007
- (x) Mombasa, 14th May 2007
- (xi) Lamu, 16th May 2007
- (xii) Marsabit, 21st May 2007
- (xiii) Garissa, 28th May 2007
- (xiv) Wajir, 29th May 2007
- (xv) Mandera, 30th May 2007
- (xvi) Meru, 9th July 2007
- (xvii) Narok, 12th July 2007
- (xviii) Kisii, 13th July 2007
- (xix) Kwale, 16th July 2007
- (xx) Wundanyi, 17th July 2007

37. In the public hearings, the Taskforce gathered data through oral presentations. The presentations were recorded in writing and on tape. The Taskforce also received written memoranda from the public through mail, and its website www.heroesheroines.or.ke

38. The public hearings were well attended by Kenyans from a cross section of the society. They included ordinary citizens both men and women, members of parliament, civil servants, organized groups, organizations representing persons with disabilities, the youth, the private sector and the clergy. The Taskforce conducted oral interviews with prominent personalities. It also conducted public debates on national and regional radio and television stations.

Data Analysis

39. The data collected were grouped into three major themes, Criteria, Forms of Recognition, and Administration and Management of Heroes and Heroines Square. This involved developing frequency tables on responses to questions posed by the Taskforce to the public on each of the above themes. Information gleaned from the above sources formed the basis of the report and the Draft Legislation.

40. A list of suggested heroes and heroines mentioned in each of the stations visited was prepared. The list is part of the archival materials of the Taskforce deposited at the National Museums of Kenya.
41. The Taskforce developed a standardized weighting scheme for evaluating, determining and ranking heroes and heroines in each functional area. This forms part of the criteria for the identification of heroes and heroines.

Challenges

42. The Taskforce faced a number of challenges as it discharged its mandate.

The time allocated for the exercise was not adequate to allow the Taskforce to visit all the pertinent areas in the country. The Taskforce therefore, selected a representative sample covering all the provinces to ensure as wide a coverage of the public as possible. The linguistic diversity of the Kenyan communities necessitated interpretations during public hearings. This limited the time available for airing views, although the actual sessions were long. Kenya is a big country and the distances are long and in many places the infrastructure is poor. Travel was difficult and tiring. The Ministry of Defence, the Kenya Air Force came in handy by providing air transport to the members of the Taskforce to access the difficult areas. Abrupt change of climate from one place to another adversely affected some members of the Taskforce. This would happen to anybody travelling across the country. The Taskforce send out nearly a million copies of the questionnaire including personalised letters to all government departments and institutions as well as to all members of parliament. It received comparatively very few responses. This was compensated by the data obtained from the public hearings and national debates conducted through the media. Local mobilisation was generally good; however, the turn out in a few places was not as large as expected.

CHAPTER TWO

HISTORICAL BACKGROUND TO THE PROPOSED HONOUR SYSTEM

43. This chapter provides the historical background on which the proposed National Heroes and Heroines Honour System is anchored. The background comprises some of the indigenous honour systems and the Kenya Government Honour Awards.

Indigenous Systems of Honour

44. Indigenous Kenyan communities had their own systems of identifying, recognising and honouring heroes and heroines. Some communities still use these systems. Although the criteria may vary from community to community, heroes and heroines are individuals with high levels of moral rectitude, integrity, courage, vision, prophecy and knowledge of society in its major aspects. They are individuals whose exceptional acts have the effect of liberating the minds and behaviour of people within the community and beyond.

45. The criteria embody and symbolise the core social and cultural values of the respective communities. Heroes and heroines were honoured by being accorded high esteem and respect by the public. Occasionally they were given token gifts of livestock and agricultural products.

46. In the past some heroes were already wealthy with large herds of livestock, and large polygamous families. Such heroes were not given material rewards. They, however, commanded high status in their societies. Waiyaki wa Hinga and Koitalel arap Samoei were such heroes among the Agikuyu and the Nandi respectively, at the end of the nineteenth century.

47. Special regalia, insignia, attire, emblems and other items of material culture formed an integral part of the indigenous honour system. Some examples of the indigenous honour systems are discussed below.

48. Among the Luhya, the person had to have undergone the rigours of initiation as a rite of passage in the traditional format. The man must be married, usually polygamous and must have fulfilled all the necessary marriage rites as required by custom. He must generally be a role model with grandchildren.

49. Some of their areas of achievements include, but are not confined to, leadership in warfare, prophecy like those who prophesied in the nineteenth century the building of the Uganda railway and the coming of the white people and their military prowess, the practice of medicine, rain making and metallurgy.

50. There were basically three systems of honour. The first comprised great military leaders like Mukite wa Nameme and Maelo wa Khahindi in the nineteenth century. This category also included great prophets like Mutonyi wa Bukelemba in the nineteenth century. In the twentieth century Elijah Masinde wa Nameme founder of Dini ya Musambwa has been recognised as a hero. Some prophets foretold the coming of the Uganda Railway and white people. Rainmakers and medicine men and women also belonged to this category. The climax of this functional area was the 1895 Chetambe wars of resistance during which many people distinguished themselves as heroes

51. The second category comprised peacemakers who are a class set apart with a special title of *Omukayi* (peacemaker). "The identification and recognition of

"Omukayi" is an elaborate process presided over by a select group of elders. The person who gets this title is recognised as a hero. He symbolises the unity, core values, pride and aspirations of the community. However, his highest symbol and embodiment is peace. Usually very few people get the title *Omukayi*.

52. Special insignia and regalia associated with this honour include a special headgear and gown made from colobus monkey skin, and other animals, and a special scepter made from a particular tree. The community holds the scepter in awe because if the *Omukayi* in a fit of anger (which is supposed to very rare) points it at an individual, a curse is inflicted upon the individual concerned and his or her entire progeny. The most important emblem, conferred on the hero is the ivory amulet. There are rules of how, when and where this regalia is adorned and where it must be hosted. The title *Omukayi* is not necessarily inherited, however, only certain clans produce them.

53. The third category among the Luhya is the institution of *Nabongo*, the kingship among the Wanga section of the community.. In the history of the Wanga Kingdom, Nabongo Nabukati Netya of the eighteenth century is regarded as the greatest hero of all times. However Nabongo Mumia was the greatest hero in the twentieth century

54. Finally among all the sections of the Luhya community, heroes received young wives as part of the honour awarded by the people. The practice has literally ceased. High respect and reverence are mostly the current forms of honour and recognition. Not all heroes and heroines among the Luhyas were rich. Wealth was not synonymous to heroism. Indeed, over the centuries, there were a number of heroes and heroines who were not necessarily wealthy.

55. In the Maasai community, the most honourable and respected institution was that of *Ol-Laibon*. There were several *Laibons*. However, only one *Laibon* would be recognized as an overall hero at any given time. Ole Mbatian was one such example in the second half of the nineteenth century. The *Laibon* was recognised for his powers of prophecy, spirituality and practice of, both curative and protective medicine especially for war purposes.

56. When young, one must go through the rigours of rites of passage, demonstrate high level of intelligence and bravery and be acknowledged as the leader of his generation of young warriors.

57. When married the elders would confer upon such a person the title and status of a young elder through an elaborate ceremony. He should not be impaired in any form at all, whether physical or spiritual. Finally, he went through a system of investiture when the title of *Ol-Laibon* would be conferred upon him. The position was hereditary. When a family lacked a potential *Laibon* the honour would go to another family within the clan.

58. *Laibons* were honoured in different ways. When warriors returned from war, the first portion of the booty, a few head of cattle, were given to the *Laibon* who had prophesied the victory and had administered protective medicine to the warriors. Similar to the Luhya, the recognition was a great honour. The hero was given distinctive attire, insignia and regalia that set him apart from the rest of the community members. He also commanded great respect.

59. Among the Nandi, the institution of *Orkoiyot* symbolised the unity and wholesomeness of the community. He was a great spiritual leader who administered protective medicine to the soldiers before going to war. The *Orkoik*

(pl) hailed from special clans and families that produced prophets. The *Orkoiyot* must have gone through the rigours of rites of passage, been married with grand children and demonstrated great intelligence. He was the central figure, a custodian of core values and knowledge of his people.

60. His greatest powers lay in his mastery of indigenous protective and curative medicine. When these medicinal powers waned, his overall power also declined. This happened to two *Orkoiik* namely Orkoiyot Kimnyole of the Nandi and Orkoiyot arap Choge of the Tugen in the second half of the nineteenth century.
61. Orkoiyot Kimnyole was clobbered to death, by the young men who had suffered military defeat, because he had given weak medicine and made false prophecy. Orkoiyot arap Choge was banished from the community.
62. The two cases above demonstrate that in Kenya the African systems of honour had provisions for disgracing and stripping individuals of honours earlier bestowed upon them.
63. The Ameru people traditionally honoured their heroes and heroines for exceptional deeds in warfare indigenous practice of medicine, prophecy and political and religious medicine and peace making. Heroes and heroines were honored through praises (*kugoongwa*), naming (*riitwa*), processions (*kwangia ruuthiu and nchoroobi*), gifts (*ngichiu / ituugi*), embracing (*guchuungwa*) and blessings (*gutomoorwa*). Praises comprised public statements in their honour in the form of songs, stories and riddles. Various sites, locations and landmarks were named after heroes. Processions were organized from one location to another. Different kinds of gifts were also awarded which included; livestock parcels, of land girls to marry and other items of great value.
64. Embracing was done by conferment of a precious necklace or garland around a hero's neck. Blessing (*Gutomoorwa*) was the greatest honour and it was conferred by the *Mugwe*- a religious-political elder, laying hands on the head of a hero or heroine anointing with oil and uttering blessings. In all the above cases the hero and heroine was given a new name and title. Examples of indigenous heroes among the Ameru include Koomenjue, Kibuka, Karere, Kiuna, Muthetu, and Kamankuura. Kamankuura was the greatest raider of all times.
65. The Luo identified heroes and heroines as men and women who made the community proud through their deeds, words of wisdom and actions irrespective of age or sex. Heroes or heroines were also people of influence endowed with both unique and admirable qualities, in addition to being courageous and ready to sacrifice their lives in the interests of the wider society.
66. Examples of functional areas from which heroes and heroines were identified included, warfare (*lweny*), divination (*ajwoga*) prophecy, fisheries (*Lupo*), socio-political leadership (*telo*) and philanthropy. Some of the well known Luo heroes and heroines are, Beno Omor, Omara Achak, Ramogi Lang'ni, Ramogi Olum and Owila Latworo (a prophetess), Gor Mahia, Odera Akang'o, Oginga Odinga Achieng Oneko among others.
67. The Luo recognized and honoured their heroes and heroines both during their lifetime and long after death. The living boasted about their achievements. They were also praised by the community through invoking their names and deeds (*pakruok*). Their names and actions also featured prominently in songs, folk tales, riddles and proverbs. Moreover, children and bulls were named after such heroes

- and heroines. Shrines were established, sports festivals organized and songs of praise sung in their honour during such occasions.
68. Among the Agikuyu three institutions supported their traditional system of governance: the warriors, wise political and judicial leaders, and religious specialists. Heroes and heroines were drawn from these institutions.
69. The warrior - the strong, brave fighter - defended the territorial integrity, the weak in the community, children, women, the elderly and property especially livestock and land. Outstanding performance in war was recognized and honoured as heroism. Wang'ombe wa Ihuura was a renowned warrior who was recognised as a hero in the late nineteenth century. Heroes and heroines were honoured through songs of praise (*Gichandi*), poems (*Marebeta*) and material gifts of livestock and land. Young war heroes were given wives.
70. The wise political and judicial leader (*Muthamakil*) was highly respected in the community. In consultation with the council of elders he secured, promoted and guided the welfare of the community. The outstanding *Muthamaki* was recognized and honoured as a hero. Religious specialists like prophets and prophetesses (*Arathu*), medicine men and women (*Andu Ago*), Diviners (*Araguri*), Metallurgical experts (*Aturi*) and rainmakers formed the third category.
71. The most famous prophet who is still acknowledged by the Agikuyu was Mugo wa Kibiru who prophesied the coming of the white people and the Uganda railway. Njunguru was a reputed prophetess known as *Mwaria na Ngai* (one who spoke to God). She was recognized as a heroine and highly respected. Songs of praise and poems were composed in her honour. The heroes or heroines had to have undergone rigorous rites of passage and be recognized as successful family heads.
72. Heroes were dressed in traditional regalia specific to the functional area from which they were recognized. Special elders were authorized to conduct an elaborate ceremony for enthroning a hero or heroine.
73. Heroic acts were not confined to men only. Many indigenous communities had heroines who performed outstanding acts in different fields of human endeavour. There were women specialists in childbirth and paediatric medicine, divination and mediumship. Some women excelled in prophecy. Mepoho Ndoro (also known as Weruni) was one such prophet among the Giriama. There were great military leaders. Mekatilili wa Menza and Siotune were such leaders among the Giriama and the Akamba respectively. They were recognized as heroines in their own right. They were respected, honoured and given rewards in form of goats and sheep.
74. The Taskforce is of the view that the indigenous systems of recognising and honouring heroes and heroines should inform the proposed National Heroes and Heroines honour System. There is therefore an urgent need for a comprehensive research on other indigenous systems of honour and recognition of heroes' and heroines.

Kenya Government Honours System

75. The Government Honour System has been in existence since 1966. This is contained in the "Guide to Awards of Orders, Decorations and Medals (OP, Rev. Ed. 2004)". The National Honours and Awards Committee administer the Award System.

76. The National Committee is composed of the following: Head of Public Service and Secretary to the Cabinet, Chief of General Staff, Permanent Secretary Provincial Administration, Director National Security and Intelligence Service, Commissioner of Prisons, Director of National Youth Service, Commander, Administration Police Force and the Principal Administrative Secretary, Cabinet Office, Office of the President who is also Secretary to the committee.
77. There are District Honours and Awards committees whose roles are to facilitate the identification of eligible persons for honour and Awards and to nominate five persons and forward their names to the National Secretariat through the Permanent Secretary, Provincial Administration. Members of the district committees include prominent personalities in the district, farmers, teachers, civil society, religious and community leaders, and the District Commissioner. The District Commissioner nominates a senior District Officer to serve as an ex-officio member and secretary to the committee. The committee elects its chair.
78. The committee advises the President in respect of persons upon whom titles of honour may be conferred. The committee has a national secretariat whose functions includes receiving nominations, preparing and publishing the honour list, warrant journals and organises investiture ceremonies. The President has the prerogative of titles of Honours, Orders, Decoration and Medals. The honour is awarded on merit.
79. The guide lists seventeen (17) Orders and Decorations, which are awarded by the Head of State and Commander-in-Chief of the Armed Forces of the Republic of Kenya. These are the Order of the Golden Heart of Kenya, the highest order. The order has three classes: the First, Second and Third. The classes are also called Chief, Elder and Moran. The Head of State is the only one who receives First Class Order of the Golden Heart (Chief of the Golden Heart – C.G.H) and he/she relinquishes the Order on ceasing to be the Head of State. The last decoration is that of the Head of States Commendation for both Civilian and Military. On 21st April 1966, President Mzee Jomo Kenyatta created the Uhodari Medal for the Armed Forces.
80. The criteria used to select those to be honoured include gallantry and devotion to duty. The guide also describes the insignia and when and how they should be worn. The Guide further lists the conditions under which a person who has been honoured can cease to enjoy the prestige. A person can be stripped of his or her honour for misconduct and or criminal activity. The person who has been stripped of the honour must return the emblem, insignia or medal of the order or decoration.
81. The names of those honoured by the president are listed in the honours list, published in the Kenya Gazette and entered in the Roll of Honour.

