

CONSTITUTION OF KENYA REVIEW COMMISSION

(CKRC)

VERBATIM REPORT OF

CONSTITUENCY PUBLIC HEARINGS,

EMBAKASI CONSTITUENCY, HELD

AT MUKURU COMMUNITY CENTRE

ON

29th May, 2002

**CONSTITUENCY PUBLIC HEARINGS, EMBAKASI CONSTITUENCY, HELD AT MUKURU COMMUNITY
CENTRE (MUKURU KWA NJENGA) ON 29th MAY 2002.**

Present:

1. Com. Salome muigai
2. Com. Isaac Lenaola

Secretariat Staff in Attendance:

Solomom Anampiu	Programme Officer
Wetangula	Assistant Programme Officer
Muturi	Sign Language Interpreter

Mary Auma: Okay, let us believe and pray. Everlasting Father, Jehovah Jireh, Jehovah Nissi, we come before thy presence this particular morning Jehovah, we want to thank you because of your goodness, we want to thank you because of the care that you have given unto us, until we have reached this moment oh my dear Father. We give honour and glory unto you Jehovah Jireh, we praise your holy name, we adore you Jehovah Shamah. Father it was under your programme Jehovah Raffa that this particular day we are going to meet in this place Almighty God. You are the one who had planned it even before we decided that we are going to meet in this place oh Jehovah Shamah. Father we ask upon your wisdom, upon your knowledge, to be showered upon us oh Jehovah even unto this exercise Almighty Father. That whatever thing we are going to speak, whatever thing we are going to speak, talk about, Almighty Father, let us be directed by the Holy Spirit oh Jehovah. Surround

us with the precious blood of your dear son Jesus Christ Almighty Father that Father when we finish this meeting we are going to give you thanks and glory. We pray that believing in the name of our lord Jesus Christ. Amen.

Com. Salome Muigai: Thank you very much, Mary Auma. Tuko Wanatume wawili hapa mbele yenu, Mimi naitwa Salome Muigai, Na mwenzangu hapa Isaac Lenaola. Pia kutoka ofisini mwetu tuna wafanyi kazi wa kutoka Tume. Tuna Programme Officer, Solomon Anampiu, na mwenzake pale Wetangula, tuna Muturi pale, na kazi ya Muturi ni ya kutafsiri kwa ishara kwa wale watu wasiosikia. Pia tuna Regina Mwachi, mwenye atakuwa akituchukulia habari za leo kwa shorthand, na tuna wengine wawili pale wenye kusajili watu wakiingia. Sasa bila kupoteza wakati nitamwita mzungumzaji wetu wa kwanza, lakini kabla sijafanya hivyo kuna maneno machache ningetaka tuelewane.

Kwanza mtu akiwa na maandishi, yaani ukiwa na memorandum, tutakupa dakika tano ili uangazie memorandum yako, sio kuisoma neno kwa neno, hiyo itakuwa kazi yetu tukirudi kwenye Tume. Utaiangazia maneno yako kwa dakika tano. Yule asiye na maandishi yo yote tutampa dakika kumi ili ajieleze. Unaweza kutumia lugha yo yote yenye ungetaka. Hasa hasa lugha ya Tume ni Kiswahili na Kiingereza, lakini ukitujulisha utataka kutumia lugha ingine yo yote tutamtafuta mtu mwenye atafanya utafsiri. Ukishamaliza kuzungumza, Wanatume wanaweza kuuliza swali moja ama mawili ama matatu ya ufafanuzi tu, sio kukuuliza kwa nini unafikiria hivyo. Ni kukuuliza maswali utueleze mahali hatukuelewa ili tukuelewe vilivyo.

Tena pia ningetaka kuomba kuwa, kila mtu apatiwe heshima zake. Mtu akuzungumza jambo usilolikubali, wewe mwache tu amalize lake, utapata nafasi yako, utakuja utueleze lako. Nawe ukitueleza, itambidi yule anyamaze pia, akusikize. Hiyo ndiyo utaratibu tutafuata kwenye mazungumzo yetu asubuhi ya leo. Sasa ningetaka kumwita mzungumzaji wetu wa kwanza; utazungumzia hapo halafu ukimaliza, utasajilisha jina lako kwenye meza ile, halafu basi utakuwa umemaliza. Mzungumzaji wetu wa leo, wa kwanza ni John Njuguna Mwangi. Karibu.

John Njuguna Mwangi: Kwanza kabisa majina yangu ni John Njuguna Mwangi, kutoka Naki Self Group. Ningetaka kuwashukuru sana Wakomishona na Coordinator wetu pamoja na waliofika kwa siku ya leo. Kwanza kabisa, nitawasomea maoni ambayo tumekusanya kutoka kwa watu. Nitawasomeeni na kiingereza.

Com. Salome Muigai: Hautatusomea, kama una memorandum, utaangazia hayo maneno tu. Nakupa dakika tano kama una memorandum. Si utatupatia hayo maandishi.

Njuguna: Ndiyo.

Com. Salome muigai: Basi angazia tu, just highlight it.

Njuguna: Okay. Yes. Kwanza kabisa, ni kuhusu mambo ya ubunge.

Kwanza kabisa kuna yale maoni tumechukua kwa wanakijiji, wameonelea heri kuwe na asilimia themanini na tano katika Bunge. Wanaonelea ile asilimia sitini na tano haifai kamwe.

Pili, wananchi pia wanataka ya kwamba wawe wakishirikishwa katika utengenezaji wa serikali.

Jambo lingine ni kuhusu mambo ya waliozaliwa hapa Kenya. Inasemekana ya kwamba mtu asije akaulizwa swali lo lote ikiwa ni mtu ambaye amezaliwa Kenya.

Jambo lingine ni kuhusu wale watoto ambao wamezaliwa nchini Kenya. Ikiwa mzazi mmoja wao ni mtu kutoka nchi ingine, na mwingine ni kutoka nchi ya Kenya

Com. Salome Muigai: Excuse me; just give us your recommendations.

John Njuguna: Okay.

A child who is born by one Kenyan parent and an outsider should be given citizenship regardless of his/her gender. A citizen should be given a right to live in Kenya. The other point is we should not allow dual citizenship. Each and everybody regardless of his origin should follow the rule of citizenship of Kenya.

The other thing is about identity card. The group is saying that it is enough to show you are a Kenyan citizen.

The other point is about political parties: we should have two or three in number so that the government can fund them because if we have very many political parties-- Let us say we have forty two tribes in Kenya; if we say we should have forty two political parties, we are going to have a lot of divisions among the people.

The Armed Forces should be formed through the constitution.

Corruption: We as wananchi, we would like the government to have a ministry which will deploy secret officers in all sectors so as to curb corruption

In Kenya, the President should head the formality of the government. Parliament should deal with the officers who do not do their duties properly, for example, police forces, city councils and other ministries. We should have a candidate who has attained the age of twenty-five and above, to be a member of Parliament. During general elections or the other election, we should use balloting. In Kenya we should also abolish death sentence.

The other point is; a citizen living in a certain area should have a right to possess land equally. Kenyan people should have their culture respected for their social unity. We also said that Kiswahili should be the only national language to be used because English is very expensive to be learnt by some people due to lower economic status.

The government should also allow people or wananchi to elect government officials.

Com. Salome Muigai: Your last point please.

John Njuguna: Ok. Wananchi should be given or provided with free education. The other point is, young people should be given priority to give out their wills of governing. As per now, only wazees are termed as the only leaders of the people.

Com. Salome Muigai: Imekwisha? Thank you very much John for starting us off. Sasa ningetaka kumwita Mary Auma wa Eltayeo.

Mary Auma: Ok. Thank you very much, my names are Mary Auma, from Eltola. I don't have many points to give out but am going to highlight some of them. From the constitution review, there are certain things that we have come up with; First, when I start with politics or rather parliament, there are certain issues that have come out, when it comes to selecting these members of parliament. For instance, the recent issue of presidency, President and Vice-president. They were suggesting that the President and the Vice President should be ceremonial, but we don't see it to be good. There is no need to have a ceremonial president because we are the people who need leaders and we are the people to choose those who are going to lead us, so there is no need that you select a Prime Minister who should face the ballot box and then the President and the Vice-president or one of them should remain ceremonial. That one will not work out. So when there will be changes in the constitution, that law should be omitted. The president should face the ballot box and we are the people to choose the President.

Affirmative action, about women: At least forty percent of Members of Parliament should be women. Simply because there should be no difference between a woman and a man because when it comes to education we are being educated equally, we are facing the same mode of education, so when it comes to selecting people, a law should be put there that forty percent of the members of Parliament should be women. Out of every two hundred members of parliament, eighty should be women. Simply because even us we have our rights, we need to voice ourselves, we have some other problems that we face, and when we have our representatives in Parliament, that is how women are going to voice their problems by at least using other women.

This is because we are going to have our rights; Political rights, social rights and human rights.

When it comes to Education: Primary education especially in government schools should be free for all. At least every individual child of both sexes should pass through free primary education and when it comes to private schools, there should

be a law putting a limit to their charges because some private schools are just too expensive, extremely expensive and they are just there to make money and may be are not giving out what is required of these kids.

Different Cultures: there are certain cultural practices that should be omitted in our in our African tradition, especially this things of inheritance. When I talk of inheritance mostly I talk of those sides of western. You find that the issue of inheriting women is like a rule to the Kenyan government. We think gone are those days that women were forced to be inherited by their inlaws and whatever. A law should be there to protect them because we are the ones to choose because maybe my husband has passed away and am not ready to be inherited, so there should be a law to protect women or rather to omit those practices.

We should be given a right to inherit, especially from the deceased. I have a right to my husband's property. A rule should be put there to protect women to have a right and children also should have a right to inherit the property.

That's all that I have.

Com. Salome Muigai: Asante Sana Mary, na sasa ningetaka kumuuliza bwana Peter Mwangi Karanja.

Peter Mwangi Karanja: Mimi ni Peter Mwangi Maranga, naishi hapa mukuwa kwa Reuben, ningelipenda kutoa maoni yangu kidogo tu, kuhusu siasa zetu za Kenya vile zilivyo. Ningelipenda mpiga kura yeyote mwananchi, awe na haki yake ati ya kwamba akiona ya kuwa mbunge aliyemchagua au councilor aliyemchagua hajamfanyia kazi kwa njia inayostahili kabla ya miaka tano kuisha, awasilishe malalamiko yake kwa Tume ambayo inahusika na uchaguzi, na uchaguzi wenyewe uhairishwe. Ili kusudi mpigaji kura naye awe akijivunia kuchagua kiongozi anayempenda. Nasema hivyo sababu hili ni lalamiko limetolewa na watu wengi kwa sababu mkimchagua kiongozi fulani kwa kipindi ambacho mmemchagua, akimaliza siku kadhaa unona yale mambo alikuwa amesema atawafanyia amepinduka na amekuwa kitu kibaya. Kwa hivyo point yangu ni hii: Mwananchi aweze kuahirisha hiyo uchaguzi na isemekane huo mtu wananchi wa area yake wamekusanyika kiwango fulani na wamemkataa.

Lingine ningelipenda kuongezea ni kuhusu wanavijiji. Hivi vijiji unavyoona pengine tunakaa ama mnaona tunakaa, wengi wetu walikuja wakakuta mababu zao hapa, na jinsi ya kuja kupata title deed inakuwa ni vigumu. Tungelipenda sheria iwekwe ya kuonyesha ya kwamba mtu akiishi pale kwa muda wa miaka kumi na kitu awe mwenye kuridhi ardhi yenyewe ama mahali anamoishi na kwa njia hiyo ningeliweza kuona mwananchi wa kawaida hasa ambaye hajiwezi atakuwa amefaidika sana.

Lingine ni kuhusu hawa vijana wetu ambao tumewazaa. Kuna wengine ni mayatima. Hawa mayatima, huwa wana shida sana kwanza wakati wa kwenda kuchukua kitambulisho, kwa maana akienda, anaambiwa aende na mzazi wake na labda

kijana mwenyewe hakumuona mzazi. Ningelipenda pawepo na uchunguzi fulani ambapo yatima kama huyo asiyejua pa kupata kitambulisho chake, pawe pana committee au idara fulani yakuchunguza kama asemavyo mtoto huyo ni ukweli, ndivyo kuzudi apate hiyo I.D yake.

Lingine kuhusu hizo hizo I.D, kuna shida ambayo wananchi wanapata. Mtu pengine miaka yake imepita kabla hajaenda kuchukua kitambulisho na anapoenda kuichukua, anawekewa conditions ngumu kwake. Saa zingine mtu anaambiwa nenda nyumbani kule ulitoka, na wengi wao hawajui nyumbani. Wanajua kuwa waliko ndio nyumbani na ndio mambo yao yote. Sasa wanapoambiwa waende nyumbani, inakuwa ni vigumu sana kwake.

Yangu hayakuwa mengi, yalikuwa ni hayo tu.

Com. Salome Muigai: Asante sana Bw. Peter Karanja kwa maoni yako, na sasa nafasi nampa Silvester Maina.

Silvester Maina: Hamjambo nyote, mimi ni Silvester Maina, na kwanza kabisa, nadhani ningetoa ulalamishi wangukwa Commission yenyewe. Naona kwa kweli tunaowaita wanakijiji hawajafika na naona maoni ambayo tutapata hayatakuwa representative kwa wale ambao ni wanakijiji. Hasa nimesikia kwamba kulikuwa na brochures, kulikuwa na mambo ambayo yalikuwa yameelekeza wanakijiji wajue siku ya leo, lakini wengi ambao tumeongea na wao, kwa hakika hawajui. Kwa hivyo, naamini katika roho yangu kwamba yale maoni ambayo yangetufaa, yale ambayo yangebadilisha wana-kijiji, ambao wanahusika hasa na review hii, ambayo ingekuwa ya Mukuru Kwa Njenga, hawataweza kutoa maoni yao. Kwa hivyo ni jambo ambalo linatakiwa kuwa addressed.

Pia venue. Nafikiria wanakijiji wengi wako kule upande wa chini, sio upande huu wa juu. Kwa vile ingefanyika kule upande wa chini kabisa, wangeweza kweli kupatiwa nafasi ya kutoa maoni yao. Hayo ndiyo malalamishi yangu.

Hata hivyo, ningetoa maoni machache sana kuhusu recommendations zangu. Kwanza, kama mzee wa kwanza alivyosema, kuhusu umilikaji wa unamokaa mtu, hakuna wakati unaweza kujiendelea vizuri kama haumiliki ile shamba. Kwa hivyo tungeomba serikali iweze kuwapea title deeds ili waweze kuchukua hiyo ardhi na waweze kujiendelea vizuri.

Pia tunavyojua kuwa yale mabanda wanamoishi hayajengwi kwa njia ya utaratibu, tungeomba serikali iwe na utaratibu ambao haya mabanda yatajengwa. Wakati mwingi moto unatokea, manyumba yanachomeka kwa vile hakuna gari inayoweza kuingia kule kwa kuwasaidia na tunapoteza maisha na mali nyingi.

Pia tungeomba serikali iweze kuwatambua wanakijiji. Kusema hivyo namaanisha, wanahitaji services kama wananchi wengine. Hizi services huwa hawazipati. Hakuna barabara, maji hawana, vyoo hawana, hawana chochote. Kwa hivyo tunaomba serikali iweze kuwatambua.

Pia tungeomba kutoka juu, hizi nguvu za Administration ziweze kuwa controlled by the government. Ikiwa jambo lolote ambalolinasemwa kutoka kule juu linaweza kuwafikia wale walio upande wa chini. Kumekuwa na shida nyingi ambapo wanakijiji wanasema wale viongozi wanaoongoza kule siyo wao wanaowachagua. Kwa hivyo serikali yetu ikiwa inawezaingiza mkono wake kule ili kiongozi awe mtu ambaye wanakijiji wamemchagua na angeweza kuwaongoza istailivyo.

Tuna mashule yaliyoko kijijini. Tungeomba serikali iweze kuwapea services ambazo shule zingine zinawezakuwa zinapata, kwa vile hao hujitegemea kwa njia moja au nyingine. Ni hayo tu, nawashukuru.

Com. Salome Muigai: Na sasa nina swali moja kwako, umesema habari kuwa wanakijiji hawahisi kuwa wamewachagua viongozi, ni watu gani? Wabunge? Madiwani? Au ni nani? Nitakupa kipasa sauti ili utueleze. Tupe pendekezo, wangetaka kufanya nini ili tupendekeze kwenye utaratibu tunaofanya sasa.

Silvester: Wale ambao niliweza kusema, ni wale ambao wanaongoza kwenye kijiji; Village elders. Wangetaka kuwe na forum ambapo wataweza kuwachagua wenyewe, waweze kuwawakilisha.

Com. Salome Muigai: Asante sana Bw. Silvester kwa maoni yako, na ningetaka unisikize kwani ningetaka, bwana silvester tafadhali, nisingetaka kuzungumzia juu ya lalamishi lako, lakini ningetaka kusema kwamba jana tulienda kinyago na tulipoenda tukakaa nje kwenye kijiji, kukawa na jua nyingi mwendo wa saa sita saa saba na wanakijiji wakatuambia kwamba hapa kwetu tu halls nyingi, afadhali hata mngekuja mketi kwenye hall, ndio wakati tukija kuwasikiza tisiwe na shida.

Ndio leo tumekuja kutafutia kama tungepata hall ndio wananchi wakija wasiungue kwa jua nje. Lakini pia tunaelewa usemavyo, kwa hivyo hatujui, wakati mwingine ni shida kuu.... It is difficult to get it right. We come to the village, there is no place to sit, wananchi complain that the sun is too hot on them, they tell us to come to a hall, we come to the hall, they don't know where the hall is. So, I don't know how to balance that to get it quite right, but I agree with you that we should be where we are able to be accessible to everybody. Maybe when you leave here you can tell the people where we are. That can be helpful also.

The next person I will give a chance to is Anne Limo.

Anne Limo: Asante sana kwa kikao hiki hapa ambacho kinahusika na mambo ya Commission. Kwa kweli hata mimi nimeshtuka kuona kwamba tunaongea kwa hall ambayo haina watu, na watu wako kule juu. Na kwa vile Madam ame-respond na request ya Silvester ni kwamba, kuna vile tunaweza tukaangalia sehemu za watu kukaa. I remember very well we had the same condition in Korogocho, where Ghai himself came and it was raining, you know how Korogocho

looks like, and they had to ran and and seek shelter, but the Commission was taking what wananchi were saying. Today there is no rain, it is not muddy, up there we have a church with a very big compound, if we go there and announce, in a few minutes you will see people and receive their views.

That is what we need, the impact matters a lot, not just sitting, a place to get good shelter, and we want to help our people. That's why we are here.

On my side, my own suggestions: Nimeona mara nyingi sana slums zetu ziko na shida.

Makao – Watu wengine wamekaa hapa even fifty years, but they are not recognized as people who can own that land. They are still squatting. For how long? And yet, they are citizens. If a person stays there for ten years, can the government have a law to recognize that person as the owner of that land? Why should a person from outside come to buy that land while the people who were born their cant be given the right.

Leaders: My question is, are they elected by the community or they are just picked from above? Because the community needs people whom they know; they know their character, they know the dynamics of that person. But if the government doesn't recognize that kind of leadership on the ground, then it becomes a problem, and that is why you have people getting problems in the community because there is no peace.

I think this is a high time for us to think of the leadership that we have, am not going to say so much because we are just talking to the hall, there are no people. There are people up there, even if we go right now, we will get them. We are not supposed to be here. This is a paradise area. Thanks very much, am not criticizing but that's my feeling.

Com. Muigai: Please jisajilisha pale Anne. I respect your feelings, I also want to say that you came here to speak to the commission, and the commission is hearing, it would be useful if we had a full hall, but lets also listen to what you have to say. We are very very open to suggestions. The next person to speak would be Philip Kimeu. Yuko? Kama hayuko, sorry, Kimeu did not even want to speak. The next person is Fredrick Oduor. Fredrick Oduor? Not here. Peter Guyo? Michael Otete? Is that you? Okay.

Isaiah Mosota: My name is Isaiah mosota, on behalf of the chairman Mike Otete, and Komosa self- help youth group. We have Written Our memorandum and I really don't think it will be appropriate to go through it because it's a bit long, but then there are some areas I would like to touch and maybe I will give an overview. In this current exercise of making our constitution, we would like to have a preamble to be included; all these things are in the Proposals we have written down. We would like to have a preamble and the most important areas I would like to touch are as follows:

Besides what we have written, we would like to see changes in the Local Government Act. In the local government act, we would like to see the Council Mayors and Chairman to be elected directly by the people from their respective local wards. They should serve for a term of five years and such local authorities should be independent and free from central government directives, since they raise and receive their own revenue.

We would like also the chief officers in these towns, like the town clerk, engineers, town treasurer, auditors and physical planners to work under direction and authority of the mayor or chairman to avoid duplicity of directives. There should be a minimum Education qualification for councilors, at least O level, that's our suggestion, and they should be able to communicate in English and Kiswahili.

Any aspirant, who has previously been convicted of a criminal offence attracting a jail term of more than two years, should be barred from contesting as a councilor. The electorate should have a right to recall their councilors who shall be deemed non-performing, under the recommendations of a monitoring group that shall be elected by the electorate itself.

Also we would like to see nominated councilors working, in that line, nominated councilors should represent special interests or groups but not the government. These special interest groups are, for example, the disabled, marginalized, the minority and other vulnerable groups.

The remuneration of councilors should be determined by Parliament with due regard to the revenue each council receives or raises. On approval of the National Assembly, local councils may be dissolved for gross misuse of power and performance, graft etc, unlike the current example where the minister has all the power to dismiss the councils. We also would like Sections 122,123 and 124 of the Local Authorities Act Cap. 265 of the laws of Kenya to be amended to exclude the Public Service Commission from appointing town clerks, treasurers and the engineers, unless qualified in accordance to Section 12 and 13 of the Advocates Act Cap.16, of the laws of Kenya, also under the the Accountants Act Cap.351 of the laws of Kenya, and unless one is a member of the Institution of Civil Engineers or the Institution of Municipal engineers respectively.

