

**PRESENTATION TO NAIROBI PROVINCE SCHOOLS CAREER SEMINAR HELD AT JAMHURI HIGH SCHOOL ON SATURDAY, 15<sup>TH</sup> SEPTEMBER 2007 BY:-**

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CHAIRMAN, ONE KENYA ONE NATION**

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Ladies and Gentlemen,

Good morning.

I could stand in front of you and make a speech lasting one hour or, if I were Fidel

Castro, five hours, and then close with the words **“with those few remarks, I beg to stop”** like most politicians are famous for. More often than not, such a speech sends half the audience to ‘slumberland’. To avoid this, I would like to be brief and to the point. For my speech to be effective, however, even to the expence of time, I would like that we all own what we are going to share in this session. We will own it by knowing some of you and doing that intimately.

**GET FOUR PEOPLE OF DIFFERENT TRIBAL/  
ETHNIC/RELIGIOUS GROUPS:-**

1. What do you think is the greatest problem affecting life/development in Kenya? \_\_\_\_\_
2. Why do you think so? \_\_\_\_\_
3. What is your name? \_\_\_\_\_
4. Where do you come from? \_\_\_\_\_
5. What tribe are you? \_\_\_\_\_
6. What is your blood group \_\_\_\_\_
7. What is the colour of your blood \_\_\_\_\_
8. What is your religion? \_\_\_\_\_
9. What is the basic teaching of your religion \_\_\_\_\_

**Can you laugh, if so, please do \_\_\_\_\_**

## **ANNOUNCE THE ANSWERS BY THE FOUR PEOPLE**

From the foregoing we have established a number of commonalities:

a).That irrespective of our sex/gender or tribal/ethnic background, we have the same blood – that vital liquid that takes oxygen and nutrients to the brain.

b).That other than physical sizes, colour and behavior as a result of circumstances, we are the same, that is, one and the same human beings.

c).That all religions (Islam, Christianity, Hinduism e.t.c) teach us one thing: **that there is a Supreme Being, call him Allah, God or whatever name we may choose, whom we must revere.** So religions are only a path by which we reach that Supreme Being.

Let us review a few more questions:

1. How many here chose who their parents were to be?

**Hands up**

2. Who among us chose the area in which he/she was to be born?

**Hands up**

3. How many here chose their religion?

**Hands up**

I will now give you the answer to the question:

**What is the greatest problem affecting life/development in Kenya?**

Would you imagine that the greatest threat to our **peace, economic development and, indeed, survival** is **ANIMOSITY** occasioned by **TRIBAL/ETHNIC/RELIGIOUS**

considerations, unfortunately, resulting from incitement from our leaders be

they be religious or political?

How many of you agree?

**Hands up**

- So why do we hate each other?
- Why do we have such great tribal/ethnic animosity?
- Why do we hate a person because of his/her tribe/colour?
- Why do we hate a person because of his/her religion?

**When we cannot choose our parents or the area of origin?**

**We are what tribe we are because of the behaviour of those who bring us up. Take the African-Americans, they are as African as we are in their colour but they are as American as any white American in their behaviour**

There is, therefore, no reason why any of us should look down on or hate another person because he/she belongs to a different tribal/ethnic /religious group.

**Yet, most of the wars of the world are based on ethnicity and religion. The Germans killed 6,000,000 Jews because of ethnicity; in Kosovo the war was based on ethnicity; the Arabs fight the Jews because of religion; while the Hutus fought the Tutsi because of tribe. To make matters worse, an action**

**in one place might trigger problems elsewhere as the following will show: The killing of Jews by Hitler was the reason why the Jews established the state of Israel. Indirectly, therefore, the Germans are the cause of the Arab/Israel war. The Rwanda Genocide has resulted in war in Congo and Burundi.**

When the colonialists came to Africa, they whipped-up the tribal differences in order to effectively colonize us. Indeed, they went further and created differences between the same communities to entrench this policy. There was the chief who had power to arrest, beat and lock up an individual.