CHAPTER THREE

RATIONALE FOR THE PROPOSED HONOUR SYSTEM

82. This Chapter provides the rationale for the proposed heroes and heroines honour system. It is based on the premise that the proposed system is not undertaken for its own sake but that it has an added value to the nation. This chapter therefore highlights the value that this system will add to the development of the nation.
83. From the earliest times Kenya was made up of people of diverse cultural backgrounds. Through interaction, occasionally characterized by tension and conflict, the people realised that they needed one another. The appreciation of the many common components of their cultures was the driving force behind this sense of common belonging. These common cultural, philosophical political, economic and technological features enabled them to realise that they had a common destiny. They established viable societal systems using culture as the code of conduct.
84. This was disrupted by Western Christian missionaries and colonial rule. The establishment of colonial rule eroded the dignity of Kenyans, and undermined their freedom and sovereignty. It wrongly portrayed African values and cultural practices as primitive and of no value. Consequently Kenyans lost self-confidence as a people. This resulted in mutual suspicion, animosity and occasionally conflict among the different communities. Furthermore, colonial rule divided the people of Kenya along ethnic lines leading to a weak sense of common belonging. In spite of the onslaught of foreign rulers and influences, Kenyans did not lose sight of their common destiny. This led to the struggle for independence.
85. The liberation struggle began with the resistance against the invasion by the Portuguese, the British and other foreigners. Some of the heroes to be recognized emerged during these early liberation struggles. The liberation struggles against British colonialism continued throughout the colonial period. The struggles took various forms such as passive resistance, non-cooperation with British authorities, and armed struggle culminating in the Mau Mau war.
86. All communities took part in the Mau Mau activities in different ways. Some were in the forest fighting while others were manufacturing guns for the fighters. There were also people and communities who gave refuge to the Mau Mau leaders. This phase of the struggle produced a number of national heroes and heroines. The contribution of women, the youth, and children was equally invaluable to the success of the struggle and attainment of independence.
87. Even after the success and achievement of independence, the political, social, spiritual cultural and economic equilibrium of the society had been disrupted to an extent that it was difficult for Kenyans to relate to their past. It has taken the country about forty years to realize the need to come to terms with the past as a realistic basis for national identity, continued economic growth and development with dignity.
88. The decision to formally recognize and honour the country's national heroes and heroines is part of the effort to link our past with the present and help shape the future. The decision to develop a criteria and modalities of honouring national heroes and heroines received nationwide acclaim and support. Indeed, the public was of the view that the initiative was long overdue. They rightly observed that the adoption of an objective criterion for honouring distinguished nationals would ensure that the exercise is neither carried out in an arbitrary manner nor abused.

89. The recognition and honouring of national heroes and heroines should inspire and re-energize Kenyans to re-dedicate themselves to what the heroes and heroines stand for including selfless service to the country. The heroes and heroines performed the various heroic acts and in some cases endangered their lives not for self-glorification and personal rewards, but for the common good of the country. The recognition and honouring of national heroes and heroines will help Kenyans understand and appreciate their history. They will be able to appreciate that the past and current struggles embody the aspirations of Kenyans to make the country a better place for all to live in.
90. Many Kenyans, especially the present generations do not fully understand nor appreciate the forces and events that have contributed to the liberation of their country. Many take the freedom they enjoy today for granted. The glorification of national heroes and heroines will change this attitude. The appreciation of our past will be achieved by writing the history of the heroes and heroines and their heroic acts in terms of the liberation struggle and other forms of struggle that heroism epitomises. This history should form part of the education curricula. It should also be made accessible to the general public including visitors to this great nation.
91. The proposed honour system will also cover other domains of national endeavour. These include efforts to preserve, utilize and glorify our cultures, the use of various forms of Art, preservation of various forms of indigenous knowledge, and outstanding professional and academic achievements and discoveries.
92. The glorification of our national heroes and heroines provide an opportunity for Kenyans to appreciate the interactive nature of life among the culturally diverse communities and the struggles in which they engaged and thereby be able to coexist peacefully. Specifically, such an appreciation will hopefully bring to an end the manipulation of our ethnic diversity for personal and political gain.
93. The various Kenyan communities had before colonialism developed an elaborate system of appreciating outstanding performances by different people. They had also developed systems of honoring their heroes and heroines who performed exceptional acts. These deeds included the use of indigenous knowledge in areas such as medicine, peacemaking, and selfless service to the community. These acts had and continue to have the effect of liberating the minds and attitudes of the people and improving their welfare. Unfortunately this knowledge including the system of honoring and appreciating heroes and heroines is unknown to many of the present generation and may be lost to future generations.
94. Glorification of heroes and heroines should be rooted in and driven by Kenya's living culture as expressed in folklore, song, dance and other performances. This will enable our youth and Kenyans generally to develop interest in the practice and preservation of indigenous knowledge and cultures. This will also contribute to the promotion of national unity and a strong sense of common belonging among various Kenyan communities.
95. Heroes and heroines always had a vision for their communities and or nation. They were guided by positive values. These values include courage, patriotism, truthfulness, selflessness, and defense of individual and community rights and human dignity. These values appear to have been replaced by considerations of individualism and personal gain. The recognition and honouring of national heroes and heroines should therefore inspire Kenyans to place community and national interests before their own interest.

96. The heroic acts were possible due to the diligence of the heroes and heroines. They understood that they were working for the benefit of humanity. Recognition of our national heroes and heroines should therefore inspire Kenyans to re-examine their work ethic with a view to developing a more positive attitude towards work as a national value. It is only then that Kenya can become a truly working nation.

CHAPTER FOUR

CRITERIA FOR IDENTIFICATION OF HEROES AND HEROINES

97. This chapter presents views of Kenyans on the criteria that define a national hero and heroine. The criteria presented include those used by indigenous communities prior to 1895 some of which are still in use. The chapter also presents a standardized weighting scheme for determination and ranking of heroes and heroines from the various functional areas.
98. In developing the criteria, the Taskforce took into account the criteria proposed by the Technical Committee. However, it extended the timeframe from the earliest time to the present, divided into three periods: Kenyan civilization up to 1895, the struggle for freedom from foreign domination, and the post independence period.
99. The extension of the timeframe was necessary because the country was certainly inhabited by people before 1895; people who made outstanding and exceptional contributions to their communities. The public supported this view by identifying persons they considered as heroes and heroines in that period. In 1895 the British declared Kenya its protectorate and laid her initial boundaries. Heroes and heroines before 1895 should go into the annals of Kenyan history along side the heroes and heroines of the struggle for freedom from foreign domination and those of the post- independence period.
100. In addition to the six criteria proposed by the Technical Committee, the Taskforce included exceptional performance, in the fields of education, philosophy, indigenous practice of medicine, science, indigenous knowledge and technologies, sports, cultural values and practices; the Arts; entrepreneurship and industry; and philanthropy as other functional areas.

Definition of a Hero or a Heroine

101. The criteria used by indigenous communities to define a hero or heroine as discussed in Chapter Two may have varied from community to community. A thorough examination of those criteria reveals that heroes and heroines were individuals with high levels of moral rectitude, vision of the future of the community, patriotism, talent, integrity, honesty, courage, selflessness, perseverance, commitment, and knowledge of society in their various fields of endeavour.
102. From the submissions made and the review of some of the indigenous systems of honour, a hero or a heroine is a person whose exceptional abilities and performance in any aspect of life has liberated the minds, attitudes, and the condition of the people, inspired them and had positive impact on the life of the nation.
103. The person should be a true patriot who has helped shape the destiny of the country. He or she must be a role model, whose acts must be memorable and irreversible within the context of national core values. A hero or heroine is a visionary and charismatic person who inspires others to positive action. The person embodies exceptionally high levels of courage, honesty, integrity, and truthfulness that reinforce national core values in all spheres of the society. A hero or a heroine is someone who is ready and willing to put his or her life and or resources at the service of the nation.

Categories of Heroes and Heroines

104. The public suggested that there should be two categories of heroes and heroines namely, community and national.
105. A Community hero or heroine is that person who has performed exceptional deeds, the impact of which is limited to the community of the hero or heroine in question. A national hero or heroine on the other hand, is one who has performed an exceptional deed with an impact that go beyond his or her community to the nation as a whole.
106. The heroic deeds by both the community and national heroes and heroines may be performed in any of the functional areas discussed in this report.

FUNCTIONAL AREAS OF HEROISM

107. Based on the above definition the following are the functional areas from which heroes and heroines may be identified.

Liberation Struggle

108. The intrusion of foreign powers leading to exploitation, imposition of colonial rule, and political oppression was a major phenomenon in Kenya's history. Kenyans resisted this phenomenon during the public hearings. In the process many Kenyan communities and personalities displayed various acts of valour, bravery, and courage in the defence of national sovereignty.
109. The early liberation struggle prior to 1895 under the leadership of local people took various forms including diplomacy, passive resistance, and armed struggle.
110. Following the imposition of colonial rule, Kenyans challenged the system through organized political and religious movements, open defiance, demonstrations, diplomacy, sabotage, protracted armed struggles, and formation of national political parties. These activities, culminating in the attainment of independence in 1963.
111. After independence, in the early 1960s, the country was threatened by forces of internal disintegration in the form of attempted secession. This necessitated resistance against those forces in defence of national sovereignty and territorial integrity. Patriotic Kenyans mainly from North-Eastern Province fought alongside the national armed forces to defeat the secessionist groups and successfully defended the territorial integrity and sovereignty of the country. The Armed Forces have continued to defend and protect the territorial integrity and sovereignty of the independent nation.
112. In the process of building the young nation and consolidating the country's independence, social, economic and political challenges emerged. These led to violations of human rights, economic injustice, and constriction of democracy. Some Kenyans heroically took up the struggle to protect and promote human rights, the rule of law, and social and economic justice.
113. Heroes and heroines in this functional area should come from the three phases of the liberation struggle namely, the period before 1895; the period up to independence; and the post independence period.

Religious Leadership

114. Religion has played an important role in the life of humankind throughout history. Kenya is not an exception to this reality. Furthermore, freedom of worship is enshrined in the Constitution. There are indigenous religious leaders like mediums, diviners, prophets and prophetesses, and ritual elders. There are other recognized religions. Leaders of these religions had and continue to have positive impact on society including the quality of life of Kenyans.
115. According to the African worldview events do not just happen, they are caused. Different communities have personalities endowed with powers to foretell events and guide, advice, warn and admonish the people. Their prophecies should have a national impact and be beneficial to society. A number of personalities have performed heroic acts in various religions and therefore should be recognized and honoured accordingly.

Indigenous Knowledge

116. Throughout history different communities in Africa have developed indigenous forms of knowledge that remain viable and flourishing. In Kenya this knowledge covers a wide range of fields including African practice of medicine, midwifery, metallurgy and other technologies, oral traditions and history, architecture, and protection and conservation of the environment in all its aspects.
117. Foreign influence has attempted to suppress and supplant this knowledge. Despite such external onslaught, Kenyan communities have continued to use, propagate and promote indigenous knowledge in theory and practice. Custodians and promoters of this knowledge have demonstrated outstanding perseverance, creativity and innovation that need to be recognised and honoured as heroism.

Cultural Values and Practices

118. Kenya has a rich cultural heritage. The cultural values include mutual social responsibility, moral rectitude, traditions and practices that have withstood the test of time within its own endogenous change. This cultural heritage continues to influence the lives and livelihoods of the people in their pursuit of unity in diversity. The appreciation of this diversity serves as a unifying force of the nation. It is the thread that distinguishes Kenyans as a unique people.
119. The preservation of Kenyan culture is threatened by the intrusion of foreign cultures, values and distortions. Despite this onslaught Kenyan culture remains vibrant and there are icons who best epitomise its vibrancy and continuity through cultural institutions, groups, and performances. These icons deserve recognition as heroes and heroines.

Arts

120. Art is a unique creative ability to produce different forms of expression.
121. Kenya in its diversity is rich in all forms of art. The forms of art include, but are not limited to, performing arts such as music and dance, theatre, drama; visual arts like paintings, drawings, dress, sculpture, crafts, literary art which include literature, and poetry, and the culinary art.
122. Practitioners of different forms of art contribute to the development of cultural industries. By utilizing diverse materials, artists inspire, enrich, mirror, and promote Kenya's valuable cultural heritage and image. In expressing the people's worldview, creative artists promote the appreciation of the nation's cultural

diversity and therefore enhance national unity. These artists deserve to be recognised and honoured as heroes and heroines.

Sportsmanship

123. Sportsmanship is a talent and ability to excel in all sports disciplines.
124. Kenya is endowed with great talents in sports. Kenyan sportsmen and women have excelled on the international arena over the decades. The country recognises her sons and daughters who have done the nation proud through sports. In identifying national heroes and heroines, consideration should be given to those who use sports as a means to promote the nation's image, glory, unity, and or peaceful coexistence.

Scholarship, Professionalism and Research

125. This refers to outstanding scholarly, professional and research work that revolutionises the production, acquisition, dissemination and application of knowledge in various fields for the benefit of humankind.
126. A number of Kenyans have excelled and continue to excel in scholarship, research, and professional work. They have made scientific breakthroughs and discoveries that have had positive impact in Kenya and throughout the world. They are outstanding achievers and should therefore be recognised and honoured as heroes and heroines.
127. Some Kenyans have been pioneers in the promotion of education, agriculture, journalism, health, social services among various communities and the nation. Their exceptional achievements deserve recognition and honour.

Peacemaking

128. This refers to a unique talent, ability and skills to craft lasting peace among communities and nations in conflict.
129. Some leaders at the community level use their peacemaking skills to generate lasting peace among nationalities in conflict.
130. There are also individuals who have applied their skills to mediate peace at regional and international levels. Others have excelled in international peacekeeping missions under the aegis of sub-regional organisations, the African Union, and the United Nations. These conflicts are complex, difficult and involving. The acumen required to manage them involves great perseverance, courage and negotiation skills. These extraordinary people deserve recognition and honour as heroes and heroines.

