

**CONSTITUTION OF KENYA REVIEW COMMISSION**

**(CKRC)**

**VERBATIM REPORT OF**

**CONSTITUENCY PUBLIC HEARINGS,**

**LANGATA CONSTITUENCY, HELD AT**

**KIBERA UNDUGU SOCIETY**

**ON**

**28<sup>TH</sup> May 2002**

**CONSTITUENCY PUBLIC HEARINGS, LANGATA CONSTITUENCY, HELD AT  
KIBERA UNDUGU SOCIETY, ON 28<sup>TH</sup> MAY 2002.**

**Present:**

1. Com. Abubakar Zein Abubakar
2. Com. Prof. Wanjiku Kabira
3. Com. Isaak Hassan

**Secretariat Staff in Attendance:**

|                  |   |                         |
|------------------|---|-------------------------|
| Maimuna Mwidau   | - | Programme Officer       |
| Bw. Karuga       | - | Asst. Programme Officer |
| Josephine Ndungu | - | Verbatim Reporter       |
| Mary Wanjiku     | - | Interpreter             |

**The meeting started at 9.00 a.m with Com. Zein in the Chair.**

**Com. Zein :** Habari ya asubuhi. Kwa ada na desturi yetu, huwa tunaanza vikao vya Tume ya Kurekebisha Katiba kwa maombi. Ningependa kumwomba mmoja wetu kati yenu hatuongoze katika kufungua kikao hiki kwa maombi, mmoja wenu.

**Speaker:** Na tuombe,

Bwana, katika jina la Yesu Kristo, tumekuja mbele yako asubuhi hii njema. Tumekushukuru kwa vile umekuwa na sisi, mpaka asubuhi. Tunakushuru kwa vile u-mwema kweli Mungu wangu. Hii ni kikao tumekuja, kusikiliza maoni ya wananchi, vile tunegetaka kutawaliwa nchi yetu Mungu wangu. Tunakuomba mambo yote tutakayozungumuza mungu wangu, uwe pamoja na

sisi. Najua tukianza, Mungu wangu uwe pamoja na sisi. Ututumie Roho wako mtakatifu, najua atuongoze, yeyote tutayonena Mungu wangu, iwe ya kusikika na kuendesha serikali yetu kulingana na vile wananchi wanataka iongozwe Mungu wangu. Wewe ndiyo tunakuweka mbele, wewe ndiyo tunakujua kiongozi wa kwanza, wewe ndiyo Mfalme wa wafalme, hata wale watachaguliwa na president wetu, wawe wakiiga mfano wako, na pia waendeshe serikali yetu kulingana na vile unataka. Tunaomba, mwanzo mwema na mwisho mwema

(**Inaudible**) yeyote. Nao wamekuja Mungu wangu, hata wanao tuongoza maneno yale ya wanasikia , Mungu wangu, wasijishikilie tu ndani, lakini waiangalie, na waende waiangalie vizuri vile wananchi wanataka, na ndiyo tuwe na Katiba, ile kila mtu anafurahia. Na haya yote tunaomba katika jina la Yesu Kristo, Bwana na Mwokozi wetu. Amen.

**Com. Zein:** Asante, asante sana.

Sasa ningependa kutambua kikao hikikama kikao rasmi cha Tume ya Kurekebisha Katiba. I would like to declare the session as a formal meeting of the Constitution of Kenya Review Commission, for the purpose of collection of views of our people to amend our Constitution.

Baada ya kukitambua kikao hiki kama kikao rasmi cha Tume ya Kurekebisha Katiba, ningependa kuanza kwa kujitambulisha kwenu. Mimi naitwa Abubakar Zein. Mimi ni mmoja kati ya ma commissioner wa Tume ya Kurekebisha Katiba, na ningependa kumpa fursa mwenzangu, Professor, ajitambulishie kwenu.

**Com. Kabira:** Habari za asubuhi. Na mimi naitwa Wanjiku Kabira, mimi ni commissioner pia.

(**Inaudible**) Asante sana Professor. Sasa, kabla kuendelea mbele, ningependa kumwita, kwa vile shirikishi wa eneo hili, huwa anashirikisha maeneo mawili, ya uwakilishaji Bungeni. Eneo la Langata na eneo la Dagoretti, tulikubaliana kwamba aanzie Dagoretti, halafu aje ajumuike na sisi, baada kama sa limoja hivi.

Sasa ningependa kumwomba mmoja wa wanakamati wa Katiba, katika eneo hile la uwakilishaji Bungeni, aje ajitambulishie, awamkue na awatambulishie wenzake. Kuwatajia kuu, mwelewe ni nani, halafu mimi nitarudi kuwatambulisha wenzetu walioko hapa, na kuwapa mwelekeo, kuhusu kazi tutakayo fanya hivi leo.

**Thomas Oduor:** Asante sana. Asante sana kwa wale ambao wamefika hapa leo. Mimi naitwa Thomas Odour, ni mmoja wa members of (**Inaudible**) Constitution committee. Member. So hapa pia nina Willis Juma, mmesikia ya kwamba, minister wetu ako na shukuli uko Dagoretti, angekuwa na sisi hapa lakini, ataingia wakati wowote, akimaliza na pale. Nilikuwa na wenzetu, lakini vile tulikuwa K.A.N.U date huko Otiende, hao wanaendelea na mambo ya publicity huko nje, lakini wakati wowote wataingi hapa. Kwa sasa kuna mimi na Willis. Karibuni.

**Com. Zein:** Asante sana. Eeh sasa ningependa kuchukua fursa hii, kumtambulisha kwenu, kiongozi wa wafanyikazi wa Tume ya Kurekebisha Katiba, Bi Maimuna Mwidau, yeye ndiyo kiongozi wa wafanyikazi wa tume. Ningempa fursa hii awajulisha wenzake kwenu.