We also like to give our views on the Judiciary: We propose that there should be a supreme court, in the place of the court of Appeal, which shall be permanently sitting in Nairobi, and should not be circuitous, to handle the big cases referred to it from the High Court of Kenya and should deal with errors of both facts and law. This Supreme Court should comprise a bench of maximum of eleven (11) Judges and should be presided over by the Chief Justice. The judges used should be the same as those of the Court of Appeal and judges of the Supreme Court must have served a minimum of ten (10) years as judges of the High Court and should be of good track record.

We also propose that judges of the Supreme Court should serve in that capacity for a maximum period of seven (7) years.

We propose that the retirement age should be seventy four (74) years, but may retire if they have served the mandatory seven years. We propose that the judges of the Supreme Court should be appointed by the President on recommendation of the Judicial Service Commission but must be vetted by Parliament.

The removal of the Judges of the Supreme Court shall be by a majority of votes in Parliament. We also propose that in the High Court there should be more appointments of Resident Judges to clear backlogs in the district and there should be an establishment of a permanent bench of three or more judges at the district level.

There is another different area of the High Court.

Interjection (inaudible).

Isaiah: So am remaining with two and a half.

Com. Salome Muigai: One and a half.

Isaiah: Thanks. Let me touch on one topic here because all these is inside the memorandum. Affirmative Action –

On women we propose that the constitution should guarantee women's rights. All these rights are there, right to employment, to own property, to education, freedom of choice in marriage, etc. We also propose that there should be reservation of thirty percent of seats in Parliament for women. Thirty percent vacancies in the civil service and also in the Armed Forces, thirty percent in the Judicial service and this kind of reservation should be in place for a period of ten years only.

The disabled, must be part of the Affirmative Action. The disabled, the marginalized, the minority group and other vulnerable groups. We propose that the constitution should look over the rights of those people and their rights may include, right to free education, or special education, right to medical services, to employment, to do business, to own land etc. Also the government should make reasonable reservation for the above named groups. Thanks; you will find all those things in our memorandum.

Com. Lenaola: Thanks Mr. Mosota, am not sure I got you right. You think that we should totally scrap the Court of Appeal.

Isaiah: You got me very correct. We should have a Supreme Court, but there should be no court of appeal.

Com. Muigai: Thank you very much Mr. Mosota, please register with the secretariat. The next speaker is Ben Oduor ?
Yes.

Ben Oduor: Habari zenyu wote? Mimi nimefurahia kupewa nafasi hii ili nitoe maoni yangu kidogo niliyo nayo. Ni kweli ya kwamba sisi kama wakenya tumekua na matatizo mengi ambayo yanaweza kurekebisha ikiwa mambo mengine yanaweza kufanyika. Na hii nchi yetu ni nchi nzuri kushinda nchi nyingi sana. Mimi nakumbuka wakati moja nilienda nchi ingine na kitu nilijifunika sana ni kwamba wakati huo nilikuwa mwakilishi wa Kenya na nilikuwa, National Anthem iliimbwa kwa sababu yangu na bendera ya nchi yetu ikainuliwa kwa sababu yangu. Na mara nyingi nimeona kama ni jambo linanitiza nikiona sisi wenyewe kwa wenyewe hapa kuna kutoelewana na huku kutoelewana ni kuhusu usimamizi na siasa ambazo mzingi wake ulikuwa sio mzuri, na sina uwoga kusema ya kwamba mwanzo wetu ulikuwa ni mwanzo ambao haukuwa na mwelekeo mzuri hivi napongeza sana.....(gap)

Mzee Oduor Continues: Mombasa huko wakati tulipokuwa tunataka kuanza, Viongozi wa nchi hii walikuwa na maoni ya kwamba kuwe na majimbo. Na hivi tumekuwa katika Unitary System, yaani ule mwongozo wa kisasa, kwa miaka theladhini na tisa. Na hivi mimi naona tumekuwa na utengamano, watu kuchukiana, na hii yote mimi ninailaumu kwa ule uongozi ambao tuko nao. Kwa hivyo kwa ufupi, mimi ninapendekeza tuweze kuwa na majimbo na hivi nimeandika kitu kidogo hapa ambacho nitakisoma halafu labda.... Kwa vile ni mimi binafsi tu imekuwa ni maoni yangu sijui kama inaweza kuwa itakasirisha wengine, lakini mimi ni maoni yangu kwa hivyo ningeliomba yule ambaye atadhuriwa aniwie radhi Kidogo.

Na hivi ndivyo mimi nimeandika na nitasoma.

Com. Muigai: Bwana Oduor, kama hayo maneno umeyaandika, hakuna haja usome neno kwa neno, sisi wenyewe tutaenda kuyasoma. Kwa hivyo angazia tu maneno yale ya muhimu.

Mzee Oduor: Asante. Vile ambavyo nimeelezea hapa kidogo, nimesema ya kwamba, for the last thirty-nine years Kenyans have had enough of the unitary system and this is the right time for majimbo.

This system has failed Kenyans, its bad governance and manipulative nature has contributed to the downfall of our economy and increased tribalism. Hapo hivyo nimefafanua kwa kueleza among the things ambazo tumeweza kutofanya vizuri, binding our people together, the system has instead forged tribalism, hatred na mambo yale mengine.

Distribution of Wealth: Hapa hivi naona kumekuwa na njia ambayo haikuweza kufanyika vizuri. Initiating viable projects, imefanyika kwa njia ile ambayo sio mzuri na haswa there is an area, this is the job opportunity creation. Majority of Kenyans are jobless despite the abundance and untapped wealth everywhere.

This has forced many youths to resort to dangerous and temporary solutions for their perceived failed ambitions indulging in alcoholism, drug abuse, reckless sexual comfort, Inclination that poses danger to their lives and the nation. And with the Majimbo a lot of jobs will be created in all in all assumed states, that is, I would like to see a united state of Kenya.

A part of this Country is in abject poverty but eventually if we create the majimbo system, I think we will we will create that nationalism and we will forget the now existing much storm of tribalism.

I had already given this copy, it is a little long also, but those few views I think you have got my views and probably can expound on them further. Thank you gentlemen.

Com. Salome Muigai: Tafadhali jisajilishe pale, unataka kuzungumza? Haya, basi nita... ningetaka kueleza machache yenye nilikuwa nimeshaeleza kabla ya watu wengine kufika. Kuwa ukija ukijisajilisha pale sisi tutapatiwa majina yako kutoka kwa hayo majina kwa hivyo tutaitana vile watu wamekuja.

Halafu, hilo ndilo jambo la kwanza, ukija kama wewe ni namba moja utazungumza namba moja ukija kama namba tano basi utazungumza ukiwa namba tano.

Jambo la pili ni kuwa, ukija hapa na maandishi tutakupa dakika tano ili uangazie hayo maoni yako. Sio utosomee neno kwa neno kwani sisi tutayasoma maneno hayo kwenye Tume. Ukija bila maandishi yoyote tutakupa dakika kumi, kwani itatupa nafasi pia ya kuandika maoni yako.

Tumesema pia kuwa wewe ukija hapa utoe maoni yako tu, wengine watakuheshimu na watakusikiza. Mtu yeyote anayesikia ana maoni tofauti tafadhali subiri maoni wakati wako pia utayatoa na wengine watakusikiza kwa heshima.

Na sasa ningetaka kumwita mzungumzaji mwingine, Julius Mutio. Haya asante. Karibu.

Julius Kyale Mutio: Kwa majina naitwa Julius Kyale Mutio, and am a Kenyan. I have afew points maybe to put across to the Commission, and some of the points maybe have been stated but I want maybe to go in details a bit.

First is the regognition of the slum dwellers. Like any other taxpayers in Kenya you find that us people, especially those staying in slums, are very much neglected by the government. We would like our government or laws, which actually protect the lives of these individuals because we find that we are contributing very much like any other taxpayers but when it comes to services the government is really neglecting the people in the slums.

We find that like take an example like the slum down here, we don't have any government facilities, not even a school, not even a clinic and those people are contributing towards the wealth of the government. They are the biggest number of the electorate. I mean, they do participate fully in the formation of the government but the government is not recognizing them.

So we would like to have an act, a law whereby these people are protected, the government recognizes that these people exist. It is like we are not existing in Kenya, because actually we don't have roads, its like we don't have our representatives. So, I think its high time actually the government comes up with some laws to protect these people.

We will also talk about the upgrading of the slums. For a long time these people have been staying there and the state still remains the same. In fact it is becoming pathetic because the population is growing. Maybe when they came here they were ten people, today we have over fifty thousand people. The situation is deteriorating. So the government should come up with a scheme whereby these structures are upgraded.

We have also to say that the laws to protect the children should be also looked into. We have a growing number of street children. We find that these children are widely abused by the community simply because there is no law protecting these children. People are taking advantage, for example the girls, because they are the most vulnerable among the street children. People are taking advantage of these children; they are misusing them, maybe for sexual purposes, I mean you find that girls at a very young age are being manipulated and being misused by the older people.

So we are urging the government to come up with a law to protect regardless of these children having parents or being street children. They are all Kenyan children, they need to be protected. This is a situation, which has been created by the negligence by the government to the poor society.

I would like also to talk more about the Chiefs Act for that matter. You find that we would like to have a government or an authority whereby the Chiefs are agents of development. We would not wish to have a situation whereby the chiefs are acting like small cops whereby people end up going there and having him sorting them. We would like them to act as agents of development. Maybe tell people the policies of the government and maybe how people can act to develop themselves.

I would like to talk more about the education system in Kenya whereby I would urge you to have a law whereby education is made free and compulsory for all, because you find that we have many children dropping out due to lack of facilities and also high costs, say, in education, whereby most of the children from marginalized families do not afford. May be you find that a child from a marginalized family has managed to get a very good grade in form four but will not get chance to continue or to further his/her education, maybe degree course due to the high costs in these institutions.

We have people saying that we should have a ceremonial President. I would like to give my opinion that we have an

Executive President, whereby as Kenyans, we have not gone that far where we need a Ceremonial President, we need at least an Executive government, an Executive President, whereby people actually have a vote. Whereby people vote for their own President and he has powers over the people.

Thank you very Much.

Com. Salome Muigai: Thank you very much Mr. Mutio, na sasa nataka kumuomba Mohammed Issak aje atupe maoni yake kama yuko hapa, Mohammed Issak, yuko? Hayuko. Evans Omondi?

Evans Omondi: Thank You Commissioners, thank you participants, my name is Evans Omondi, National Chairman for UASFA – United African Squatters Families Association

Voices Interjected: (inaudible)

Evans Omondi: Well, thank you. Am sorry.

Com. Salome Muigai: Kuna wale hawielewi hiyo lugha tafadhali.

Evans Omondi: Yes. Nitasema lugha ya Kiswahili sababu kuna wengine ambao hawasikii. Yangu Commissioner, ni kurudisha shukurani kupata fursa hii ili niweze kuongea machache kuhusu mambo ya katiba ya Kenya. Katiba ya Kenya ya sasa haipatii raia wa chini nafasi ya kutoa maoni yao binafsi, tungeliomba mabadiliko yawe katika utawala ya nchi kisiasa, sehemu ambayo inaumiza raia chini kisiasa ni kwamba, kila wakati ikifika wakati wa uchaguzi, raia wanachukuliwa, wanapewa shilingi mia moja na baada ya kupewa shilingi mia moja then every thing ends in a mess.

Tungeomba raia wapewe fursa ili waweze kuchagua Rais wao wenyewe ambao wanataka, bila kupigwa na rungu, kuhimizwa wachague mtu fulani, na pia ningetaka kujulisha kwamba tuwe na sheria ambapo inaruhusu sisi tuwe na President, tuwe na Prime Minister, yule anayehusika na mambo ya nchi kwa ndani, na Prime Minister yule anashughulika na mambo ya nchi za nje kwa sababu kila wakati kama Prime Minister ana shinda kule nje na mambo ya nchi yanazidi kuzoroteka, inakuwa kama watoto bila wachungaji. Na mnajua kwamba Prime Minister anakuwa na jukumu kubwa sana katika utawala.

Pia tungeomba tuwe na House of Senate ili jambo likipitishwa kwanza na hii Senate, ihusishe wale wa Zamani sana, kama naona Mheshimiwa Commissioner Professor Ogendo, ningetaka kama Professor Mungai, na maprofessor wengine hapa, wawe hiyo House of Senate, iwe wanaweka jamii wetu ambapo tunaweka katika mstari ya mbele, waweze kueleza wengine jinsi mambo yanatakikana.

Jambo lingine pia ningetaka kujulisha ni mambo ya ukabila. Ukabila umekuwa ugonjwa na ningetaka kutoa maoni yangu binafsi si maoni ya Association, kwamba KBC wabadilishe system yao ya hii ni saa ya Jaluo, hii ni saa ya Baluyha, hii ni saa ya Somalia, hii ni saa ya Borana, iwe Kiswahili and English. Ndilo hii jambo litaleta watu pamoja. Pia katika huo ukabila ambao umekua ni sumu kuwezesha wakenya ili waweze kutambua sehemu ambapo wamefinywa kimaisha.

Tungeliomba Tume ichukue kwa makini katika watumishi wote wa umma kuanzia walimu, daktari, Local Council, essential Ministries ambazo zinahuzika na raia wa chini, wawe wakipewa transfer national wide ili mambo ya ukabila ianze kuzikwa.

Jambo lingine ningeliweza pia kuongea hapa ni mpango wa maendeleo. Maendeleo itoke katika mikono ya utawala; Provincial Administration, ndio irudi kwa community kwa sababu inakuwa raia wanapata taabu sana, hatuwezi kupitisha chochote sisi raia, tupewe raia ya chini fursa ya kupitisha maoni yetu bila kungojea mpaka tuje kupiga laini kwa utawala wa mkoa, kupitia kwa location Administration, ndio ikubali maendeleo iendeleo imekuwa vitisho sana .

Pia Social Development: Wamama na youth wapewe fursa....

Interruption: (inaudible)

Com. Salome Muigai: Ningetaka kueleza kuwa tuna shika hayo maneno kwa ukanda wa tape moja kwa moja, kwa hivyo tukiwa na makelele kutoka huko nyuma, itashikwa kwa hiyo tape. Leo mna Wanatume wawili peke yake, kwa hivyo wakati tutakapokuwa tukijadili habari yenye tulitoa Embakasi Constituency, tutakaa na hiyo tape, tutaicheza, ili kila mwanatume asikie maoni yenu.

Kwa hivyo tukiwa ma makelele nyingi kutoka kwa background, basi wanatume wenzetu hawatasikia mambo yenye mnazungumzia ya muhimu. Can the registration please make less noise? You are interfering with our recording. Thank you very much. Tafadhali endelea.

Evans Omondi: Asante sana commissioner. Pia ningelitaka kwa upande wa social development wamama ambao ndio muhimu, ningeliomba wamama wapewe fursa epecially Self – Help Groups ziwe ni nguzo ya maendeleo katika mashinani na pia Youth Groups.

Tukirudi upande wa environment, mazingira imekuwa mbaya sana katika jamii, unakuta kama vijiji vyetu hakuna sehemu imetengwa kuhusika na takataka, pia local authorities wawe wakitoa usaidizi kwa sababu departmentals hizo ziko lakini hazifikii raia wa chini ambao wako katika slum areas na estate ambapo raia third party wanakakaa na sehemu hiyo takataka imerundika na watoto wanaumizwa na hayo mazingira na pollution. Kwa hivyo ningomba tuwe na mpango wa kudumu wa kuweza ku-handle haya mambo ya environment.

Pia economic growth: Sheria ambayo iko kwa wakati huu kuhusu mambo ya uchumi, I would prefer the Donde Bill because interest is very high. Ikiwa una kopa Pesa, raia ya chini, especially group ya kina mama, ningeliomba wawe wakichukua loan ya kusomesha mtoto na iwe inarudishwa na kitu kama ten percent na ikiwa ya maendeleo kama biashara ndogo ndogo, iwe ni kama twenty percent ili tuweze kushughulikia hali ya kiuchumu manake uchumi uko chini sana.

Tukirudi upande wa shelter: Hii sasa inanihusu sana hasa upande wa street families. Ukosefu wa shelter kwa hawa ndugu zangu na dada zangu wale wako katika kijiji vile mwalimu aliongea hapa kuhusu mambo ya squatters, ningeleomba pia katiba mpya iweze kuhusisha raia wa chini waweze kupata fursa katika haya mambo ya makao ya kudumu na ifanywe kila kijiji ambao imejengwa kwa viwanja vya wenyewe, wenye hivyo viwanja wapewe alternative land kwa sababu the government has got idle land.

Pia upande ya manyumba ndani ya city---

Com. Salome Muigai: Jaribu kumalizia malizia tafadhali.

Evans Omondi: Okay, Madam. Hata nimemaliza. Kwa hivyo ningependelea, upande ya security. Security ya nchi imekuwa at risk sana, tungeomba wanajeshi wetu wa Kenya ambapo wengine tangu nineteen aandike mpaka aende nyumbani, hakuna kazi wengine wanafanya. Wangebuni idara fulani kwa sababu ya makaidi wale wanatoka nchi jirani.

Kenya imekuwa surrounded na nchi nyingi ambapo imekuwa war-torn na tungeomba sisi kama moja ya umoja wa mataifa, tungeomba security iwe well up within even the slum areas. Hawa maafisa wa jeshi wawe ki especially most intelligence officers from the Military wawe na Operations zao katika slums kwa sababu slums ndizo zimekuwa hide out ya wale ambao sasa wanafanya mambo ya terrorism au ujambazi.

Kwa hivyo ningeleomba kuwe na security ya kutosha na tuweze kusaidia nchi yetu katika security. Nikimaliza, ningeleomba Tume hii ipewe nafasi ya kutosha hadi next year, ili katiba ya nchi ambayo ni document muhimu sana na ningeleomba wana siasa waunge mkono lile jambo Commissioners na Tume inaona ili tupate document kamili si kama 1963 ambapo wengine walikuwa wanabishana, ndugu ya baba yangu ni mmoja alikuwa Lancaster lakini kulikuwa mabishano, wengine wakisema sheria hii imetosha wengine wakisema hapa bado, kama Argwings alikuwa anasema hii bado wengine wanasema hii imetosha. Hii ndiyo imeleta mpaka tuko na sheria ambazo zinatumizwa. Tume ipewe nafasi na ipewe pesa za kutosha katika hii Budget ya serikali ili iweze kutekeleza wajibu wake.

Pia nimesema pole sana kwa Tume kwa kufanya kazi usiku na mchana, manake mimi huwa ninapitia kule KENCOM na ninawapata bado wanaendelea. Naomba nafasi hii tusikizwe sana raia wa chini.

Com. Salome Muigai: Asante sana bwana Evans Omondi, na sasa ningetaka kumwita tena, nilikuwa nimeshakupa nafasi, Fredrick Oduor, amerudi? Diba Guyo? Diba? Hajarudi. Okay, Mike, sorry Mike Otete we already had. Mohammed Issak? Mohammed Issak. Hayuko. Margaret Wanza? Karibu.

Margaret Wanza: Habari Zenu viongozi na wadogo pia? Mimi ni Margaret Wanza, ni mmoja katika Women Group. Maridadi Women Group, mimi ni mwandikaji. Cha muhimu ambacho kimenifanya mimi niwe hapa, ni kusikiza yote yale mmetuletea na tumesema shukran.

Ya pili, ni swali moja ninalo. Ni hili, tuna shida moja kama sisi wanawake kuhusu watoto wetu wale ambao tumezalia hapa, na wamesomea hapa na kila wakati tukienda kuwachukulia vitambulisho, tunaambiwa turudi makwetu na huyo mtoto tumezalia hapa. Hiyo ndiyo shida tunayo, na si kabila moja ni kila kabila. Ninaomba mtujibu tutafanya nini na hawa watoto kama wazazi.

Lingine ni watoto yatima. Kuna watoto hawana wazazi wao na wana shida. Tutawezaje kuwasaidia sisi kina mama? Hilo ndilo swali langu. Asanteni.

Com. Salome Muigai: Wanza, tafadhali jiandikishe pale, ningetaka pia kuomba wazungumzaji, mkija hapa, leo siyo siku ya kuuliza Tume maswali. Leo ni siku ya kufanya mapendekezo. Kwani nyinyi ndio mnakaa na shida zenu na pia nyinyi wenyewe ndio mnajua mambo gani ikibadilishwa itawasaidi, sivyo? Basi kama mnajua hayo, hiyo ndiyo mtakuja kutueleza sisi leo. Kwani mtatupa mapendekezo. Badala ya kuambiwa turudi kwetu ndiyo tupate kipande, tungetaka hivi na hivi na hivi ndiyo tusaidike. Na kazi yetu ni kuyaandika na kuyapeleka mbele hayo mapendekezo yenu.

Kwa hivyo msiwache tutoke Embakasi tukiwa na maswali chungu nzima bila kuwa na jawabu. Jawabu ziko nanyi, ni maisha yenu, mnajua uzuri, mnajua vile mtayatatia matatizo yenu, tupeni huo utatuzi, ili tuweke kwenye sheria. Na sasa ningetaka kumwita Madina Issak.

Madina Issak: Hello Gentlemen and Ladies?. Habari Zenu viongozi mliotufikia leo? Tumefuhahi kwa sababu hatujawahi kupata watu wa kutuangelilia matatizo yetu, ikiwa tunafinyika hapa, katiba ya Kenya, ikiwa sisi ni wanakenya .

Jambo la pili: Mimi ni Chairlady ya Maridadi Women's Group living in Mukuru Kwa Njenga. Tumefinyika sana katika katiba yetu. Ikiwa sisi watoto wetu wamezaliwa hapa mjini na wamesomea hapa, na pia ikiwa sasa upande wa kitambulisho, tukienda, tunaelezwa kwamba hebu muende North Eastern kwenu na sisi tumezaa hapa mjini. How comes ati kwenda North Eastern kwenu?

Tungelipenda ya kwamba katiba turekebishiwe, tusaidiwe kwa hawa watoto wetu na kwa kuambiwa sisi siyo wanaKenya.

Tuna huzuni na hiyo.