Statesmanship

131. Statesmanship is the ability to construct and lead a state. It involves the mobilization and unification of people of various nationalities into one nation state. Statesmanship requires the highest form of leadership. In the Kenyan context statesmanship is the ability to mobilise and weave together the different nationalities into a single nation state with shared values.
132. Qualities that epitomise statesmanship are rare, and those who exhibit this talent stand out in any epoch. They should be recognized and honoured as national heroes and heroines

Entrepreneurship and Industry

133. This functional area refers to the art and skill of generating financial resources through calculated investments and taking financial risks. It also

covers the ability to establish and sustain industries for mass production of goods and services.

134. Some Kenyans have excelled in this field and have succeeded in creating big business concerns that have had enormous impact on society through job creation. Many Kenyans obtain their livelihoods from the achievement of these entrepreneurs and industrialists. Kenyans who have excelled in this area in an outstanding and exceptional way deserve recognition and honour as heroes and heroines.

Philanthropy

135. This refers to the disposition to assist the needy and disadvantaged in society through works of charity and generosity.
136. Kenya has many outstanding philanthropists whose generosity has had and continues to have an impact on many segments of Kenyan society. Such individuals should be recognised and honoured as heroes and heroines.

Special Case Achievements

137. This area targets persons with different forms of disabilities who perform extraordinary acts against all odds. The acts may be performed in any of the functional areas discussed above. Those people with disability who excel in any of these functional areas should be given special consideration and recognised and honoured as heroes and heroines.

Standardised Weighting Scheme

138. An integral part of the criteria is a standardised weighting scheme tabulated below: The weighting scheme includes the basic qualities that a potential hero or heroine should possess before assessment for heroism

STANDARDISED WEIGHTING SCHEME (See Explanation at the end of the Table)

NO	FUNCTIONAL AREAS	RANK	QUALITIES	POINTS SCORED	FORMULA <u>X x 100%</u> 19
1	LIBERATION STRUGGLE	1 2 3 4 5 6 7 8 9	<ul style="list-style-type: none"> ▪ Patriotism ▪ Vision ▪ Integrity ▪ Commitment ▪ Courage ▪ Selflessness ▪ Perseverance ▪ Decisiveness ▪ Optimism 	1 1 1 1 5 4 3 2 1	5 5 5 5 26 21 16 11 5
TOTAL POINTS 19					
2	SPIRITUAL LEADERSHIP	RANK	QUALITIES	POINTS SCORED	FORMULA <u>X x 100%</u> 19

		1	<ul style="list-style-type: none"> ▪ Patriotism ▪ Vision ▪ Integrity ▪ Commitment ▪ Spirituality ▪ Humility ▪ Prophetic ▪ Charisma ▪ Honesty 	1 1 1 1 5 4 3 2 1	5 5 5 5 26 21 16 11 5
TOTAL POINTS 19					
3	INDIGENOUS KNOWLEDGE	RANK	QUALITIES	POINTS SCORED	FORMULA $\frac{X}{100} \times 19$
TOTAL POINTS 19					
4	CULTURAL VALUES AND PRACTICES	RANK	QUALITIES	POINTS SCORED	FORMULA $\frac{X}{100} \times 14$
TOTAL POINTS 14					
5	ARTS	RANK	QUALITIES	POINTS SCORED	FORMULA $\frac{X}{100} \times 14$
TOTAL POINTS 14					

		RANK	QUALITIES	POINTS SCORED	FORMULA <u>X x 100%</u> 19
6	SPORTS	1	▪ Patriotism	1	5
TOTAL POINTS 19					
7	SCHOLARSHIP PROFESSIONALISM, RESEARCH	1	▪ Patriotism	1	4
TOTAL POINTS 27					
8	PEACE MAKING	1	▪ Patriotism	1	7
TOTAL POINTS 14					

9	STATESMANSHIP	1	▪ Patriotism	1	6
		2	▪ Vision	1	6
		3	▪ Integrity	1	6
		4	▪ Commitment	1	6
		5	▪ Courage	4	26
		6	▪ Optimism	3	18
		7	▪ Selflessness	2	13
		8	▪ Charisma	1	6
		9	▪ Nationalism	2	13
		TOTAL POINTS 16			
		RANK	QUALITIES	POINTS SCORED	FORMULA <u>X</u> x 100% 16
10	ENTREPRENEURSHIP AND INDUSTRY	1	▪ Patriotism	1	6
		2	▪ Vision	1	6
		3	▪ Integrity	1	6
		4	▪ Commitment	1	6
		5	▪ Patience	4	26
		6	▪ Reliability	3	18
		7	▪ Courage	2	13
		8	▪ Talents	1	6
		9	▪ Innovation	2	13
		TOTAL POINTS 16			
		RANK	QUALITIES	POINTS SCORED	FORMULA <u>X</u> x 100% 14
11	PHILANTHROPY	1	▪ Patriotism	1	7
		2	▪ Vision	1	7
		3	▪ Integrity	1	7
		4	▪ Commitment	1	7
		5	▪ Selflessness	4	29
		6	▪ Courage	3	21
		7	▪ Kindness	2	14
		8	▪ Discipline	1	7
		TOTAL POINTS 14			

Explanation of the Rankings

139. These qualities have been identified on the following principles:
- (i) Each functional area has a set of basic common qualities that each nominee must fulfil in order to be considered as a candidate for heroism. These are patriotism, vision, integrity and commitment. These qualities will form the basis of the initial screening of nominees and therefore will have the same score value for all functional areas.
 - (ii) Each functional area will have additional qualities against which all candidates proposed for heroism in that functional area would be assessed. The candidate with the highest total score in that particular functional

- area will move to the next stage in the process leading to declaration as a hero or heroine in that functional area.
- (iii) The additional qualities in each functional area are ranked according to their order of importance.
 - (iv) Heroism in each functional area is considered independently although some qualities cut across some functional areas.
 - (v) It is conceivable that a person could be considered for heroism in more than one functional area.
 - (vi) Similarly it is possible for more than one candidate to be declared a hero or heroine in one functional area.
 - (vii) The scores suggested in each functional area have been calculated as a percentage of the total attributes in that area.

CHAPTER FIVE

FORMS OF RECOGNITION OF NATIONAL HEROES AND HEROINES

140. This chapter addresses the forms of recognising, honouring and rewarding national heroes and heroines upon declaration as such by the Head of State.
141. From both oral and written submissions received from the public and institutions, the honour should take any of the following forms: awards; material and financial rewards; and various kinds of free services. Such honour should inspire the recipient and society. The National Commission on Heroes and Heroines should administer the awards and honours.
142. Currently forms of honouring heroes and heroines include construction of mausoleums the first one being that of Mzee Jomo Kenyatta, the first President of the Republic of Kenya. The Government is in the process of opening the Jomo Kenyatta Mausoleum to the public. Other forms of honour are erection of statues; plaques; naming of institutions, streets, open recreation spaces in urban areas, and buildings in honour of heroes and heroines.
143. Since 2002, mausoleums have been built in honour of Paul Ngei and Bildad Kaggia, both among the Kapenguria Six heroes. A statue of Dedan Kimathi, the Mau Mau leader was erected and inaugurated on Kimathi Street in Nairobi in February 2007, the Fiftieth Anniversary of his execution by the British. A mausoleum, museum and cultural centre are planned in honour of Orkoiyot Koitalel arap Samoei, the hero of the Nandi Resistance who was assassinated by the British in 1905. Mausoleums are also planned for Kisoi Munyao who hoisted the Kenyan flag on the night of 12th December 1963, the Independence Day; and for Ramogi Achieng Oneko, the last of the Kapenguria Six.

Proposed Forms of Honour

144. The public suggested the following four forms for honouring national heroes and heroines in the proposed honour system.

Honour and Respect

145. Having been declared, a national hero or heroine, the person should be recognised and honoured by being:
 - (i) Accorded respect by the government and society
 - (ii) Invited to national functions
 - (iii) Given Freedom of the City status.
 - (iv) Awarded medals, certificates, insignia, and commendation commensurate with categories as spelled out in this report
 - (v) Immortalized through naming of towns, institutions, roads, streets, estates, and notable landmarks in their honour
 - (vi) Address the National Assembly
146. As part of respect for heroes and heroines, an annual Mashujaa Day should be established in their honour.

147. Similarly cultural and film festivals, concerts, exhibitions and sports events should be organised in their honour.
148. The proposed National Heroes and Heroines Commission (discussed in Chapter Seven) should establish and maintain a Roll of Honour that would be available to the public at the National Heroes and Heroines Square. The same shall be established in the District Heroes and Heroines Squares.

Financial Awards

149. The public suggested that the following forms of financial benefits be given to heroes and heroines after their declaration:
 - (i) Single lump sum payment
 - (ii) Monthly payments,
 - (iii) Pension

150. The Public also suggested that a benevolent fund for the heroes and heroines be established and administered by the National Heroes and Heroines Commission. It was the view of the public that any financial award given to heroes and heroines should be exempted from any form of taxation.

Material Rewards

151. In the view of the public, heroes and heroines should be given material benefits such as land and shelter. The government should set up a home for the aged liberation struggle heroes and heroines.

Services

152. It was suggested by the public that the Government should provide for the welfare of heroes and heroines and their families through the following services:
 - (i) Free health care.
 - (ii) Free education up to the tertiary level for their dependants.
 - (iii) Free transport to public functions within the country.
 - (iv) Employment opportunities for the dependants who have relevant qualifications.

Heroism in Popular Culture

153. The public suggested that the histories of heroes and heroines should be popularised through the following ways:
 - (i) Publication of books depicting their role in history and society. The materials should be part of the country's education curricula.
 - (ii) Printing of images of the heroes and heroines on hats, lessos, T-Shirts, ties, scarves, postage stamps, currencies, calendars, badges, mugs and plates.

154. It was the view of the public that the existing indigenous titles of honour such as: *Mzee, Musakhulu, Omukayi, Ramogi, Ker, Muthuuri, Emormor, Mukama, Aw, Dzumbe, Laibon, Boiyot, Orkoiyot, Mzalendo, Shujaa, Mhanga*, should be used as titles for heroes and heroines and popularized accordingly.

State Burials

155. According to the public, national heroes and heroines should be honoured by according them state burial. In burying the heroes and heroines, the religio-cultural norms and the wishes of the family should be respected.
156. The public was unanimous that national heroes and heroines should be buried in their ancestral homes unless the family has no objection to the burial at the National Heroes and Heroines Square.

Inalienability of Benefits

157. In the public view, any state assistance should be for the personal benefit of the hero or heroine and should be inalienable and not be subject to attachment by any process whatsoever.

ANALYSIS OF PROPOSALS BY THE PUBLIC

158. The interpretation of the Taskforce is that the public proposed the above forms of recognition and honour in the context explained below.
159. All veterans of the liberation struggle throughout the country including politicians, trade unionists and the combatants among others feel that their contribution to the struggle for independence was not recognised nor rewarded by the post-independent governments. They argue that ideally they should have been integrated in the post-independent Armed Forces and other sectors of society and economy.
160. The governments of independent Kenya did not establish any structures and measures to rehabilitate them. Consequently many have not been able to access basic social services such as education, health care, land and shelter. Over the decades they have become victims of extreme poverty and deprivation. It is therefore not surprising that these were the issues of greatest concern to them.
161. The Taskforce, however, notes that there have been a number of social and economic policies aimed at eradicating poverty, social and economic inequalities pursued by successive governments. However, these policies and measures are of a general and long-term nature and therefore may not have had a positive impact on their livelihoods.
162. The Taskforce is of the view that there is urgent need for the Government to specifically cater for all those who were involved in the liberation struggle. This group of Kenyans, who are found in all communities in Kenya, made a strong case that they sacrificed for the independence of this country for the good of every Kenyan. The freedom that Kenyans enjoy today is as a result of their collective selfless contribution.
163. The Taskforce proposes that the Government immediately sets aside a substantial amount of money to give the poor liberation veterans ex-gratia lump sum payment. The government should identify genuine liberation struggle veterans to ensure the exercise is fair and is not abused.
164. Likewise many of the veterans are old and poor and face the risk of death anytime. Whenever such a death occurs the relevant ministry is under immense pressure to step and meet the funeral costs. This makes it difficult for the ministry to handle the cases because currently there are no budgetary allocations for the purpose.
165. The Taskforce proposes that a special emergency vote be established in the Ministry of State for National Heritage, Office of the Vice- President for this purpose.
166. Once the veterans of the liberation struggle are catered for, there will be no need for material benefits as a form of honour for national heroes and heroines. The National Commission for Heroes and Heroines will then choose the appropriate form of recognition from among those proposed in this Report.

167. Many Kenyan men and women have made outstanding achievements in different fields of human endeavours that have brought glory and honour to the country. These areas of human endeavour other than the liberation struggles are discussed in Chapter Five of this Report. Some of the achievements in these functional areas have had positive impact on the lives of Kenyans and people in other parts of the world. Appropriate form of honours and recognition should be given to heroes and heroines in these functional areas.
168. The National Commission on Heroes and Heroines will develop a standard and objective method of determining the appropriate forms of honour for the different categories of heroes and heroines. The method must be applied in a transparent manner.
169. The National Commission on Heroes and Heroines may develop classes of honour for heroes and heroines in any functional area.

CHAPTER SIX

ADMINISTRATION AND MANAGEMENT OF THE NATIONAL HEROES AND HEROINES HONOUR SYSTEM

170. This chapter presents the administrative and management structures, principles, and procedures to govern the identification, recognition and honouring of heroes and heroines.
171. After considering submissions from the public and other stakeholders, the Taskforce proposes the establishment of an independent National Heroes and Heroines Commission to govern this process. The administration and management of the proposed honour system should include policy formulation, implementation and enforcement of the criteria to be used for identifying, recognising and honouring heroes and heroines.

Structures of the National Commission

The Commission

172. The Commission shall:
173. Be headed by a Chairperson appointed by the President. The President will also appoint the Members of the Commission from eminent Kenyans of impeccable character. The appointment shall be for a period of five years renewable once.
174. Consist of a minimum of seven (7) and a maximum of thirteen (13) members including the Chairperson, one third of whom shall be women. The composition of the Commission shall reflect a national outlook.
175. Appoint an Executive Director who will be the Chief Executive Officer of the Commission. He or she will be an ex-officio member and Secretary to the Commission.
176. Any person who has been declared a national hero or heroine should neither qualify to be a member of the Commission nor any of its Committees including the District Committees.
177. Persons holding political or public office should neither qualify to be members of neither the Commission nor any of its Committees including the District Committees.
178. The Taskforce proposes that rules and regulations governing discipline of Commissioners be put in place.

Functions of the Commission

179. The Commission will be the overall authority in all matters relating to the National Heroes and Heroines Honour System and will be responsible for the following:
- (i) Policy formulation.
 - (ii) Keeping and maintaining a register of all national and community heroes and heroines and their respective dependants.
 - (iii) Management of National, and District Heroes and Heroines Squares.
 - (iv) Management of the process of identification, selection, designation and declaration of heroes and heroines.