**Mwaimuna Mwidau:** Jina langu ni Mwaimuna Mwidau, mimi ndiyo Programme Officer, hapa kando yangu ni Bwana Karuga, yeye ni Programme Assistant, Josephine Ndung'u ni verbatim recorder na Mary Njoki, ni interpreter, language interpreter wa J.... Asanteni.

**Com. Zein:** Sasa mimi, ningependa kuanza kwa kusema kwamba, hao mliowaona mbele yenu, kila mmoja wao anafanya kazi yake, ili kufanya kazi ya leo iwe sawa sawa.

Nikianza na ule binti ameambiwa kwenu ni sign language interpreter. Kazi yake yeye nikutafsiri maneno tunayozungumza kwa ishara, kwa watu wasiosikia. Hhalafu Bi. Mwaimuna yeye atakua anasimamia kazi yote hii, kuona kazi hii inafanyika sawa sawa.

Huyo kijana alioko hapo, kazi yake yeye ni kurekodi, mambo yanoyoendelea hapa kwa mkono. Na huyu, bibi yuko hapa karibu na mimi, kazi yake ni kurekodi, kwa neno, kila neno linalosemwa yeye anarekodi kwa tape recorder. Hebu waonyeshe hiyo moja, kuna ingine yaendela pale, kuna ingine anayo hapa. Sababu kubwa ya sisi kurekodi kila neno ni kwamba tusikae mkaona saa ingine, pengine ma-commissioners hawaandiki. Mbona mbona nasema maneno yango lakini ma-commissioner hawaandiki, au hawayachukui.

Si sababu, kwamba tunachukua kila neno, hata mtu vile tunavyosema Mombasa, hata mtu akiguna mmm tunarekodi. Halafu tutayaandika maneno hayo chini, kila kitu chini. Sijui kama tuko, tuko pamoja, tunaielewana?

**Crowd:** Tunaielewana.

**Com. Zein:** Sasa, ningependa kumpa fursa, ndugu yangu ajitambulisha kwenu, hhalafu niendele.

**Speaker:** Habari zenu,

**Crowd:** Mzuri.

**Speaker:** Salaam Alekum.

**Crowd:** Alekum salaam.

**Com Hassan:** Mimi naitwa Ahmed Hassan, mimi pia ni commissioner. Eeh, naomba radhi nimechelewa kidogo leo, lakini

nilikuwa nimepotea kwanza. Nilienda huko chini, nikarudi tena. Kwa nimechukua karibu

(

**Inaudible**). Lakini niko na furaha kuja hapa leo na natarajia tutapata maoni kutoka watu wa Kibera hapa. Asanteni.

**Com. Zein:** Kwetu Mombasa wasema kupotea njia ndiyo kujua njia. Sasa, siku ingine akiambiwa aje hapa, hatapotea tena.

Lakini ni muhimu sasa ninayosema sasa ni muhimu, kila mtu ayasikilize. Kwamba leo tutakaa katika kikao hiki, kuanzia sasa mpaka saa kumi na mbili jioni. Ukiingia pale mlangoni, kuna register kama hii, watu wanajiandikisha. Aliyekuja kujiandikisha mbele, ndiye atakaeitwa mbele, sawa hivyo. Ukishaitwa, utakuja utumie ile microphone pale, na ni muhimu sana kutumia hii microphone, na utumie karibu sana na mdomo, ndiyo kipaza sauti kishike sauti. Uanze kwa kutaja jina lako, tumekuita kwa jina, lakini wewe tunataka utumie sauti yako, utaje jina laki, useme mimi fulani wa fulani, hhalafu uendelee kutoa maoni yako. Ni muhimu kufanya hivyo kwasababu tunarekodi, ijulikane ni nani amesema.

La pili. Kuna njia mbili za kutoa maoni, kuna njia tatu za kutoa maoni; Ya kwanza ni kwamba kuna wengine wamesema tayari, wameandika mswada. They have written, they have a written memorandum. Now, you can either give that memorandum without speaking. Ikiwa hutaki kuzungumza, utakwenda pale, utoe memorandum, uandikishe kwenye register kwamba umetoa memorandum. Sijui kama tumeelewana hivyo.

Njia ya pili uwe na memorandum, lakini unataka kuzungumza; Maana yake nini, uchaguwe maneno muhimu katika memorandum yako, utuambie sisi. Si lazima na si muhimu wewe kusoma ile memorandum, kwasababu muda pia ni mfupi. Uchambue yaliyo muhimu tu, utuambie katika memorandum yangu hii, ni hili na hili na hili na hili na hili ndiyo muhimu. Memorandum zote tunachukua tutazisoma sisi, na tuna njia ya kuzisoma.

Halafu njia ya tatu, ni kwamba uje, useme mimi sina memorandum, nataka kuzungumza kwa maneno yaliyo kichwani mwangu na moyoni mwangu, useme tu. Oral submission. Tuko pamoja. Sisi tungependa kuomba namna hii, kwasababu sasa tumekuwa na uzoefu mzuri wa kukusanya maoni, tumekwenda mahali kwingi. Ukimpa mtu muda mrefu anajirudia. Tutakupa dakika tano, ukitaka kutoa memorandum, unatoa yaliyo muhimu katika memorandum, na tutakupa dakika tano ukiwa unazungumza. Lakini kusema hivyo, si kwamba tutakwambia ikiwa una laki la moyoni linakuchoma, simama hapo basi yamekwisha. Tukikuambia muda umekwisha ukiwa una maana kwamba umalizie sasa, sijui kama tunaelewana hivyo, ni sawa

**Crowd:** Ndiyo.

**Com. Zein:** Halafu, ukishamaliza kutoa maoni yako, ukaandikisha kwenye register, kwamba umetoa maoni, una haki ya kukaa, kusikiliza wenzako au pia una haki ya kwenda zako. Sawa hivyo? Haya, lingine, tupe na sisi kuwaomba kimbele, kwamba kutafika wakati, tutataka tusitumie, hii orodha, tugeuke kidogo tu, tuende kando ya orodha hiyo halafu turudi. Kwasababu ya hazitoshi. Sababu hizi zinaweza kuwa sababu za aina gani. Aje mwanamke au binti mja mzito, ambaye hawezi

kukaa, akangojea kwa saa mbili tatu kupata fursa ya kuzungumza. Sijui kama mtatupa ruhusa, sis tumruhusu, sawa. Akaja mtu mzee sana, sawa, akaja mtu mlemavu, sawa. Sisi tukiwa na sababu hizo tutawaambia sasa tuna sababu ya kutumia, tunatoka kidogo halafu tunarudi, sawa sawa.