He also had power to seize property. This legacy was handed to our leaders by our colonizers. What is sad, indeed most despicable, is that **our leaders of today have perfected the art of divide and rule**. They have whipped-up tribal differences as long as they were benefiting. Our politicians see nothing other than self to such an extent that **“nothing is good until it is good for me and nothing is bad until it is bad for me”**. They have succeeded time and again to manipulate us. We elect them once, they mess us up but we elect them another time and yet a third and a fourth time. There is a saying that “you can fool a person all the time but you cannot fool all the people all the time”. The converse to this saying holds very true in politics. Why? Because politicians know what nerve to touch, **the nerve of survival/self-preservation!** If your survival is threatened there is nothing you will not do. After all, our life is our most important ‘asset’ we have. Our politicians manipulate us with **“our people are being targeted”**. **Unfortunately, what politicians do, ostensibly, for our good but, in reality for their self aggrandisement,** has in many instances resulted in civil strife. Kosovo, the Democratic Republic of Congo, Sierra Leone and Rwanda are but a few examples.

**If I may take Rwanda as an example:**

Rwandan Genocide was the 1994 mass extermination of hundreds of thousands of ethnic Tutsis and moderate Hutu sympathizers in Rwanda and was the largest atrocity during the Rwandan Civil War. This genocide was mostly carried out by two extremist Hutu militia groups, the Interahamwe and the Impuzamugambi, during a period of about 100 days from April 6 through mid-July 1994. In the wake of the Rwandan Genocide, the United Nations and the international community in general drew severe criticism for its inaction. Despite international news media coverage of the violence as it unfolded, most countries, including France, Belgium, and the United States, declined to intervene or speak out against the massacres. Canada continued to lead the UN peacekeeping force in Rwanda, the United Nations Assistance Mission for Rwanda (UNAMIR). However, the UN Security Council did not authorize UNAMIR to intervene or use force to prevent or halt the killing.

A million people perished in the Rwandan Genocide and **perhaps as many as three quarters of the Tutsi population**. At the same time, thousands of Hutu were slain because they opposed the killing campaign and the forces

directing it. But one issue about the whole tragedy was how it was portrayed in some of the mainstream media of some western countries. The genocide was often attributed to ancient tribal hatreds. Much as the Germans and Belgians ruled Rwanda indirectly through Tutsi monarchs and their chiefs and misled the Tutsi that they were superior to the Hutu because they were Hamitic thereby causing animosity between the two tribes, Human Rights Watch notes, **“this genocide was not an uncontrollable outburst of rage by a people consumed by ‘ancient tribal hatreds.’ Instead, the genocide resulted from the deliberate choice of modern elite to foster hatred and fear to keep itself in power. This small, privileged group first set the majority against the minority to counter a growing political opposition within Rwanda. Then, faced with RPF success on the battlefield and at the negotiating table, these few power holders transformed the strategy of ethnic division into genocide. They believed that the extermination campaign would restore the solidarity of the Hutu under their leadership and help them win the war, or at least improve their chances of negotiating a favorable peace. They seized control of the state and used its machinery and its authority to carry out the slaughter.**

The genocide ended when a Tutsi-dominated expatriate rebel movement known as the Rwandan Patriotic Front, led by Paul Kagame, a Tutsi, overthrew the Hutu government and seized power.

Fearing reprisals, hundreds of thousands of Hutu and other refugees fled into eastern Zaire (now the Democratic Republic of the Congo). People who had actively participated in the genocide hid among the refugees, **fueling the First and Second Congo Wars. Rivalry between Hutu and Tutsi tribal factions is also a major factor in the Burundi Civil War.**

As for the causes of the 1994 genocide, political observers blame the European colonialists (who, to a very big extent, created the initial tribal animosity between the Hutu and the Tutsi by duping the Tutsi that they were superior to the Hutu and, indeed, using them to rule the country through Tutsi Kings and chiefs) and the post-independence Hutu governments for their intentional racialization of the Hutu-Tutsi distinction.