- (v) Enforcement of the criteria and standards for identification and honouring of national and community heroes and heroines.
- (vi) Designing and creating appropriate insignia and regalia for purposes of honouring national and community heroes and heroines.
- (vii) Initiation of amendments to the heroes and heroines Act if and when necessary.
- (viii) Overseeing the management of the National Heroes and Heroines Assistance Fund and other benefits.
- (ix) Coordination and facilitation of State burials and commemorative ceremonies for national heroes and heroines.
- (x) Creation of appropriate structures and systems to carry out its mandate.
- (xi) Custody and management of properties and institutions relating to national and community heroes and heroines.
- (xii) Enforcement of sanctions and penalties in respect of disgraced national and community heroes and heroines.
- (xiii) Preparing financial estimates and submitting the same to Treasury.
- (xiv) Appointing qualified staff to carry out its functions.
- (xv) Establishing an audit, monitoring and evaluation mechanism to ensure compliance with the principles and objects of the national and community heroes and heroines honour system.
- (xvi) Create public awareness on pertinent issues relating to heroes and heroines through civic education. Cultural activities and any other relevant programmes.
- (xvii) Undertake periodic studies, research and review of the national and community heroes and heroines honour system.
- (xviii) Carry out any other functions necessary to fulfill its mandate.

The Secretariat

180. The Secretariat shall be headed by an Executive Director.

181. Under the overall guidance of the Commission, the Secretariat shall be responsible for:

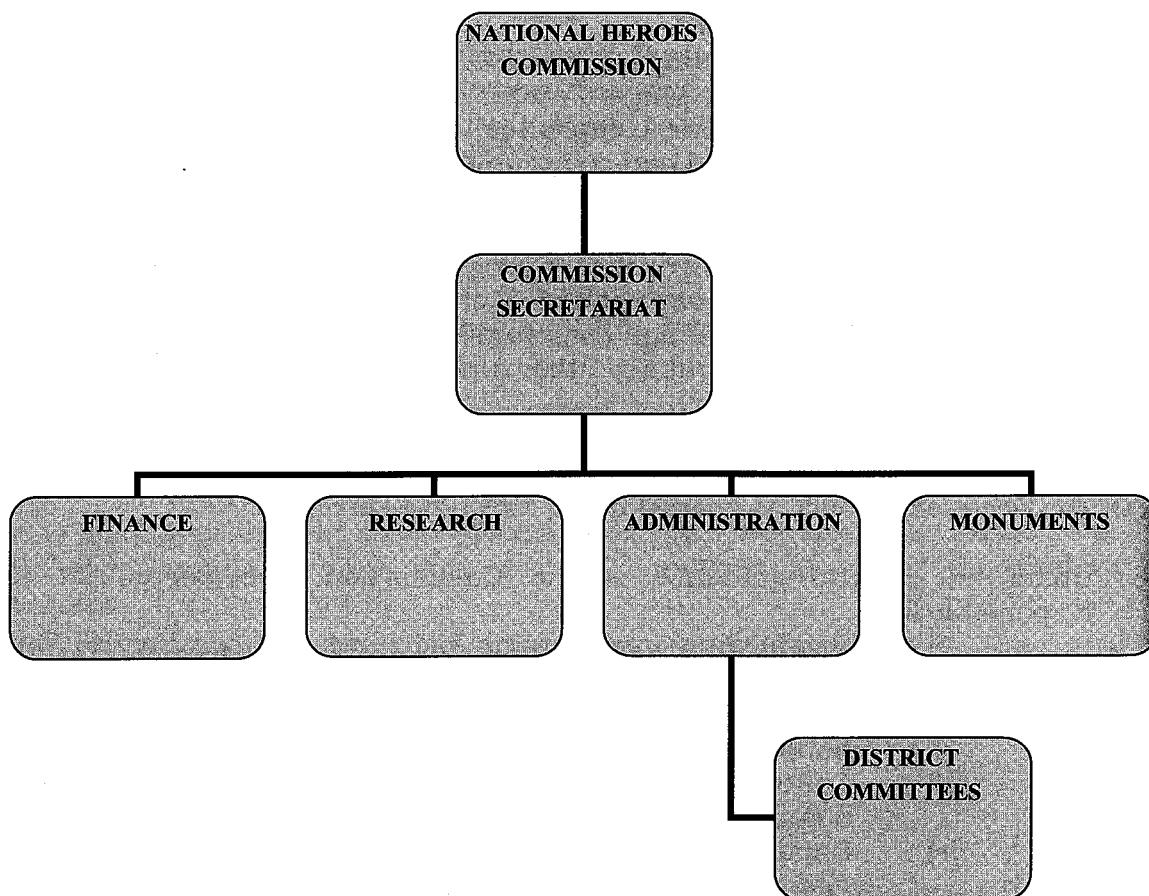
- (i) Establishing, maintaining and regularly updating the Heroes and Heroines Roll of Honour.
- (ii) Enforcement of standards for the identification recognition and honouring of heroes and heroines.
- (iii) Collection and verification of bio-data on proposed heroes and heroines.
- (iv) Documentation and submission of nominees in respect of heroes and heroines to the Commission
- (v) Raising and managing funds and resources relating to heroes and heroines.
- (vi) Establishing and managing the information and Communication systems of the Commission.
- (vii) Management of National Heroes and Heroines Square and other monuments related to heroes and heroines.

District Committees

182. There shall be a District Heroes and Heroines committee in every district headed by a chairperson. The National Commission shall appoint the Chairperson and members of the Committee.

183. The Chairperson and the Members of a District Committee shall be people of integrity drawn from the local community.
184. The District Committee shall consist of a minimum of seven (7) and a maximum of thirteen (13) members including the Chairperson, one third of whom shall be women. There will be a Secretary to the Committee appointed by the National Heroes and Heroines Commission. The District Committee is answerable to the Commission.
185. The District Committees shall be appointed for a period of five years renewable once. The Committees will recommend to the Commission nominees for consideration as:
- (i) National heroes and heroines.
 - (ii) Community heroes and heroines

ORGANOGRAM OF THE NATIONAL COMMISSION OF HEROES AND HEROINES



Funding

186. The activities of the Commission as well as those of the District Committees shall be funded by the Exchequer through the Annual Budget. The Heroes and Heroines Assistance Fund shall also come from the Exchequer.
187. The Commission may raise additional funds by levying entry fees at the National Heroes and Heroines Square and other monuments and shrines under its authority.
188. The Commission may also raise funds through donations by individuals and organisations, as well as establishment of trusts and endowments.

Process of Identification, Nomination and Declaration

189. Any member of the public, organisation, group or institution may propose to the Commission through the District Heroes and Heroines Committee, name(s) of a person or persons to be considered for nomination as a national or community hero or heroine. The National Heroes and Heroines Commission may from time to time send out calls for nominations.
190. The District Committee shall carry out the initial screening of nominees before forwarding the names to the Commission. Nominations received by the District Committees must go through rigorous vetting in accordance with the criteria set out in Chapter Five of this Report. The identification of National and Community heroes and heroines will be a continuous process. The declaration will be periodic, once every five years. It is conceivable that even in five years no person may qualify as a national or community hero or heroine.
191. The Commission will forward the successful nominee (s) to the President for declaration followed by an award ceremony at a date determined by the President. The names of declared heroes and heroines will be published in the Kenya Gazette, and entered in the Roll of Honour with appropriate citation.

Disgrace

192. In the event that a hero or heroine is alleged to have committed a disgraceful act, the Commission shall appoint a Tribunal to look into the allegations and advise the Commission accordingly.
193. Any offence punishable by a court of law and any misbehaviour will be considered as a disgraceful act.
194. The majority of the public were of the view that depending on the severity of the offence, the Commission may take any of the following actions either singly or in combination:
 - (i) Forgive and warn the accused,
 - (ii) Maintain the award but withdraw the privileges,
 - (iii) Strip the award and the privileges,
 - (iv) Publish the offence in the Kenya Gazette,
 - (v) De-gazette the hero or heroine
 - (vi) Record the offence in the Roll of Honour.
195. In the process of annulling the award and honours bestowed on a hero or heroine the Commission should adhere to the relevant provisions of the National Heroes and Heroines Act.

Appeals

196. Persons who are dissatisfied with the decision of the Commission may appeal to the High Court.

Burials

197. The public was unanimous that national heroes and heroines should be buried in their ancestral land and that they should be given a State burial.
198. The Commission should manage and facilitate State burials of heroes and heroines. In making decisions of burial of heroes and heroines, the Commission will take into account Kenya's diverse cultures, religions and wishes of the family.
199. Symbolic tombs, statues plaques, should be erected; photographs and material culture, histories and memoirs preserved at the National Heroes and Heroines Square and the District Monuments. Anybody recognized and enshrined as a national hero or heroine goes beyond ethnic identity and must be seen as reflecting the best attributes of a Kenyan.

NATIONAL HEROES AND HEROINES SQUARE

The concept

200. The comments received from members of the public and other sources indicate that the National Heroes and Heroines Square should be the highest symbol and point of reference of the perpetuity of our nationhood. It should represent and depict the national core values, goals and principles to which all Kenyans aspire. The place should symbolize all the shrines held sacred by various Kenyan communities. It should be a place revered and treated with utmost respect by those who work, enter and visit the Square. As a national shrine it should embody the country's pride, hope, spiritual and cultural aspirations and national unity. This concept should be reflected in the architectural design, management and administration of the Square.
201. The public was of the view that the National Heroes and Heroines Square should serve as an education and resource centre endowed with a library, containing data on National Heroes and Heroines. It should also provide information on their achievements, and material culture in order to help rediscover the Kenyan identity and dignity, as efforts are made to rewrite, store and disseminate knowledge of Kenya's national history.

Design

202. The design and construction of the Square should be guided by Kenya's historical, cultural and spiritual and other core values spelt out in the above concept.

203. Sourcing of architectural design should be open to local professionals only. This will enhance the adoption of indigenous values and utilisation of local building materials and concepts.

Burials

204. The majority of members of the public expressed the view that the National Heroes and Heroines Square should not be a burial place for two reasons:
- (i) Any site will not be adequate for all potential heroes and heroines.
 - (ii) Most communities prefer to bury their heroes and heroines according to their religious, and cultural values and practices
205. The public was of the view that the National Heroes and Heroines Square should be duplicated in the districts.

CHAPTER SEVEN

RECOMMENDATIONS

This chapter provides recommendations by the Taskforce based on views expressed by the public and those derived from other sources. Some of the recommendations are of a long-term nature while others are of a short-term nature.

1. The Taskforce recommends that heroes and heroines regardless of the functional areas from which they are identified must have the following basic qualities. Patriotism, vision, integrity and commitment. Only persons who demonstrate these qualities should be considered for heroism.
2. Heroes and heroines should be honoured while alive or posthumously.
3. The Government should:
 - (i) Establish a national register of all the genuine liberation struggle veterans.
 - (ii) Make an ex-gratia lump sum payment to all genuine veterans of the liberation struggle and their surviving dependants across the country.
 - (iii) Establish a special emergency fund for the funeral costs of genuine liberation struggle veterans who are still alive.
 - (iv) Form a Commission to carry out a countrywide research to collect data for writing a national history of Kenya.
4. These recommendations arise from the public's view that Mau Mau was a nationwide liberation struggle in which all Kenyan nationalities participated. Indeed, the public pointed out that the Mau Mau War was the climax of the many other forms of liberation struggles mounted by Kenyans across the country over a long period.
5. The history of Kenya neither started with the coming of colonialism nor with the attainment of independence. Long before the late 1890s different communities that make up present day Kenya had realised that they had many common cultural values, shared historical experiences and a common destiny. They had begun the process of building one nation. The re-writing of a national history should put Kenya's history in its proper perspective.
6. The Taskforce is aware that there are several efforts being undertaken by different government ministries and public institutions to write Kenya's history. These include the Ministry of Education, Ministry of Information and Communication, Ministry of State for National Heritage through Kenya National Archives and the National Museums of Kenya, and the Universities. It is important that these efforts are consolidated in a well-structured entity, hence the recommendation of setting up of a national commission for the purpose. The Commission should be under the Ministry of State for National Heritage and should work in close collaboration with the Ministry of Education.
7. The Taskforce recommends that the recast national history of Kenya should be taught as a compulsory subject in the entire national education curricula, from the primary to the university levels.
8. The Taskforce recommends that the proposed National Heroes and Heroine Honour System should be broad enough to encompass all domains of national endeavour. These include efforts to preserve, utilize and glorify the country's cultures, the use of various forms of art, preservation of various forms of knowledge and outstanding research, professional and academic achievements

and discoveries, sports, peacemaking and statesmanship, entrepreneurship and industry, and philanthropy.

9. Heroism can be precocious. Age therefore should not be a limit to the identification, recognition and honouring of a hero or a heroine.
10. The Taskforce recommends the recognition of two categories of heroes and heroines namely, national and community as defined in the chapter on criteria. The Taskforce further recommends that the awards for each functional area be classified into First Order, Second Order and Third Order. The First Order will be the highest.
11. The Taskforce recommends that the entire Heroes and Heroines Honour System should be rooted in and driven by Kenya's living cultures as expressed in folklore, song, dance and other forms of cultural expression. The Heroes and Heroines Honour System should be used to encourage the Kenyan youth to emulate the selflessness and diligence of past and present heroes and heroines as a basis of building a unified and working nation.
12. Members of the National Heroes and Heroines Commission should be men and women with appropriate qualifications, high levels of integrity, impartiality, maturity, and above reproach.
13. The Chairperson of the National Commission and another member should be appointed on a full time basis for a term of five years renewable once.
14. The Taskforce is of the view that a legitimately elected president of Kenya may qualify as a National Hero or Heroine in any of the functional areas including statesmanship.
15. The Taskforce recommends that the indigenous systems of recognising and honouring heroes and heroines should inform the proposed National Heroes and Heroines Honour System. There is therefore an urgent need for a comprehensive research on other indigenous systems of honour and recognition of heroes' and heroines.
16. The Task force recommends that the current government honour system operate side by side with the proposed Heroes and Heroine Honour System.
17. Heroes and heroines and their immediate families should be provided with appropriate protection and security
18. All national heroes and heroines should be accorded a State burial. The Commission should set rules and regulations governing this exercise.
19. In keeping with cultural, religious and social values of respective Kenyan communities, the Taskforce recommends that national heroes and heroines be buried in their ancestral land.
20. However, their histories, memorabilia, commemorative plaques and symbolic tombstones and statues be displayed at the National Heroes and Heroines Square. Community Heroes and Heroines should be honoured at District Squares.

could be difficult!

21. The Taskforce recommends that the Government and the parliament put in place as soon as possible a legislation on heroes and heroines as contained in this Report as " Draft National Heroes Bill"
22. The Taskforce recommends that the Government set a part one day in the national calendar as "Mashujaa Day". On this day the Head of State will declare honoured heroes and heroines

SIXTH SCHEDULE
NOMONATION OF NATIONAL AND COMMUNITYHEROES

s. 6&7

FORM A

Application for Registration as a National hero

PART ONE- NAME &ADDRESS OF APPLICANT

I.....

Surname

First name

Middle name

of.....