Mengine ya muhimu, kwasababu tushakitambua kikao hichi kama kikao rasmi. Watu watakao kuruhusiwa kuzungumza hapa, ni either watu waliokaa hapa. Na sio kwamba twapenda ukubwa kwasababu (Inaudible) au mtu aliyepewa ruhusa ya kuzungumza pale, pengine utakuwa na maneno huna, huyapendi anayozungumza mwenzako. Lakini huna haki ya kumwingilia. Umwache aseme yake na wewe fursa yako ikija utasema yako. Si sawa hivyo.

Nyingine ambalo ni muhimu, pengine la kumaliza. Ni kwamba, pengine tumeulizwa je, nikija mimi nikisema maneno yangu hapa, yasimfurahishe mtu fulani au ofisi fulani, si naweza kuchukuliwa hatua? Huwezi kuchukuliwa hatua yeyote. Maanake nini, maanake sheria inayotulinda sisi kama macommissioner, inawalinda nyinyi kama raia, kutoa maoni yenu mnavyopenda, kutoka katika mioyo yenu. Lakini haina maana kwamba tutakuja hapa tutukanane. Tungeomba tutumie lugha, tunasema kule Mombasa mruwa. Lugha ambayo unaweza kusema mbele ya wazee, unaweza kusema mbele ya akina mama na wanawake, unaweza kusema mbele ya watoto, maana hao wote wanaruhusiwa kuja hapa. Au si sawa hivyo.

La mwisho kabisa. Commissioner Ahmed, Prof Kabira au mimi, ukiwa umezungumza umemaliza na pengine kuna jambo tungependa ufafanue, mmoja wetu anaweza kukuuliza swali, kufafanua tu sio habari zingine. Na, wakati wa kutoa maoni, ni vizuri watu kulalamika habari ya shida zao. Lakini ukilalamika tu shida, usitupe mapendekezo, yatakayoingizwa katika Katiba, itakuwa hatukufanya kazi nzuri. Au tutakuwa tumefanya kazi nzuri? Useme mapendekezo yangu ni haya, tabu ni hii pengine lakine pendekezo langu kutatua hili ni hivi.

Sasa ningependa kumwomba Mwalimu Professor Wanjiku Kabira, na sisi humwita mwalimu, aanze kazi hii, kuwamwenye kiti wa kikao hiki kwa kumwita mtu wa kwanza, kuja kutuo maoni yake, au kuna mtu ana swali. Hakuna, asante.

**Com. Zein:** Idi anauliza je tutatumia lugha gani. Ngoja, ngoja ndugu yangu usiwe na wasiwasi. Utitaka kutumia Kiswahi tumia, utikata kutumia Kiingereza tumia, ukitaka kutumia lugha ingine ya Kenya, as long as there is someone else who understands that language, tutamwita aje atafsiri au si sawa hivyo?

**Crowd:** Ni sawa.

**Speaker:** (Inaudible)

**Speaker:** Fanya hivi, tafadhali mtu akizungumza Kijaluo (Inaudible) Fadhili akuweko mtu umetoa huko nyuma (Inaudible) hiyo maneno (Inaudible)

**Com. Zein:** Nimekufahamu mzee wangu na nafikiri wenzako wanakufahamu. Analosema Mzee, kwa vile sisi tuanjiita watu wa Nairobi, kuna mtu asiyejua Kisahi hapa. Kuna mtu asiye jua Kiingereza? Ngoja ngoja, ukiwa huwezi Kiswahili, Kingereza, ukiwahuwezi kabisa tumia lugha ya mama, ni sawa tu, sawa. Haya asante. Mtu wa kwanza.

**Com. Kabira:** Leo tutaanza. Okay tutaanza na yule wa kwanza na ni Boniface Mumo. Boniface Mumo ako, Boniface Mumo.

**Boniface Mumo:** Hamjamboni nyinyi wote. Eeh, kwa jina ni vile mmesikia Boniface Mumo. Nimetoka katika kikundi cha Kibera Disabled Group, hapa Kibera. Na tumetayarisha memorandum yetu, lakini kuna mambo nitagusia tu kidogo, kuhusu ile memorandum.

Na kuhusu sisi walemavu, haswa, Kenya mzima, hatuoni kama tunaingiana vizuri vilivyo na wenzetu. Tukiona, tukienda kila mahali, tunaona mambo yetu haswa sana sana, inabakia nyuma. Kila mahali tuendapo inabakia nyuma. For example, saa hizi, yule kiwete ambaye anatumia wheel chair, hizi magorofa zimejengwa hapo town, ni zile ambayo tunafaa tuingie, kama Nyayo House, kama Kenyatta Conference Centre, mlemavu wa wheel chair hawezi akaingia. Sababu asipotumia lift, hawezi kuingia na chair. Hiyo ndiyo shida ambayo iko na sisi.

Shida ya pili, mlemavu kama, for example kama kipofu. Ikiwa ni mwanamke, mtu mzuri kama nyiyi, yule mtu anatonani mwanamke anaweza kuchukuwa huyo mschana na akawa kama anamuliza inakata njia ya kwenda mahali fulani na amwambie najua hiyi njia anamuelekeza mahali ingine anafanya vile anataka, anamwacha huko akiwa kama masikini. Hana njia yoyote. Kwa hivyo Ma-commissioner wetu sisi walemavu tunaona kama tuko na shida aina nyingi zaidi. Hata ikiwa ni date tena ni hivyo, hivyo. Naomba, kama munaweza kutusikiliza ili hiyo mambo iwe mabadliko.

