

KENYAN SECURITY INITIATIVES

Dear Mr. President:

This document, is written, as an addition, to that, which was recently sent to you. In many ways, it deals, with the security problems, that plague, Kenya, and Africa, in general. It very much seems, that security, is probably, the biggest problem, in Africa, affecting, not only the lives, of millions, but also, in many ways too, their livelihood, and in effect, the industries, associated with them. If there was ever, a need, for Religion, in Africa, in many ways, it would primarily, be needed, to deal, with security issues. Africa, is the most, unsecure, continent, in the world, and as a result, the most dangerous, and most problematic too. Problematic in that, security measures, even in the workplace (such as a healthcare kit), are lacking, making living, in Africa, a dangerous prospect. Africa, is the only continent, which, the embassies/consulates, of other countries, in other continents, put out, strict concerns, and measures, with regards, to visiting it. In many ways, you will find that, people talk about Africa, but nobody, wants to visit it.

Several, security initiatives, are in place, to deal, with the security problem, in Africa. The most famous, are the police, the militaries, and private security groups. Though these groups, are in place, they fail, to provide really, in many ways, the security, that Kenyans, and other Africans seek out. This failure though, is due to the fact really, that all these units, are often deployed, to deal, with mistreatment, and abuse issues. They do not deal, with security issues, that most Kenyans, and Africans, deal with, in their everyday lives; issues, of threats, scares (health related in some cases), and, damage (as in property damage). These three issues, are at the heart, of concern, by many Kenyans, and in many ways, affect their lives, livelihoods, and possible future prospects. This does not mean, that mistreatment, and abuse, are negligible occurrences, in Kenyan lives, but they are just a part, of the security problems, that affect Kenyans, on a daily basis. Mistreatment, and abuse cases, in many ways, often, in Africa, affect a group. This really means, that group security, in Africa, is somewhat, taken care of, as long, as the group, has been somewhat, officialized. If you own a business, and have a business permit, then these units, can help one, in cases, of mistreatment, and abuse. In many ways, one can only, feel safe, in Africa, and Kenya, if they become, official, in one way, or another. Official here, really means, part of the Government, or esteemed. Mistreatment and abuse, in many ways, are private cases, meaning, that they occur, with people, one is affiliated with, as in the case, of employee and employer, or teacher and student. As one can see, such security issues, make up, for a very small part, of the Kenyan population, and in many ways, are officialized, in one way, or another. For example, refusing to pay, an employee, officializes, such an offence, but mistreating the employee at work, does not really.

What is been proposed here, is a security initiative, to deal, with threats, scares, and damage. As said before, Religion, can probably help with this, but in many cases, one finds, that Religion, as in Christianity (Christian Theology), would best deal, with mistreatment and abuse cases, especially, those, that have not, been officialized (perceived as being minor offences). In many ways, dealing with threats, scares and damage, is very much knowing, that such occurrences, occur, when one, is very much, a public figure. As a private figure, mistreatment and abuse, occurs, in premises (business mostly), institutions, and, homes. In many cases, one would find best, that the police, deal with premise issues, the militaries, with all forms of institutions, and private security groups, with family issues (rather than having, other family members

interfere). As a public figure, one is very much, all alone, and can easily, in many ways, be attacked, without knowing it. This can even happen, to a respected member of society, in a café, or restaurant even, with nobody doing anything, about it, and it probably, making, the front page news. A way, of dealing, with threats, scares and damage, is very much needed. One will find though, that deploying, normal security initiatives, such as guards, does not always work. Conspiratorial people, can easily, overcome, such initiatives. Instead, to deal, with this great issue, of threats, scares and damage, it is believed, that it is best, to institutionalize, the public figure. In many ways, this means, institutionalizing, the movements, ways, and, activities, of public figures. And it is best believed, that doing this, not only, will involve, a religious angle to it, but also very much, a structural one.

The Kenyan Constitution, recently published, somewhat, attempted to do this; deal with the public figure (or public image really). It attempted, to do this, via a framework, consisting, of laws and rules, but without really, an idea, of how to, enforce, these laws and rules. It is a framework, that probably, most Kenyans won't read, but probably, could be enforced, by private guards, which eventually, could lead to, Authoritarianism. In dealing, with the public concerns, of the public, as with regards, to threats, scares, and damage, the detailing, of their movements, ways, and activities, will in many ways, be a better way, of dealing, with public security concerns, rather than, using rules and laws, to enforce, a public image, people can adhere too (e.g. not chewing gum, or dressing inappropriately). The Kenyan Constitution, can lead, to a much safer Kenya, but will also, make it, very much, like Singapore (an Authoritarian Police State). In dealing, and detailing, the public figures, movements, ways, and activities, it is believed, that it would be best, to redefine, the meaning, of Nation, Country, and Tribe. The previous, document, sent to you, really dealt, with the Private figure, and in many ways, issues, of the State. As one might have noticed, the document, dealt, with the Kenyan Government (as a moderator, of offshoot economies), but not that, of the Presidency. We might attempt to say, the Office, of the Vice-President of Kenya, actually deals (or heads), the Government. It is then believed, that the Office, of the President of Kenya, deal, with Public figures, their movements, ways, and activities, through redefining, the meaning, of Nation, Country and Tribe. The Nation, should therefore deal, with threats, the Country, with scares, and the Tribe, with damage.