Ya pili, watoto wetu vijana wametezeka sana hapa mjini ikiwa wakitembea hapa kijijini, masaa ya saa moja, saa mbili, unaona vijana wamesombwa pamoja. Lete kitambulisho, wanafungwa mikono pamoja kama mbuzi. Tukiuliza hawa vijana mnawashikia nini, hatuambiwi, tunaambiwa ni kitambulisho. Na sasa wakifikishwa kule mbele, tunaambiwa tuchote. Kama hatutachota mia tano, vijana wetu wanasukumwa ndani, na hali hatujui kosa la hawa vijana.

Jambo lingine ningependa kusema ya kwamba wamama wetu tunafinyika sana sana. Kwanza sisi wamama ikiwa tuko na watoto chungu nzima kwa nyumba, na tuko na wamama wengine wamepoteza wazee wao, wako na watoto chungu nzima, masomo ni hiyo, mambo yote ni shida shida na hawana uwezo wa kujisaidia nayo.

Hayo ndiyo maswala yangu ningependa katiba ituangalie shida hii tunafinyika kwa Kenya ikiwa sisi tunaambiwa wengine sisi si Wanakenya. Ni hayo tu.

Com. Salome Muigai: Asante sana, jandikishe pale. Bi Madina, asante kwa maoni yako. Sasa ninamwita Mohammed Ali. Mohammed Ali yuko pamoja na sisi? Nicholas Kimeu? Nicholas Simiyu.

Nicholas Simiyu: Okay. Asanteni. Naishukuru Tume kwa kututembelea, mimi ni kiongozi wa vijana katika kanisa – Nicholas Simiyu. Na ningependa kutoa maoni ya vijana kupitia kwa Tume ya marekebisha. Kwanza naanza na basic rights: I have no much quarrel about most of the basic rights isipokuwa health. Kwamba ningependekeza katiba iseme waziwazi kwamba kila mkenya atakuwa na nafasi ya kutibiwa kama yuko na pesa ama hakuna pesa. The so-called SAPs and Cost Shairing should never exist in our constitution because how do you cost share with someone who has not eaten?

Let us have that right for medication for all Kenyans.

On citizenship: Maneno ya kuambiwa tutoe ID, hiyo ID is not the only document that can identify you. Documents zingine zikubaliwe. Kwa sababu kama vijana tumekuwa tukipata shida sana kwa sababu ya ID. Makarau wanatusumbua, sijui kama wako hapa, ingekuwa shida bwana.

On youth: Mambo ya employment, let the constitution, itilie mkazo the government of the day ikuwe constitutionally bound, iwapatie vijana wao kazi kwa kuwa at present tunaona there is some sort of laxity and the government is not taking any responsibility with all these.

Na pia wafanyi kazi wauwe protected by the new constitution. I propose stiffer penalties like ukitembelea viwanda vyetu unaona vile Wahindi, am sorry kuwataja, mara unatukanwa, unalipwa pesa kidogo, unaona, and even unaambiwa uende mahali

unataka. So we propose stiffer penalties and even---- (inaudible). On the side of kuwa-protected pia, kwa wafanyi kazi and even the Prospective employees, unakumbuka vile kulifanyika juzi about the Cruise Ships jobs scandal and then the people involved are still free.

On Constitutional Commissions and Offices, we propose that Tume zote ambazo zitabuniwa, aidha kama kumetokea mkaza ama maafa, we propose that hiyo Tume ya uchunguzi I-make public their findings and their reports not after more than one month siyo kama present case, inaweza kaa, watu wamekufa na hata hamjawahi kujua ni nini imechunguzwa au kinapatikana.

On participatory governance, vijana wapewe nafasi katika uongozi like I have in mind that vijana at times we are marginalized in matters of governance. We propose that there be some local council within Parliament that vijana wapewe at least some slot within government. And that these people should be held responsible. Sio kama at present case ambapo mnachagua mtu kama Councillor, anahama kutoka huku, anaenda kukaa BuruBuru, na he never comes back here.

We propose a system where these guys are held responsible. Atleast, tuseme after three months even MP akikosa kutokea kwa hiyo constituency au his area of representation, I think let the people be given power to recall this representative and eventually sack him if he is not performing to the expectations of the people who elected him or nominated him to that position.

Lastly on young people on Law and Order, we propose that vijana waheshimiwe.

On the role of Police, tumekuwa na shida nyingi sana ya vijana kuharasiwa na polisi. We propose to have an independent public body that can hear the complaints of the people and especially the young people, when they are harassed and all those things by the police.

Thank you very much and may the Constitution Commission carry on with the work.

Com. Salome Muigai: Thank you very much kijana Nicholas, nenda ujiandikishe kabla hujaondoka tafadhali. Asante kwa maoni yako. Sasa nataka kumwita George Angenyi. Ang'wenyi? Okay. George Ang'wenyi.

George Ang'wenyi: Asante sana kwa Commissioners kwa vile wamekuja hapa kututembelea leo, tunasema asante. Jina langu ni George Ang'wenyi. Maoni yangu ya kwanza ni vile viongozi wakienda hata michango, kama ni MPs, Councillors and whatever, wanaambia watoto kama hawa; ninyi ni viongozi wa kesho. Na tunakubaliana ndio ninyi ni viongozi wa kesho, ndio, lakini itakuwaje wawe viongozi wa kesho, hiyo mtu anakatalia kazi, utakuta yeye ndiye Chairman ya mahali fulani, yeye ndiye Director wa mahali fulani, yeye ndiye Treasurer ya mahali fulani, na mtu huyu ako over fifty years.

Tungelipenda Commissioners, kama ingelikuwa katika Constitution kuwa mtu asipitishie miaka hamsini akifanya kazi.

Akifikisha miaka hamsini, a-retire, awachie wale watoto ambaye anawaambia ni viongozi wa kesho. Na ingelikuwa vizuri hapa Kenya tuwe na mtu moja awe na kazi moja ndiyo kazi itaweza kutoshea watu. Utakuta mtu moja ako na kazi zaidi ya tatu na utakuta huyo mto miaka yake imeisha na anaitwa retired fulani, muustaafu, ndiye anasimamia hiyo kazi, si vizuri.

For example, Charles Njonjo ako na miaka mingi sana, lakini saa hii yeye ndiye Director wa wanyama, yeye ndiye Chairman wa lands, Yeye ndiye Treasurer ya Bomb blast na vijana wamehitimu elimu, wamemaliza shule na hawajapata kazi kama hiyo. Why? Na amekuwa retired officer. Ange-retire aende apoe nyumbani, kama ni siasa sawa, kwa siasa aingie. Lakini mtu akifikisha miaka hamsini anafaa aretire awachie vijana kazi, na wao wapate nafasi.

Ya pili, kama Chief, ina faa a-rotate. Kwa nini niseme namna hiyo? Inakuwa mtu pengine ako nyumbani, mnakosana na Chief, sasa wewe unasumbuka miaka mingi sana kwa sababu chief vile mlikosana hakuna kitu atakuandikia, hakuna barua atakuandikia, hata kama umepata kazi, unaenda kwake akuandikie barua, vile mlikosana zamani yeye hatakupea barua siku ingine. Inge faa na ni vizuri Chiefs wa rotate. Hata kama mmekosana, unaenda pahali pengine na wewe upate freedom siku zingine.

Ya tatu, tunasema Kenya is a free country, lakini mimi saa zingine nasema hapana. Kwa nini wahindi wako hapa Kenya, wako na Industries, wanatuajiri pale Industries. Unakuta mtu haupewi leave, hauna off, hauna over- time, na huyu mtu hakukatii N.S.S.F., na anakuandika mshahara mdogo. Sasa unaandikwa, for example, for three thousand na huendi kwako kwa sababu haupewi leave, haupewi off, hauna overtime.

Sasa unaweza ukasema uko na freedom kwa country yako? Mkigombana na chief anakuambia kwa serikali huwezi kunipeleka, pengine unipeleke kwa mungu. Kwa hivyo ni kama wanatetewa na serkali. Inafaa sisi wanakenya kama mtu anafanya kazi hata kama ni kwa mtu, unamtolea nusu ya pesa ya N.S.S.F., na yeye mwenyewe ajilipie nusu. Hata kama anakuandika, hata kama wewe ni maid, hata kama wewe ni nani. Unafaa kutolewa N.S.S.F, ukikuja kustaafu hata wewe upate kitu cha kukula.

Lingine, masomo yetu hapa Kenya yamezorota sana . Kwa nini? Waalimu wanasomesha kwao, akisikiae kitu kimetokea kwao, anawacha masomo hapo hapo anaenda nyumbani. Sasa, hasomeshi watoto. Mtu ako na business kwao, anaangalia business yake, asomeshi watoto. Mwalimu anafaa awe mahali tofauti na nyumbani, mahali anasomesha. Ndiyo akae, afanye ile kazi aliambiwa, ya kusomesha watoto. Sasa unakuta siku hizi shule za umma hazina maana mpaka Academies ndio ndizo ziko na maana kwa sababu wale wako na competition, wanataka wasomeshe sana ile shule yao ipitishe watoto ndiyo watoto waletwe hapo wengi kwa sababu ni biashara.

Lakini shule za umma hazina masomo siku hizi kwa sababu waalimu hawana haja na kusomesha kwa sababu wako kwao. Anakuja wakati anapenda kusomesha.

Ingingine unakuta mmechagua MP. MP mwenye tulichagua anaenda kabisa. Hana ofisi hapo kwa constituency yake. Ati ofisi yake ni kwake. Ukitaka kumuona unaenda kwake, pengine ukienda kwake humpati. Mimi ningependelea kila MP akue na ofisi katika Constituency yake mahali anapatikana na Councillor wake. Kama mtu unataka kuongea na yeye, unaongea na yeye. Na kama amezidi, yeye mwenyewe hapatikani kwa hiyo ofisi, haongei na wale watu walimchagua, watu wawe na nguvu ya kumtoa. Wachague mtu mwingine kwa sababu hatimizi vile tulimchagua.

Land: Kenya tunasema land imeisha, land haijaisha. Vile land iko hapa unakuta mtu ako na hectare elfu mia moja bali wengine watu mia tano wanang'ang'ania nusu acre, na mtu ako na acre elfu mia moja. Hiyo ingeangaliwa vizuri, watu wapewe land ile ambayo imebaki mahali na mwenye ako na land kubwa, watu tusaidiane. La sivyo, tungelikuwa na ujiji wa ujamaa hata kila mtu apate mahali pa kukula.

Kitu Ingingine: Retrenchment; retrenchment inafanywa, mimi sioni kama retrenchment ni dawa. Kama watu wanakuwa retrenched, na bado ako Kenya hapa, ile taabu sasa tumelete kwa retrenchment ni mtu ameenda nyumbani na alikuwa anasaidia watu ishirini katika familia yao, sasa huyu mtu unakuta hapo, watu zaidi ya ishirini wanaumia kwa sababu alikuwa retrenched.

Ningependelea serikali iangalie hiyo sana, Kwa kuretrench watu, waangalie hawa watu wanaretrench wanaenda wapi, ataleta shida gani kwa sababu ni mtu alikuwa amezoea daily bread, umem-retrench ameenda nyumbani, sasa akikosa dailly bread, si huyu mtu ataiba? Si sisi tumeongeza sasa robberies?

Kitu kingine: Kuna District Focus ya kuandika watu. Sioni ni utaratibu gani unafuatwa wakati watu wanaandikwa. Sioni Utaratibu unafuatwa kwa sababu, unakuta leo Police wanaenda kuandika watu District fulani. Unakuta watu waliandikiwa Nairobi hapa wakamaliswa. Sasa hapo, watu ni kuonekana tu kwa uwanja.

Sasa ningependelea, kila District, iwe na representatives kutoka Locations, sasa hawa representatives ndio wanasema nyumba fulani haijaandika mtu, nyumba fulani ndio iliandika mtu jana. Lakini sasa kama wewe ofisa unatoka hapa unaenda Machakos kuandika mtu na huyo mtu ulimwandikia hapa, na ukamweleza sasa hapo ni kwenda kuonekana tu, hiyo hatujamaliza ufisadi.

Naona hapa Kenya tuko na kazi ijapokuwa utaratibu hatufuati. Wale wazee wamefikisha fifty years waki-retire, vijana watapata kazi. Wale watu wako na kazi more than two, wakiwacha hiyo job waende na moja, vijana watapata kazi. Utaratibu ukifuatwa, Kenya itakuwa ni nchi yenye freedom lakini saa hii, sioni kama tuko na freedom.

Com. Salome Muigai: Asante sana Bwana Ang'wenyi,----- (inaudible)

George Ang'wenyi: Nyengine ni ile, kumalisiamalisia, watoto: Sijaona hiyo tunaita ati haki za watoto, kwa nini? hapa Nairobi

tuko na chokoraa wengi sana na siamini kama nchi zingine ziko na idadi kama hiyo ya chokoraa. Sasa sijui ni haki gani inafuatwa kama hawa machokoraa hawajachukuliwa hatua, wapelekwe mashule, wapelekwe ma- course ndio tupate nchi yetu ya Kenya iwe na afya. Sasa Nairobi City, unakuta ndiyo Nairobi City lakini tuko na machokoraa ambao wameleta dartiness Nairobi sasa haionekani kama Capital City of Kenya. Wageni wakikuja, tunakuta hao ndio beggars wengi hata mgeni anashindwa kwa nini ana beg hapa namna hii. Kwa nini wako dirty namna hii? Kwa nini wanakaa namna hii? Sisi Wenyewe ndio tumekubaliana na kitu kama hii.

Kuna kitu ingine tunaita... Sijui namna gani, hii ya kupeana kwa watoto wa maskini, bursary, ata hiyo bursary ukienda, kila district, hata haijulikani ni nani anapeana. Unapata mtoto wa MP ndiyo anasomea bursary. Hali mtoto wa maskini hata hajui hata bursary atauliza nani ndio apate kujua bursary inaandikwa lini, inaandikwa kutoka kwa nani, ni nani----- (end of side B)

Speaker:(Name not on tape) Yangu ni haya: Ni juu ya nini hii rules. Sisi wakenya we have freedom of doing everything. Sasa kuna rule hii hawa wakoloni wakongwe waliweka hapa, tuseme mtu anamaliza shule anatafuta kazi ili aajiriwe. Twende hii forces ya Kenya: Army na vitu vingine; sasa mtu hapo, kuna watu, watu kuzaliwa, sio wote sawa. Kwa vile nasema hii forces, ile rule ya wakoloni, ile iliwekwa zamani sasa inasemekana kama wewe uko feet fulani, wanaweka feet tuseme 5.8. Hii 5.8, sio wote wanafika hapo. Sasa hapo kuna problem sana inaonekana hapo.

Hawa watu wafupi ndio wengi na hawa ndio wako na masomo mazuri sana. Madocument zao zote ziko sawa kabisa. Yeye ni mfupi sasa hiyo kazi haendi huko. Huyu mwingine tuseme yeye ni mrefu, 5.8 kuelekea pande hiyo, na huyu mtu hasomi, sasa bribery inaonekana hapo. Huyu mtu mfupi anaenda nyumbani, yeye masomo yake anaenda weka huko, huyu mwingine asiyejua kitu ndiye anaenda kwa hiyo forces, Huyu mwingine akibaki nyumbani na certificate zake anasema mimi ni mkenya, niende wapi, kwa vile jinsi mimi nimezaliwa, sasa nifanye nini? Hayo ni maswali ambayo watu wanajiuliza.

Hiyo kitu iangaliwe sana kwa Kenya tusaidie wengine ambao wako na zile nini zao vizuri.

Na twende kwa Education: Kuna hii system ya zamani ilikuwa nzuri kwa maoni yangu siyo kwa wote. Ile ukimaliza hapo unaenda form six, university. Kwa vile mimi ninasema pia ni nzuri ile mtu una-train sana kwa shule ukiwa masomoni ukiwa na competition vizuri. Unataka ku-compete ufanye ndiyo uone itakuwa namna gani.

Hii 8-4-4 system watoto wanamaliza haraka sana wanabaki nyumbani, wanasema hakuna kazi. Mtu anakaa hapo akiwa na miaka 18 anamaliza, anaenda university mara moja anamaliza, na yeye faculty yake anasomea sasa hakuna kazi, inasemekana hakuna kazi. Mtu anakaa huko ana loitter ati anafanya namna gani anasema heri nijue. Na hiyo kitu kiangaliwe, hii system iangaliwe, iwe improved kidogo ionekane itakuwa namna gani.

Asante sana.

Com.Saome Muigai: Asante sana Bw. Wycliffe. Ningetaka kuuliza kama watoto wangetaka kuzungumza. Sijaona majina yenu kwenye nakala ya kujiandikisha. Tafadhali---Oh they are writing. Mnajiandikisha? Wenye mnataka kuzungumza? Ningetaka kupatia watoto nafasi ya kuzungumza, wakati mtakapokuwa tayari. Ningetaka pia kuhimiza, Okay. Ngoja kwanza. Nitakupa nafasi. Ningetaka pia kuwahimiza kinamama tafadhali tuchukue hii jukumu, tumekuja, hata tumepepa watoto leo, tafadhali tusije tu kusikiza, ningetaka pia kuwapa nafasi yakutoa maoni yenu. Kwa hivyo kama wewe ni mama na ulijiandikisha ukasema unataka tu kusikiliza, na umesikiza watu wengine wakizungumza ukasema hata mimi nina jambo la kusema, rudi pale, ujiandikishe upya, niletewe hilo jina na na nitakupa nafasi ya kuzungumza.

Sasa nitampa yule msichana mwenye alikuwa tayari kutuzungumzia. Karibu.

Hilda Anyango: My names are Hilda Anyango from MCC Primary School. I have some little areas of concern, which are: The government should provide free education from primary to secondary level. This can be achieved by enhancing the collection of revenue and proper planning section.

Secondly, education section from the lowest level should be headed by experts who have either served in fields or at recognized levels. Government should promote use and train the local experts or for example, Doctors to serve its people. This will save money spent on foreign experts.

All private hospitals should be abolished. This will make our doctors to be dedicated to their work and also reduce corruption in the health sector. Moreover, it should also offer health services free of charge.

Com. Salome Muigai: Ningependa kuwaomba kina baba tafadhali tukija hapa tusipige kelele kwani hii maneno tunayashika katika ukanda wa tape na hizo kelele zikiwa ndani yake wakati yenye tutaanza kusikiza hizo tape, hatutasikia maoni ya wakaaji wa kijiji hiki na itakuwa nyinyi mmechukua nafasi kutueleza, lakini hatutaweza kisikia hayo maoni.

Kwa hivyo tafadhali ningetaka kuomba ukijua mwenye mmekeki naye lazima mzungumze, basi tafadhali jaribu pahali pengine pa kuketi ili uketi na mtu mwenyae humjui na utakua hauna shida hiyo ya kutaka kumzungumzia. Asante. Msichana endelea. Na tena tuna watoto na wamezoea kuambiwa mnyamaze, tafadhali sisi wakubwa tusiwape mfano wa kupiga kelele wakati kuna kazi nyengine. Wakati wanaenda darasani watasema hata wakubwa wetu walipiga kelele. Hata unawasikia wenyewe wakisema. Tafadhali tuwape mfano mzuri. Asante.

Hilda Anyango: The refugee status of individuals should be based on the nature of problems in his or their kown countries. Not accepting anyone who seeks asylum without the government accessing the situation in that country. They should also be kept in isolated remote camps to avoid conflict of culture with ordinary peace loving Kenyans.

Every Kenyan should have shelter. All slums be demolished by government and up rise estates established with the help of foreign funding. Thanks.

Com. Salome Muigai: Asante sana Bi. Mdogo Hilda, hata wenzako wamekupigia makofi. Asante sana. Kuna mtoto mwingine angetaka kutoa maoni Yake? Basi ukifikiria ungetaka wakati mwingine, inua mkono nitakuchagua. Na sasa ninataka kuipa hii nafasi kwa Hussein Hassan.

Hussin Hassan: Hamjambo nyinyi wote. Kwa jina naitwa Hussien Hassan. Mimi naishi hapa Mukuru Kwa Njenga. Basi yangu ni kidogo sana, si mingi sana. Ya kwanza mimi naongea mambo ya kitambulisho, au ID cards. Na sisi kama ni Wasomali au Worja, kama ninzi mnawezajua, tuko na taabu kuhusu mambo ya kitambulisho. Tuna wasichana au vijana ambao wamefikisha miaka 18 ambao wakienda kutafuta kitambulisho wanaulizwa umezaliwa wapi na ukisema umezaliwa North Eastern Province au Eastern province, inasemekana uende kule na ukiuliza baba yangu na mama wako na ID card na uko na certificate, labda sijui ni nini tumefanya ndio tunaitishwa twende pale. Hiyo shida yetu ya kwanza ni hiyo.

Tunaomba serikali watupatie haki zetu kama sisi ni wananchi wa Kenya na tumeomba hiyo tena kwa muda mwingi sana sababu hata wacha hii ya ku-apply sasa hivi, na ukipoteza, inaweza kaa miaka mbili, miaka tatu. Na yangu mwenyewe ilipotea, niliandika, nili-apply tarehe kumi mwezi wa saba mwaka elfu mbili mpaka sasa hivi sijapata. Tuko 2002 sasa, iko inaendelea kuisha. Kwa hivyo mimi naona hapa serikali wenyewe labda wanatuonea sana kwa sababu kitambulisho hatupati, certificate hatupati, passport ya kusafiri hatupati. Ndiyo sababu mimi nauliza sisi sio wananchi au ni namna gani? Na yangu ya kwanza ni hiyo. Kwa hivyo tunaomba serikali itupatie haki zetu na hiyo ya kitambulisho vile wanapata wenzetu wanakenya. Au sijui kama warefugee ndio waliingia hapo na sisi zote tunahesabiwa kama refugees? Sio hivyo. Sisi ni wananchi wa Kenya na baba yangu labda wakati wakoloni walikuwa hapa alikuweco na mama yangu alikuwa hapo, ndugu zangu wote walikua hapo, sasa nikitafuta kitambulisho saa hii siwezipata.

Labda kuna wasichana wako hapa hivi, wamefikisha miaka hata ishirini na hawajapata kitambulisho na ukienda saa hii kutafuta kwa registration officer unaulizwa umezaliwa wapi. Labda mimi mwenyewe nimezaliwa Mandera District, na ninaambiwa niende nitafute huko Mandera District. Kwani Mandera District si Kenya? Si ni Kenya vile mimi najua? Sijui kama imegawanywa au ilirudi upande ya Somalia, au Ethiopia.