Vitu kama kuchaguliwa kwa viti, kama kwa Bunge, kama ma-daktari, kama ma-police walemavu sisi kwa kusema kweli hutuna nafasi hata hapa industrial area. Walemavu huku wamesoma. Hata niko na wegine hapa tumesoma, lakini hatuna nafasi ya kupata kazi. Sababu gani? Ninachelewa kufika basi vile inatakikana, hatufanyi kazi na bidii, na visingizio nyingi zaidi lakini kazi tunajuwa. Nikisema kazi mimi mwenyewe ni mushonaji wa nguo. Lakini nikienda industrial area natazunguka karibu mwaka mzima, hakuna kazi. Na wewe ukitoka nyuma yangu, unaingia. Hiyo ambayo, masumbuko ambao tunaona walemavu tumerudi nyuma, tunarudishwa nyuma (Inaudible) ni hiyo. Tukiingia kama kijiji kama hiki, sisemi hapa Kibera peke yake. Kenya mzima, haswa hapa kwetu Kibera. Sio rahisi kupata mlemavu akiwa hata na kanyumba, siyo rahisi. Atatokea wapi ndiyo apate ka nyumba. Ni ngumu zaidi. Kwa hivyo Ma-commission wetu, hiyo ndiyo shida ambayo tunaona inatusumbua sisi walemavu.

Kuna mwaka ingine walemavu tulidanganywa tumepewa huko juu, eeh, ploti inaitwa Handicapped of children. Mwisho wake, ilikuja (Inaudible) imegeuzwa imekuwa mambo ingine. Hatuna nafasi ya kuuliza. Kwa hivyo wenzetu

Ma-commissioner, tafadhali walemavu tuna uwezo wakufanya kazi kama watu wengin, walemavu tuwaweza kuzungumza na watu wengine ipasavyo. hata walemavu, ninajua ya ya kwamba hata kwa Parliament mlemavu akiwa huko for example ule mama anaitwa Sinyo, si anaongea, si anasema mambo mengi, na ni kipofu. Ni kwa nini serikali isichukuwe mfano wa huyo mama ili wachukuwe walemavu wengine wote wapate nafasi. Kwa hivyo ni mengi ningezungumzia kuhusu walemavu lakini, kwa hivyo nitakomea hapo tu, asanteni.

**Com.Kabira:** Asante sana Bwana Mumo, asante sana, na utajiandikisha kwa kitabu yetu. Bwana Mura Hassan.

**Mura Hassan:** Kwa wenzangu, salam alekum, kwa wenzangu. Maoni yangu nilikuwa naongea kuhusu uraia wa Kenya. Mimi nilikuwa nataka kutisha uraia wa Kenya wa Kenya. Watoto ambao tuliwazaa hapa, kuna watoto ambao tuliwazaa Kenya hapa. Waupishe katika uraia wa Kenya kwa maana sisi huwa tunapata shida nyingi nao kidogo nimetoka kwa kikundi cha Sisters Muslim Network. Sasa hao watoto tunawazaa hapa, tunapata shida nyingi kuhusu uraia wa Kenya, tunataka watoto wawekwe katika uraia wa Kenya, wawe kama waraia wa Kenya. Sisi wazazi ambaye tuko Kenya hapa,, tunaozaa watoto, waupishe katika uraia wa Kenya. Sisi tuna shida, hapa na pale kuhusu watoto ambao tumewazaa.

La pili. Maoni yangu nyingine ambaye nataka, mahakama ya Kadhi iwe iendelee. Sisi kama Waislamu, mahakama ya Kadhi iendelee sana. Maanake kuna mahakama mengine ya Kadhi, kuna mahakama mengine ya Kristiani haya, kuna sheria ingine ambayo inatakikana ihukumiwe kwa kihaki. Sasa sisi tunaomba sisi kama raia wa Kenya tuwe na mahakama ile ya Kadhi iendelee, kwa maana hiyo mahakama ndiyo ina hukumu kihaki katika Kenya. Sisi tunaona mahakama ya Kadhi iendelee. Sina mengi.

**Com. Kabira:** Asante sana Bi. Hassan.

**Com. Zein:** Watu wanasikia? Huko nyuma kuna watu, mnasikia huko nyuma, hamusikii vizuri huko nyuma? Ebu ongeza na sauti. Sasa I think that's better. That's better siyo, sasa munasikia vizuri. Mtu akija kuzungumuza ajaribu kuweka hi microphone karibu sana na mdomo ndiyo upate kusikika. Tunajaribu kutatuwa itilafu hii. Jaribu tu kuweka karibu sana na mdomo, tuna jaribu kutatua matatizo hayo.

**Com. Kabira:** Okay, tutamwita Robert Abwire.

**Robert Abwire:** Habari ya asubuhi. My names are Robert Abwire. Representing this

(Inaudible).

The first thing I have on my mind, the new Kenyan Constitution, should have districts not named by tribal or ethnicity but named by any future in that locality. For example, Nandi district should be Kapsabet, or Kuria district Kenyanyi or Teso district should be Amagoro. To remove Kisii, Meru au Embu district, should be given a name which is acceptable to the local but which does not have tribal or ethnicity connotation

(Inaudible).

Another thing. The Constitution of Kenya should give the Parliament the power to create new districts, not only by districts should not be headed by only one person.

Another thing I have. The new Constitution of Kenya should allow the centralization for power back to the district. But I don't agree on federal government but I do okay for the decentralization whereby, the power is infested in each district.

And another thing, in this Districts we should have elected leaders who represent the interests of the locals, who are answerable to the to the locals, who pass the budget of the district, not by the D.C who is not answerable to the people because they did not appoint him.

My last thing is, which I would like to be in the new Constitution. The Member of Parliament should not be in two parties, what we have in Kenya today. If a member defects to a new party, he should declare clearly. The Constitution should come out clearly to show that those people we have in Parliament are in one party, no member of Parliament should have two parties. Members in Parliament but **(Inaudible)** another party and then **(Inaudible)** I think that is very wrong.