In many ways, defining these three concepts, is very much based, in understanding, the life, of the public figure, in Kenya (and Africa too). In many ways, the public figure, can be described, as being three things: an Individual (individual rights), a Communicational being (Communications being paramount, for survival and existence, for the majority, and especially, lone figures), and finally, a Societal being (a respectful communal being). In many ways too, the concepts, of Nation, Country, and Tribe, in Kenya, are moderated, by three main industries: Tourism and Private media (like MNET), the Communications industry, and the Drinks and Beverages industry. One will find, that whenever, a Kenyan, is out on the streets, they are usually, on either, of three missions: an errand (as a Communicational being), to enjoy themselves (as an Individual being), or to meet with a group of friends (as a Societal being, and discuss, threats, scares and damage). In many ways though, it is been asked, that regulating, all these movements, ways and activities, associated, with the Individual (Kenyan Residents), Communicational being, and Societal being respectively, via the proper defining, of Nation, Country and Tribe, is in many ways, the only way, to deal, with public concern issues, of Kenyans, and in many ways too, deal, with the very troubling issue, of illegal immigrants. Kenya, has a lot of, illegal immigrants, who don't mind, living, in slums, as long, as they get, to

enjoy, what Kenya, has to offer, in one way, or another. Institutionalizing, the movements, ways, and activities, of Kenyans, via an institutional, definition, of, Nation, Country and Tribe, is really, the only way, to deal, with illegal immigrants. As an example, a Fraternity, is really, an institutionalized Tribe.

Defining the Nation, as saying, that, at its core, is the Individual (with Individual rights), who also, deals, with threats, and movement issues (as in Transport issues), is in many ways, claiming, that personal security issues, with regards, to threats, occur in any arena, associated, with, Tourism/Sightseeing, Private media, and Transport. That these three, constitute, what in many ways, people, call the Nation, in Kenya. One can easily see this, by reading, the Nation newspaper, which mainly deals, with individual rights and threats. A person, for instance, is more likely, to be attacked, when attending, a concert, held by MNET, at the Carnivore, than if, they visited, Carnivore, on any other night. In many ways, the individual in Kenya, is one, who engages, in Private media (MNET, magazines, music etc.), and Public Transport. What in many ways, is been said, is that, the world, of the Individual, in Kenya, is a creation, of the Private media. That threats, that the individual faces, are really created, by the Private media, as in the case, of a thief, watching a violent movie, on MNET, or the Movie theatres, and deciding, to copy out, the violent act. Tourism/Sightseeing and Transport, in Kenya, is heavily, Private media related, as seen, with, Matatus, and touristic Night clubs (Kenyan Tourism, is heavily associated, with Kenyan Entertainment). What is then, been asked, is that the Office, of the President, as an administrative unit, help control, and reign in, the Private media. This media, is responsible, for the creation, of the individual in Kenya (especially, as pertaining, to private thoughts), and that while, the President and Government of Kenya, believe, that Kenya, is filled, with Kenyans, privately (in terms of thoughts), Kenyans, are as likely, to be Jamaican, American, British, and even Chinese, other than Kenyan, due to the Private media. Why this is troublesome, is because, private thoughts, and the individual, are responsible, for shaping the future. Kenya, was a much safer country, during, the Moi era, when only KBC, operated. Private media here, also includes, gossip pools.

Defining, the Country, as saying, that at its core, is a Communicational being (facing communications problems), who also deals, with scares, and ways of communicating (Transportation issues, meaning, short-distance transport), is in many ways, claiming, that public concerns/security issues, with regards, to scares, occur, in any arena, associated, with Transportation, and any place, associated, with Communication issues (from Fastfood restaurants, to Government offices, to Libraries). That these two, Transportation and Communications spots, constitute, what they call, the Country, in Kenya, and inhabited, by the, Mwananchi. In many ways, one will find, that the Standard Newspaper, deals, with the Mwananchi, and Communications issues and scares. In many ways really, the Mwananchi, is a person, dealing, with Communications issues. That scares, in Kenya (such as road accidents), occur, due to poor, communications (such as poor road security measures), and that at the heart, of this all, is poor security, prevention measures. The Communications industry, as dealing with, cellphones, and the internet, have helped, deal, with this, but a lot, remains to be done, with regards, to prevention measures, such as putting up, warning signs. In many cases, guards, of all kinds, can be used, to deal, with scares, and communications issues. In all, it must be seen, that the average Kenyan, have easy access, to communications tools, as a way of dealing, with scares, and, personal issues (anything seen as embarrassing, shameful etc). Transportation, such as the use, of a taxi, should be seen, as part, of the Communications industry. Taxis, are often used, for personal issues.