Ya pili yangu mimi naongeza. Basi Kenya kuna dini ambayo iko tofauti tofauti za Wakristo na Waislamu. Na Waislamu ---- yetu kiislamu inaandikwa Kadhi anachaguliwa na wananchi au waislamu. Sio vile tuko nayo saa hii Rais anatuletea anasema nimemchagua mtu fulani anatuwekea hapo mtu ambaye yeye mwenyewe amejichagulia. Na kwa hivyo tunaomba serikali ituachie nafasi na sisi wenyewe tutafute mtu ambaye anafaa akue kadhi mkuu au Kadhi mahali popote. Kwa sababu Kadhi katika uislamu anatakiwa awe na degree fulani sio upendo ya mtu mmoja au ya Rais au waziri fulani.

Na kwa hivyo tunaomba serikali hiyo nafasi ya kadhi ituwachie.

Ya pili serikali itupatie mtu moja, ituachie nafasi hiyo, sisi wenyewe tuketi, Waislamu wanaketi halafu watapatiwa nafasi waamue fulani atapewa awe Kadhi mkuu ya Kenya. Asanteni sana.

Com. Salome Muigai: Asante sana Bw. Hassan. James Njoroge?

James Njoroge: Kwa majina yangu ni James Njoroge kutoka kijiji cha KCC Embakasi. Sina mengi ya kusema isipokua ni kusalamia wananchi, Macommissioners, na kuwashukuru kwa sababu ya kazi nzuri wanaendelea kufanya. Nina jambo moja tu nilikuwa nataka kuchangia na hii inahuzu elimu. Elimu ni watu wengi sana ambao wanalia wapate elimu ya bure na pia ni maoni yangu kwa sababu elimu ni jambo moja muhimu sana kwa kila binadamu katika Kenya na ningesisitiza pia serikali itafute njia ya kufanya hiyo elimu kutoka ya msingi mpaka chuo kikuu iweze kupatikana bure kwa kila mwananchi.

Lakini pia katika upande wa elimu na uongozi, kuna watu ambao wamefikia kiwango hata elimu itakuwa ya bure, bado hawatafaidika na hiyo elimu kwa sababu wamepitisha ile umri ya kuwa wanaelimishwa.

Pia mambo ya uongozi: Nasikia watu wengi wakilia ya kwamba ni lazima viongozi wawe ni watu ambao wamesoma mpaka kiwango fulani. Kwa maoni yangu nilikiwa naonelea kwa sababu ile katiba ambayo tunaunda sasa ni katiba itakayojali maslahi ya kila mkenya, na ni katiba itadumu, hatutaki kubagua. Wakati tukisema kiongozi kama diwani lazima awe ametimiza kiwango cha elimu aina fulani, itakuwa tumbagua wale ambao hawajasoma lakini wako na uwezo wa kuongoza.

Ingetafutwa njia ambayo hiyo elimu itaweka mpaka, kuwe na kiwango kitakuwa kikiangaliwa na kamati fulani, huyu mtu anaweza kuwa kiongozi kwa sababu ya mienendo, kwa sababu ya mambo amewahi kufanya, kwa sababu ya maneno anaongea na mambo kama haya. Lakini kwa mambo ya uongozi, isikuje kuwa ni lazima mtu awe na elimu ya aina fulani.

Hayo yalikuwa maoni yangu, nafikiri yamekubalika.

Com. Salome Muigai: Asante. Sasa namuomba Bw. Ibrahim Addan Hassan. Karibu.

Ibrahim Addan Hassan: Wacommissioner, viongozi, habari zenu. Mimi ni Ibrahim Adan Hassan kutoka Mandera District. Mimi sina maneno mengi vile niko na machache tu. Ile nitasema ni juu ya kitambulisho. Ndugu zangu na dada zangu wote walikuwa hapo, tukaenda kwa Chief fulani tukaambiwa mlizaliwa wapi? Tukasema tulizaliwa North Eastern, tukaambiwa tujitafutie ID huko. Sasa nashindwa kwa maana iko Mhindi ambaye alitoka kwa nchi yao ambaye ako Kenya hii ambaye anapata ID na sisi Woria ambao tulizaliwa katika nchi ya Kenya tunashindwa kupata I.D. Hivyo ndiyo naeleza, nauliza mfikishe kwa serikali. Sina maneno mengi. Asanteni sana.

Com. Salome Muigai: Abdi Issak.

Abdi Issak: Maofisa upande wa katiba, viongozi kama wako hapa, kina mama, watoto wa shule, wote hamjamboni?

(audience): Hatujambo.

Abdi Issak: Kwa majina naitwa Abdi Issak, nakaa Mukuru Kwa Njenga, Embakasi. Kitu ambayo mimi nataka zungumza kwanza, ni kitungine pengine wengine watasikia wanaumwa. Mimi nataka kuzungumza juu ya majimbo: Kwa miaka mingi tumeona sehemu zingine wako na gari la moshi, wako na power, wako na posta kubwa kubwa, wako na maendeleo na hali sehemu zingine hata hakuna barabara ya murrum. Na uhuru hii tuliupata pamoja, wako na mashule kubwa kubwa, maendeleo kwa jumla. Wako na faida kubwa kuliko sehemu zingine ambayo vile vile ni ya wakenya, iko na haki kama sehemu zingine.

Kwa hivyo nimeona maoni yangu kama raia kwa Kenya, sijui wengine, Majimbo iwekwe katika Katiba. Suluhisho langu ni majimbo, mimi ninachangia, iwe iko.

Neno la pili, ni kuhusu utamaduni: Mimi naona vile wazungu wamekuja wakasema jina ya Afrika ni bure, Joseph, Michael na nini. Hata siku hizi Wanasema wasichana wasitahiri, wametuingilia hata mpaka ndani ya maisha yetu. Mimi naona utamaduni ya mwafrika iwekwe katika katiba ili vizazi ijayo wasipotee, wale nyanya yao walikuwa wakitahiri, kutoboa masikio, na whatever, hiyo utamaduni I-exist ikae hivyo hivyo.

Jambo la tatu ni kuhusu Identity Card: Nafikiri wenzangu wamezungumza mara nyingi kuhusu kibande. Kwa hakika ukiulizwa upige kura, watu wa Kaskazini Mashariki hata wawe Kisumu, Mombasa, wanaona kama wamebaguliwa vibaya sana shauri ya Identity Card. Zile conditions wanawekewa ni mizito sana. Mzee anakuja hapa during colonial time, anazaa hapa vijana hao nao wakaandikwa askari wazee kwa vile kipande ya wazee ya 1940s inaonyesha Manderu, Wajir ama Garissa, yule kijana wake anasoma hapa bomani ama wapi, au sehemu fulani akifika umri yake ya kupata haki yake kama wakenya wengine, anaambiwa passport ya baba yako ilikuwa ina-read wajir. Wewe kwenda kwenu. Na karani mkenya mwenzake amepata kitambulisho. Kwa hivyo hiyo mambo ya kipande na wasichana, nauliza hivi kidogo kama kuna wengine wamesoma na wengine hawajabaatika kusoma, hata machokoraa unaona madada ndio wanazaa wenzetu wakenya. Wana haki ya ku-share natural resources na haki yake lakini kama anabaguliwa kwa hivyo, hatuko pamoja tafadhalini.

Kwa hivyo mimi naona wale hawakubaatika kusoma, kiwete na kadhalika, wote sheria iwe ina-cover hao kwa haki moja wapate kipande kama wengine. Sio msichana pengine wazazi wake wamefariki, hakufaulu kupata bursary, na hana mtu wa kumwongoza akienda huko na amefika umri wa kuchukua kipande hawezi kupata. Kwa hivyo ninaona katiba hii iangalie mambo ya identity cards.

Jambo la nne: Sisi tunasikia mambo ya health inafanywa na mtu ambaye ni qualified kwa health, lakini sehemu kama kijiji hii unapata maofisa wawili. Mmoja ni polisi na mmoja ni wa health. Sijui hiyo sheria iko wapi. Tunakuta wa health anakuja ana angalia usafi, overall whatever, mwananchi akipika maandazi polisi anakuja anamwambia lete barua, lete --- kwa nini? Wapi maji moto? Anasukumwa ndani. Sisi tunataka duka kama kidogo kidogo mtu ana run mwenye kumpatia licence awe ni revenue clerk na hizo pesa inaenda mfuko wa serikali. Na police officer si revenue clerk wa kukupatia licence so he has got no right to demand for licence. Tunaomba vitu kama hizo awe Revenue Clerk ndiye anaweza kuuliza licence ndiye anaweza kupeleka mtu court, wa health ndiye anaweza kuuliza mtu kitu, ku-protect kitu yoyote na ndiye anaweza kupeleka mtu court lakini sio Police officer. Hiyo iingie katika katiba.

Jambo la nne ni mambo ya ardhi. Mimi nafikiri hata wazee kama hayati Kenyatta, Mheshimiwa Odinga walikuwa wakipigania uhuru ya Kenya watoke kwa ma squatter waisaidie nchi yao huru, wapate angalau ardhi. Sasa ikiwa mkenya kama mimi au wewe anakaa na ardhi eka elfu mbili na chokoraa wanajaa hapa, na uhuru tulipigania, ukoloni umeondolewa. Ma squatter wa nini na nchi iko uhuru?

Kama hiyo shamba ni eka elfu tatu at least eka elfu moja mia tano aweke watu, ingine aone vile ataweza kuifanyia, ama aendelezee hiyo kiwanja, kitu kama institute, kama college, na nini ama a-develop, wananchi wasaidiwe eka tano tano, mbili mbili na whatever. Kwa hiyo tu mimi ninachangia, asanteni sana.

Com. Lenaola: Ungependa boundaries za majimbo ziwe wapi? Ama mipaka ziwe wapi? Katika District, katika Province, katika location, ungependa majimbo yawe katika boundary gani?

Abdul Issak: Asante sana kwa hiyo swali, vile sisi zote tunaelewa, tunakaa kimkoa. Tunakaa mkoa wa magharibi, mkoa wa nini, kila mtu kwa hiyo mkoa yake iwe inapakana na mkoa ingine lakini kuwoko majimbo. Sikusema watu wasitembee nchi ingine, wanaweza vile wanataka lakini wakati wa kugawanya rasilimali, kama ni pesa ya health, ya communication, ama nini, inaenda hiyo sehemu direct. Budget yake inaingia kwake. Ndiyo mimi ninasema.

Com. Salome Muigai: Asante sana. Ningetaka kuendelea kuwahimiza kinamama mje mtuzungumzie. Kina mama, dakika nyingine nitauliza wamama wote watoke nje waende wazungumze pamoja, wachague mmoja ama watatu wache watuzungumzie.

Ingekuwa shida kubwa kama tutakuja Embakasi na tuende na maoni ya kina baba peke yao. Kina mama tungetaka kusikia shida zenu. Kama bado mnafikiria, ningetaka kumwita Moses Wefufwa.

Moses Wefufwa: Commissioners, wananchi wapendwa pamoja na wanafunzi nawasalimu hamjambo? Mimi niko na machache ambayo ningependa kusema. Na kabla sijaanza, kwa sababu tayari katiba iko na uhuru wa maoni, freedom of speech, ningependa kukosoa Tume ya marekebisha ya katiba kabla sijatoa maoni yangu. Na ningependa kuwaambia namna

hivi, Tume ilipochukua authority or rather mandate, ya kurekebisha katiba, ninaamini ndio wakati ilipewa uwezo ya kuelimisha wananchi. Kukawa na Civic Education. But the problem ni moja. Hawa wananchi, wengi wetu hawajui katiba ni nini. Hawana katiba kati yao. Wakati Uganda ilikuwa inarekebisha katiba yao, nilikuwa huko. Kulikuwa na vitabu vya katiba on the streets wanatafuta kupatiana ili mwananchi asome aelewe ili wakati mnamtembea saa hizi mkiuliza maoni, mwananchi atakuwa anajua lile la kusema, lakini sana sana hapa Embakasi hata mimi sijaona Civic educator, hata sijui sasa wananchi wanaelewa katiba ni nini. Sasa hilo ni kosa kubwa.

Com. Salome Muigai: Bwana wefufwa mambo ya civic education sio hoja. Wewe endelea na maoni yako, yale yako.

Moses Wefufwa: Hiyo ni just a hearing in Public Hearings . Hizo nazijua, lakini ninasema katiba yenyewe. Hiyo sio katiba. Jambo la pili, ni kwamba nia ya katiba ya Tume, sana sana Prof. Yash Pal Ghai. We know he is just a presidential Appointee, hajui shida za za wananchi in the grassroots. Kwa hivyo nia yake kwa maoni yangu ya kutaka katiba iendelee mpaka next year, according to me sitaki, kwa maoni yangu. Ni kwa sababu governance ambayo inaruliwa na hii katiba is completely poor.

Na inafaa Prof. Ghai pamoja na ninyi muelewe wananchi wanateseka na wako na moyo wakati walisikia kuna Tume ya kurekebisha katiba, wanataka wapate a difference in management of the government. Kwa hivyo nia ya kutaka iongeswe mpaka hiyo miezi ingine miaka ingine, inamaanisha hata pia Parliament itaendelea. Na pia corruption ndio itazidi.

Com. Salome Muigai: Tumesikia sasa, wakati unaisha, tupe mapendekezo yako ya katiba.

Moses Wefufwa: Okay. Asante. Ninasema hivi, nia ya Tume kuendelea mpaka next year, inamaanisha pia parliament itaendelea na pia corruption itaendelea tayari the economy is under negative ten, inamaanisha hata ile pesa kidogo iko itazidi na kutumiwa tu. Wacha nikuje kwa upande wa maoni yangu. Maoni yangu ni kwa Section 14 of the current Constitution. Section 14 ya current Constitution inasema there is no criminal proceeding or whatsoever shall be instituted against the President. Hata President Moi saa hizi akiiba, hawezi kushtakiwa popote. Hata President Moi saa hizi akiua, huwezi kumshataki popote according to the constitution. That is part one.

Part two inasema no civil, yaani hata ile makosa wamama wanashtakiwa ya chang'aa na nini nini, vitu kama hizo, will never be executed to the President while he is exercising the powers.

Kwa maoni yangu ningependa kusema either itupiliwe mbali to be deleted or I provide a provision ya kwamba President aki-mess kuwe na sheria ya kwamba ashtakiwe na ningependa kuchukua mfano wa nchi ya Amerika. Am sorry to mention President Bill Clinton former US president wakati alikuwa akimfinyia jicho Monica Lewinsky, sheria ilimhukumu ikasema kikatiba huwezi kufanya hivyo, kwa hivyo you should appear before a court of law.

Lakini in Kenya,, hata akifanya lolote, huwezi kumshtaki popote. Sasa that section, inamaanisha kwa ufupi the President is

above the law and according to me ni Mungu peke yake ndiye yuko above the law na hiyo kitu itupiliwe mbali.

Yangu ya pili ni kwamba according to my research, 98% ya wakenya ni wafanyi kazi. Awe maid wa nyumba, ni mfanyi kazi, awe anafanya kwa office ya President, ni mfanyi kazi. Na Kenya kuko na Central Organization of Trade Unions, we have Trade Unionists, na pia kuna vyama vingine vya wafanyi kazi. Ninpenda katiba ya sasa ipeane three constituencies or five, ambazo zitapigiwa kura sio political, wafanyi kazi. Wachague watu waende hapo wawakilishe wafanyi kazi. Mbunge anaposimama aseme wafanyi kazi wanatetewa hivi.

Ya tatu ni section 39 – The Legislature: Wabunge wetu tunapowachagua, kwa maoni yangu ningependa tuwe na kamati or rather a tribunal ama tuwe na njia ya ku-veto, kuchunguza tabia ya huyu mbunge, huyu mtu anaenda Parliament kwa sababu wengine hata walikuwa wezi kitambo na kwa sababu ametumia pesa anaenda Parliament. Wengine hata wanafanya matendo mabaya sana. Tabia zao hazijulikani nyumbani. Hata wengine wanakimbilia miji kama hapa Nairobi mahali ambapo hawajui. Wanatumia pesa kuingia Parliament. Kwa hivyo wawe wakichunguzwa kutoka mashinani. Tujue huyu mtu ni mtu wa tabia gani, is it the right person kuongoza wananchi?

Na pia kitu kingine na hiyo hiyo pia ipewe uwezo, hiyo Tribunal ipewe uwezo incase huyu mtu is incapacitated in performing the duties of the legislature in the Parliament to be voted a vote of no confidence na atolewe hapo arudi nyumbani. Asiwe tu ati vile aliingia wengine saa hizi wanasema nilinunua kura nikaingia kwa Bunge kwa hivyo ngojia ile siku ya uchaguzi ndio utaniona huko, ukitaka ukatae.

To avoid that, awe akijua asipofanya, na pia apewe capacity ya kazi in his constituency. Awe allocated a certain percentage of work or rather development, akikosa kutimiza hayo, in the constituency, he/she be voted out of the Parliament.

Na kitu kingine pia kwa upande wa Executive: Kuko na ma-chiefs. Chief akichaguliwa kijana kama mimi mpaka ile siku atakuwa mzee a- retire to ajitoe, atende maovu, atende mazuri, ni yule yule tu chief. Kwa maoni yangu apewe muda. Kama ni miaka sita, yake ifike na arudi nyumbani in order to have competitive people. Watu ambao wanaweza kujua sheria. Miaka yake ikifika aende nyumbani. Kama wananchi watamkubali, na najua hiyo katiba yetu hairuhusu tumpigie chief kura lakini I-provide wakati wake wa retirement. Asiwe tu vile alienda hapo, aendelee namna hiyo.

Jambo langu la mwisho: Ni kwamba ningependa tuwe na a Coalition government. Ile serikali ambayo inajumuisha wakenya wote. Ninasema hivi kwa sababu iwapo saa hizi chama cha Safina ama chama cha DP kikichukua uongozi na kitengenze serikali yake, ita-depend na yule President amechaguliwa.

Ikiwa wezi, atajaza hapo tu, ikiwa wanyonyaji atajaza hapo, ndio sababu kuko na high rate of corruption lakini kungekuwa na watu kutoka vyama tofauti, akienda hapa mwenzake anamwambia amekosea, I believe Kenya will be a better Country.

Na pia ningependa, ingewezekana, Corruption to be addressed in the constitution. Ufisadi umeenea sana. Saa hii Kenya, hakuna mahali unaweza kimbilia. Yaani wakenya wengi ni wanyonge na hakuna mahali wanakimbilia. Wengi hapa mmesikia wakililia mambo ya kitambulisho. Hawana mahali ya kukimbilia sababu ukienda huko, lazima utoe kitu kidogo. Even to the top government officials, ndio wafisadi zaidi.

Ukienda Judiciary, ufizadi, ukienda... yaani, there is nowhere you can run in Kenya. Hata ukikimbilia advocate akusaidie labda uende hivi hivi, akishamaliza, hiyo ndiyo atakula. Kwa hivyo corruption to be addressed in the Kenyan constitution na ipewe adhabu ya kwamba mtu akifanya hivi hata kama ni kinyongo, apewe.

Jambo la mwisho, am sorry kusema mlikataza mambo ya kuuliza swali. Lakini nilitaka kujua kama pia mnarekebisha the Chapters of the laws of Kenya ama ni Katiba peke yake?

Com. Salome Muigai: Asante sana kwa maoni yako. Ningetaka kujibu pengine swali lako la mwisho kusema kuwa katiba ikitengenezwa, ni lazima sheria zile zingine zote zisikanushe katiba, kwa hivyo hiyo itakuwa kazi ya mtu mwingine ya kuona kuwa sheria zote zenye ziko hazikanushi katiba. Kwa hivyo lazima zibadilishwe. Sasa ninampa nafasi Philip Kimeu. Yuko? Anthony Masila? John Kigo?

John Kigo: Nawashukuru sana Commissioners na wananchi wenzangu na watoto wa shule. Jina langu ni John Kigo, mimi ni mkaaji wa hapa Mukuru, nimekuja mbele ya hii Tume kutoa maoni yangu machache.

Yangu ya kwanza nikusema juu ya katiba ya nchi hii yetu ya Kenya. Kwanza nikiongea najua iko katiba, lakini mambo mengi hayatendeki vile yanastahili kutendeka. Kwa hivyo siyo makosa ya katiba, makosa kwanza ni wale wanaohudumiwa na hiyo katiba.

Ningeenda upande wa shule kidogo, niseme shule zetu haziendeshwi vile zinastaili kwa sababu kwa wakati huu tunaona waalimu wanasema watagoma. Mimi ningesema jambo fulani kuhusu shule. Waalimu wetu wamepewa jukumu kubwa sana, wako na mashule zao binafsi na kuna mashule ya umma ambayo sasa hayana mwenyewe sababu mwalimu hajali kama mtoto atasoma ama hasomi. Sababu yeye ako na shule yake ya private, watoto wake wanaenda huko shule ya private, kwa hivyo shule ya umma hana haja nayo. Huko ni kazi amepata.

Ukiangalia mwalimu ako na kila kitu. Ako na matatu zake, duka zake, kwa hivyo hana wakati wa kuhudumia watoto. Kazi yake ni kushughulika na biashara zake. Kwa hivyo hiyo ningependa ma commissioner muweke hiyo ichunguzwe sana, tuone kama watoto wetu watafaidika au la.

Niingie upande wa employment: Katika hii nchi tunaishi, vile watu wengi wamesema na wameongea, imekuwa nchi corrupt kabisa. Watoto wetu wamesoma, wengine wako na madegree nyumbani, lakini hayo madegree ni ya bure. Sababu ni Kwamba unaweza ona mtoto wa tajiri fulani ama wa mtu fulani serikalini hajaitimu chochote, na ndiye anasimamia kampuni kubwa kubwa.

Naye mtoto wa maskini ambaye amehitimu, ana Degree, hawezi patiwa nafasi. Huyu maskini nchini Kenya hawezi pata kazi popote Kenya sababu baba zao hawana pa kutoa pesa ili aende akahongane ili mtoto aajiriwe.