I don't think I would want in the new Constitution **(Inaudible)** slums. The slums of Kenya where we have the majority of the people in these cities and towns in Kenya should be allowed to have good infrastructure. Good roads where by there can be accessible, not what we have today in Kibera here for example. Most of the infrastructure we have are not accessible. In case of fire, it is very hard to reach those estates.

Another thing is about citizenship. I think all babies who are born in Kenya, should become automatically Kenyan citizen.

Another thing, any Kenyan lady or man, if married a foreigner, should be very easy the Constitution to allow that person to become a Kenyan. And I think that people who have stayed in Kenya for more than ten years should be allowed to apply for citizenship. If they want to be, and I think people who invest in Kenya more that 500 million, they have factories here, should be allowed to become citizens so to have secure of the money they have brought in this country.

The word "president" should be legalized and allowed to be used by other organizations. Because usually you will find that should another organization use the word president, not only ones **(Inaudible)**. But we should have like any other country, president of this company, president of this organization. Because here **(Inaudible)**.

Another thing I want to be in the Constitution is Christianity. I feel people who worship on Friday like Muslims, should be given that day **(Inaudible)** Constitution should allow it and they can be given the hour or the two hours they use, **(Inaudible)**. For people who go to church on Saturday, they should be protected by the Constitution that they are allowed to worship on Saturday. If need be they can work on Sunday. And those who go to church on Sunday,

they should be allowed by the Constitution, if need be they can work on Saturday, but I think the Constitution will protect (Inaudible). People on worshipping days.

Senior public (Inaudible). I think the new Constitution, should allow the Auditor General or Cabinet or permanent secretaries should be appointed by the president but approved by the Parliament.

I think that the new Constitution should allow the president this election we are going to have, not to be a Member of Parliament but to be elected directly without being the Member of Parliament and the president should get 50%, if he has no

(Inaudible) 50%, I think the Constitution should allow us the two best to cope (Inaudible) of election.

The new Constitution I feel also should allow all Kenyans, children to attend free primary education. It should be in the Constitution. It should be (Inaudible) all the children should attend at least primary education.

The new Constitution also should (Inaudible) the nomination of M.Ps to the priority (Inaudible). Women, the disabled and maybe the (Inaudible) areas. They should be given priority in the nominated Member of Parliament, and the M.P should at least have education of form four.

Lastly, the Member of Parliament since elected by the people, should not increase their salaries but a commission should be formed to look into their remuneration

(Inaudible) and so the people (Inaudible) to this commission which should go ahead and increase and do what (Inaudible) Thank you.

**Com. Kabira:** Thank you very much Bwana Abwire.

**Ibrahim Gekode:** Hamjamboni. Jina langu ni Ibrahim Ojode na maoni yangu utaniruhusi nisome kwa Kizungu.

The President must never be above the law. In case of abuse of office by the President, Parliament should have the authority impeach the sitting President.

Parliamentary and civic election should be separated from presidential elections.

The president should choose a running mate who doubles as his vice president.

All the three arms of the Government should be independent, but especially there is a lot of interference from the Executive to the Judiciary. The Chief Justice must not be an appointee of the president.

The Government should consider setting up a supreme court. The winning President should gain at least 50 % of the votes cast. If there is no clear winner, the first and second winners should be allowed for a run off.

Kenya should maintain a unitary system of government, like in the case. We should not have a case whereby the current established political parties are calling for the two Prime Ministers, Deputy Prime Minister, I think that should not be the case.

The police must produce any suspect in court within 24 hours of arrest, failure to which they release the suspect unconditionally.

The Constitution should create an independent office whereby wananchi report policemen who mistreat them.

The Constitution should ban any corrupt person from holding public office.

Any electable leader, even an MP or the President must not have any corrupt case. Must be a clean person, before he is elected.

The minimum sentence for anybody stealing from the public or government should be twenty (20) years in jail or life imprisonment with no option of a fine.

We should have an independent body investigating and prosecuting corrupt people.

We should have private auditors, auditing multi-national companies, so as to avoid something that happened like the Golden berg International.

To discourage registration of bogus political parties, registration fees should be increased to ten million shillings, with a million signatures supporting the registration of a political party.

For any public interview, any public interviews, we should have independent observers. For example the church and the NGOs so as to encourage transparency.

The Electoral Commission must be independent, it should not be connected with the Executive, appointment of the Chairman of the Electoral Commissioner and his officials should be done by Parliament, through the Public Service Commission.

For freedom of movement, issuing of the passport should be like the issuing of the ID cards.

The Provincial Commission should be outlawed.

The Commission of Enquiry's must be made public upon completion of its work. Promotion of all civil servants should be purely on merit.

None should be restricted to marrying only one wife and not more than four children. Above five children, both husband and wife should pay special duty to the government.

The CID must have free access to investigate everybody, including the President on suspicion and make arrest.

Any expenditure by the Government and the President must be approved by Parliament.

Dormant or non-performing MP's should be summoned by the constituency and subsequently dismissed from Parliament, by at least half of the registered voters in his constituency.

The Constitution should establish a special Ministry of Justice and Corruption respectively.

The Constitution must provide for freedom of assembly, we should not have a case where the President or as the police to do anything he wishes. The police force must be independent from the Executive.

Presidential degrees must be abolished by law.

The Constitution should set up the office ombudsman; This would help the poor people who are so much oppressed by the police.

The police force should be de-linked from the Office of the President, and the Commissioner of Police must not be answerable to the President.

Parliament should set its own timetable.

The Attorney General must be separated from Parliament; Instead, he should be replaced with the Ministry for Justice.

The new law should set up a Constitutional court.

During election, no politician should ban any candidate from campaigning in any part of the country. Any candidate should visit any part of Kenya and campaign freely.

The Chairman of the Electoral Commission should be appointed by the Parliament.