(Full name in block capitals. Address in block capitals.)

hereby apply to be registered as a national hero of Kenya on the grounds that

a)

b)

c)

d)

(Use additional paper if need be)

.....
Signature

PART TWO -PARTICULARS OF APPLICANT

3) Place and date of Birth of applicant;

Village-

Sub-location-

Location-

District-

Province-

Date of birth-

PART THREE- DECLARATION BY APPLICANT

I.....

Do hereby and sincerely declare that to the best of my knowledge and belief the particulars stated in this application are true and in the event of my application being granted, I will do all that appertains to this honor.

.....
Signature of Applicant

Declared at.....this.....day of.....20.....

.....
*Signature & Rubberstamp of
Magistrate/Commissioner of Oaths*

FORM B
CERTIFICATE OF DECLARATION

THIS IS TO CERTIFY THAT.....

HAS FULLFILLED THE REQUIREMENTS FOR RECOGNITION AS A NATIONAL AND COMMUNITYHERO UNDER SECTIONS 6 AND 7 OF THE NATIONAL AND COMMUNITYHEROES ACT AND HAS BEEN DULY HONORED AS SUCH.

.....
President
Republic of Kenya

National Museums to run Koitalel Samoei's charity

BY MATHEWS NDANYI

THE state has taken over the Koitalel Samoei Foundation in Nandi.

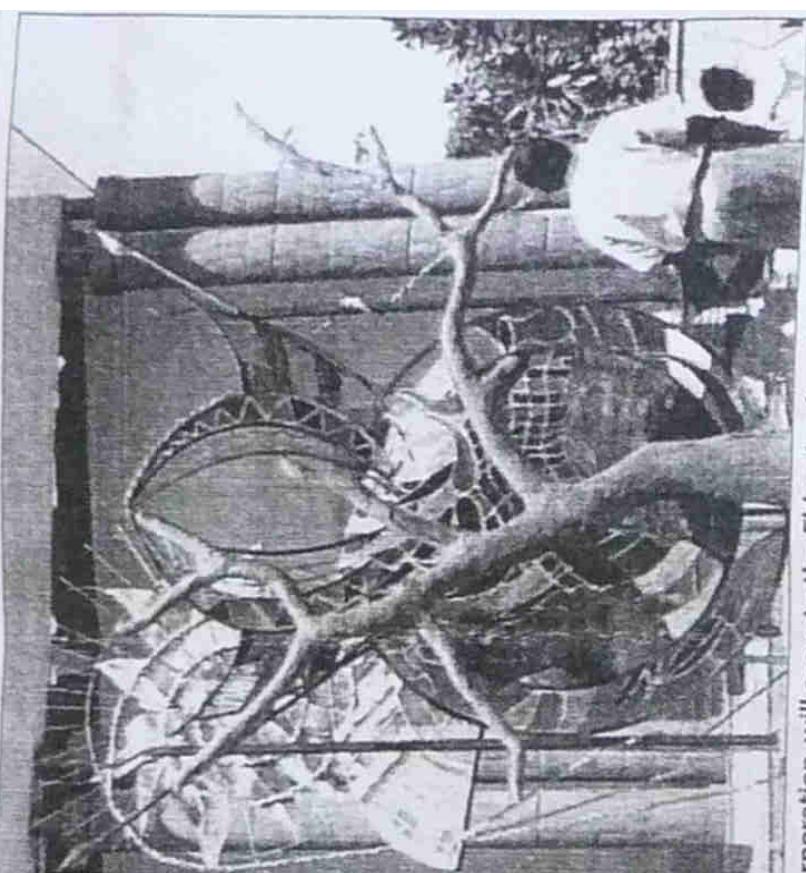
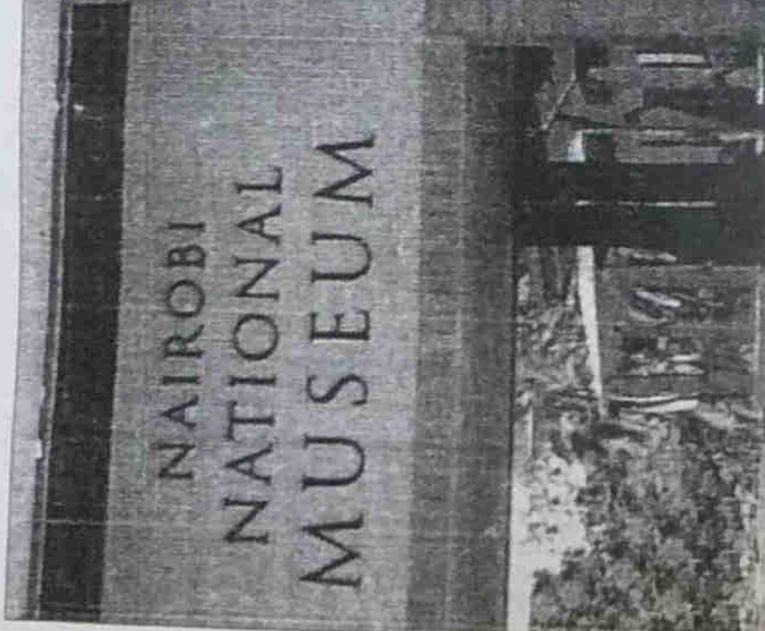
It will now be run by the National Museums of Kenya.

The foundation will be known as the Koitalel Samoei Nandi Trust following the changes effected by Tinderet DC Irene Ondeng, and officials from the museums.

More than Sh60 million have been used to build a Koitalel Museum in honour of the legendary Nandi leader Koitalel Samoei led the Nandi resistance against colonialists but was killed by a British general in 1905.

The charity was formally managed by a registered private company — the Koitalel Samoei Foundation.

Richard Aggrey has been appointed managing trustee while George Samoei will be chairman. Roselyn Mang'ira will serve as secretary of the trust, which will oversee several other community projects.



HERITAGE: The National Museums of Kenya, a state corporation, will operate the Eldoret cultural centre.

The trust was also allocated more than 120 acres to build a school and a library.

Some belongings of Koitalel, which the British army went away with after killing him, were brought

back into Kenya and are to be stored by the trust.

They include a walking stick and a cap.

The Koitalel family is however still demanding for

more of his belongings still held in Britain.

ums will now be in charge of everything," said Aggrey.

Sources at the trust said the government had effected the changes because funds meant for the project had not been well spent on community projects.

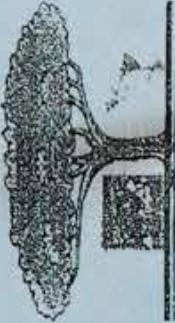
ACK snends cheo mili

NANDI - TALAI

PROPIRATION CONVENTION

HELD ON

31ST DEC. 2012,



**UNDER THE AUSPICES
OF
KABURWO COUNCIL OF ELDERS.**

DEDICATION

In loving memory of the late John Burgei Araap Tuwei, Nandi Central branch
Chairman-Nandi Kaburwo Council of Elders

Acknowledgement

We take this prime opportunity to sincerely thank the following persons for their undying support and technical assistance in seeing this function becomes a success:

- The Nandi-Talai propitiation committee under the Kaburwo Council of Elders.
- All the wellwishers who offered their resources and continually prayed for the success of this function.
- The entire Nandi Kaburwo Council of Elders under the Myoot Council of Elders.
- All the Nandi people wherever they are.

Table of Contents.

1. INTRODUCTIONS.

- The Talai is one of the main clans found in Nandi and other Kalenjin sub-communities like Kipsigis and Tugen. The Talai clan was very much adored and respected by the Kalenjin community for the role they played in the community. The Talai with lion as their totem advised the Nandi community on political, religious and military engagements. The Talai clan produced the chief Oorgoiyot whom the community sought for counsel and foretell for them. The office of Nandi chief Oorgoiyot was so much established that his word was sought in almost every issue. The Nandi chief Oorgoiyot could set date to plant crops, bless the land and animals for fertility, permit or deny any raiding expedition and officiate during certain ceremonies like the famous *saketaap eito* or the handing over of leadership from one age set to the next. Because of these roles and many others the Talai clan was highly regarded by the Nandi community that the word of the chief Oorgoiyot was followed unquestionably.

The ancestors of the Talai clan entered the Nandi community from the Usain Nkishu Maasai at the beginning of the nineteen century. The historic Nandi-Maasai war of 1815-35 led to the final defeat of the war like Maasai at Songoliet near Ollessos. The remnant of the Maasai after the battle beseeched the Nandi warriors to spare them in order to pass on the Maasai rhythm of life.

- During this war a pregnant woman hid herself inside a cave at keben until she gave birth to twin sons Kopogo and Barsapotwo. After the Maasai had departed, this woman and her two boys were adopted into the Nandi community. They are the forefathers of the five Talai families of *Kapturugat*, *Kaapsogoon*, *Kaapsanet*, *Kaapsanet* and *Kaapchesang*.

The stability of the Nandi community was guaranteed by the presence of the Nandi chief Oorgoiyot who occupied the highest office in the land. So long as the community followed the instructions of the Oorgoiyot, they prospered and were successful in whatever they endeavored to do. One incident in the Nandi history has bedeviled the community for centuries. This is when certain Pororiosiek disobeyed the advice of Oorgoiyot on an intended cattle raid. *Kaptumoiris* and *Kapsiondoi* warriors as a result of this disobedience were defeated and wiped off in the raid.

1. Introductions.

- 2. Samitui incident. 1890.**
 - i. Nandi turned against their king.
 - ii. Kimnyolei cursed the community.
 - iii. Consequences of the curses.
 - iv. Kimnyolei Propitiation starts. 1996-7

3. Koitaleel Somoei Kimanyei araap Kimnyolei

- i. Why did he have to die?
- ii. Was there any insubordination and betrayal?
- iii. Koitaleel feted as a national hero.

4. Talai sufferings.

- i. Deportation of Kipchombeer, Kipuiguu and Kipng'etich arAAP Boisio in 1914(under native removal ordinance of 1909).
- ii. Banishment of the whole Nandi Talai clan to Kapsisiywo concentration camp. (8th November 1919).
- iii. The detention of Barsirian Manyei 1923
- iv. Laibons removal ordinance of 1934 amended and extended in 1956.
- v. The Laibons committees 1958.
- vi. Post independence tribulations.
- vii. The need to propitiate and journey to Reconciliations

5. Conclusions and recommendations.

This led the two regiments to conspire to kill the Oorgoiyot. This murder was accomplished in 1890. Except for this single incident, the Talai clan was in good relations with fellow members of the community until the arrival of the British colonialists.

With the arrival of the colonialists, the Talai clan having warned of the arrival of these brutal foreigners led the Nandi in resisting them. This led the British to direct their hatred to this single clan. They killed, arrest, detained and forcefully removed the Talai clan from its ancestral land. Furthermore they made sure they placed a permanent hatred between the other members of the community with the Talai clan. This built up enmity has continued from then to date. Of all the clans in Nandi and other Kalenjin sub tribes none has been a target of injustices like the Talai clan. Most of them have been internally displaced since 1920s. One of their members Barsirian Manyei spent almost 40 years in prisons and detentions.

2. SAMITUI INCIDENT.

Kimnyolei Barbarani arAAP Turugat is known to be the first Nandi Oorgoyot who made the Nandi community the superpower nation in the western Kenya. He put in place the Nandi social, political and military systems which made the community most significant. He brought together the Nandi community by his sacrificial leadership and satirical eloquence. For a period of almost two decades, his authority continued unchallenged.

Around 1885 his leadership was questioned after *Kapsiondoi* experienced repetitive defeats during cattle raiding expeditions he never approved. During the last raiding expedition, Kimnyolei had advised the warriors not to touch any carcass to and from their raiding sojourn. After they had defeated their enemies and brought reasonable herd, they found a dead buffalo on their way back home. Contrary to what they had been warned, they slaughtered and ate its meat. They even brought its hide for their whips. When they arrived home with their ransom, the animals began dying in numbers. This was followed by the demise of all the warriors who had eaten the dead buffalo. It was later learned that the buffalo had died of Anthrax.

After this incidence, the Nandi Pororiosiek led by the most affected *Kapsiondoi* conspired for the murder of Kimnyolei. On the other hand, Kimnyolei knew what the Nandi Pororiosiek was planning to do and prepared a ceremony he used to set his household in order. He slaughtered an ox remove its tongue split in twain and pierced it with thorns. It was during this ceremony that Kimnyolei made prophecies that are still relevant to date. This is the time he foretold about the arrival and subsequent brutality of the European, the construction of the railway and the withdrawal of leadership spirit from the Nandi community. Koitaleel Somoei, one of his youngest sons was so curious to understand the reversibility of these curses. His father was privy to him on the ways of atoning for the sins of the Nandi community who were preparing to stone him for their own mistakes.

Kimnyolei ordered his sons plus their mothers to leave for Kipsigis and Elgeiyo sub communities. *Chepo Teitamuk* and her sons that included *Kipchomber arAAP Koilegi*, *Kiptamui arAAP Boisio* and *Kipiuiqut arAAP Singoei* were ordered to relocate to Kipsigis while *Taprat oor Chepo Kaap leu* with his only son Koitaleel left for Elgeiyo. *Chepo kokwarei's* adopted son *Siratei arAAP Simbolei* accompanied Koitaleel while his mother remained to die with his husband Kimnyolei.

After their departure, the angry Nandi warriors stoned Kimnyolei arAAP Turugat. He had accused the Nandi that '*their leadership will break like a pot*'. Kimnyolei hid his leadership tools inside a cave before being stoned in 1890. They also raped and killed his wife *Chepo kokwarei*.

The Nandi community plus the Kimnyolei family came together early 1980s and planned for the propitiation for the Samitui incident. The event for the appeasement for this unfortunate corporate evil by the Nandi warriors was done on 1st January 1997. The first part was successfully accomplished except for the payment of the blood money or *Baseer* which was left for the Kaburwo council of elders to monitor and make it come to pass.

Pororiosiek councils assembled and enthroned him as their chief Oorgoiyot. This office had been vacant following the murder of his father

Koitaleel having been enthroned as the Nandi chief Oorgoiyot won the confidence and the support of the whole Nandi community. Koitaleel Somoei reorganized the Nandi into twelve *Pororyosiek* or fighting regiments. These territorial divisions were both military and political basis for some of the community's practices. All the Nandi able bodied men were expected to engage in defensive and offensive raids. This was taken both as a sport and a way of life. The warriors too gained honor and fame by these raids which were executed after a lot of planning and consultations between the commanders and the chief Oorgoiyot through the intermediaries- the *Maotik*. This militant characteristic made the Nandi ever ready for any threat directed on their community.

The British administrators had tried but all in vain to woo Koitaleel and Nandi in general to accept them. Unlike some other Kenyan communities who had accepted them after little clash, the Nandi superiority never allowed this to happen. By September 1905 on, events moved much faster, and from worse to worse. Meinertzhangen decided that trickery is the only option that will work for the Nandi under their ruler Koitaleel Somoei.