Tukiangalia hapa kwetu Mukuru, watu wengi wako na elimu na wamehitimu, lakini huwezi pata mtu wa Mukuru amejiriwa pahali sababu hawana pesa, wazazi wake ni maskini. Halafu tena upande wa employment, watu wanaajiri watu kazi kulingana na tribal lines. Unaona mtu akiwa Minister wa Education, for example. Watu wote watatoka kabila lake. Akiwa ni commissioner wa Police, watu wote watatoka kwa hiyo jamii sababu yeye ni mkubwa wa huko. Na hawa watu hawajahitimu, hawajui chochote.

Wale watu ambao hawana watu wa kuwatetea serikalini hawana pahali pa kuajiriwa. Watazidi kuwa maskini zaidi. Na ndipo hapo unaona maskini akiwa maskini anaendelea kuwa maskini zaidi. Tajiri akiwa tajiri anaendelea kuwa tajiri zaidi.

Langu la mwisho ni vile uwezo wa Rais uko: Uwezo wake ni mkubwa hata akitenda nini, hakuna mtu anaweza uliza yeye jambo. Tunataka uwezo huo upunguzwe na ukipunguzwa sio kuwa Rais hatakuwa Rais, atakuwa Rais. Na kama uwezo wa Minister umepunguzwa, hatakuwa ati siyo minister, atakuwa minister. Kwa hivyo yangu ni machache na ningeliza macommissioner haya maoni yetu tunatoa, mzidi kupeleka mbele ili yatimizwe tusije kusema ni maoni tu tunatoa lakini hayana mtu wa kutimiza. Asante.

Com. Salome Muigai: Asante sana kwa maoni yako bwana John Kigo. Kina mama nimeona mkitoka na kuwasiliana. Tuna wazungumzaji kutoka kati yenu? Mnao? sasa nitakupa nafasi basi uzungumze. Ni wewe ulikuwa umezungumza hapo mbeleni? tunataka mama mwingine, tuko wengi. Tafadhali kina mama wenye wangetaka kuzungumza mrudi pale mjiandikishe niletewe uratibu mpya ya majina yenu, halafu nitawaita kutoka hapa badala ya kuwa mnainua mikono. Lakini wewe endelea kuzungumza.

Ismina Mohammed: Kupitia kamishena na viongozi na watoto wa shule na wamama. Hamjambo. Kwa jina ni Ismina Mohammed, naishi hapa Mukuru. Ningependelea kuongea upande wa kina mama. Tumefinyika sana kwa upande wa watoto wetu.

Unawezakuta umesomesha mtoto mpaka University na vile amemaliza anataka kuajiriwa kazi na unakuta akienda kule kazini anaitishwa kitambulisho. Anaambiwa hawezi kuandikwa bila kitambulisho. Kuja nyumbani unamchukua mtoto kwa ofisi ya chief

ama upande wa kitambulisho. Unaambiwa wewe umetoka North Eastern, rudi mpaka kule mtoto akatiwe kitambulisho.

Ningependa kuomba serikali ya kwamba, wangewacha kubagua watu. Kama ni kitambulisho, mtoto mzaliwa hapa, wewe mzaliwa, mtoto akatiwe kaitambulisho.

Kitu cha pili: Sisi kama kina mama ningependa kusema hivi; kuna wamama wako na watoto walemavu, walio na ugonjwa wa kifafa na hawa wamama ningependa serikali iwasaidie hao wamama sana na hawa watoto.

Kitu kingine ningependa kusema, unaweza kukuta mama angependa kuzaidiwa hivi, pengine ugonjwa wa kifafa ama ulemavu na anataka kwenda hospitali na ile hospitali ni pesa. Tungependa wasaidiwe upande wa hospitali na masomo, wasomeshwe bure na watibiwe bure. Na pia kuna watoto mayatima wazazi wao wameaga, hata wao pia ningependa wasomeshwe na serikali bure. Na yule mama ambaye hajiwezi, hana nguvu. Ni hayo tu.

Com. Salome Muigai: Hongera sana Bi Mohammed. Ninaanza kutabazamu, mimi ni mama mwenyekiti na nina shida kubwa nionapo wamama hatuzungumzi. Kwani ni fursa ya kipekee sana, itatuchukua miaka ingine hamsini kutengeneza katiba yetu, kwa hivyo ningetaka katiba ichukulie maanane pia matakwa ya kina mama. Bi. Mohammed, nashukuru sana. Sasa ningetaka kumwita... Am through with that list. Yes. Stella Kimeu.

Stella Kimeu: Asante kwa ma-commissioner, wazazi, wake kwa waume na watoto wetu wasichana ambao tuko nao hapa. Hamjambo? Siku ya leo nimefurahia sana kwa ajili ya hii shughuli ambayo inaendelea mimi kama mama na mzazi. Najua kwamba tukiangalia tamaduni za kiafrika tunaumia sana sisi kina mama. Na hii ni ruhusa ambayo inastahili sisi wamama, tupate kuongea na kutoa maoni yetu angalau tuone kama serikali itatusaidia kwa upande wetu au hapana.

Langu la kwanza ni kuhusu elimu: Wengi wote ambao wameongea, wameongea kuhusu elimu ya bure kwa wote. Watoto wetu wasiwe wanasumbuka kwa sababu ukiangalia katika Kenya ya sasa, wale watoto ambao wako kwenye mashule ni wa watu wanaojiweza. Almost 90% ni wa wale watu wanajiweza.

Na yule mama ambaye ako kwenye kijiji, ama mzazi ambaye ako kwenye kijiji, hana mbele wala nyuma. Anapoamka asubuhi hajui kama atakula. Ni mungu tu anangojea, aone mtu atakuja amgongee ndiyo ampatie angaa kaunga. Sisi tumesoma ingawa labda hatujasoma sana lakini najua kusoma AB. Na yule mtoto ikiwa mzazi hana pesa ya shule, yule mtoto hawezi akasoma. Hiyo maisha yake itakuwa namna gani?

Kwa hivyo ingelifaa serikali yetu ipate kushughulikia ya kwamba elimu hiyo iwe ya bure kwa kila mwananchi. Hata kama mtoto amefikisha miaka mitano, isijalishe, huyo mtoto aende kwa shule apate elimu kwa sababu hiyo ndiyo haki yake.

Kitu ya pili mama mwenzangu namshukuru kwa sababu ameguzia juu ya watoto walemavu. Kusema kweli watoto walemavu wengi wako kijijini na ukiangalia expenses ya hawa watoto iko hali ya juu. Kwa sababu ni binadamu, anaitaji elimu, anaitaji kuishi kama yule mtoto mwingine ama yule mtu mwingine kule katika town au popote. Kwa hivyo naona kwamba huyu mtoto mlemavu anabaguliwa.

Mimi kama mama wa mtoto mlemavu naongea nikiwa na experience, siongei kwa kusikia. Naona kwamba unapokuwa na huyu mtoto kweli hata wewe mwenyewe unachanganyikiwa akilini kwa sababu hujui mtoto utampeleka wapi. Nikikaa kuangalia hesabu ya mtoto wangu ninachotumia kufikia mwisho wa every month mpaka niwe na 20,000, budget ya huyu mtoto.

Katika hali ya matibabu, chakula yake, na naona kwamba huyu mtoto peke yake ni pesa mingi. Na je kama hauna kazi utafanya namna gani?

Kwa hivyo ningeliomba serikali ambayo itakuja iangalie hawa watoto. Hawa watoto wanahitaji maisha, wanahitaji elimu, wanahitaji mahitaji yote. Unapoenda sehemu ya elimu ya hawa watoto, shule ziko juu sana. Unashindwa huyu mtoto nitafanya namna gani. Huwezi kaa naye kwa nyumba. Sio kupenda kwako. Kuna shule ingine tulienda pale town tukauliza tukaambiwa ni 68,000 per term.

Hebu niambie sasa kama mimi nitatoa hizo pesa. Kwa hivyo inafikia mahali unaona heri nikae na mtoto wangu, siyo mzuri, hata kama wanatangaza kwamba ukiwa na mtoto with disabilities usimfije. Lakini utafanyaje. Ukimpeleka clinic, hakuna clinic ya bure. Kila kitu ni pesa. Sasa tutafanyaje?

Sasa ningependekeza kama serikali ingetusaidia, hawa watoto masoma iwe ni free. Iwe ni shule, ijengwe shule ya hawa watoto. Na isiwe utalipishwa kitu. Watoto ni kusaidiana, tusiposaidiana hatutaweza, watoto wataendelea kufinywa huko nyuma na labda ndio maminister wa kesho.

Kitu kingine ni kuwa kungelikuwa na minister wa watoto. Na minister wa watu with disabilities. Ndiyo nikitoka hapa najua nikienda kwa yule minister, kwa vile ana hiyo shida ananielewa, nikienda kwa yule hana shida hawezi kunielewa, ataona hawa wamama wamezoea kuongea namna hiyo. Minister wa hawa watu atakuwa akinielewa na atanishughulikia.

Hoja yangu ingine ni kuhusu kipande. Mpira umezungukia kwa kipande sana, hapa kuna Jambo. Mimi ni mluhya nimeolewa na mkamba. Wakati nilipoolewa sikua nimechukua kitambulisho nyumbani. Iliniletea shida sana. Nikiwa mwanakenya, hasa mwanamke, nina ruhusa ya kuchukua kitambulisho. Mimi sio mwanamme ati nimeenda ukambani nitaenda kuwa Jambazi ama nini. Pale ndio mji wangu kusema ukweli.

Sasa iwapo nimeolewa, naenda kuchukua kitambulisho kwa jina ya mzee wangu kwa nini inakuwa ni vikwazo ya kwamba mpaka nirudi kwetu huko nilikosaliwa, nichukue kitambulisho ya baba na mama ndio nirudi tena huku nipate kuandikisha

kipande. Hiyo ingekuwa vizuri kweli?

Kukatisha maneno ni kwamba, kama mtu ameolewa, awe ni Borana, awe Samburu, kama kuna Intermarriage yo yote, mradi umeenda na kitambulisho ya bwana yako, ingelifaa kuwe na uhuru huyo mtu ashughulikiwe, apatiwe kipande kwa sababu ni mwanakenya. Kule ameenda ndiko kwake, kule alitoka siyo kwake. Nadhani ya kwamba serikali itashughulikia na tuweze tukakaa tukiwa vizuri.

Tukiangalia kwa upande mwingine wakina mama tunateseka. Domestic Violence imezidi katika manyumba zetu. Na hiyo siyo ati ni nini, ni kwa vile wanawake kila wakati tunapuuswa ya kwamba hatuna sauti. Unapooonga, unaambiwa wewe nyamaza. Mwanamke utaongea nini. Kwa hivyo ningeliomba ya kwamba kwa vile sisi ni binadamu, na tunastahili haki zetu, basi tupewe haki zetu.

Kama imefikia wakati ya kwamba mzee wangu ananikosea, niwe na ruhusa ya kumwambia mzee hapa, unaenda vibaya. Na unaona ya kwamba kwa vile kuna sheria, hata nao wataogopa kutuingilia ama kutupiga ovyo ovyo.

Unaona mama ameng'olewa meno, amekatwa shingo, na mwenye kutenda hachukuliwi hatua sana. Hata akifungwa, baada ya miaka miwili, utamwona yuko nje. Je, sasa tukiendelea hivi, wamama inamaanisha tutaendelea ama tutaendelea kuumizwa. Serikali inge faa iangalie kwa upande wa wamama na tupewe haki zetu, tuongee kama wengine wanavyoongea.

Tukiangalia kuhusu afya. Afya imekuwa tatizo kwetu sana. Tunaposema kuhusu afya tunaongea kuhusu hali ya kuishi kwa manyumba kijijini. Wakati wetu tulikuwa tunasikia kuna watu wanaitwa boraafia. Sijui bado wako ama walienda wapi. Na kama wako ingelifaa waamke. Watembe waangalie hali katika vijiji.

Wasiwe wanapita mahali kama Buruburu, Kileleshwa. Ingefaa waingie katika kijiji, waangalie kama haya manyumba yanafaa watu kuishi ama hapana. Kuna nyumba zingine hata wewe mwenyewe ukiingia utafikiria ni boma la mbuzi ama la ng'ombe na unapata hizo nyumba ni binadamu wanaishi. Kwa hivyo hawa boraafya wangeamka wapate kuchunguza hawa wananchi wetu wanakaa namna gani.

Ukisikia kuwa outbreak ya kipindupindu imetokea, si kupenda kwa wananchi. Ni vile nyumba zimejengwa na afya haiko karibu.

Tukiangalia kama hospitali. Wanakijiji wenzangu watakubaliana nami kwamba hospitali ile ya serikali ni mpaka Embakasi. Sasa ukitoka Embakasi, ukiangalia hapa Quarry, ukuje hapa Mukuru Njenga, isipokuwa ni ile ya masisters pale, ama na utu tu-dispensaries tumefunguliwa, na watu tu, wengine sio daktari amehitimu, ni ile mtu tu kujua majina ya dawa. Anajua mtu akiwa mgonjwa malaria, ni Chloroquine. Na huyo mtu hajahitimu.

Ingelifaa kwa hiki kijiji, Serikali ishughulikie ya kwamba kuna watu wanaishi hapo na kuna watu wanahitaji kitu kama hospitali, serikali ikatujengee ndiposa na sisi tunapotoka tukitembea tunajua ya kwamba tunatoka katika kijiji na tuna hospitali, tuna afya mzuri. Na katika hiyo hali tunajua ya kwamba tutasaidiana na hata wananchi tutakua tayari tukisaidiana katika kila jambo, ndio Kenya yetu iende mbele. Ni hayo tu machache.

Com. Salome Muigai: Asante sana Bi. Stella na sasa namwomba bwana Adan Alio.

Ada Alio: Makomishina, viongozi, wanafunzi, hamjambo? Mimi kwa majina ni Adan Ibrahim, nakaa Mukuru. Nitaongea machache. Kitu ya kwanza naongea kuhusu matanga au mazishi. Mtu akikufa. Hapa Kenya sisi tuko na taabu sana, mtu akiaga dunia, kuna shida nyingi sana. Lakini kwa upande kwa serikali, badala yakusaidia mtu amepata msiba, unaendelea kuangamizwa kwa njia hii. Saa ingine baba alikufa, akawachia mama watoto yatima. Na mama badala asaidiwe, hiyo mutu yake azikwe na serikali, unaitishwe alipe pesa ya Mortuary, pesa ya permit, pesa ya transport ya kupeleka maiti, kila kitu. Hapo ndiyo mimi naomba Katiba ibadilishwe, mtu kama anapoteza mtu serikali ichukue hiyo gharama yote, na kusaidia mama asihangaikie na watoto wasiangamie. Hii ya mazishi hapa tunataka katiba ibadilishwe, mtu akipata msiba, serikali igharamie hiyo gharama yote badala mtu aumie.

Ya pili, kuhusu kotini: Judge akiingia court au akiondoka court, iko kitu watu wanafanya. Watu wote wanaamka, wanampigia magoti jugde. Sisi tuko dini mbali mbali vile tunaishi Kenya hapa. Tuko Waislamu, tuko Wakristo. Sisi kama waislamu, dini yetu hairuhusu isipokua Mungu, binadamu yeyote, apigiwe magoti. Hapo mimi ningependa ibadilishwe, judge akifika aamkiwebila kufanya choc hote, akiidoka, aamkiwe, hiyo ni heshima lakini kupigiwa magoti, hapo tunaona sisi wanakenya hatutaki twende kinyume ya Katiba ya Kenya, hatutaki kwenda kinyume ya Mwenyezi Mungu.

Sheria ya Mwenyezi Mungu haituruhusu kupiga magoti. Hapo tunataka ibadilishwe, jugde apatiwe heshima zake, yeye akiondoka watu waketi, yeye akiingia watu wamwamkie bila kumpigia magoti.

Ya tatu ningependelea President apatiwe uwezo kuliko sasa. Kwa sababu saa hii vile mini hata maoni yangu nimeona President kama hana uwezo kubwa kwa sababu mwaka uliyopita President yetu alizungumza hadharani akasema shule zote za Kenya masomo ni bure. Nafikiri mpaka wa leo hakuna hiyo kitu ya bure. Hiyo inamaanisha President hana uwezo. Wale wa corruption ndiyo naona wana uwezo kwa sababu wanabinduabindua hiyo maneno wako na uwezo. Ingawa President yuko na uwezo, na mwenzangu amesema hapo President kwa Katiba ambayo tunatumia yuko above the law. Kama yuko juu ya sheria inastahihi anachotamka iwe. Sasa yeye anasema na haiwi na hiyo inamaanisha watu ya corruption ndio wako na uwezo kuliko president.

Kwa sababu President ametangaza amesema shule ni bure na mpaka wa leo si bure. Hiyo ni kukosa uwezo siyo ati uwezo iko

mingi. Hapo mimi ningependelea uwezo ya Presi....

(Interjection)

(Inaudible)

Speaker Mwalimu uko hapa? Tafadhali -----

Adan Aliyo Salim: Nafikiri hiyo pia ni hapo. Moja ndiyo imebaki. Ile imebaki ni shida ya makao hapa Kenya. Kuna maneno mara mbili hapa. Kuna kitu inaitwa shamba na kitu inaitwa plot. Lakini sana sana Kenya imechanganyishwa yote. Tunataka hiyo pia itofautishwe, kuwe na shamba, kuwe na plot. Wengine wamekosa pahali, wanastahili plot kwa sababu inaangaliwa kama pahali KICC iko inaweza kuwa plot ama shamba ni kitu inaweza onekana. Kwa sababu mtu mmoja anakuja kusema city centre ni shamba yake. Na tunajua kusema kweli hapa si shamba. . Shamba ya kulima iko nyumbani. Vitu iko hapa ni plot lakini wengine sababu wako na pesa mingi wanasema pahali mtu amekomboa room moja ya kulala anasema ni shamba yake. Hapo itofautishwe na tena mambo ya lands haijulikani kwa sababu inaweza toka kwa plot moja karibu title kumi. Hapo mimi napendekeza title ipatiwe mtu amejenga. Kama pahali amejengwa nyumba kama hii apatiwe hiyo title... Ndiyo confusion iondoke kwa watu. Kwa sababu mwingine anaweza kusema hii ni plot yangu halafu ukikuja unakuta hii hall iko juu. Sasa yeye analazimisha hall iondolewe kwa sababu iko kwa shamba yake, ikiondolewa watu wanabaki maskini, hawawezi inuka maisha yao.

Asanteni sana.

Com. Salome Muigai: Bwana Adan jisajilishe tafadhali.

Dhahabu Mohammed: Mimi naitwa Dhahabu Mohammed Isa. Asanteni sana kwa kunipa nafasi hii kusima mbele yenu. Sasa leo nazungumzia juu ya maisha yetu hasa sisi wasomali, sisi hapa tuaumizwa zaidi, tunalaliwa. Kwa mfano sasa sisi mwaka huu tunaitajiwa watu wote wa Kenya lazima watupe kura. Sasa wengi wetu, zaidi watoto wetu hawana vitambulisho. Sasa kwa hivyo inaonekana hatuwezi, watoto wetu hawawezi wakapiga kura.

Hapa Kenya kuna makabila wengi sana wa kutoka nje. Kama kuna wazaire, waganda, waburundi, waEthiopia, wako wengi humu Kenya. Na hakuna hata mmoja unasikia aki-complain habari ya kitambulisho au akiongea, msako yoyote itokee, unasikia ni wasomali wanasombwa ndani. Wanauliswa kitambulisho. Na sisi wenyewe kama ni wazaliwa. Kama ni watu wa nje sawa. Lakini sasa sisi wazaliwa wenyewe hatupewi kitambulisho. Tukienda pale kwa vitambulisho unaambia wewe mzaliwa wa wapi, Mandera, Wajir ama Garissa, na ni Kenya. Ni lazima tupewe vitambulisho mahali popote Kenya. Tuko huru Kenya na lazima tupewe mahali popote tutakapopita.

Lazima mwanamke kuolewa kutoka kwao. Pengine umeolewa kutoka Mandera uletwe nchi nyingine, ama upelekwe Kisii, upelekwe Mombasa, upelekwe mahali pengine. Lazima uzalie pale na wale watoto hawawezi kuchukulia kitambulisho pale.

Wanaambiwa muende kwenu. Kitambulisho ya mamako na babako ulete. Wakiona ni North Eastern wanaambiwa mrejee kule. Ukachukue kitambulisho huko. Sasa unaona? Sisi kwa kweli tunaomba serikali iangalie maslahi yetu. Watuungalilie.

Tena mengine: Sasa kama sisi watu wa hapa kwa njenga. Kuna wamama wengi sana wajane na wana wana yatima. Na wengine watoto wao wenyewe vilema, hawana msaada yoyote na wamama wenyewe hawajiwezi. Hawana mtu wa kuwasaidia, pengine watoto ni wadogo, mtoto mgonjwa, pengine ana ugonjwa wa kifafa, pengine ugonjwa wa ulema, wengine uzaliwa akili mbovu, hana msaada yoyote mbele wala nyuma. Hiyo pia tunaomba serikali waje watuonee vile hapa tunavyo kaa.

Waje watuungalilie. Asante kwa hayo.

Com. Salome Muigai: Asante sana bi Dhahabu, nasikia kina mama wana maneno mazuri na ya muhimu, tafadhali endeleeni kutupa maneno yenu. Na sasa namuita James Koti.

James Koti: Kwa majina naitwa James Koti, natoka Mukuru kwa Reuben. Ningewasalimu the commissioners, wazazi na watoto hamjambo? Nitajaribu kubana points zangu in a summary form. Okay.

Citizens should have the right to recall non-performing MPs from Parliament. They should be allowed to pass a vote of no confidence in MPs. And also the law should be enacted to bar MPs from missing sessions without permission from the speaker. Tukiona kwamba tumesikia the so called our representatives in the National Assembly are making technical appearance in the National Assembly while we the citizens are saying they are representing us. We don't know how they are representing us if they don't attend.

Kitu kingine ni there should be the establishment of the office of the Ombudsman and an independent institution for public prosecution. Ningeangalia upande wa hawa vile last time vile tuliona the former KACA boss Mr. Harun Mwau what happened. Justice was cut shot.