All public civil servants should declare their wealth including MPs and the President for every two years.

The Kenyan currency should have a permanent portrait, not being changed and having the head of all the President who comes to power.

All media houses should be allowed to broadcast throughout the country.

The government of today should be listening to **(Inaudible)** views. That is not the case currently.

The state land radio station should not be used for spreading propaganda, bu the government of today.

National Social should be well distributed.

Poor Kenyans should have access to loans for small-scale business. As a way of eliminating poverty.

Farmers should have a free hand in running of tea and coffee sectors.

Public land that has been allocated to the rich and politically correct since independence up-to-date must be revoked and land re-distributed to the poor.

The government must provide health, food and education, more so to the less privileged in the society.

The government in power should not misuse state property. Any corrupt Minister or government official must be dismissed immediately on suspicion of pending investigation.

Appointment of top civil servants, secretaries must be approved by Parliament.

The Government should carry out land reform and redistribute large lands to the poor.

Education must be compulsory and free, mainly primary education.

Announcing Election Day must be not the responsibility of the President as in the case.

The state should compensate citizens, mistreated and harassed by police with no apparent reason. In this case, I mean, if sometimes policeman can find you in the evening ask you for an ID, slaps you, takes you to prison and then in the morning when you are released no charges are made. I think in this way the state should compensate people who are mistreated by the police.

Lastly, the call for a Prime Minister and Deputy and ceremonial President by established political parties is to create seats for themselves along tribal lines. What about small parties who have no say in alliances, I don't think the future Kenya would need this kind of arrangement, instead we citizens and not merely Parliament. If we allow this kind of arrangement, there will be a lot of manipulation inside Parliament. Thank you. These are my views.

**Com. Kabira:** Thank you very much Bwana Gekode and tungetaka kumwambia tunajaribu tu kutengeneza hii microphone, tunagonjea kidogo itengenezwe. Lakini tutaendelia tu na maoni kwasababu tunarecord na hii machine. Si ni sawa. Okay. James Odhiambo. Unataka kuzungumza kutoka huko?

**James Odhiambo:** Just as you are hearing my name is called James Odhiambo, but I was a bit late because of my machines for moving.

Now I am here to present some view on a persons with disabilities.

A person with disability was looked upon and therefore we were not considered somehow.

The first point I would like to talk about is concerning with the national fund for the disabled. National funds for the disabled, was a donation for Kenyans to help people with disability. But surprisingly enough, today people who are enjoying this money are not disabled. They are some people who are well connected to the top and they are getting their appointment through radios and what have you, and when they reach there, there is nothing they are doing for the welfare of people with disability. At times they can go to River Road and call press to buy two sewing machines and then they screen it in the TV's and Kenyans think that disabled are being helped with that money, of which they are doing nothing with it. I would like to put it clear to this Constitution Review to put it in the Sheria of Kenya in the next coming Constitution that this money should be headed by a person with disability who knows the problems of people with disability.

The next thing I would like to talk about is concerning education. We have technical kind of education and this grammar kind of education whereby somebody is going to standard one and up to university. This should be free for people with disability. When I talk about education, I include medical and orthopedic appliances. When I talk about orthopedic appliances, I mean machines for movement for person with disability. This includes crutches, artificial limbs, wheel chairs and what have you. This should be free, because we can't move, if you look around here, you will see some of us using some sticks which can get broken anytime. Simply because our government does not consider that we must move from one place to the other. Therefore this one also I am putting it clear that the Minister for Finance and Planning, should put some money aside, so that we should be given this things free from the hospital. I say so, somebody will say that there is no money, but the money for buying these things should come from the taxpayers.

I go straight to employment in the country. Mara mingi sana, there are announcements over the radio of appointments to the high posts, such as embassys, Head of parastatal bodies. I have never heard of any disabled person appointed as an ambassador or to head a parastatal body or to be given such a kind of an opportunity. And yet when it comes to education we pass exams from standard one up to university level. I have so many of my colleagues who are having so many degrees at the university level, but this discrimination comes after leaving school. You find that a chap of standard seven does not recognize a disabled person who has even two degrees. And then they feel even that opportunity they cannot give you. I am appealing to this Constitution Review of Kenya that we were happy, disabled were very happy when this Constitution was formed, because we had a chance to say how badly we had been left behind. The next Constitution should consider us, in that case when it comes to such a situation.

There should be some allocation of employment, for example, I am talking about when I am still on employment, I talk about a percentage of employment within a firm. We should be given a certain percentage in the company. For example, telephone operator or a receptionist (Inaudible), which is easy for a disabled person to do, such kind of jobs should be allocated for us. I say so, because today if you can interview a hundred disabled, you will find all of them are not employed and yet with us we are also human beings just like others. We need clothes, we need food, we need everything, just

like others, this has created so many, (Inaudible) This has hit us so hard, that you find disabled begging in town. Somebody does not care about them. Those who are begging are not fools. They have really tried, they have worked with you people, they have worked everywhere, but since nobody is caring for them, they have turned out to be beggars. The next Constitution must put it that we be given some jobs in the companies as well as in the government. When I am talking about eeh, I will move straight to nomination in parliament and County Council.

Nomination in Parliament, no disabled has been there, this days is when they are trying, to put two or one there, but when Members of Parliament turn to be disabled that is when they realize that nobody can run away from disability. Therefore I am appealing to this Commission to put it in to the Laws of Kenya that the (Inaudible) which add in Parliament whereby President is given power to nominate these seats, it should be given to a person with disability. I say so because we have so many types of disability. We have albino, we have people on wheel chairs, we have life, we have deaf at least each group to be represented in Parliament. So that whenever our problem arises in Parliament we don't do it in theory. We consult these people in Parliament. Where it concerns with deaf people, we consult a deaf MP. We will ask them to explain to us what kind of appeal the government should do, so that deaf also feel they are part of Kenyans.