The book 'Unyielding Hope: The life and times of Koitaleel Somoei', contains detailed events that led to the killing of Koitaleel Somoei at the foot of *Keet parak* hill in Nandi hills on the fate full morning of 19th October, 1905. It is for sure Meinertzhangen with his habit of taking pleasure by killing, committed this heinous act against the Nandi chief Oorgoiyot with his *Maotik* and other innocent unarmed Nandi men, women and children.

We only want to note here that Koitaleel Somoei accepted to meet his death at the hands of the colonial soldier because of many reasons. Some Nandi community leaders were tired of war and decided to insubordinate the leadership of Koitaleel Somoei. These leaders included *Letongwo* who acted as an interpreter and others who had been promised protection and appointment as chiefs by the British.

3. KOITALEEL SOMOEI KIMANYEI araap NYOLEI.

A detailed account of Oorgoiyot Koitaleel Somoei has been well documented in our earlier works¹. The office of the chief Oorgoiyot in the Nandi community felt vacant following the murder of *Kimyolei araap Turugat* by the Nandi in Samitui around 1890. The Oorgoik descendants relocated and lived among the Kipsigis and the Elgeijo.

After a decade or so Oorgoiyot Koitaleel Kimanyei Somoei araap Turugat came back to Nandi to find the community in disarray. The warriors were no longer strong and formidable. The general public was very much discouraged and hopeless². His first duty was to put the things in order by bringing back order and sanity. Like his father Koitaleel Somoei was polygamous with six wives. Two wives lived in each of the three homesteads. Below are his wives and children.

- i. *Kopot Chepsielei chepo kaap Baliach* the mother of one girl *Chepsielei*.
- ii. *Tabarchok chepo chebwai* is the mother to *Lelimo*, *Barsirian*, *Titan*, *Kopot kiboor* and *kopot chepo siroor*.

iii. *Tabololei chepo kaap Mirmet* the mother to *Koini*, *Kipoit*, *Bartiony*, *Kipketer*, and *Bartile araap Barolo*.

iv. *Taprongoi chepo Chemwaan* mother to *Sepeti*, *Kina*, and *Lulei araap Tororei*.

v. *Tamiron chepo Kaapmwasoo* the mother to *Kipsaina*, *Koringo*, *Cheelel* and *Chemosong*³.

vi. *Tabargaa chepo Chelinet* is the foster mother to *Kipkeech*.

After Koitaleel Somoei arrival and establishment in Nandi, all the

¹ Chomu/Gikes, 'Unyielding Hope: The life and Times of Koitaleel Somoei'

² Meinertzhangen, R. Kenya Diary p. 239.

After the death of Koitaleel the colonialists drove the Nandi out of their ancestral land to give room for European settlement³

In 2005, the Kenyan government honored Koitaleel Somoei and ordered the construction of the Mausoleum, African heritage centre and an institution of higher learning in memory of the fallen hero. To date, it is only the Mausoleum though its work was shoddy that has seen the light of day. The delay for the fulfillment of these projects has been caused by leadership wrangles, lack of political will from the leaders and insubordination. We therefore urge our people of good will to bring these projects to their accomplishments for the common good of our county.

4. THE TALAI SUFFERINGS.

The persecutions and injustices meted on the Talai clan as a community began during the colonial period. The Talai is one of the clans in the Nandi and other Nandi speaking sub-communities like the Tugen and Kipsigis. This clan entered the Kalenjin community through the Nandi from the *Uasin Nkishu* Maasai who at one time lived on the eastern part of the Nandi country of Lessos and present day *Uasin Nkishu* County. Having been nurtured in Nandi, the community spread to Kipsigis and Tugen sub communities. The Talai clan produced leaders who led the Kalenjin community resist British colonialism. This led the colonialists to hate the clan in totality hence became their target of persecutions, banishments and isolations.

Before the arrival of the colonialists, the Talai clan was held with high regard and respect by their various communities. As a result of the fierce resistance witnessed in the Nandi country under their chief Oorgoyot Koitaleel Somoei, the British decided to wipe all the Talai clan off planet earth. They used various methods like murders, isolations, banishments and detentions to attain this objective.

After killing Koitaleel on 19th October, 1905 in Nandi hills, the British government passed the Native Removal Ordinance of 1909. They used this ordinance to arrest, deport and detained the Talai leaders⁴ in Kipsigis. Kipchomber

araap Koilegei, Kipuiuut and Kiptanui arAAP Boisio were arrested and deported to Muranga, Meru and Nyeri respectively in 1914. Kipchomber died on 18th July, 1916⁵ in detention and was buried in a secret grave in Muranga.⁶

By late 1919, the British gathered and banished all the Nandi Talai community members to a deserted place of Kapsisiywa. This place is an island-like mosquito infested location 26 at the heart of Nandi country. The Talai clan members were counted and banished to this inhabitable isolation. To date, Kapsisiywa is the only location occupied by one single clan in Nandi. In 1923, one of their leader Barsirian arAAP Manyei was arrested, arraigned in Eldoret Law courts and imprisoned in Nyeri then moved to Meru the following year⁷. He spent time in various prisons and banishment areas for almost four decades till 1962. He has gone down to unrecorded history as the only African that spent the longest time in detention. To make sure that the Talai community is decimated, the Europeans discouraged the intermarriages between the Talai with other people. In fact they went as far as restricting their movements by the use of the Laibon pass. The Talai were required to obtain this pass in order for them to visit relatives who lived outside these concentration areas. Whenever this pass was given they were not required to speak to more than four people on their journey.

In 1932, the Talai in Kapsisiywa were intimidated by a plane that hovered over a public gathering convened by colonial administrator throwing bags of maize flour or ‘white bombs’ with an aim of threatening the Talai people to submission. This is part of the mental torture the community was taken through.

On 30th July, 1934 after a lot of propaganda, trickery and lies Mr. Dobbs tabled a bill for the removal and settlement of laibons in the legislative council which was passed unanimously. It was decided that certain places be identified by law as concentration sites that included Mfangano, Gwassi, Kericho township, Kapsabet township and location 26, Kapsisiywa Nandi district. The Laibons Removal Ordinance⁸ came into force on 25th September, 1934 and a detailed

⁵The death of kipchomber is reported on 19th July 1916, ref. KNA/PC/NZA/3/31/12

⁶The secret grave has since been identified in Muranga, formerly Fort Hall,

⁷KNA PC/NZA/3/31/11

⁸A copy of the laibons removal ordinance

census was contacted on all the Laibons both in Tugen and Kericho. A total number of about 700 adult males were removed from Kericho and Tugen to Gwassi location at the shores of Lake Victoria. They settled in Gwassi⁹, the least habitable place in the province. In the letter dated 13th October, 1937 South Kavirondo District Commissioner forwards the year's laibon census and advised that the Laibons birth and death rate be checked.¹⁰

In 1956, the Laibons Removal ordinance was amended and extended to include the Laibons in Nandi already held at Kapsisiywo concentration camp.¹¹ As a result of this amendment and extension, eleven Nandi Talai leaders and their families in Kapsisiywa were arrested and deported to Mfangano Island. In fact the colonialists used the Lorry of one of the deportees one Chepkwony¹² and the lorry was not returned to date. Those deported included:

Names	Wife/wives	Children
1. Barsirian Manyei	<i>Tapsiargaa kopot muzee</i> Taprongoei	<i>Muzee</i>
2. Chepkwony Matatu		<i>Justus birgen</i> <i>Wilfred manuu</i> <i>Jane jelagat</i>
3. Kirwa araap Chepkwony		<i>Tele, Jimmy</i>
4. Kipsaina araap Somoei alias Taifa	<i>Kopat jimmy</i> Anna Tamukungei	<i>Kipisia</i>
		<i>Kopot siratei</i>
5. Kiptoleet araap Lelimo		<i>Jacob</i>
6. Kipng'etich araap Menei		
7. Kina araap Koitaleel		
8. Kimnyolei araap Ng'ererbei		
9. Koringo araap Manyei		
10. Bassi rongoei araap tekentany		<i>Tabaigoi</i>

11. *Kimulot araap chepkwony.*

According to some of their children¹³ who are now mature old men and women, the place was so adverse and several children died or maimed. Bassi Rongoei never came back for he succumbed to the vagaries of nature and was buried in there.

In 1958, the Talai community in kapsisiywa had increased and was surging towards all directions. With the recommendation from the Laibon Committee, the British government in an effort to contain these expansions placed Christian diehards who had collaborated with them around Kapsisiywo colonial camp. These diehards among others included Labrato, Willy Boit, Zilbano Isaiah who dared checked the Talai expansion.

Just before independence, Jean Marie Seroney,araap Titi, Daniel Moss, arAAP Byama, Kapting'ei, Murgor and others met at Kapsabet under the umbrella of Kalenjin political Alliance and resolved that the Laibons in Mfangano and Gwassi islands should be released. A delegation led by Hon. Jean Marie Seroney left for Gwassi and Mfangano Island to pay tribute to the Talai detainees and informed them of their plans to free them. Those who had been taken from Kericho were brought back and kept at the Kericho municipality- now day Laibon village, while the Nandi group was taken to join their kinsmen at Kapsisiywo concentration site.

The injustices that were directed upon the Talai community before independence continued even after independence. Instead of being accepted back in their various communities, the Talai community continued in isolation. Kapsisiywo and Kericho concentration camps were not closed. This amounted to persecution against identified group collectively impermissible under international law. This continued deprivations of physical liberty caused serious mental and physical torture. The Europeans succeeded in implanting the spirit of hatred towards the Talai in the minds of other Kalenjin community members. They had branded the community as wizards and sorcerers. The Christian converts in particular championed this wrong notion and continued to propagate the European mentality.

⁹ A sketch of Gwassi settlement area for the talai.

¹⁰ South Kavirondo DC wrote to PC Nyanza on the Talai census in Gwassi ref. ADM.15/20/3.III

¹¹ Laibons Removal (Amendment and extended application) Act, 1956. No. 15 of 1956

¹² Of the detainee's son arAAP Mulot at Sironoi in 2010.

10

¹³ Of Cheruiyot araap Timo alias Muzei in 2013, he was detained with his parents.

(3) Araap sabai

The injustices on the Talai continued for quiet sometime to an extent where the members of the community has been under siege of attack, persecution and even murder. Many members of the Talai clan who have tried to move out of the concentration areas have either been driven back or killed. All these have happened without the intervention of the government.

We need to be categorical here that the removal and murders of the Talai clan members witnessed recently by certain individuals known shall be left to the concern parties to put right their wrongs. These unresolved deaths of the members of the Talai community include:

(1) Kipkirong' araap Yego.

Kipkirong' was a member of the kapsogoon sub clan who migrated to Chebarus village in Nandi hills. He stayed there until one day his neighbors' child got sick and died. He was blamed for the death of the child. The father of the deceased child went to Yego's house and slashed the old man to death on 8th June 1989. Arrests, prosecution and imprisonments were made. (Ref. file number 772 of 1989 at Kapsabet law courts.) Money changed hands and the culprits were released. Kipkirong' wife and her sons seeing the killers of their family head released and chest thumbing escaped and took refuge in Sironoi village, Kapsisiywo. Their land still lay bare at Chebarus while the owners are languishing in poverty.

(2) Kipchoria araap Maiyo and his son.

The two moved and stayed at Kapsimotwo village in Nandi hills. A rumor went round that Kipchoria was responsible for the deaths of one Kositany's cattle. People met in secret to design a way of getting rid of the culprits. It is said that the owner of the said cattle gave sixty thousands shillings for the intended killings. Kipchoria and his son araap Choria were killed and burned ashes on 23th February, 1993. Besides the mysterious deaths of people in Kapsimotwo, nobody was arrested for the murder of the two. Other members of the family escaped and took refuge in various places around Kapsisiywo.

(3) Araap sabai

He was killed and burned in kuiet Uasin Gishu around 2000 .Araap Sabai had moved to kuiet in Aasin gishu district immediately after independence. He stayed shortly at Kipsiangui before permanently settling at kuiet. Here he lived under threats and intimidation. One day during beer party there was a conflict between two groups. Some few days later one of man from one group died and his family suspected the cause of the death as the quarrel in the beer spree. His family decided to avenge by burning various houses. Araap Sabai arrived home and found his house being burned. As he tried to inquire he was slashed and thrown into the burning house. This happened around 2000. His wife and children fled and took refuge in Sironoi village Kapsisiywo location where they live at Sironoi trading centre. Their land is still there and the family is living in abject poverty and landless. They still fear going back to their land.

(4) Okoth araap businei Ngereine killed at Moiben around 1986

There are many members in Nandi, Kericho and Tugen who have been forcefully moved from their rightfully obtained plots outside the concentration areas. These include:

1. Araap Ieel chased from Segero and still leaves at Kapsisiywo shopping centres.
2. Mr. John Limo araap Chebomet chased from Kapitebee and lives around Talai village.
3. Rongoci araap chepng'ok was chased from Chemnoet and came to Kebulonik.
4. Araap Bisem chased from chemeliil lived at kugeroniot centre. His mother died and was buried at the trading centre.
5. Araap Yego wife and sons took refuge at Vironoi village.
6. Bartiony araap sawe a.k.a Kogo and his brother Araap Somei were forcefully chased from Nyailpuch in 1992 and took refuge at Kapsorok. Their daughters were raped during the episode.

7. **Keah araap Mibei and his four sons** were forced to seek refuge at Cheptonon in Nandi. The four sons are,araap Kogo,Somei,Koskei, and William.
8. **Kaap Amisi**
9. **Arap Tuwei kaap Rongoei** was chased from Kaapsorok and took refuge at Cheptonoon in Tindiret around 2000.
10. The family of **Kaap Babuu** the son of **kiminget** are being persecuted at Kiptere in Kericho

5. THE NEED FOR PROPITIATION AND RECONCILIATION.

The Nandi community has come so far with their need and desire to propitiate for the sour relations with the Talai clan. Moreover the Talai have also taken bold steps to put their house in order.

As early as 1983, the *Kapsogoon* family of the Talai clan had an appeasement rite at *Kaptumek* for the suicidal act committed by one of their on which was occasioned by the death of his darling son Kisorio. After this event, things went right with the *Kapsogoon* family. After almost a decade both the Nandi and the Talai groaned in secret on the consequences of Kimnyolei murder.

Early 1990s the Nandi elders under the late Paramount chief Stephen Kiboor araap Kirwa organized the cleansing ceremony on the death of Kimnyolei in Samitui. On 1st January 1997, the ceremony was conducted at Samitui in Aldai. Those present agreed that the Nandi community were to go back home and prepare the blood price ransom *baset* in form of cattle. The Nandi council of elders was mandated to supervise this event. This was followed by Koitaleel Somei memorial at Nandi Hills to prepare for the centennial commemoration of their chief Oorgoyot which came to its reality on 19th October 2005. The whole community was so much satisfied that their king has been feted as one of national heroes.