The other thing is law should be enacted to oversee economic justice in the private sector. This should oversee fair and favourable conditions of work, equal pay for equal value, form and belong to a trade union and enjoy social security. Ukiangalia in the private sector, hakuna justice kabisa. Unakuja unaajiriwa kwa muhindi, next time unasikia without prior notice, without what you have been retrenched or you are just dismissed. There is no channel for airing your complaints. If you take your complaints to the labour union, in the first place you will be forced to give out something little for them to follow your case. When it crosses over to your former employer, that something little you gave out will be given in maybe a hundred fold. So your case will not be looked into.

Lile lingine ni human rights and the constitution. I mean the constitution and human rights education should be introduced in schools and training curricula of the security forces. This is because we have come across cases whereby police are harrasing

people just because they do not know their rights. Unapata ya kwamba unakutana na askari pale kwa njia, in the first place you are jobless, you are very much innocent. Police anakushika, anakuwekelea makosa fulani, anazunguka na wewe for the whole day hapa mtaani akiangalia kama unaweza toa angalau kitu kidogo. Kama utoi, unaapelekwa ndani, unaenda kufungiwa una-framiwa vitu zingine.

Huwezi ukajitetea just because you don't know your rights. You don't know what the constitution talks about your rights, vitu kama hizo. In that line citizens must know where to file their claims, what to do if arrested, and their rights at different stages of court in the administration of justice. Court procedures should also be explained in a simplified language.

Ya mwisho ni elections should held under a new constitution. This is because as far as the current constitution is concerned, we know that election is a constitutional exercise and voting is a constitutional function, so I do not see why elections should not be held under a new constitution.

Halafu the constitution should guarantee access to land for every Kenyan. And a ceiling to land owned by an individual. There must be a ceiling on land owned by an individual. Hii unapata ya kwamba kama sisi wanakijiji, actually we are just retrogressing because of the fear we have of maybe you fear to start a business or to continue just because you know that anytime you might be evacuated. You don't have a title deed nor are you entitled to have one. So what we are saying is all especially slum dwellers should be entitled to title deeds and as I have said there must be a ceiling on land owned by an individual because you find that people are coming from outside to come and invest in the slums and they own large plots while slum dwellers have nothing and there is nothing they can do because they do not have money. So there must be a ceiling on private land ownership.

Com. Salome Muigai: Tell us a ceiling of how many acres, both maximum and minimum.

James Koti: The maximum should be four acres and it should not go beyond a hundred acres.

Thank you.

Com. Salome Muigai: Asante sana bwana Koti, Joshua Owino, Hayuko? Haya tumpate bwana Fredrick Magara.

Friedrick Magara: Am talking about the Indians as visitors to Kenya, and I talk from experience. I have worked with Indians and I have seen what they do to Kenyans. For example, you have to wake up saa kumi na mbili to go to work mpaka saa kumi na mbili na ulipwe shilingi mia mbili kwa siku. Tukiangalia the normal hours mtu anatakikana kufanya kazi tuseme kutoka saa mbili, mpaka saa kumi. Lakini muindi anakufanyisha kutoka saa mbili mpaka saa kumi na mbili na hakuna overtime. That is casual working. Halafu tuangalie sasa ile employment yenyewe, Muindi anakuandika leo kesho anakufuta. I would like the Constitution Review Commissioners to take this to account. That they should have a strategic plan, for example, if am employed

to work as a casual in a given institution, let me work for let us say three months and then I should be paid let us say ten thousand shillings per month such that even if am terminated, I should have something to start something else somewhere.

Let me talk about employment: When you look at the current Kenya, we have qualified teachers, accountants and other professionals who have got nowhere to go. Like now we have so many teachers. Infact we have teachers who graduated maybe in 1994 upto now they have not been posted to schools to teach. I would like the government to have a strategic plan on education and employment. For example if the government cannot be able to employ teachers, there is no need to take them to college. Let it take the number of teachers it can be able to employ and train them. Not just training teachers and they become a waste. If am a teacher now and I do not have anywhere to go, is that important? That is not important.

Let me talk about religion. I want to talk about religion in summary. I want to say that am a Christian and our friends have said they are Muslims and others. There is one thing that I would like to mention before we can finally close. God is the one above everyone. And even you the commissioners, I hope you go to church. So like Christians we are the ones who rest on the Seventh Day of the week. When you are going to Draft that constitution, make sure that you include that idea; that you give every person his opportunity to worship. I hope even God will be happy about that. Thank you.

Com. Salome Muigai: Thank you very much Fredrick. Naftali Ndigi?

Naftali ndigi: My name is Naftali Ndigi as you have heard. I only have one point to suggest. This is about the local brew, hii inaitwa kumu kumi and chang'aa yote. Am suggesting to the commissioners if possible let the government legalise this local so that it is tested by the Kenya Bureau of Standards and then to avoid this habit of kukunywa hiyo kitu ukijificha, and people end up dying. If the government legalises this, it will be fair na watu hawatakufa ile hali ya kujificha ficha. That is what I had for you.

Com. Salome Muigai: Asante sana mwalimu, hata watoto wamefurahia kabisa hiyo maoni ya mwalimu wao. Madina ameshazungumza sivyo? Kabla sijamwita Stella, just a moment, Madina ngoja, subiri kidogo. Stella wavulwa. Tafadhali Madina wacha nimpe nafasi mama mwingine ambaye hajazungumza kwanza.

Stella Wavulwa: Kwa majina naitwa Stella Wavulwa. Nimeshukuru kwa fursa ambayo mmenipa kusimama mbele yenu kutoa maoni na nasema kwamba maoni yangu si mengi ni mawili tu. Ningependa kusema kwamba nimeshukuru kwa serikali kuwapa watu wote usawa wa elimu lakini baadaye sasa wakati wa kuwaajiri, kuna posts zingine tunaambiwa kwamba wasichana hawafai kupewa. Sasa ningependa kusema kwamba ikiwa wangejua kwamba wasichana hawafai kupewa posts fulani, wasiwe wakipeana basi usawa wa elimu.

Pia ningependa kusema kwamba wanawake wapewe haki kama vile wanaume wanavyopewa. Kwa sababu katika Katiba ya sasa, wamama hawatakikani ku-inherit tuseme vitu vya wazazi wao. Lakini sasa mimi kwangu naona kwamba ni vizuri pia

wasichana wa-inherit mali ya wazazi wao kwa sababu wale watoto wote nikidhani mzazi anapozaa watoto wake, wote ni wake na sasa ni vizuri mali igawanyishwe kwa wale watoto wake wote sio ati wavulana wapewe halafu wasichana waseme hawa hawatajikani kupewa.

Pia ningependa kusema kwamba tumepewa elimu halafu kuja kuajiriwa, tuseme kitu kama nursing course. Kwenda kupata hiyo course ya nursing, hiyo profession yako, si rahisi upewe nafasi. Ni lazima uwe umetoa kitu kidogo ndiposa upewe hiyo chance. Pengine kama kupata hiyo profession, uwe umelipa kitu kama 30,000. Hiyo ni kama ufisadi, tuseme umemlipia huyo ndiyo akupe hiyo chance ya kupata barua ya kupata hiyo course. Sasa ningependa kusema kwamba wasiwe wakieneza sana ufisadi. Tuseme mtu akipewa, pengine atoe hiyo 30,000 alipe na baadaye ashindwe kulipa school fees. Sasa haina maana. Afadhali awe tu generous. Kama ni mtu anafaa kupewa hiyo chance, lazima apewe siyo ati atoe kitu kidogo ndiposa apewe. Hayo tu.

Com. Salome Muigai: Asante sana stella. Sasa nataka kumwalika tena Philip Kimeu, nilikuwa kama ulikuwa hauko. Lakini naambiwa kuwa wewe ni mwalimu mkuu kwa hivyo una jukumu nyingi. Basi sasa nakupa nafasi hii.

Philip Kimeu: Am Philip Kimeu, the head teacher of this school. Thank you to the Commissioners and Participants na watoto kwa jumla. Mimi sina mengi kwa sababu yale ambayo ningelizungumzia yamezungumziwa, lakini nitaguzia kidogo tu kuhusu security. Well, we believe that there is security and especially am touching on the provincial administration. Unapata wakati mwingine ya kwamba kuna msako ambao unafanywa kwa manyumba na huo msako unapokuwa ukiendelea, badala ya watu kusaidika, unapata ya kwamba the officers are robbing the people. Ambapo wakati mwingine tunapata asubuhi mtoto anakuja analia pale kwa shule anasema nilichapwa na askari na wakabeba radio yetu, wakabeba TV yetu. Sasa unashindwa, what type of security is that. Kwa hivyo ningeliomba serikali kama itaweza, iweze kuangalia kwamba wale wanaojiririwa kama watu wa security, watu wa kulinda watu, wawe ni watu ambao wamehitimu.

Jambo lile lingine nitazungumzia kuhusu prisoners. Wale watu ambao wanatiwa kule korokoroni. Unapata ya kwamba ndivyo mtu amevunja sheria halafu akivunja, huyo mtu anashikwa anawekwa remand ama anawekwa kwa police post ama anawekwa kwa station. Huyo mtu hata anaweza kuozea hapo. Anaweza kaa hapo miezi mitatu au minne halafu kisha baadaye huyo mtu anafikishwa pale mahakamani. Amemaliza miaka miwili pale, familia yake inashida, amewacha watoto, amewacha bibi, halafu kisha baadaye anapelekwa kule kotini anafungwa tena miaka kumi na minne. Now, ningeliomba kama mtu amepatwa na makosa, amevunja sheria, apelekwe moja kwa moja kotini ili kama atafungwa miezi mitano ama miaka mitano, aende amalize kifungo chake halafu baadaye aachiliwe aende aunganike na familia yake.

Jambo lile lingine ningeliweza kuzungumzia ni kuhusu the small scale businesses. You find that our people in our economy, the economy is somehow down and the people have come up with ways of earning their living. Unaweza kupata ya kwamba mama ameanzisha kiosk chake pale cha mboga, anapata angalau hela za kuweza kulisha watoto pale. Lakini unapata askari wa City Council wanapita pale, wanambeba yule mama, sukuma zake na nyanya wanampeleka ndani. Na watoto wamebaki

pale. Sasa, serikali si iachie kutoa ushuru kwa watu kama hao ambao hawataki kuiba, wanataka wafanye jasho lao. Lakini sasa akitoswa faini anaambiwa ya kwamba lazima awe na licence and not even that, then it becomes a problem. Kwa hivyo ningeliomba serikali iweze kuwahurumia watu kama hao.

Vile vile ukiangalia katika jiji na miji mikuu ama miji ambayo imeendelea kama Kisumu, Nairobi, unapata ya kwamba kuna Rural – Urban migration. What is the cause of this? It is simply because there is no equal distribution of resources. Unapata ya kwamba Mji kama wa Nairobi umeendelea sana lakini toka hapa uende Kisii town ama uende Kitui. Utapata ya kwamba duka ni moja pale na mvua hainyeshi. Watu wote wamehamia Nairobi na familia zote na ndio sababu tuna hivi vijiji. Unapata watu wamrudikana pale kwa kijiji so it becomes a problem. So if the government can at least equally distribute all the resources, kama ni farms, kama ni makampuni yajengwe kule mashambani ili watu wakikulia pale waweze kupata kazi huko, hakutakuwa na rural- urban migration.

Na vile vile ningezungumzia kuhusu watoto. Unapata ya kwamba we have so many mushrooming schools, we have community based schools like the one we are in here, the ground we are in here. Okay this a government land. It was donated by the government, the school is a CBO. Teachers are not employed. We have trained as P1 teachers and all this and that. We have even mastered, we have also done all the prisms and any course concerning running of the school. Now you find that when it comes to the national examination, our children here are double charged. These are children from desperate homes, very poor families ambazo haziwezi kujimudu na huyo mtoto ana-chargiwa six-hundred shillings. Mtoto wa mzazi ambaye anakaa Donholm ama BuruBuru, ana-chargiwa shilingi mia tatu. And most of the time tukienda huko, tunaitwa bush schools. But when it comes to the final exams you find that we are performing better than they are doing. Okay we are using the same syllabus and the same curriculum. So ningeliomba serikali iweze kuangalia masilahi ya watoto kama hawa and especially when it comes to choosing of secondary schools. Unapata ya kwamba watoto wetu ndio wanapewa last chance. Hata kama ako na marks ngapi ndiyo anapewa last chance. Let us also be given an opportunity to select secondary schools.

Otherwise mimi ningeliomba pia huu wakati umetengewa mageuzo ya Katiba, tafadhali uweze kuongezwa kidogo ili kila mtu aweze kuwasilisha hoja lake, kusiwe kuna watu wengine watawachwa kwa sababu inatakikana haraka haraka. Kwa hivyo ningomba tungeweza kufika mwezi wa tano mwaka ujao ili maoni ya watu wote iweze kupatikana ni vizuri. Asanteni.

Com. Salome Muigai: Asante sana mwalimu Kimeu, hayo ni maoni mazuri umehuzisha kwetu. Namwona mbunge wa Embakasi bwana Mwenje amefika. Karibu sana Mheshimiwa. Nafasi hii kwanza nampatia Bonface Munyao.

Bonface Munyao: Kwa majina naitwa Bonface Munyao. Asante sana kwa fursa hii mmenipa. Commissioners, wazee, wakina mama, watoto na Mheshimiwa wetu bwana David Mwenje ningetaka kuzungumzia hii double registration. Double registration ni wale watu wamejiandikisha mara mbili. Hii kurudisha kwa card imeleta shida. Kama hii division tulikuwa tume-lead kwa double registration. Lakini wakati tuliambiwa turudishe, kuna watu wanaambia wengine ukirudisha hiyo card,

unashikwa unapelekwa polisi. Sasa watu wako na hiyo uoga. Tungetaka Chairman wa Electoral Commission atafute njia zingine za kurudisha hii card. Kama ni kurudisha, usiandike barua kwa sababu watu wengi hawajasoma. Waweke anwani na mahali ya yule anarudisha aweke sahihi. Hiyo itakuwa rahisi. Lakini kama ni kurudisha na kuandika barua, watu wengi wataogopa, hawatarudisha.

Ile ingine ningeongeza, tunaenda uchaguzi mkuu. Ile election hii inakuja, katika polling station, ningeomba Commissioners wapitishie hii ama ni proposal yangu; katika kuhesabu kura isipelekwe katika Divisional Headquarters zikahesabiwe mahali moja. Mahali watu wanapigia, kila kituo, ihesabiwe hapo. Mahali kuna watu wanahesabu hizo kura, stima inaweza enda, halafu watu wengi wanaweza tamper na hiyo kitu. Taa zile za hapo tunahesabia kura ziwe zinawaka kila wakati, kwa sababu naweza tumia hiyo njia ni-rig in ama ni-rig out. Hizo kura tukihesabia hapo, hatutakuwa na tashwishi yoyote itatokea. Yangu ni hayo.

Com. Salome Muigai: Asante sana. Mzungumzaji wetu sasa ni...Fatuma Mohammed alizungumza? Fatuma Mohammed? Fatuma Mohammed yuko? Anataka kuzungumza? Kama bado hajui kama anataka au la, ningemwita Ouko Okuti.

Ouko Okuti: Asante sana kwa kunipatia hii nafasi, mimi yangu ningesema kwa Electoral Commission. Tunapata kwamba wajumbe wengi hapa Kenya hawana idadi kamili ya uwakilishaji. Sehemu zingine kama hapa Embakasi tunaambiwa ya kwamba iko na watu wengi kuliko sehemu zingine za hapa Kenya, na Mshahara wa kila mbunge inakuanga sawa. Hii inalemea watu wengine. Kama ingewezekana, wabunge wachaguliwe kulingana na idadi ya watu si kwa eneo.

Jambo lingineni kuhusu urithi: Urithi katika familia nyingi sio sawa. Tungeomba serikali iwe na njia mzuri ya kuweza kusimamia familia zote. Kama ni kesi imeenda mahakamani isiwe inatupwa ya kwamba hii ni kesi inaenda kwa machifu ama kwa assistant chief. Ati hii ni kesi ya nyumbani. Iwe inaenda kama ni kotini, inaishia hapo. Tusiwe na makoti ingine ya kandokando. Hiyo ndiyo nilikuwa nayo. Asante.

Com. Salome Muigai: Asante sana bwana Ouko na sasa tunaipa dakika hii Mheshimiwa bwana David Mwenje kwani amesema ana mkutano mwingine. Karibu Mheshimiwa.

Hon. David Mwenje: Asante sana Commissioner, na Commissioner mwenzake, na ninyi nyote nawasalimu hamjambo?

Crowd response: (Hatujambo)

Hon. Mwenje: Hata watoto nawasalimu hamjambo?

Children Response: (Hatujambo)

Hon. Mwenje: Nimekuja hapa nimesikia vizuri tusalimiane na nione kweli kama mmepata nafasi ya kutoa maoni yenu. Wakati Commissioners walikuja kwetu Embakasi mara ya kwanza, walikuja Kayole na watu walitoa maoni. Watu kadhaa. Lakini tukaenda kule ofisi zao tukawaambia Embakasi si kama mahali ingine. Embakasi kama vile yule amenena saa hii ndiyo Constituency ile kubwa sana katika Kenya. Na nikisema hivyo nasema wale watu ambao wamejiandikisha kupiga kura hapa ni 186,000. Wale wamejiandikisha Baringo ni watu 38,000. Unaona tofauti? Ni kusema sisi ni kama mara sita Baringo. Ama constituency ingine inaitwa Ijara. Ina watu elfu tisa wamejiandikisha kupiga kura. Wakilinganishwa na embakasi, watu mia moja na themanini na sita elfu, hiyo ni mara ishirini. Na mbunge wa Ijara akipiga kura Bunge wakati tuna msuada, mwishowe tunapiga kura, wale wanaunga na wale hawaungi. Akipiga kura, anapiga kura kama mjumbe mmoja na mimi nikipiga kura, napiga kama mbunge mmoja. Hiyo ni kusema watu 186,000 wanalinganishwa na watu ----- mnaelewa? Na watu elfu tisa. Hiyo si haki. Sababu Kenya tunasema one man or one woman, one vote. Kila mtu kura moja. Lakini kule siyo hivyo. Ukipiga kura kule tunatoshana mimi na mjumbe aliye na kura elfu tisa. Hiyo si haki. Na kwa hivyo mimi nakubaliana na yule alikuwa akisema inatakiwa kuwa watu wote wanatoshana Kenya. Kama unasimamia watu elfu kumi, wajumbe wote wasimamie watu elfu kumi. Kama ni watu elfu hamsini, watu wote wasimamie watu elfu hamsini. Lakini hapa siyo hivyo. Hata mshahara tunapata mshahara moja. Mimi ningepata mingi. Si kweli, sababu mimi nina watu wengi wale wananiletea taabu. Kwa hivyo yule amesema hiyo ni kweli. Hata mshahara hatutaki kutoshana. Kama ni hivyo basi sababu Pesa hiyo tunalipwa mshahara nayo inatokanga kwenu. Inatoka kwa ile kodi mnalipa. Sasa mimi nalipa kodi kubwa kushinda mtu mwingine yeyote. Lakini mshahara napata kama yule wa huku. Hiyo ni moja inataka kurekebishwa. Na ndiyo tulisema warudi tena hapa Embakasi ndiyo wapate nafasi ya kusikiliza maali ingine. Jana walikuwa Dandora na leo wamekuja Mukuru, wasikilize maneno yenu. Na hiyo ni kweli.

Katiba hii ambayo mnaambiwa msembe mambo yake, si leo hawa wamekuja kuandika mambo ile tunasema ya katiba? Katiba hii, ni wangapi wameshaiona hapa?

Response: Hakuna.

Hon. Mwenje: Na mnasema nini. Ni mambo gani. Mnasema maneno ya kitu ambayo hamjaona na hamjasoma? Nani ana copy moja. Do you have a copy of the constitution? Mlikuwa na moja last time hakuna mtu amebeba constitution leo? Jana ilikuweco moja. If you have a copy give me one. Katiba hii yetu ni kitabu ambacho hakijafika page mia mbili. Na ndiyo ina maneno hii yote na ndiyo imefanya mambo iharibike katika nchi hii. Sababu one watu hawajui katiba hii yetu inasema nini na hawajaisoma. Na wakati Commission hii inazunguka, inazunguka kumuuliza maneno ambayo hamjasoma na hamuijui. Sasa nikiuliza Section one ama notice number one ya Constitution inasema nini, mnasema aje. Hamjui.

Number one inasema nchi hii yetu itaitwa Kenya na ni Republic. Number one ni kusema jina ya Nchi yetu. Jina ya nchi yetu ni Kenya. Wengine hawajui kwa nini tunaita Kenya, Kenya. Hiyo ni kitu imewekwa kwa katiba ati Kenya itakuwa Republic,

itakuwa nchi.

Ya pili ikasema nchi hii itakuwa na Rais, President. Inaenda hivyo. Hiyo ndiyo Katiba. Hii si sheria ile ya kawaida ati ukiiba utafungwa miaka ngapi. Hii sio hiyo. Hiyo ni sheria. Lakini hii ni Katiba, na hii iko juu ya Sheria. Na ndio mnaona ile sheria zingine tunaenda Bunge tunaitengeneza, lakini hii ya katiba tunaleta kwa wananchi waseme vile wangetaka kusema juu yake. Nchi hii yetu watu wake ni citizens, wale wanaishi hapa. Kuna watu wengine wanaishi hapa ambao wanaonekana kama si wa hapa. Mnajua hivyo? Hata akienda kuchukua kipande, anaambiwa wewe huwezi chukua. Mmshaona watu wa aina hiyo?

Response: Tuko. -----

Hon. Mwenje: Wananyimwa kipande. Nchi yetu watu wote wanatakiwa wawe na kipande lakini wengine hawapewi. Hiyo ni kuvunja sheria ya katiba. Sababu kila mtu anatakiwa kuwa citizen na anapewa kipande. Bora ajulikane kweli ni Mwanakenya. Tusije tukapatia Wasomali na wa Ethiopia na wa... Unajua kuna watu wengine kama nyinyi mnafanana na Wasomalia, lakini sikusema ninyi ni Wasomalia. Kwa hivyo katiba hii ndiyo tanatakikana kuangalia.