When I move to county council, nomination for county council also should be left to people with disability so that so that the peremende sellers in town centre are not carried shoulder by police officer and be brought to the lorry with calipers on their legs and nobody caring whether the calipers are getting broken and then ina dunga mguu yao tena. Ninasema hapa ya kwamba the best Constitution must consider such disabled in the county council especially when it comes to nomination.

When I am completing, I would like to give you some assignment, for the Constitution Review of Kenya. We are praying for you, you are very important to us, especially the disabled; we are appealing also to the disabled in the Constitution Review of Kenya to help the Constitution Review Commission whenever they come across our problem. Help them to put these things across, so that the next Constitution we are going to have should be one, which include our problems. With the few remarks, I remain. Thank you very much.

**Com. Kabira:** Thank you very much Bwana Odhiambo.

Thank you very much. I wanted to recognize the presence of the chair of the three Cs who arrived just before (inaudible). (Interjection)

**Odhiambo:** I was also forgetting about the parking. When you go to these developed countries, you get that the disabled have their parking places. Area for parking cars. These parking places have not been left for people with disability. I am appealing to this commission that whenever there is a place for parking especially when you go to town you give the commissioner this parking places. At least some of this parking should be left for at least one or a person with disability car.

And also I am appealing to our (inaudible) if you want to prove that you have been left behind, you go to State House and you

will find toilets there in State House. I don't know who designed those toilets there. Those toilets are not favouring the commission or the person with disability. The toilet there (**inaudible**) there fore these toilets should be designed in such a way that a wheel chair can go in and come out. (**Inaudible**) whether you are a disabled person, and I am saying thanks people who are working there because they are very sympathetic to us. Whenever you see a disabled looking for a toilet, they run faster and they help you to go. It (**inaudible**) and you are carried to the toilet, disability does not give that (**inaudible**) to a disabled person. You can get an accident and become a disabled person and you are a minister. So these things we don't do them because of us only, we do them because of all of us, it is a problem whereby all of us must come together and we see that (**inaudible**) I don't find that everything is alright, that is why we are appealing that those toilets there, I think something should be done, so that disabled going to State House, wont have problems.

**Com. Kabira:** Okay, thank you very much Bwana Odhiambo.

I was recognizing the presence of the Chair for the three Cs, and also Councilor Ogola who arrived just as soon as we had started; he is also a member of the committee.

**Councillor:** Habari yenu wote, nasema ninaomba msamaha, nimekuja nimechelewa. Tulikwa na sherehe ingine ya ukimwi (HIV/AIDS), na huko pia nimewekwa kwa committee. Sasa niliwacha wakiendelea ndiyo nikuje niongee na nyiyi hapa. Chairlady, please forgive me for that. Lakini hata huko ilikuwa important kama hapa, nikaona niende nusu huko na nikuje nusu hapa. Nitakuwa na nyiyi sasa vile natakiwa, asante sana.

**Com. Kabira:** Asante sana Councillor Ogola.

**Paul Onunga:** Ningependa niseme asante sana, tena mmekaribishwa hapa Kibera, nayo iko kwa Constituency yetu ya Langata. Mimi jina langu ni Paul Onunga ni kama mwenye kiti wa three Cs ya hapa Langata. Nilikuwa nimechelewa kidogo (**inaudible**) naomba msamaha, nimechelewa (**inaudible**) kwenda kwenye bara bara ya Lamu, ndiyo niwe nikaja Nairobi. Basi lewo asubuhi, kijana yangu ndiyo angenichukuwa asubuhi akaja, gari yetu ikaharibika hapo town. Kwa hivyo mimi nikasema lazima nichukuwa number ngapbi, number eight. Nikatembea kutoka huko kotini mwenzangu, Mzee Mohammed ambaye ni Commissioner hapa akanipata bara barani ndiyo tukaja naye pamoja. Nimeomba tena msamaha Asante ni sana, tena karibuni. Thank you.

**Speaker:** Asante sana Bwana Chairman, tutaenda kwa Mariam.

**Mariam:** Habari zenu. Wengine asalam alekuum.

I have a memorandum on Constitution Review. And the first thing I want to point out is our Constitution currently does not have a Preamble and we proposed something should be done about it. The preamble should make reference to our diversity, our struggle for the independence, subsequent struggle and our vision for truly democratic state.

Another thing, we want to have a state policy and it should be clearly marked:-

The principle of democracy should be set out, government should be based on democratic value. We should devolve power. We should work towards establishing unity, peace and stability.

We should set an institution of conflict resolution and attain to achieve on consensus in matters of state importance.

We should defend and uphold the dignity and integrity of our state. We should also uphold shared values be they religious or cultural.

On Constitutional Supremacy, we need to strengthen the existing mechanism to avoid abuse and misuse of the Constitution as it has happened in the past.

We propose that we should set up Parliamentary Constitutional Committee, which shall consider any proposals for Constitutional amendment.

On citizenship we propose the following:-

1. Any child born in Kenya, born by a Kenyan parent, or adopted by a Kenyan parent.
2. All Kenyans regardless of the agenda should be accorded similar citizen rights.
3. Both genders should have a right to pass citizen to their spouse and children.

On defense and national security:-

1. The Constitution should set out the governing of the defense and national Security. It should be subject to authority of Parliament. On disciplinary force, their primary object will be to defend and protect the country, its territorial integrity and its people, people in accordance with the Constitution and the principles of the international laws regarding the use of force.
2. On police. The Police Act should state the powers and functions of the police so as to be able to function effectively. The main object to prevent combat and investigate crime, to maintain public order, to protect and secure all people and properties within the boundaries of Kenya and to uphold and enforce law.

On Legislature we propose that we should retain the single chamber legislature that expand the function of the same, which should include appointment of cabinet ministers, speakers and deputy speakers of the National Assembly getting the Permanent Secretary after the appointment by the Public Service Commission, Head of all Government Institutions, Chief Justice and Judges, Auditor General, setting up regulations and law to govern the discipline forces.

Due to the hefty salaries enjoyed by the MPs and their duties, we propose that the job should be a full time.