They compare the leaders of the First and Second Republics in Rwanda with the leaders of the Third Reich in Germany, **for the incitement of racial hatred was a deliberate political technique used to rally their supporters and distract attention from the real domestic problems of the country.**

While many people criticize the international community, especially Belgium, France, the U.S. and the UN, for failing to prevent or stop the 1994 slaughter, **Rwandan journalist, Kamilindi, blames the Rwandans themselves. “Who taught us to kill each other?” he asks. “No outsider,” he answers. “If we are incapable of resolving our problems ourselves, the international community cannot do anything for us”.**

**This is a very important statement for politicians who always want to pass the buck!**

**Hutu and Tutsi lived together relatively peacefully prior to the mid-nineteenth century. But because the country had no social security program, the thousands of unemployed young people who entered the job market each year lived on the very margins of survival.**

Many became easy subjects for recruitment and manipulation. The two Hutu militias responsible for the mass killing, the *Interahamwe* and the *Impuzamugambi*, tended to recruit mostly among the poor youth, who hoped to benefit economically from the genocide - the same strategy applied by politicians in this country; the poor youth are used to throw stones at their own peril while the politicians and their children are tucked away in safety.

From the forgoing, we can see that were it not that Rwanda has an extremely strong, well-intentioned and determined President, Paul Kagame, the country would probably have plunged into another civil war – with the Tutsi taking revenge! But considering the circumstances, one cannot guarantee peace for ever. If Kagame was replaced by a weaker man, either in an election or death, Rwanda could plunge into another orgy of killing. How incredible this is considering what the foregoing pictures show! How insensitive and unfeeling human beings can be? Of course a lot of people would rather forget the past however painful it may have been on realization of the result of retaliation were it not that leaders continue to incite people against each other. Sadly, they do this for their personal gain and not for the benefit of the average citizen.

Kenya has had its history. She started off very well with all the tribes of Kenya joining together to fight for independence from the common enemy – the coloniser. On attainment of this goal, the few Kikuyus around Kenyatta started behaving as if Kenya belonged to them. Unfortunately, this created bad blood between the Kikuyu in general and other tribes. The animosity came to its climax when Tom Mboya was killed and the Luo blamed his death on the Kenyatta Government. They vented their anger by throwing stones at Kenyatta's motorcade during the official opening of the Russian-built Nyanza Provincial General Hospital in Kisumu. The police resulted in killing a number of innocent people which heightened the hatred between the Luo and the government. Threatened by possible Luo uprising, Kenyatta and his advisers warned the Kikuyu of the dangers posed to the 'Nyumba Ya Mumbi' and forced the Kikuyus to take oath to protect themselves resulting in the infamous 'KANU PRIVATE' vehicles transporting Kikuyu to oath centres which were above police scrutiny. The oathing tendered to intensify the animosity between the Kikuyus and other tribes. This animosity was heightened when Moi took over from Kenyatta. Moi took a deliberate effort to break the Kikuyu economic might in order to control them. A clique of Kalenjins whipped up the tribal differences with the "excuse" the Kikuyus "ate" during Kenyatta's reign, what is wrong with "us tasting".

With this, they ripped-off the economy. What is pathetic is that when the Kikuyus or the Kalenjins are accused of "eating", it is only a very small clique of people who enjoy the power and protection from the top. And, using this, they loot the economy to the detriment of the rest of the tribe and the nation in general. And, when the clique is challenged/threatened, it turns round crying "our people are being targeted" as if they shared their loot with their tribesmen/women. Unfortunately, we swallow our leaders' statements floater, hook and liner and arm ourselves to protect them. How pathetic!

During Moi's reign, tribal differences escalated to ethnic cleansing with Molo and Likoni tribal clashes which were meant to reorganize tribal

balance in preparation for the elections. All of sudden, Kalenjins who had lived with Kikuyus for several decades found that the Kikuyus were their arch enemies who had to leave Molo or die. The same situation prevailed in Likoni where, supposedly, the coastal people realized that the Luo with whom they had lived happily were now unwanted 'foreigners'.

Luckily, these clashes did not escalate to full scale tribal/ethnic wars covering the whole country because they had been started by people in government and it was possible to control the spread after their purpose had been served. **Of course, this is no guarantee that, in the future, government or whoever starts tribal/ethnic clashes will be able to contain the spread. Kenya is at crossroads especially as the elections draw near. Tribal/ethnic and, indeed, religious differences could cause havoc in this country. What is pathetic is the fact that politicians, who are well aware of what Rwanda went through (indeed some parliamentarians visited Rwanda to have first hand experience of the genocide) continue to whip-up tribal differences. Incredible!**

Some of the Kenyan Politicians have lost their right to lead. Since the introduction of multiparty system, we have seen politicians who have changed their party five times. When a politician loses in the party nomination, he/she switches to another party. A politician disagrees with his/her colleagues, he moves to another party; a politician senses the defeat of his/her party, he/she moves to the party more likely to form the government.