The consummation of the propitiation for the murder of Koitaleel and the payment of the cattle ransom came to pass on Saturday 28th May 2011 at Kebulonik where representatives of the twelve Nandi Pororyosiek gathered to

finally accomplished was had remained at Samitui. On the material day Kaap Mutereer family represented the Kimnyolei descendants and the wider Talai clan.

Koitaleel memorial that same year on 19th October saw the coming together of the whole Nandi speaking communities normally referred to as the Kalenjin. The community performed a reconciliatory ceremony for the wider Kalenjin which had been put to by the internal conflict. Three more sub-communities, the Terik, Ogiek and the Sengwer were incorporated into the Kalenjin family.

Today's function marks the climax to the process of reconciliation, mediation and the propitiation between the Nandi community and the Talai clan. We come here today under the auspices of Kaburwo council of elders to officially and publicly declare the final reunion, reconciliation and the restoration of the almost lost glory and respect of the Nandi community which had been as a result of the murder of *Kimnyolei Barbarani arAAP Turugat*. After this event there should no longer be any bad relations between the Nandi community and the revered Talai clan.

Conclusions and Recommendation.

Unity

The resolve of the convention is to have continued unity between the Nandi and the Talai clan from now henceforth. A strong cohesive bond should be built to enhance progress and stability among the two groups which are turning on a new leaf of peace, harmony and collective responsibility for the betterment of the Nandi community.

No bad blood

Questions of doubt and bad blood are no longer a point of mention in case of any plight that befalls the society. This shall be treated with utmost faith as a natural disaster not arising from worries of a strained relation in the past. There shall be no calling of names and misrepresentation of community interest at the expense of the established unity.

No suspicion

Whenever an event occurs in the due course of progressive development, there shall be no suspicion of unforgiven mistakes committed in the past. There shall be no suspicion whatsoever for members of the two groups which have since united in the common fight for harmonious coexistence and socio-economic development.

II Chronicles 7:14, Isaiah 1:8. Jer. 33:3.

Annexe F

Nandi County

The Political Code of Conduct

A political Code of conduct to govern and regulate all political activities within Nandi County.

PREAMBLE

WE THE PEOPLE OF NANDI COUNTY:

REALISING the opportunities presented to us by devolved system of governance;
AWARE of the past and current political challenges;

IN COMPLIANCE with the constitution of Kenya and all other relevant Laws and regulations

APPRECIATING our unique challenges as a county;

DETERMINED to establish our county on a strong foundation;

CONSIDERING the impact of politics on the overall development of our society;

COMMITTED to adopt a culture of issue-oriented politics;

RECOGNISING the role of God towards achievement of our shared vision;

DO HEREBY give unto ourselves this Political Code of Conduct and undertake to jealously safeguard it.

NANDI KABURWO COUNCIL OF ELDERS

NANDI COUNTY

The Island of New Politics

**THE NANDI COUNTY POLITICAL
CODE OF CONDUCT
(NCPCC)**



1. Background

Many professions especially in the fields of healthcare, finance and legal services have codes of conduct for their members. Voters and taxpayers who elect politicians to office and pay their salaries should be able to feel confident that their elected officials will exercise fiduciary and moral responsibility while serving their counties. The power the politicians wield with its Machiavellian potential for corruption, and abuse demands that they be held to an even higher standard political code of conduct. The elected leaders therefore should be people of unquestionable backgrounds who can be relied to spearhead strategic decisions affecting the counties.

In 2007 Kenya was on fire as the civil war threatened to bring the country on its knees. The post-election violence as it's famously referred to, was caused by a disputed electoral results in the country's general election. The Kriegler commission identified various aspects of electoral systems that required attention. These electoral malpractices make it impossible to have a free and fair election, which is a cardinal principle of democracy. Some of the malpractice that needs to be addressed includes hate speech, voter bribery, intimidation, campaign violence, discrimination, negative ethnicity etc.

A written political code of conduct provides clear ethical guidelines for everyone in the political arena. A formal code also serves to let aspiring candidates know that the county residents have high expectations of its leaders and instills confidence in the Nandi County's professional standards and performance. A political code of conduct is one way of committing the leadership of the county to free and fair elections and the respect to the rule of law. Failure to comply with the code can often result in the disciplinary action.

For a long time the government in power has been using state resources to intimidate voters and scare opposition figures keen to bring change in the governance of the country. These systematic controls of state resources including the police have had devastating governance problems witnessed today which can be attributed to our independence constitution. With the coming to force the new constitution which has far reaching institutional reforms in the running of the government with wider public participation in the governance processes, there is significant need for promoting citizen participation in election of leaders who will occupy both county and national level leadership positions in order to make devolution of power a reality.

Regulations and Commitments

1. All Party Leaders and Political Aspirants shall append their signatures on a copy of this Code as a sign of their commitment to protect and abide by it.
2. All political aspirants shall abide by all the laws, rules and regulations of Kenya relating to elections and the maintenance of public order.
3. All Political Parties and political aspirants shall at all times uphold the rights and freedoms of the Nandi people as guaranteed by law.
4. All Political Parties and political Aspirants shall have the right and freedom to put forward their views to the electorate without any hindrance subject to the relevant laws and regulations.
5. All Political Parties and political Aspirants shall fully cooperate with the Police in any investigation and processes of enforcement of the relevant laws, rules and regulations.
6. No Political Party and/or political Aspirant shall use state apparatus including state owned print and electronic

- media to the advantage or disadvantage of any other candidate for purposes of an election.
7. All Political Parties and/or political Aspirants shall desist from the use of state vehicles, or other public resources for any electioneering campaigns or any other party business.
 8. All Political Parties and/or political Aspirants shall not engage in acts of violence or intimidation of any kind, as a way of demonstrating its strength or supremacy.
 9. All Political Parties and/or political Aspirants shall accordingly publicly condemn any form of political violence or intimidation.
 10. All Political Parties and/or political Aspirants shall desist from the use of any defamatory, derogatory and insulting attacks on rival individual personalities through any form of communication, verbal or written.
 11. All Political Parties and/or political Aspirants shall take all necessary steps to coordinate their campaign activities in such a way as to avoid holding rallies, meetings, marches or demonstrations close to one another at the same time.
 12. All Political Parties and/or political Aspirants shall ensure that any clash on the date, venue or timing is resolved amicably by themselves or through their appointed representatives.
 13. All Political Parties and/or political Aspirants shall desist from any acts that may lead to breach of peace or Public Order.
 14. All Political Parties and/or political Aspirants shall where necessary in the public interest; notify the police and other relevant authorities of their public rallies and meetings in any particular area.
 15. All Political Parties and/or political Aspirants shall desist from any act that may disrupt the activities of another Political Party or Aspirant.

16. All Political Parties and/or political Aspirants shall take charge of the activities of its supporters and advise them accordingly.
17. All Political Parties and/or political Aspirants shall instruct their supporters that no arms or any object that can be used to cause injury shall be brought to a political rally, meeting, march, demonstration or any other political function.
18. All Political Parties and/or political Aspirants shall respect and promote affirmative action and shall endeavor to accord a favorable campaign platform to women, people with disabilities and minorities.
19. All Political Parties and/or political Aspirants shall avoid any discrimination based on tribe, sex, marital status, healthy status, ethnic or social origin, color, age, disability, religion, conscience, belief culture, dress, language or birth in connection with election and political activity.
20. All Political Parties and/or political Aspirants shall not knowingly give false promises to the electorate of Nandi County with a view of winning votes.
21. All Political Parties and/or political Aspirants shall at all times cooperate fully with election officials in the performance of their lawful duties, in order to ensure peaceful and orderly elections.
22. All Political Parties and/or political Aspirants shall conduct themselves in a peaceful manner during voting and instruct their respective supporters to do so.
23. All Political Parties and/or political Aspirants shall instruct its supporters that no weapon or any object that can be used to cause injury shall be brought to the polling station, and that no party attire, colors symbol, emblem or other insignia shall be worn to polling station on Election Day.

24. All Political Parties and/or political Aspirants shall extend all necessary help and cooperation to law-enforcement agents for purposes of censuring the safety and security of election officials and party agents on polling day.
25. All Political Parties and/or political Aspirants shall instruct their agents in attendance at polling stations to perform their duties in accordance with the electoral laws and regulations, and to cooperate fully with the election officials for the efficient, transparent and uninterrupted conduct of the elections.
26. All Political Parties and/or political Aspirants undertake to accept the results of elections conducted in a free, fair and peaceful environment and if aggrieved will seek legal redress and not resorting to violence.
27. All Political Parties and/or political Aspirants shall not engage in any act of voter bribery or intimidation.
28. All Political Parties and/or political Aspirants shall not engage in any form of electoral malpractice as provided for under the relevant laws of Kenya.
29. The reference to Political Parties and/or political Aspirants in this Code shall where applicable refer to their supporters too.
30. The Political Parties and/or political Aspirants shall primarily be liable for the acts of its supporters.

- to ensure that all so instructed comply with it. Candidates shall have joint conventions to campaign.
3. Contravention of the Code is an offence and a person convicted is liable to a fine or to imprisonment for a term determined by the Kenyan Elections Act and other Relevant Laws.
4. There shall be a public monitoring and enforcement committee comprising of nominees from the Political Parties and other stakeholders to oversee compliance with the Code.
5. The public monitoring and enforcement committee shall make appropriate recommendations to the Chief Electoral Officer for further action.
6. The chief electoral officer may institute proceedings in court against offenders to enforce compliance and the courts have a range of sanctions at their disposal. The Courts may;
- Impose a formal warning.
 - Shame the candidates.
 - Impose the forfeiture of candidate deposits.
 - Prohibit or limit the use any public media, the holding of public events, entering any voting district to campaign, the display billboards, placards or posters, the publication or distribution of campaign literature or the receiving funds from the State or foreign sources.
 - Exclude access to voting stations.
 - Suspend the candidate from campaigning for a period of one to two months
 - Disqualify candidates.
 - Cancel the number of votes cast in favor of a person or party.
 - Recommend to registrar of political parties the cancellation or de-registration of a party.

3. Compliance and Enforcement

1. Registered parties and candidates bound by the Code are expected to promote the goal of the Code, publicize the Code.
2. All Political Parties and Political Aspirants are expected to comply with this Code, to instruct candidates, office bearers and agents and members and supporters to comply with it, and with electoral laws, and to take steps

Conclusions

The purpose of this code of conduct is to consolidate the relationship between citizens and policy-makers by setting out, at county level, ethical principles approved by the elected representatives. Stressing that elected representatives carry out their duties within the framework of the law and in accordance with the mandate given to them by the electorate and that they are accountable to the whole of the county population, including those electors who did not vote for them. Considering also that respect for the electorate's mandate goes hand in hand with respect for ethical standards and deeply concerned by the increase in the number of judicial scandals involving political representatives who have committed offences while in office and noting that local and regional elected representatives are not above such offences and convinced that the promotion of codes of conduct for elected representatives will allow trust to be built up between local and regional politicians and citizens.

We the undersigned representatives of the political parties hereby collectively subscribe to this code of conduct.

Name..... Post.....

Polling Station..... Date.....

Definition: Code of conduct means '*a set of rules of behavior for political parties and their supporters relating to their participation in an election process, to which the parties ideally will voluntarily agree; and which may subsequent to the agreement be incorporated in law.*'

By: Chloe Josse-Durand, Phd, Science Po Bordeaux

ANNEXE G : Questionnaire

SURVEY ABOUT KOITALEL SAMOEI MAUSOLEUM

Respondent personal information :

a member of Talai clan, professional of the museums, member of the committee, the community. Kirui is the great grand son of Kipchomber arap Koilegei who was in Kericho

NAME: KIBET ARAP KIRUI

FAMILY NAME: CHEBOCHOK

AGE:42

SEX:MALE

NATIONALITY:KENYAN

ETHNIC GROUP:NANDI

PROFESSION/ACTIVITY:TEACHER

PERSONNAL ADRESS (city/county):NANDI

PROFESSIONAL ADRESS (city/county):Ø

1) What do you know about Koitalel Samoei ? (in a nutshell)

A hero, he died for his land

2) What do you know about the Nandi Resistance to colonial power?

It was the longest in Kenyan history

3) What are your expectations from the visit of Koitalel Samoei Mausoleum?

To learn a lot about Nandi history and culture

4) How did you know about Koitalel Samoei? Through:

Relatives

By: Chloe Josse-Durand, Phd, Science Po Bordeaux

5) Did you come to visit Koitalel Samoei Mausoleum specificaly? YES

6) What are your impressions after the visit?

It is a wonderful place to be, a lot more items needed

7) What did you learn about Koitalel Samoei during the visit?

He was one of the sons or Kipnyolei. A Nandi leader. A Hero.

8) What did you learn : A) about the Nandi Community?

Very polite people and had a well organized government

B) about the Kalenjin?

They had their own religion. Very rich in culture

9) Did the mausoleum increase your knowledge about : (Please RANK from 1 to 7)

6 The Nandi Way of Life (homestead, food, dressing, etc.)

5 Nandi Traditions (folklores, beliefs, songs, cultural practices, etc.)

1 Koitalel Samoei's Life (lineage/leadership)

7 Importance of Koitalel in the Kenyan History

2 Kalenjin History

3 The Nandi Heroes

4 What is a Hero

10) What are your favorite parts of Koitalel Samoei Mausoleum? (Please RANK from 1 to 6)

4 Ethnographical Gallery

1 Koitalel 3 Batons

5 Nandi Hut

3 Traditional garden and the Fig trees

6 Nandi Hall of Fame

2 The Mausoleum (Koitalel's Grave)

By: Chloe Josse-Durand, Phd, Science Po Bordeaux

12) What should be improved in Koitalel Samoei Mausoleum? (use table below)

Ethnographical Gallery of Nandi	Ø
Koitalel 3 Batons Box	Ø
The Nandi Hall of Fame (Heroes Gallery)	Ø
The Mausoleum (Koitalel's Grave)	It needs improvement it isn't completed
The Nandi Hut and Granary	Ø
The Traditional Garden	Ø

Other Possible Improvements : Books on heroes should be availed.

13) Do you think Koitalel Samoei is:

- 1) A Nandi Hero ? YES**
- 2) A Kalenjin Hero ? YES**
- 3) A Kenyan Hero ? YES**

14) IF YES, Quote 5 characteristics (or more) that make Koitalel Samoei a Hero to you :

By: Chloe Josse-Durand, Phd, Science Po Bordeaux

- 1 – He died for his land
- 2 – was a freedom fighter
- 3 – after his death, resistance was over
- 4 – was a commander
- 5 – also a religious leader

15) Can you enlist Kalenjin Heroes that should be recognized too?

- 1 – Kipchomber Arap Koilegen
- 2 – Kibuigut Singoei
- 3 – Kiptonui Arap Boisio
- 4 – Kiboen Arap Sitoni
- 5 – Barsirian Arap Manyei

11) Do you think it is a good thing that the government is currently recognizing Heroes and Heroines in Kenya? YES

Why ? Because future generations will learn from them and get inspiration

12) Can you quote the main Kenyan Heroes ? Jommo Kenyatta, Dedan Kimathi, Koitalel Samoei, etc.