Ile ingine mnaangalia vile nchi yetu imekuwa maskini. Maskini. Mnajiuliza kwa nini nchi yetu imekuwa maskini na tunatoa kodi na tunafanya kazi. Ni sababu watu wachache nchi hii yetu wanaiba. Si kweli? Si mnasoma vile watu wanaiba? Na hawa watu wanaiba, wakiiba hawapelekwi nini? kotini. Sababu gani? Sababu wengine wale wanaiba huwezi kumguza. Ukinguza wewe ndio umeingia kwa moto. Si mnajua kuna watu hawawezi kuguzwa? Ni kwa nini? Sababu nchi yetu, katiba yetu ina makosa mahali.

Fungu la kumi na nne inasema, Rais wa jamhuri ya Kenya hawezi pelekwa kotini. Na wale wanaiba ni wale wamewekwa kwa kiti na nani? Nataka mjibu ndio tuelewane.

Response: Rais.

Hon. Mwenje: Na pale imeandikwa Rais hawezi pelekwa kotini. Kwa hivyo yeye atatumia ile nguvu kuhakikisha yule mtu aliiba amelindwa. Kwa hivyo katiba yetu ni lazima tubadilishe tuseme hata Rais mwenyewe atapelekwa kotini. Sababu yeye leo akiua mtu, hawezi pelekwa kotini. Katiba inasema hivyo. Ni nchi gani tutakubali mtu akiiba hata nani hawezishtakiwa. Hiyo ya kwanza tuiondoe. Ndiyo mtu yeyote akiiba anapelekwa kotini. Ndiyo mnaona kuna watu wameiba wengi hawawezi pelekwa kotini.

Ile ingine ni mambo ya nchi yetu vile ilivyo. Jana tulitaja hiyo tukasema Section kumi na tano na kumi na sita inasema Rais ndiye ataweka makamu wa Rais. Makamu wa Rais amewekwa na nani?

Response: Rais.

Hon. Mwenje: Na Rais. Kwa hivyo Rais akitaka kumfuta atamfuta. Lakini tungetaka makamu wa Rais awe amechaguliwa na watu ndiyo Rais akifanya makosa amwambie amefanya makosa. Mnaona kama yule tunaye sasa hata hawezi kusema kitu mbele ya Rais. Anakaa tu. Mikono nyuma.

Response: **Laughter**

Hon. Mwenje: Hata makosa ikifanywa, hasemi. Atasema namna gani na atafutwa na yule. Kwa hivyo tungetaka katiba yetu tuseme sisi wenyewe ndio tutajichagulia makamu wa Rais. Wangapi wanaona hiyo ni mzuri?

Silence.

Hon. Mwenje: Hamuinui mikono. Hata kama mna buibui unaweza inua mkono. Si ndio. Ijulikane hiyo. Mawaziri pia wanaandikwa na nani? Na Rais. Kwa hivyo hata kama mtu ni mwizi na Rais amemweka huwezi kumwondoa. Kwa hivyo tukasema tungetaka pia katiba iandikwe kuwa Waziri kabla ya kuwekwa na Rais lazima Bunge imchungulie, ijue ni mtu wa aina gani. Kwa sababu naye ikimchungulia ni raia wanamchungulia sababu bunge inachaguliwa na raia. Kwa hivyo nikiwa kule niko kwa niaba ya raia wa Embakasi

Kwa hivyo nikichungulia niseme huyu ni mbaya, watu wa Embakasi wamesema huyu ni mbaya. Lakini kwa sasa anawekwa tu. Kama mwingine aliiba pesa ya Post Office yote Milioni mia mbili.

(Laughter).

Hon. Mwenje: Na akipelekwa kotini, anapelekwa kotini na anaenda na bendera. Anaenda kotini na bendera na huwezi kumguza sababu ile bendera alipewa na Rais. Kwa hivyo mambo kama haya ndiyo hawa wangetaka kusikia itokane na ninyi. Sababu nyinyi ndio wenye Kenya. Kenya si ya Rais, Kenya si ya Minister, Kenya si ya Mwenje, MP, Kenya ni ya raia wa Kenya na hakuna mtu yuko na nguvu kushinda raia. Lakini nyinyi hamjui mna nguvu. Mnakaa ndee. Nyinyi ndio mna nguvu ya kusema.

Ile ingine ni dini. Fungu la sabini na nane inasema mtu aruhusiwe kuomba vile anataka. Ukitaka kupeleka kichwa chini na mwili juu. Ukitaka kwenda msikiti, ukitak kwenda kanisa, unaruhusiwa. Ukitaka kufunga kilemba kama mkorino, unafunga. Lakini pia hiyo pia inaruhusu watu kuomba shetani. Mnajua kuna watu wanaomba shetani? Wanaitwa nini na kiingereza?

Response: Devil Worshipers.

Hon. Mwenje: Devil worshipers. Very good children. Kuna devil worshipers. Na devil worshiper huwezi kumuuliza sababu hata yeye katiba inamruhusu. Hiyo pia tukatae tuseme nchi yetu itaomba mwenyezi mungu peke yake. Allah. Si Allah ndiye mwenyezi mungu. Mumwite Allah, mumwite God, mumwite Ngai, si ni mmoja? Hayo ndiyo majina yake yote. Tuseme kama mtu hamwombi huyo, Kenya hairuhusu kuomba shetani. Hiyo tuondoe. Sawa? Wangapi wanataka tuondolewe hiyo?

Response: Itolewe.

Hon. Mwenje: Shetani atolewe. Hiyo toa. Iandikwe hapo. Hatutaki watu wa kuomba shetani hapa. Iwe ni katiba ya Kenya. Kwa sababu tukimruhusu mtu aombe tu vile anataka, hata utaona tajiri moja anakaa pale akisema muwe mukiomba nani?

Response: Mimi.

Hon. Mwenje: Ndiyo. Inawezekana hiyo kufanyika sababu inaruhusika Kenya. Ukienda nchi kama Iran, huwezi kuruhusiwa kuomba mambo hii Ingingine. Unaomba Allah. Ama unaomba mungu pekee yake. Lakini hapa tunaruhusu watu hata kuomba miti. It should be in the katiba. Hiyo ni sheria.

Ile ingine ni mambo ya kuongea. Mtu yeyote aruhusiwe kuongea. Akiona makosa aseme. Si ndiyo. Freedom of speech iwekwe huru. Juzi nilienda Dandora nikasema mukiwa mtu moja askari ninyi, tutaua wawili. Police yote wakakimbiakimbia kushika Mwenje ati sababu nimesema. Nipatiwe ruhusa yangu ya kusema maoni yangu. Kwa nini nakatazwa kusema maoni yangu na mimi nimeona wakia mtu na hawashikwi kwa hivyo na mimi nasema ile nimefanya nini?

Mtu aruhusiwe. Sababu kama wakati huo nilikuwa nasema mtu ambaye hana hatia hata kidogo na akari wanamuua Na wakasema mimi nimesema wauwawe. Sikusema hivyo. Nilisema wasiuwe mtu ambaye hana hatia. Sas wewe leo askari akukute na wewe huna bunduki na akupige risasi, uongee useme hiyo ni makosa, hiyo ni mbaya?

Response: Hapana si kosa.

Hon. Mwenje: Freedom of speech iruhusiwe katika nchi yetu. Mtu aseme makosa ile ataona.

Wale wengine ni kitu kama ardhi. Inatakiwa mambo ya ardhi iwekwe kwa katiba.

Kwamba kila mtu Mwanakenya aruhusiwe awe na mahali ya kuishi. Hii ndiyo yangu ya mwisho. Am also releasing myself. Najua watoto wanataka kusikilisa Mheshimiwa. Si ndiyo.

Children respond: Ndiyo.

Hon. Mwenje: Ndiyo. Dakika ingine moja. They need to know their rights also these children. Am finishing. Hiyo mambo mahali kama hapa kwenu, tuna taabu sana. Ardhi yote ya Mukuru ni ya watu fulani. Na wale wanaishi huko hawawezi kuruhusiwa hata futi kumi. Wale wanaishi mukuru hakuna moja ako na title deed. Yote ni ya muindi, wahindi ama watu fulani. Lazima Kenya tuseme isipokuwa ma industries, factories, mahali hii ingine ya kuishi iwe ni ya mwanakenya sio ya mgeni.

Response: People applause.

Hon. Mwenje: Kwa nini mgeni aje awe akisema acre hii mia mbili ni yangu hali mwana Kenya hana hata futi hata tano ya kuishi. Ukienda mahali ingine huruhusiwi hata kununua shamba. Nchi zingine, huwezi kuruhusiwa. Lakini hapa Kenya mtu yeyote bora ako na pesa ananunua. Tuweke sheria kwamba ardhi ya Kenya ni ya mwanakenya na mgeni isipokuwa mahali anaweka kitu kama Industry, si kwake. Hawezi kuruhusiwa iwe yake.

(Applause)

Hon. Mwenje: Iingie kwenye katiba. Hiyo ndiyo mambo yetu.

Na sasa niseme ya mwisho ya watoto. Juzi tulikuwa na sheria ya kurekebisha kwamba watoto wote waweze kupata nafasi ya kusoma lakini nchi yetu kuna watoto hawasomi. Maelfu na maelfu. Wakati tulipewa uhuru moja ya yale walichukua serikali walisema ni kumaliza ujinga. Ujinga umekwisha Kenya?

Response: Hapana.

Hon. Mwenje: Umejaa. Watu wengi sana hawajasoma. Ningetaka iingizwe kwa katiba kwamba mtoto yeyote amezaliwa Kenya ana haki ya kupewa masomo na serikali.

(Applause)

Hon. Mwenje: Isiwe ni mzazi sababu mzazi analipa kodi na wakati mwingine hana pesa ya kulipa karo ya mtoto. Primary School iwe, wacha secondary, lakini Primary iwe watoto wote wapewe hiyo na iingizwe kwenye katiba ndiyo hata watoto wanaoranda randa mtaani (chokoraa). Kuwamaliza ni kuwachukua na kuwapatia elimu. Saa hiyo tutamaliza chokoraa. Lakini kama mtoto anazaliwa anapewa akaombe ombe town huko, atakosaje kuwa chokoraa? Iwekwe katiba ya kwamba watoto wote wamezaliwa Kenya na ni wanakenya, elimu iwe ni lazima na walipiwe na serikali. Sisi tulipe kodi tu. Sababu kodi hata ukikataa utalipa. Iko kwa unga, iko kwa sukari, Iko kwa pombe, iko kwa soda, kila kitu. Nguo ile unavaa iko kodi. Hakuna mtu halipi kodi hapa Kenya.

Sababu ukinunua kitu unakuta kitu kinaitwa kodi ndani ya ile kitu unanunua. Hii ya watoto ni vizuri sasa iangaliwe. Ni vizuri wako hapa. Wapewe elimu wa haki sababu hatuwezi maliza ujinga kama mashule itakuwa ikilipwa. Sababu nangojewa mkutano ingine, sitaki kusema, ni kazi yenu kusema hiyo maneno itoke.

Hata ingawa ingine si ya katiba, lakini jana walitueleza wataangalia vile itaingia kwa katiba. Na ni vizuri tuelewe katiba hii.

Jana wengine walisema hatutaki kwenda kwa uchaguzi kabla katiba hii haijamalizika Kurekebishwa. Nakubaliana nao kwamba tunataka kwenda kwa uchaguzi na katiba mpya kwa sababu tukienda na ile ya zamani, wataiba vile waliiba miaka iliyopita. Kwa hivyo tunataka hawa watuhakikishie wakiondoka hapa watamaliza kabla ya uchaguzi ule mwingine. Lakini mimi sitaki uchaguzi uairishwe vile wengine wamesema. Mimi nataka uchaguzi ufanywe mwaka huu. Tuchaguliwe, wale wabaya waende nyumbani na wale wazuri tuchaguliwe.

(Applause)

Hon. Mwenje: Si itakuwa hivyo. Wale wabaya wafanye nini?

Response: Waende.

Hon. Mwenje: Na wale wazuri wafanye nini?

Response: Wabakie.

Hon. Mwenje: Kama mwenje. Asanteni sana.

Response: Applause.

Com. Salome Muigai: Asante sana Mheshimiwa kwa kutupa mawaidha yako na maoni yako. Tunashukuru sana. Hii nafasi yenye ningetaka kumpa mtoto mmoja Samza Ali ili akimaliza waende wakale chakula cha mchana. Samza karibu.

Samza saida Ali: My names are Saida Ali from NCC school.

Education: Education is very important to all of us but in our constitution is not there. I would like children to be given free education if possible.

(Applause)

Library; Facilities like libraries are very important in all schools. The government should consider that all school offer good education for all people. Since education is free for all, I suggest that the government should cater for all expenses so that the problem of chokoraa can be solved.

Once everybody has completed in any education level, the government should employ him or her or should give him or her some allowance to keep him going.

Canning in school should be minimized because it was introduced by colonialists. Instead, guidance and counselling to be used. However the corporal punishment should be applied only if the headmaster approves.

For the purpose of reducing indiscipline and diseases e.g AIDS, I suggest that girl should be circumcised. Thank you.

Com. Salome Muigai: Ningetaka kuwakubalisha watoto waende wale. Asanteni sana kwa maoni yenu. Have a good lunch. Na sasa ningetaka kumwita Noor Ibrahim.

Noor Ibrahim: I am Noor Ibrahim. Thank you Commissioners and all who have attended this meeting. First and foremost I would like to propose that..... Ningetaka nipendekeze ya kwamba ofisi ya Rais huwa tunasikisa young turks and old guards, so concerning the constitution at least the minimum age as it has been already set in the Constitution should be there and the maximum should also be introduced. The maximum age to contest for presidency.

For presidential aspirants we should have a maximum limit, say sixty-five and below. Minimum should be thirty-five as it was. And maximum should be sixty-five and less.

Since we are living in a country of two major denominations; Christianity and Islam, I propose that Muslim faith also should be considered as far as the Constitution is concerned. In that if the President comes from denomination, then a Muslim should be chosen or appointed by the members of Muslim for the Vice Presidency.

Economically Kenya is among the poor countries and to make the matters worse the fate of the disadvantaged has not been put into consideration by the government. Say for example the blind, the deaf. It is better for those who carry out statistics called data through the Provinces to figure out the number of deaf people we have in every province and the number of blind people we have in the government so that they can be easily catered for as far as education and other amenities are concerned.

I also propose that for the MPs to contest, at least a code of conduct should be fully checked. Not a matter of just saying for

the sake that we have a good leader, a leader campaigns for himself for the sake of campaigning, but we have to check. The MPS should be given guidelines. Those aspirants to the National Assembly should be given guidelines that somebody who has been seen involving in misconduct or corruption for the previous terms that he has served in Parliament, his conduct should be followed up, investigated and should not be given the opportunity to vie at the constituency level.

When we come to Judiciary, under the current Constitution, it is the Judicial Commission, which normally appoints the Chief Kadhi for the Muslims. Now I see as a Muslim on behalf of other Muslims, I recommend that the chief Kadhi should not be appointed by the Judicial Commission but should be appointed by Islamic Jurists.

The other thing I want to propose is as far as the economy is concerned. The problem as we all know that rural-urban migration is something which has been encouraged by the government to some extent, in that they normally give opportunities in the urban centers. Preference should be given in employing at the local level; District or Provincial level as far as employment is concerned. With those few remarks, thank you for giving me this opportunity.

Com. Salome Muigai: Asante sana. Fatuma bado anataka kuzungumza sasa. Fatuma Ali. Ama ameondoka. Kowina Kennedy? Fatuma Ali ndiye alikuwa amejiandikisha anataka kuzungumza. Kowina Kennedy, is that you? Okay.

Kowina Kennedy: My name is Kowina Kennedy. As far as the Constitutional Review is concerned, mimi nitaweza kutoa maoni yangu.

Kwanza kabisa ni mambo ya mashamba. Title Deeds. Ukiangalia vizuri vile title deeds zilikuwa – created, zilikuwa zinatolewa ndio watu wapate loans na iliwekwa na wazungu. Ikawa sasa mtu, somebody owns big chunks of land. Kama ingewezekana mambo ya title deeds iwe scrapped na if incase ukitaka shamba, utaweza kulete kwa serikali vile inafanywa katika American States, zile nchi za nje. Kwa sababu hizi ma- title deeds imefanya watu wengine kuwa na shamba kubwa mahali ambapo unakuta watu wengine hawana shamba hata kidogo. Mashamba ni ya serikali na wewe ni Mkenya ambaye unatakikana uwe na shamba. Kwa hivyo mambo ya title deeds zimeleta shida kubwa sana. Ziwe-scrapped. Land belongs to the government. Kama unataka shamba, kama acre kama tano, mahali kama ni Narok, mahali shamba inaweza kulimwa, utaweza ku-rent hiyo shamba ulime na serikali ikupe loan kidogo.

Kwa hivyo on the side of the land tenure system it is very poor, it was colonially created, it has to be scrapped.

On the side of Administration. Mahali ambao unakuta some people are employed, let us say PC, Chiefs na watu wengine ambao watu wale wakiwa wamepewa kazi, kwenda kwake ni kama unaenda kuomba Mungu. So in this case am talking about the separation of powers. Separation of powers hasa kama ni, tuseme kama ni chief, chief hawezi kabisa kuunda court yake ambayo tunaita Kangaroo Court. Koti itofautishwe. Iwekwe kando kabisa from the Executive, that is what I mean. Kwa hivyo kufanya court iwe independent ndiyo mtu mwingine asiingilie, court itolewe kabisa.

Jambo lingine ni mambo ya Majimbo. That is what we call federal states. I strongly believe tangu hapo mwanzo tulikuwa na National state. Yule mwenya ataweza kuelewa the meaning of a Nation State ni kama tuseme a certain ethnic language inakuwa pamoja ambayo out of that nation, out of that ethnic group, tunakuwa na language moja ama mahali tutaweza kuelewana. So am for the opinion of federal government, Majimbo. However, we have to have a central government ambayo inasimamia majimbo yote kama vile America inakuwa so that we can have the united States of Kenya from different regions. So we should have what we call regional governments.

Katika upande wa Bunge kama ingewezekana, tungekuwa na Upper House na Lower House. Through the Federal government, tungekuwa kama ni North Eastern Province wawe na wabunge upande ule. However, wale watatoka pale na wakuje mpaka wafike the Upper House. Unanielewa vile ninasema? Ambayo kama the --- wakianza ku- decide voting system iwe the American System. We adopt the American system kind of government where Federalism is doing very well. Na imefanya hiyo nchi imeendelea, tunang'ang'ana hata kwenda huko. Hata hawajatushinda.

Another point however katika constitution yetu, ningeweza kusema all the civil servants, all appointed civil servants must declare their wealth. Plus even our MPs. Utajiri wao lazima tujuwe kwa sababu wengine kama unakuta mtu hakuwa tajiri lakini akiingia hapo amekuwa tajiri haraka haraka. Ametoa wapi? Kwa hivyo hatuwezi kusema ni civil servants pekee yake. Hata wale wabunge tutachagua. Yeye aseme ako na utajiri kiasi gani.

Kila Mkenya awe transparent atuambie yeye ni tajiri na alipata huo utajiri wake namna gani. Kama ingewezeka kwa hii constitution yetu because some people have been appointed to senior governmental positions but are incapable even to man those positions, if possible, na lazima wawe vetted again, their academic background ijulikane because utaweza kukuta mtu hata hajaweza kufikia kiwango fulani amepewa post kubwa kubwa, itakuwa namna gani? Hawa watu wachunguzwe, kama ni masomo yao, ikuwe imefika wapi. Kwa sababu kama mimi ni mkubwa namleta ndugu yangu namweka hapa, sitaki yule mwingine. Na ni Mkenya ameng'ang'ana kusomesha yeye apate. Ndiyo unaona watu wako kwa barabara, wako na shida nyingi na yule mtu ambaye mlifanya naye mihani ako na position kubwa, wewe haujapata kwa sababu wewe ni maskini. Kama ingewezekana hiyo, tuchunguze upande huo.

Huyu mtu ambaye anaitwa Attorney General asiwe appointed by the President vile Mheshimiwa alisema hapa. Chief Justice asiwe appointed by the President. If possible the Law society of Kenya has to vote and has to investigate this person if he is qualified to hold that position. Thank you.

Com. Salome Muigai: Asante sana. Fatuma Mohammed. Fatuma Ibrahim?

Fatuma Ibrahim: Asanteni sana. Mimi ni Fatuma Ibrahim. Nataka kuongea kuhusu kijiji yetu. Hii kijiji yetu iko na shida sana. Hiyo shida, hatuna barabara na nyumba kama inachomeka, ni wengi sana manyumba yao inachomeka hapa, hakuna pale

wasima moto wanaingia kusima hiyo moto. Na tunaviongozi hapa. Hao viongozi wetu, sisi hatuwaoni. Inasemekana tuko na Mbunge, tuko na Councillor. Hao wote sisi hatuwaoni. Maskini wanakufa tu hapa.

Com. Lenaola: Ungependelea nini. Ungependa Mbunge ----- (Inaudible).

Fatuma Ibrahim: Ngoja mimi niendele. Sasa, hatuwaoni hao watu wote. Sijui leo Mbunge wetu ametoka wapi amesimama hapa. Hatuwaoni. Na maskini wetu wanakufa tu kwa nyumba, hakuna usaidizi, na hakuna mtu yeyote anahudumia. Na viongozi hakuna mtu anazunguka kwa maskini. Maskini katika hii kijiji ya Njenga wako na shida sana.

Pendekezo langu, hao Wabunge na Councillors hatutaki mwaka hii wasimamie sisi. Na kina mama wahudumiwe laini yao. Waangalie maslahi yetu. Wasimaie sisi.

Ya Pili, hapa kijiji yetu tuna shida sana. Hatuna hospitali ya kusaidia watu na hakuna msimamizi yeyote. Na viongozi wetu hawatuangalii hata kidogo. Tuko na shida sana. Yangu ni hayo, Asanteni sana.

Com. Lenaola: Umesema mambo ya barabara, mambo ya manyumba, mambo ya afya. Haujapendekeza, umetoa shida tu. Pendekeza.