Luckily for them, there are currently 130 registered political parties in Kenya many of which were registered by people whose motive was none other than creating a product to sell

and make money! We have seen in the last few months, huge shift in party affiliations of very senior politicians who aspire for the highest office in the land. As the American would say "you aint seen nothin". By the time we are casting votes later this year, there may be a thousand politicians who will move from one party to another.

Even worse is what has become the vogue since Moi times. A politician is elected to parliament through Party A. He/she is then enticed by the President with an appointment as a minister or an assistant minister. He joins the government declares his allegiance to another party that is in government yet remains in parliament. In 1966 the late Jaramogi Odinga, Bildad Kaggia, Ochieng Oneko, etc. lost their seat when they moved from

KANU to KPU, by a new law which required a parliamentarian, who changes his/her allegiance from the

party, by which he/she went to parliament, to go back to the electorate and seek new mandate. Has this law changed or whatever happens today is an illegality that lawmakers use to retain their lucrative employment?

Can any politician in Kenya stand up and be counted as one who:

- i) Believes and lives in an ideology;
- ii) Is not motivated by selfish motives either to gain power or make money?

**As Leonard Mambo Mbotela would ask “Je huu ni ungwana?”**

Our leaders have a big challenge. They have to change their ways. They need to be patriotic and do whatever they do not for their benefit but that of the electorate bearing in mind the words of Martin Luther King Jnr. who said “

An individual has not started living until he can rise above the narrow confines of his individualistic concerns to the broader concerns of all humanity”.

What can we ordinary Kenyans do to stem out this threat if our leaders continue to set us against each other? Think, realize and act. Think of their motive; realize that they do it for their own selfish reasons; and act to counter their tricks. Realize that we are Kenyans irrespective of where we come from **appreciating that ethnicity is not a choice**. Act by refusing to be swayed to despise/hate/fight each other for the selfish aims/gains of leaders.

Martin Luther King said “I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character”. Let us all say that we have a dream that one day we will create **ONE NATION, KENYAN, FOR THE ONE COUNTRY, KENYA, where:-**

- **We will judge issues not personalities!**
- **No person will be denied a job because of his/her ethnicity;**
- **Government projects will be initiated where they are deserved not because of the locality but because of the need of the people**

If we do this, we will be able to act as one people and we will have ensured that:-

- **We can refuse to be made to fight each other **ostensibly for our tribes but essentially for selfish gain of politicians** - woe upon the**
- **larger tribes who may think that they can dominate the smaller tribes (in Rwanda, after the Hutu had almost eliminated the Tutsi, the latter were able to overthrow the government of the former creating a big threat to the Hutu);**
- **We will elect our representatives for national and local governments not because they belong to what tribe but because they are the right people to represent us;**
- **We will be able to fight corruption by the well-connected people who, through corruption, indirectly steal our taxes and, when threatened with persecution, turn around and claim that “**our tribe is being targeted**” as if whatever they stole/acquired corruptly was equally shared by their tribesmen/women.**

**LOOK AT THE KENYAN FLAG: DOES IT GIVE AN AREA THAT BELONGS TO ANY PARTICULAR TRIBAL/ETHNIC/RELIGIOUS GROUP?**

**This is the message ONE KENYA ONE NATION is endeavouring to preach.**

**If you are convinced this is:**

- **An important message;**
- **A message that needs to be spread all over Kenya and in the Diaspora;**
- **A message that should be taught in schools.**

**Raise your hand and swear 'I will do all within my power to spread this noble message so help me God'.**

**I now invite comments/questions from you because, as I said at the beginning, this is our common problem and we must own it. (I have literature on ONE KENYA ONE NATION that I will distribute after this talk).**

**I thank the organizers of this seminar for giving me the opportunity to address you but I thank you most sincerely for listening so intently.**

**May God bless you and our beloved COUNTRY, KENYA, and our tribeless KENYAN NATION**

**Thank you**