To you, who is missing in that recognition? The big eight (Koitalel's Brother's sons who were in detention) and the Gwasi Detainees (800 members of Talai detained in Kericho)

13) Any other comment: The family of Koitalel deserve affirmative action for compensation.

PLEASE (map below) 1) note the parts of the mausoleum where you spent more time :

Office

2) Put a cross (X) on your favorite places

Koitalel 3 Batons, the embracing trees

Annexe H

DATE	NAME	ADDRESS	COMMENTS
30/7/2011	Joyce Chelulei	#205-30301, 16 Hills	Long live our Heritage.
30/7/2011	Duth Joyce	#205-16 N Hills	Keep it up. May history of our people live forever
31/7/2011	Aman Heritage	Box 2922 296 994 300 80 Kijabe CTe Standard	
31/7/2011	Justus Ngigond	6798 330036 Bonnet	<u>Amot</u>
1/8/2011	Nathan Mwaura	Box 237 Kapsowor	Good place to keep memorial items
1/8/2011	Mr Thomas Rotich	237 Kapsowor	Good place. Heritage
1/8/2011	mrs Sarah Kutto	237 Kapsowor	Long life Kapsowor
1/8/2011	Simon Chemweno	237 Kapsowor	<u>Chemweno</u>

DATE	NAME	ADDRESS	COMMENTS
19/06/11	Lerey Gross	130 N. Hillis 07241 WYOMING	Many thanks Gross to have a real visit.
19/06/01	OGRAH RONOH	- 0726 933081 31 HANDI HILLS	Its good work to have such!!
19/6/11	PETER NDOWO.	Box 150, Gilgil. Box 150, Gilgil.	Kudos for this amazing historical piece!. Truly.
19/6/11	Dan J. Quilty	Box 902 Lizuru	Li ZU
19/06/2011	Francis Wainaina Mwangi	Box 150 Gilgil	Good work for the honour of our Heros.
20/06/11	Moses Yeter	Box 9302 Eldoret	Good & Awesome
22/6/11	Bobot Samai	Ward Hill	Well EDUCATIVE.
22/06/11	Wilson Amwun	850 N/Hill 0724460913	Good historical teaching!

DATE	NAME	ADDRESS	COMMENTS
23/06/2011	FREDRICK J. K. A. SONGOL KAPSANEI FAMILY TOKA-SUB-CAN.	KAFSABET P.O. BOX 242 KAFSABET.	MUCH THANKS FOR PRESERVING OUR ANCESTRAL ETRAMENTS IN THIS FORMS ENV.
23/06/2011	Paul K. A. Blivot Leprutui(Family)	Kipigale P.O. BOX 76 KAFSABET	Good work, look ahead With Kafidde genealogy.
11/06/2011	Clement K. CHEGWE KAFSABET FAMILY	P.O. BOX 242 KAFSABET.	WELL TO THANK IN CHIEF FOR WELL MAINTAINING THE FAMOUS KAFSABET YARD
"	Mrs. PAULINA CHERUPOI	P.O. BOX 242 KAFSABET	MY FIRST TIME TO VISIT THE MUSEUM FOR HONOR OF LAEKWA TIME
"	James WILSON	10 DOUBLE HORNET OFFICER NANDI LINE	Great work seen here RIGHT UP
24/06/2011	JOSEPH K. SAMOE E. DORET	BOX 2723 E. DORET	This museum should be maintained keep it up.
24/06/2011	TOMAS MULATO	E. DORET	Like Kafidde Museum DRC
24/06/2011	Sammy Mosseu	Box L Kopchene	Hope to come again.

Annexe I

TEXT SPEECH DELIVERED BY

H.E DR. CLEAPHAS LAGAT, GOVERNOR,

**NANDI COUNTY DURING THE 51ST MASHUJAA DAY CELEBRATIONS AT
KAPSABET'S KIPCHOGE STADIUM**

20TH OCTOBER, 2014

Your Excellency, Deputy Governor Dominic Biwott,

Hon. Senator Stephen Sang,

County Women Representative Hon. Zipporah Kering,

Members of National Assembly present,

County Commissioner and Senior Officers of the disciplined forces

Speaker of the County Assembly,

Religious Leaders present

Members of the fourth Estate,

Distinguished guests,

Ladies and gentlemen,

Good afternoon,

Today marks the 51st anniversary of our country's independence as a sovereign nation. On an occasion like this, it's important that we remember all the precious souls lost in the struggle for our nationhood. Indeed, their struggle should never be in vain.

Nandi County has already earned a place in the annals of Kenyan history through the recognition and gazettlement of the great Koitalel Barbarani Arap Samoei, Jean Marie Seroney, Philomena Jelagat Mutai, Bishop Alexander Kipsang Muge and Barsirian Arap Manyei. We are set as a county to construct a Hall of Fame to honour our heroes and heroines and appreciate their contribution in charting the universal course of freedom. It's therefore fitting that their ultimate sacrifice should be recognised and accorded the respect they indeed deserve. As we pause and reflect on their selfless acts of heroism let's remain focused on making our county and country a place to be cherished. It's a time to celebrate all our achievements and the achievers in all spheres from Academic, ICT, agriculture, business and even hospitality.

Ladies and gentlemen, the journey to our manifest destiny will be shaped and defined greatly by our unity of purpose, common resolve and strategic pursuit of our universal interests.

At the dawn of our independence, Kenya's founding leaders vowed to fight in unison against poverty, ignorance and diseases. The war is not won yet. However, our resolve to create socio-economic change remains at the apex of our county priorities. Our strategy for accelerated and sustainable economic growth has been captured well in our County Integrated Development Plan (CIDP), a document created commonly by the residents and leadership of Nandi County.

It is a roadmap and a compass of our county's development projections; it defines in clear details the short and long term growth strategies.

My county men and women, a time like this presents me with an opportunity to thank God and elaborate our development score-card to you.

Because human capital is an integral component for county development we have embarked on a comprehensive biometric registration of all civil servants to determine their competence, effective deployment and rid the County of ghost workers therefore saving monies that otherwise have gone to salaries. It's our hope that thereafter, we shall retrain, revamp and motivate our civil servants so that they serve optimally and drive the county vision forward.

We have just hosted a very successful Agriculture show after a painful 8-year break. The show offered an opportunity for our farmers, manufacturers and all stakeholders to share ideas on how best to tackle poverty through agribusiness, cultural and tourism development. In a span of four days we hosted the Deputy President of the Republic of Kenya, Six cabinet secretaries and a host of dignitaries and executives drawn from both the public and private sector. I wish to sincerely thank all those who graced our event; farmers, stakeholders and the business community, our development partners and sponsors for their immense support. I urge all the farmers and business men to take advantage of the ideas and technical know-how acquired to scale up their operations for the good of the County and their valued investments. We look forward to staging an even better and bigger fete next year.

Provision of affordable, accessible healthcare remains supreme to my county government.

It's for this reason that we have equipped and operationalized Meteitei Sub-County Hospital's Surgical Theatre to make it respond effectively to emergencies. This is in our sincere bid to devolve even the most intricate medical services closer to the people.

My County Government has commenced completion of stalled staff quarters at Kapsabet County Referral Hospital and as expected they will be ready for occupation by January 2015. These quarters will house approximately 40 medical personnel and their families within the hospital making response to emergencies and medical needs of our residents proximate and quick. These projects have cost the county government Kshs. 50 million. Additionally, tenders for supply of state-of -the-art, fully loaded medical ambulances have already been awarded and will be delivered for county use immediately.

We are set to upgrade all dispensaries in the County and already over Ksh. 90 million (3 million per ward) have been budgeted to undertake the same in this financial year.

Additionally, I have instructed all senior officers in the health department to ensure that our health facilities are well stocked with medical drugs and equipment at all times.

To further improve on our medical service provision, we are in the process of absorbing health workers on contract into the County payroll so as to motivate and ease their work.

Nandi County under my leadership is writing its own chapter of history by creating a strong brand in the community of Counties by continuously upgrading our infrastructure to lessen the burden of doing business and create an enabling environment for enterprise to flourish.

Through the department of roads and infrastructure, we are constructing 60 road projects (2 per ward) that are ongoing aimed at making our roads all weather. Towards this end, we have heightened our monitoring and evaluation mandate so as to conform to set national standards. Additionally, all our contractors have been instructed to place signposts indicating distance and source of funds on the project sites.

We have also identified specific areas to excavate murram in each sub-county as follows;

1. Aldai, Keburo, Maraba and Chepkui.
2. Emgwen, Cheptulu, Kapkagaon, Kapnyeberai and Kapkangani
3. Chesumei, Kaptoroi, Samoo, Baraton, Kaptel, Ngechek and Kosirai.
4. Mosop we have Kipkongorwo, Cheptil, Kipyeshi and Laboret .
5. Nandi Hills is Ketbarak.
6. Tindiret has Tindiret Tea estate and Soba River sites.

Our research has established that murram from these sites are hardy, have low water retention levels and are not easily destroyed by both ecological and environmental vagaries.

Installation of street lights, construction of bridges, bush clearing, culvert installation and drainages are also going on in earnest across Nandi. I have the pleasure to inform Nandi residents that tarmacking of Nandi Hills and Kapsabet urban link roads are going on well. All these are our prudent efforts coming in the wake of our realization that infrastructure is essential for rapid economic growth and social change. They will change forever the mode of operation in Nandi County.

Furthermore, my county government is set to acquire a new grader, excavator and compactor to boost our road works capacity and enhance our response to urgent situations.

It is worth noting that from now henceforth, no contractor will be paid without a valid certificate of completion as a proof of a job done to the satisfaction of both the county and the public.

I implore upon the members of the Public to accept surface water to be diverted to their farms for proper drainage in our roads and therefore lengthen road lifespan.

Ladies and gentlemen, the construction of our County stadium dubbed Kipchoge Keino stadium is right on course, the perimeter wall is 92% complete and we shall soon be embarking on the next step of building an executive stand, subsequently; we shall be working on the football pitch and the gymnasium shortly thereafter. This is one of our flagship projects that remain treasured to our county residents. It is a befitting reward to our world beating athletes whose exploits have won this country several accolades for decades on end.

Ladies and gentlemen, water provision in the County is our strategy to confront poverty, catalyse modern agriculture and put water borne diseases at bay through provision of piped, clean drinking water. Several projects are on-going and at varied stages in the County. They include; Kiplelgut, Koilegei, Chebinyiny, Kipsinende, PotoPoto and Chematich water projects in Tindiret. Spring protection, pipe laying, construction of storage tanks and reservoirs are underway. In Mosop Sub -County, Sarora, Kurgung Township, Kiptangus, Kapserton / Kapkenyeloi, Kapngetuny, ChetililSuswa and Kebulonik / KapkorioMarerbei, Kabiyet, Chebokos/ Kabosyo, Kabiemit/ Kolonget and Mungara/ Kapsato water projects are all under construction.

In Aldai sub-county; Koibarak, Kamakab/Itigo, Sugut/Chebilat, Mogoiywo, Koyo/Aldai, Chemalin, Kapsachon, Nyanyawan and Aldai Girls water projects that are being worked on by our engineers, contractors and partners.

Nandi Hills sub-county is also geared to benefit from our water supply scheme as follows; Kapsean, Nandi Hills, Kipkimba, Samoei, Talal, Siwo, Kiptemuria, Simbi extension, Keben/Koilot, Temso and Kibwareng water projects.

In Chesumei sub-County, Kiboswa, Kaptendon, Chemarmar, Chepsui, Kapsasur, Kalyet, Danger, Kapkorio, Chemundu dispensary, Kapsisiywo, Kombe, Mateket, Chepngaskei/ Kamonjil and Silanga water projects will be unveiled soon when the construction works are complete.

In Emgwen sub-county, Chepkumia, Kapsabet, Terige, Emdin, Kaptendon/Arwos and Kapkangani water projects are at advanced stages of development. All these projects when ready will boost our piped water intake from the current 13% to 39% in the next three years. When fully established, water provision will widen income generating activities through floriculture, horticulture, aquaculture and other modern-day agri-practices. Of utmost importance, our women folk should have the burden of ferrying water lifted off their backs and be set free to engage in other income generating activities for the good of all.

We have employed 850 ECDE care givers with a view to giving our pre-primary school children solid foundation that will equip them adequately for the future.

We are also constructing 100 ECD classrooms across the wards to improve infrastructure for the good of both the students and teachers. In addition to this, the upcoming Koitalel Samoei University College, a constituent college of University of Nairobi is set to receive its Interim Certificate of Operation in a fortnight. This will be the first ever public university in the County and will go a long way in broadening education opportunities for Nandi County residents in particular and Kenyans in general.

Ladies and gentlemen, please join me in welcoming this education development that will certainly put Nandi County on the global academic map. The little hitches that delayed the disbursement of bursaries by the county government have been sorted out and already distribution has commenced. These bursaries ensure that children from needy background are retained in school to insure their future and that of their families.

Fellow Countymen and women, join me now in recognizing and appreciating our athletics champions Eliud Kipchoge and Rita Jeptoo, immediate winners of Chicago Marathon. They are wonderful ambassadors of the brand Nandi County. They embody our identity as hardworking people. You have indeed made us proud. It's also worth mentioning the You Tube athlete Julius Yego, Alfred Kipketter, 800M youth champion, Irene Jelagat, Jairus Birech, Agatha Jeruto and James Kiplagat Magut winners of Commonwealth games in Glasgow, African Championships in Morocco and World youth in Oregon, United States Of America. We are profoundly proud of you!

At this juncture I would like to thank most sincerely the team work so far exhibited in my government from the Deputy Governor, County secretary, Members of the County executive committee, Speaker and Members of Nandi County Assembly, Public Service Board and all staff in their various cadres. They have made sure all our programmes run smoothly and unabated.

Nandi County has in the recent past emerged as an investment frontier and as a county government we have developed a framework to facilitate inflow of investments. We strive at providing an enabling environment for entrepreneurs to work unhindered.

Youth, women and people with disabilities will be trained on modern business practices so as to be competitive, skilled and worthwhile in the society.

Finally, ladies and gentlemen, it's my humble opportunity to extend my best wishes to our candidates sitting for their KCSE and KCPE examinations. May your wish to succeed be granted by the Almighty God who declares in the Holy Book of Jeremiah that He has Good plans for you; plans to prosper you. Furthermore, in His book of Deuteronomy 28:13 "*You will be the heads and not the tails*", says the Lord. Therefore, go for it!

With those few remarks, I now wish you all an enjoyable and memorable Mashujaa day celebration. May we live to the ideals and ideologies of our forebears and bequeath our children a befitting future.

Happy Mashujaa Day, God Bless You, God Bless Nandi County. Enjoy the rest of your festivities.

**H.E. Dr. Cleophas Lagat,
Governor, Nandi County**