Com. Salome Muigai: Fatuma, mwanatume anakuuliza hizo ndizo taabu zilizoko, unaweza kusema taabu yangu ni kuwa sina nguo, lakini ukiulizwa nikufanyie nini na mtu, unamwambia nipe nguo. Sasa nimesema chenye mimi mwenyewe ningetaka. Lakini kusema tu sina nguo hiyo haitoshi. Kwa hivyo tungetaka utupe mapendekezo yako ya vile ungetaka. Umetupa taabu sasa tupe mapendekezo.

Fatuma Ibrahim: Sasa pendekezo langu ni katiba isaidie kwa njia yoyote. Upande wa hospitali, upande wa barabara, isaidie sisi. Tafadhali sana.

Com. Salome Muigai: Asante sana bi Fatuma. Tunaona kina mama wengine wamekumbuka yale mambo wangetaka kutuambia. Tafadhali ukikumbuka rudi pale, ujiandikishe upya, niletewe jina. Na sasa namtaka Ruth Kula. Yuko? Margaret Wanza si alizungumza mbeleni? Anataka kuzungumza tena? Ngoja kwanza. Kabla sijampa mtu nafasi ya pili, nataka kuwapa wenye hawajazungumza kwanza. Fatuma Ali? Ulizungumza mbeleni? Okay.

Fatuma Ali: Wale wamekuja hapa wote, habari zenu.

Response: Mzuri.

Fatuma Ali: Sasa mimi sisemi mengi. Naongea tu mambo ya shida ya kijiji. Hatuna njia vile Chairlady wetu amesema. Hatuna hospitali yoyote ya kutusaidia. Kwanza wale viongozi wetu walikuwa mbele yetu pia hatufichi, hawajali na shida zetu. Kwa hivyo, serikali kwanza ni raia kama sisi. Vile sisi tumewachagua, tumewaweka mbele yetu, watusaidie na mambo yote watusaidie vile mambo yanavyoendelea.

Sasa hatuoni mambo vile inaelekea, vile inatoka wapi. Sisi hatuoni chochote. Kwa hivyo shida zetu ni watoto kutokuwa na shule, watu wengine hawana nguvu ya kupeleka watoto shule, hospitali, wengine wako na ugonjwa hatari hatari na wanakaa kwa nyumba na hakuna mtu anapitia kutuangalia.

Kijiji imeshikana, nyumba ikichomeka hakuna wazima moto wanaingia huko kutusaidia. Watoto kadhaa wanachomeka. Karibu watoto kumi hivi wamechomeka ndani. Kwa hivyo serikali pia hatuoni usaidizi wake. Kwa hivyo tungependa serikali itusaidie. Nyinyi pia mmefanya vizuri kututembelea na kujionea mambo yetu, mmeona shida zetu. Kwanza hiyo, asanteni sana. Vile leo tunaona mambo mzuri. Wamama wako wanaongea shida zao na nyinyi mmetupa nafasi ya kuongea. Asanteni sana.

Com. Salome Muigai: Asante sana mama Fatuma. Mama Fatuma njoo ujiandikishe pale. Asante sana. Mohammed? Joyce Washira?

Joyce Washira: Habari zenu?

Response: Mzuri.

Joyce Washira: Asanteni kwa kunisikiliza lakini. Mimi nimetoka kwa Women Organization na nimeleta maoni ya wanawake. Haswa tumeandika. Mengi yao sitaguzia kwa sababu yote imeandikwa na mtaweza kuweka kwa record. Lakini nitawasomea kidogo.

Com. Salome Muigai: (inaudible)

Joyce Washira: Hii memorandum inatoka kwa Women Organizations in Embakasi. Sasa hizi nyingine zote zimeguziwa sana. Lakini ile a big concern would have been the recommendation on the land issue. So I will just read briefly and then I will hand over the report.

There should be a land act with a Preamble that guarantees equality of all Kenyans before the land regardless of gender or status.

Access and ownership to the land; The Constitution should guarantee access to and ownership and control of land regardless of

gender. Ensure that women, especially female heads of a household, have access to ownership and control of land.

Review and discourage cultural practices that limit women success and control of land to achieve maximum food production and security.

Formulate and implement policies to ensure all land selling companies and cooperatives target at least 30% of women among their clientele.

In allocating government land, or any other trust land, ensure that at least 30% is allocated to women.

The issuing of title deeds should be decentralized to ensure women farmers access credit facilities to improve their agricultural products and ensure security of tenure.

Adopt the Affirmative Action to ensure that at least 30% percent representation of women at least at all levels of decision making; relating to land, from the local committee, land boards, tribunals and commission dealing with the land.

We need to get rid of the grabbing of public utility land and corruption in order to facilitate development of all individual Kenyans, families and communities for the full potential. That is on land.

The rest, briefly on how we feel. What we feel about the constitution. This memorandum on the constitution says that everybody has a right; equal protection, free from discrimination, freedom of expression and association. The directive principles of equitable representation of both genders, equality before the law for all citizens regardless of gender status.

I particularly want to point on citizenship, persons born in Kenya after the year 1963, and persons who have stayed in Kenya for a period of more than five years are automatic Kenyan citizens. Persons born to Kenyan citizens outside Kenya should be automatic Kenyan citizens. A person, man or woman married to a Kenyan citizen should be entitled to automatic Kenyan citizenship unless they choose otherwise.

Single mothers to pass on citizenship to their children. A child of less than 18 years whose parents are not Kenyans but adopted by a Kenyan should be registered as a Kenyan. The rest is all comprehensive and should guide you to what we feel about land and the rest. Thank you very much.

Com. Salome Muigai: Asante sana bi Joyce. Jiandikishe na asante kwa maandishi yako. Khadija Ali? Kuna mtu mwenye jina hilo? Hakuna Khadija? Who is it? Zachary Kinyua?

Zachary Kinyua: Asante sana Commissioners. Pengine kwanza ningeanza na salamu. Namsalimu nyote. Halafu nitoe mapendekezo yangu. Ni fahari kubwa sana kuwa na nyinyi Mukuru na karibuni sana. Sasa maoni yangu ni mengi lakini kabla sijachukua zile nimeandika, ningetaka kusema ya kwamba uchaguzi lazima ufanywe mwaka huu. Tufanye uchaguzi mwaka huu. Hiyo mambo ya Parliamentary Select Committee kusema ya kwamba tungoje Constitution iishe, hiyo haikubaliki.

Nikiongea kuhusu polisi, they have been very much unfair to us na polisi sisi wenyewe tunawalipa. We are taxed so that they can be paid, lakini wao wanaonekana kazi yao wanalinda matajiri ama wenye pesa. Yaani wananchi wanaangamia. The way they handle the wananchi is very much unfair. They are government employees and not employees of KANU, DP or whatever party you might call them. Kwa hivyo mimi ningetaka tujue constitution itakuwa fair. Inafaa hawa polisi pia wawe fair. Iandikwe vizuri na wawe fair.

Nikiongea kuhusu masomo na sana sana kuhusu youth. Wamekuwa wasted because of 8-4-4. It has made us useless. Tulikimbizwa ndiyo tumalize shule haraka na in the long last unapata hata mambo ya robberies na vitu kama hizo inatokana na youth. Walikimbizwa, wakasoma haraka, hawana pahali pa kwenda. Unapata mtu aki- clear standard eight anakuwa drop out, hakuna mahali pa kwenda, in the long last hana mahali pa kujipatia mapato, kwa hivyo tungenda ya kwamba especially Primary School iwe free for every child in Kenya. Every child in Kenya should be entitled to education.

Child labour, whatever you might call it, Child abuse to children, all these people who employ even a child in order to work as maids in their gardens, kuwapanguzia viatu, hawa watu should get stiff penalty and in any case should it come to rapists, they should get life imprisonment. Miaka kumi na nne ama miaka saba hiyo sasa wana-sentensiwa ni kidogo sana compared to what they have done to the child.

Ikiwa hata kuna wakina baba ambao wana-rapiwa na wakina mama hata hiyo inaweza kuchunguzwa hata nao kina mama waweze kuchukuliwa hatua.

Kitu kama maji, health, housing, food hata kazi pia should be a must to every Kenyan.

Vitu kama kitambulisho. Mtu amezaliwa Nairobi ati kwa sababu yeye ni Woria, anatoka border, ati kwa sababu yeye ni mjaluo anatoka upande wa border lazima arudi kwao ndiyo akubaliwe kuchukua kitambulisho. Vitu kama hii ni unyanyazaji. The government ikiwa mzuri lazima it should be accountable na iangaliwe . Hata kama tumechagua wakiwa chama fulani, wakishakuwa serikali, wanafaa wawe watu fair to every Kenyan sio ati kwa sababu sikumpigia kura, wananitupa kando. Hata kazi mimi siwezi pata juu nimetoka chama fulani. Ilhali huyo mwingine hata kama ako less qualified, anapata kazi.

Tribalism should never be in Kenya. We should all belong to one tribe, which should be called Kenya.

Vyama vya wafanya kazi. Wafanya kazi waruhusiwe wawe kwa vyama vya wafanyi kazi. Sio kwa sababu ati anafanya kazi kwa serikali hafai awe kwa chama yoyote ya wafanyi kazi. Ndiyo awe ananyanyaswa vile anatakikana na serikali. Serikali ikitaka kukata pesa yake, hana pahali pa kulalamika. Kwa hivyo all civil servants wanafaa wawe kwa Labour parties ndiyo wawe na uakilishi Mzuri. Nasema asante, nimeshukuru kwa muda mmenipatia.

Com. Salome Muigai: Umependekeza tuwe kabila moja linaloitwa Kenya. Je, sasa tutafanyaje na makabila yale tulionayo kama Wakikuyu, Wajaluo, Wasomali, Wadigo... tutafanyaje na hayo makabila ndiyo kila mtu akuwe mkenya tu bila kuwa na kabila lingine?

Zachary Kinyua: Asante sana Commissioner. Nasema hivi, ikiwa tutakuwa kabila moja, tuwe tunatumia lugha mbili. Kizungu na kiswahili ndiyo tuwe watu wa kabila moja. Sawa sawa.

Com. Salome Muigai: Asante sana bwana Zachary. Hassan Nduba?

Hassan Nduba: My name is Hassan Nduba. I would like to speak about Police harrasment.

Com. Salome Muigai: (inaudible)

Hassan Nduba: Okay. Mapolisi wanaua watu ovyo ovyo. There is this case where people were taken out from Kenya bus. They were just taken out, the police told them to lie down and they killed them. It was followed up by the human rights activists and I don't know where it has ended.

I would like to suggest that any police killing be looked into by an organization not formed by the government, which shall look into any police killing whether legal or illegal. How can you kill a person who has already surrendered? He has already surrendered, you tell him to lie down and you kill him.

There is also this case at the superloaf depot. This guy told us that guy was taken out from a matatu, he was told to lie down and they killed him. He did not even have a gun. He had already thrown it away. How can you kill him when he does not have any weapon?

That is why I want to suggest that an organization that can look into any police killing be formed. So that they cannot walk away scott free. Thank you.

Com. Salome Muigai: Asante sana bwana Hassan Nduba. Halima Aden? Hayuko Halima Aden? Kuna mtu kwenye hii hall mwenye angetaka kuzungumza na hajapata nafasi? Jina lako? Wewe ni Halima Aden?

Halima Adan: Mimi naitwa Halim Adan. Hamjambo? Sasa mimi sina mengi. Nilikuwa nataka kuongea juu ya sisi kuwa wazaliwa wa Kenya. Kwa mfano sasa watoto wetu sasa hawapati vitambulisho. Wanaambiwa waende kwao. Sasa sisi tuko kwetu, tunaenda wapi? Hatuna mahali pa kwenda. Hatuwezi kwenda nchi nyingine tena twende tukate kitambulisho. Na kama mama mwenyewe amezaliwa hapa, mtoto atatafuta wapi kitambulisho? Ni hapa hapa Kenya. Hatuendi nchi nyingine.

Ya pili, mimi naona madada wale wana vaa kama hii ninja hii, hii nguo hii, tunaitwa Osama. Sisi hatujui mambo ya Osama. Sisi tuko Kenya, na tunaambiwa na raia wenzetu. Sasa sisi tunasikia vibaya na sisi tumezaliwa hapa. Lazima tukae nchi yetu. Saa hii hata nikipelekwa nchi nyingine mimi sijui nitaanzia wapi. Mimi nimezaliwa hapa na baba yangu mwenyewe alikuwa askari ya wakoloni na yeye mwenyewe amezaliwa hapa na amekufia nchi hii. Sasa lazima tukae mchanga yetu, tukufie mchanga yetu, yetu. Asanteni sana.

Com. Salome Muigai: Asante sana Halima. Rose Kula nilikuwa nimekuita kama hauko, lakini sasa nakupa nafasi nyingine yakusikizwa.

Rose Kulo: Ya kwanza nawasalimu wageni wetu na nawakaribisha katika hii kijiji yetu ya Mukuru. Mimi naitwa Rose Kulo, mimi ni Chairlady wa Bidii Women Group.

Kitu ya kwanza ningependa sisi wamama, sana sana wamama wa vikundi ni kama tunanyimwa haki yetu. Hatujapendelea kwanza kikundi iwe registered, hatuna mwelekeo. Sana sana sisi wamama within Mukuru, inaonekana kazi yetu ni kuimba na kumlaki mzee kwa kiwanja. Lakini maendeleo yoyote ile inatokea tunasikia tu na hatujui njia pale tunaweza kupitia.

Mara kwa mara tunasikia kuna ma NGOs, na hayo ma NGOs yanapatikana town. Ningependa kwa katiba, ma NGOs yale yanashirikiana na vikundi ya wamama wale wamekuwa registered, wakuje kwa kijiji ama waje kwa Estate ili hawa wamama wajue pale ile ofisi wataenda kugonga ndio wapate usaidizi. Hiyo ni ya kwanza ningependa katiba ichunguze kwa maana tumekaa na hatuoni kama serikali wanakumbuka kama kuna kina mama wale wamekuwa registered.

Na sana sana tungependa hata sisi mali yetu tukitengeneza, iende ng'ambo. Na tumeshindwa tukitengeneza itapita njia gani.

Ya pili, sisi wamama sana sana wale wamama wako maskini ni kama hawana chao. Mara nyingi vitu zingine zinafanyika na sisi hatuhushishi hata kidogo. Hata kitu ikitokea, hatuwezi tukapatiwa nafasi hata sisi tutoe maoni. Na huenda ikawa yule maskini ako na maoni kuliko tajiri. Hapo tunataka katiba itupatie nafasi na iandike hapo, wale wamama maskini wapatiwe haki yao ya kutoa maoni yao ili hata na wao wapate nafasi ya kushughulika kwa maisha yao.

Ya tatu ni uchaguzi. Mimi ningependa uchaguzi ufanyike mwaka huu. Si ati next year mpaka sijui government nini.... Hiyo

hatukubali kwa maana hatujui wakisema mpaka next year, ni mpangilio gani iko. Sisi tumejua after five years, kuna elections na tuko na haki.

Natungependa wakati huu hata wenyewe wakikaa, serikali waangalie wamama wawe equal kwa Bunge na wanaume. Ndiyo shida zetu tukimpelekea mbunge wetu mama, atajua mahali anapeleka.

Ya nne ni watoto. Sana sana sisi wamama ndio wazazi na sisi ndio tunajua miezi tisa tumebeba na sisi ndio tunalea watoto. Unaweza kukumbuka unaweza kuhangaika the whole day, the whole year. Unatafuta mkopo, unafundisha mtoto, mtoto anamaliza lakini unakuta huyo mtoto baada ya hayo yote unarudi kukaa naye kwa mlango. Ofisi ukigonga, mara unaitishwa pesa, mara umeshindwa utanza namna gani. Kwa hivyo tungependelea katiba iangalie vijana vile watapata kazi. Ndiyo hata tukianza from zero, ikiisha hata sisi tupate kitu kidogo, kuliko kukaa na watoto. Ningependelea katiba iangalie habari ya vijana chipukizi.

Ya mwisho: Hawa watoto sisi wenyewe tunawaita chokoraa, siyo jina nzuri tuwaite nayo kwa maana sisi wenyewe ndio wazazi. Lakini kulingana na vile shida iko Kenya hii, hatujui ni njia gani tunaweza kupita ndiyo ili hawa watoto tuwaweke mahali pamoja ndiyo wapate chakula, ndiyo wapate mafunzo.

Kuna baadhi ya watu wanapata ma NGOs lakini baadaye wanaponyoka na watoto wapo. Sana sana hapa Mukuru, tayari hao watoto wameingia ndani. Tungeomba katiba ichunguze ni NGO gani inashughulika na hao vijana ndiyo hawa watoto wapate usaidizi kwa maana huyo mtoto tunaita chokoraa na wale wangu ninakaa nao kwa nyumba hapana tofauti. Asanteni.

(Applause)

Com. Salome Muigai: Asante sana bi Kula. Kuna mtu mwingine bado angetaka kutoa maoni na hajapata nafasi. Kunaye? Kuna mama alikuwa anataka nafasi ya pili. Basi ichukue sasa. Ulikuwa umejiandikisha? Ulizungumza tayari? Unataka nyingine ya Pili? Nyinyi wawili nitawapa ya pili lakini hatutaendele kufanya Xeroxing kwa kila mtu.

Madina Isa: Jina langu ni Madina Isa, Chairlady, Maridadi Women Group. Tumeshukuru ya kwanza nyinyi mkiwa watu wa Kuja kurekebisha katiba yetu hapa. Tumefurahi kuwaeleza ikiwa kweli mtatufikishia hii lengo yetu ya maneno vile tumefinyika hapa kwetu Kenya, tukiwa wazaliwa wa hapa. Hasa sisi pia wamama wa Women Group. Ikiwa sisi tumeungana kwa hii Kijiji ya Mukuru, moja kwa moja, tunauliza swali moja. Si lazima Chief aseme ati atatupeleka kwa mzee tuongee naye. Ama MP, ama PC. Ikiwa sisi wenyewe ni raia na tumemchagua awe Rais wetu, kwa nini hatuna authority ama nguvu yoyote twende kwa ofisi yake, tuseme sisi ni wamama wa Women Groups na tunataka kuongea na huyu mzee wetu Rais Moi. Kwa nini hatuna hiyo authority? Kunyanyaswa pale nje na ma CID na ma nani? Na mtu anaweza kuongea bila kutumwa na kiongozi yenu? Hiyo ni jambo la pili mimi kuuliza.

Ya tatu: Tuko na shida kwa hii kijiji yetu sana sana sana. Ikiwa mnasikia kuna magonjwa mbali mbali na kadhalika. Wakati kama hii siku mvua inanyesha all ma sewages zinaingia kwa nyumba zetu. Ukiangalia pipe ya mfereji, inapita karibu na ma choo. Na hizo pipe mkikuja, naomba mje mtembee kwetu siku moja vijijini mjionee vituko. Inapita karibu na machoo. Iko na leakage, inafungwa na karatasi ya nylon. From that inashikwa na gum. Hawawezi ile pipe ile ya bei, ile nzuri ya kwamba haiwezi kuwa na leakage.

Sisi Masikini hatuna authority ya kujitetea. Ikiwa kuna viongozi wako hapo, wazee wetu, chief yuko hapo, nani yuko hapo, hakuna mtu wa kuja kuona health yetu vile iko. Wagonjwa ndio hao, Malaria ndiyo hiyo vile mnasikia, takataka ndizo hizo. Tunakaa tuki-breathe ma choo ndani ya nyumba. Ikiwa hatuna uwezo yoyote, jina yetu ni squatters. Hatuitikiwi maneno yetu. Yule anatuongoza hawezi kutuongoza sisi ikiwa sisi ni squatters maskini kwa sababu hatujiwezi. Tafadhalini sana. Tungependa katiba irekebishe hiyo lengo letu ma-squatter. Tunataka mbele yetu kiongozi wa maana atakayeweza kutusaidia.

Swali lingine ninalo, ile nimeona kwa hii kijiji, kweli hatuna hospitali ya kutosha kutusaidia. Ile hospitali tunaweza kusema inatusaidia ni hii ya sister. Inatusaidia kabisa. Ikiwa usiku magonjwa yameanza ile serious, sisi tunakimbishwa hii hospitali mwenyewe amejifungulia. Na hana chochote ya kusema inasaidia kwa sababu saa zingine unaweza kuwa na shida fulani, mama mja mzito unaweza kujifungua na saa ingine unajifungua na operation. Hiyo hospitali kwa sababu ya kupenda fedha unawekwa hapo mpaka asubuhi kesho yake. Unaona umekuja kuaga ama unazaa mtoto amekufa kwa tumbo. Kwa sababu sasa yeye amependa pesa hawezikukupitisha na kumbe ukipelekwa hospitali kubwa ama Kenyatta, huyo mtoto alikuwa ni wa operation hana sehemu ya kutokea. Mtoto anakusumbua kwa tumbo daktari akisema ngojea kidogo, hauna maji kwa mwili, what, whatever hakuna, kumbe yeye hutaka pesa pekee yake. Hapo pia tunataka tushugulikiwe upande wa hospitali. Sisi wamama tumefinyika sana.

Na upande mwingine nina swali. Wazee hawana kazi. Unaona mtu ako na mambo yake sawa. Atatoka hapa aende kwa kampuni fulani anataka kazi maybe as Driver, as clerk, as what. Kazi yoyote ata kama ni Watchman. Unaona yule maneja ako hapo anataka ahongwe kwanza, umchotee. Na ikiwa wewe ni mzee, huna kazi yoyote na hauna namna na kazi ndiyo hii. Bila kuchota huwezi kupata kazi. Katiba ya Kenya itusaidie pia, mwangalie hizo shida tuko nazo. Hayo ndiyo yangu.

(Applause)

Com. Salome Muigai: Basi kuja.

Ouko Ong’uthi: Asante kwa kunipatia nafasi ya pili. Mimi ni Ouko Ong’uthi. Ile kitu nilikuwa nimesahau ni Population Census. Hii inayofanywa kila baada ya miaka kumi. Inapofanywa, watu wanapita kwa manyumba yetu wanatuuliza unakaa namna gani, nyumba yako iko namna gani, ni permanent, ni kijiji ama iko namna gani na maisha yetu haiangaliwi. Baada ya