Defining, the Tribe, as saying, that at its core, is a respectful communal being (Societal being), who also deals, with damage issues, and communal activities (such as watching, a soccer game), is in many ways, saying, that damage (especially of property), occurs, in any arena, associated mainly, with Drinks and Beverages. Damage here, should also be taken, to refer, to the state, of a person or being, after a threat, or scare, becomes a reality. In many case, one will find, that communal activities, in Kenya/Africa, are places really, where people talk, about damage, also very much, in the form of, threats, or scares, becoming real. In many ways, what Kenyans refer to as, “Kuangamiza mambo’. It is in this arena though, that most, illegal immigrants, to Kenya, enter Kenyan society, as a whole, and are in many ways, responsible, for most, public property damage in Kenya. Communal activities here, also, very much include, Government officials, holding forums, at places, like Uhuru park, to talk to the Kenyan Citizen, not knowing, that many, of those visiting, are actually, Illegals. The Societal being (Kenyan citizen), with regards, to Communal activity, in many ways really, is not regulated, at all, and most forms, of Violence (such as future threats), and Crime (such as future scares), originate, and start, in this arena. It is here, where Kenya, becomes, very much, a stratified society, and issues, of Class, as a topic of discussion, originate here, as Class in Kenya, is really, at its heart, based on the ability, to afford, certain Drinks and Beverages, or even, the very act, of drinking, only certain Drinks and Beverages. It is known, that not all Kikuyus, as an example, are equal. If there is, going to be, a stratified society, in Kenya, let it be based, on preferences, and communal activities; saying for example, that some Kenyans, prefer watching Rugby, to Soccer. In many ways, asking, that the Government, provide for, as many, Communal activities, for all Kenyans, to participate in, and enjoy, themselves. One can therefore see, how, Communal activities, can be used, to define, the Tribe in Kenya (as well as Citizen), as, it is known for instance, that Kenyans, unlike West Africans, like to watch, Rugby. One should remember, that it is in, most Communal spots (serving Drinks and Beverages), where most illegals, enter into, Kenyan society, and where most, violence, crime and damage, in Kenya, originate from. One will see too, that the Kenya Times, deals, with the Societal being (Kenyan Citizen), damage, and communal activities.

In all, in Kenya today, one finds, that, most investment, in Infrastructure, deals with, the Public figure, and not the Private/Family figure. In many ways, it should be, the other way round.

But yet, it would also, be asked, that notions, of Nation/Individual, Country/Mwananchi, and Tribe/Societal being, be still, heavily redefined, to fit, a more, traditional mold. As described before, at the center, of the Individual (Kenyan Resident), is a Private media, the Tourism/Sightseeing industry, and Transport. All these, with the Private media, at their core. What one, can then see, is that, surprisingly enough, Kenyas booming Transport industry (consisting of the import of thousands of cars), is geared really, to personal entertainment issues. Kenya has a transport problem, driven, by people, going out, to enjoy themselves. In many ways, it is been asked, that to help, deal, with Kenyas energy issues, that a traditional form, of Individual culture, be reinstated. Africans, traditionally, have led, Individual lives, based around, Religious Arts. Religious Arts, are wide, in meaning and scope, with the most popular, being, Religious sculpture. It is been asked, that all kinds, of Religious Arts, be promoted, and the Private media, somewhat destroyed. Family media, such as Vitimbi, should not be confused, with Private media, as Family media, mostly constitutes of, local content. Religious Arts, are wide in scope, from the poetry, of Okot B’pitek, to the literature, of Ngugi wa Thiongo, and even, John Kiriamiti. In many ways, one can see, the birth, of a publishing

industry, that can make, Individual Kenyans, internationally renowned, if they so wish to be. When dealing, with Mwananchi/Country issues, one will find, that the true definition, of the Mwananchi, lies, with, gender and age groups. That Mwananchis, in Kenya, divide themselves, by, gender and age, and most forms, of communication, are divided, by gender and age. It is therefore asked, that all Communications Systems, serving the Mwananchi, be very much designed, with regards, to age and gender. The Mwananchi, as said before, is really, a Communicational being. In the area, of Tribe, and being, a Societal being (Kenyan Citizen), it is asked, that all forms, of Communal activity (often associated with Drinks and Beverages), be heavily regulated, as it is here, that nearly, all forms, of trouble, in Kenyan society, originate from. What is been asked really, is that, just about, anything, to do, with being a Societal being, and Communal activities, be privatized, in one form, or another. That clubs, for instance, be made, private. With regards to regulation, it is in, this area, that checks, for ID's, Passports, and all other forms, of identification, be made. That People, best described, as Kenyan citizens, organize themselves, as Tribes, or Private societies, of all forms, and generally limit, access, to Communal spots, with regards, to undesirables. This in many ways, will involve, a heavy investment, in infrastructure, which can be done, alongside, foreign agents. This heavy investment, will be especially, with regards, to security protocols, of all kinds, including, computerized security. Membership, should be seen, at the core, of all these, security initiatives. In many ways, it is been asked, that, Communal spots, be locked off, and heavily moderated. And at the top, of all this (Nation, Country and Tribe), should be an administrative unit, heralded, by the Office of the President of Kenya.