And the qualifications for the legislators, we propose that they should be “A” Level graduate or equivalent if possible.

Maximum age for an MP or a President should be 65.

They should not be bankrupt, they should not have a criminal record.

They should have high moral standard standing in society.

We also propose that the constituency should have the power to recall an MP, through a Constitutional commission to be set up which will in turn request the Electoral Commission to investigate the allegations and report back within a period of 60 days. If the allegations are proved, the commission will recommend to the speaker of the National Assembly to declare the seat vacant.

On political party. We are of the view that they have to play a bigger role than they are doing now.

They should work towards the realization of the manifestos.

They should practice democracy, within their structures and operations, they should assist in poverty eradication, creation of job opportunity, education, economic improvement and strategy.

And we also propose that, the three major Parliamentary party should be funded from the government revenues, this major party should only qualify if they have national outlook, have the interest of the country in the operation.

On the system of the Government. We propose a unitary system of government where strict devaluation of power to the local authority will be observed and implemented to enable governors be closer to the people.

We are of the view that nominated positions be reserved for special interest groups and minority groups.

The current powers of Parliament to remove a president are not adequate, we propose a Parliament should have powers to impeach a President for misconduct with the majority of two third votes.

On Judiciary, we propose various changes in the judiciary system. We propose that other than judges, other judicial officers be appointed by a judicial service commission, those being should inter-alia have the following:-

A first degree in magistrate,

be of higher moral standards,

maximum age should be 60 years.

We propose that tribunal to discipline judges and other judicial officers made up of Chief judges and other persons of high moral standing.

Kadhis and Chief Kadhis should have an LLB Degree in Islamic Sharia and graduates of Kenya School of Law.

Kadhis and Chief Kadhis to be appointed by a judicial service commission on recommendation by three Muslim institutions to be identified by the said commission.

We also propose the Kadhis court to deal with, apart from what they are currently dealing with, matters of children, matrimonial properties, administration of estate of the deceased Muslims, wakf properties.

For Muslims to fully enjoy the freedom of worship and to an effective implementation of the sharia, it would be imperative that the Kadhis Court be up to a par level.

The judicial powers of the state should be vested in an independent judiciary.

We propose that we should continue to have a judicial review of laws made by legislature.

On the Executive powers.

The qualification for a President should be a Kenyan citizen by birth,

Minimum age of 35,

With a degree or its equivalent,

A person of good moral standards below the age of 65,

The tenure should be fixed to two terms of five years. The function of a president be spelt out clearly. Some of which are Commander of Chief, in Chief of the Armed Forces opening and closing of Parliament, appointing Ambassadors and councillors of representative conferring owners. The Constitution should provide for impeachment of the President in the following circumstances:-

Corruption, immoral behavior, treason and mis-conduct. And we also proposed that the President should not be a Member of Parliament.

On local authority, we propose that power should be should devolved to the local authority, which should have adequate power and finance. The mayors and chairpersons of councils should be elected directly by the people.

The tenure of office should be two terms of five years, and people should have a right to recall their councilors on the same manner as the MP's.

Nominated seats in council should be retained strictly for special interest groups and minority.

Councillors from all political parties should work together guarded by ability and qualification of depicting multipartism.

We propose they increase from 25% rule to 35% rule and 5 provinces for presidential election. Other than geographical boundaries we propose that population be also a criteria.

On election. We propose the procedure be simplified to allow every Kenyan to vote and uphold the idea of secrecy,

the ballot boxes should be transparent,

the votes be counted at the polling stations. The election date and timetable be specified in the Constitution.

The presidential election should be direct by the people.

The Electoral Commission be funded directly from a consolidated fund.

On basic rights. We propose the government should provide free and compulsory education to the level of “O”Level.

We also propose all workers should have a right to be represented through a trade union.

Also on rights, the rights of minority should be guaranteed in the Constitution to participate in decision-making and their views be taken into account in national plan or programmes.

Persons with disability should have a right to respect human dignity and the state and society should appropriate measures to ensure that they realize their full mental and physical potential.

Further Parliament should enact laws appropriate for protection of persons with disability.

On management and national resources.

We propose that, Parliament should retain the powers to authorize the raising and a proportion of public finance, to ensure equitable distribution of resources.

The role of Auditor General should be enhanced, so that he has powers to prosecute without interference, he should also enjoy security of tenure and only be answerable to Parliament.

There should be a code of ethic for public officers. **(Interjection)**

**Com. Kabira:** Try to wind up because time has run.

**Mariam:** On international relations, we propose that international treaties should not be domesticated automatically; they

should be debated by citizens and Parliament before adoption. Thank you.

**Com. Kabira):** Thank you very much Mariam. Will somebody talk to the teacher next door, because we would also like some silence in the noise of children?

Okay, can we have Sabina Emanuel?

**Sabina Emanuel:** Hamjambo sana. Kwanza kabisa ningetaka kusema kwamba (**inaudible**) the next election, the presidential candidate should be ule amefikia miaka (**inaudible**). Ili waBunge wote wawe na vyeti vya form four. Halafu tuwe na prime minister anatakikana awe ni university graduate.

Councillors au mayors au wale wote, (**inaudible**) kwasababu wanatakikana wawe na University degree. Kwasababu, pia inatakikana hapa mjini, hapo wengine wanaleta choka, wanaweka kwa maji, wanasema hii ni chlorine. Kwa hivyo, hao ndiyo wakao hapo chini kabisa lazima wawe na vyeti vya juu sana. A Chief na assistant Chief, hata sioni maana yao. Badala yake tuwe na police, wale youth wanakuwa pale wa K.A.N.U, Ford Kenya, wafanye kazi ya Chief na assistant Chief.

Upande wa polisi, polisi waongezwe mshahara, wakiongezwa mshahara hawatataka kitu kidogo. Wakuwe na elfu kumi kuenda mbele.

Na yule AP ambaye amepigiwa kura pia.

Administration Police should be voted in kutoka kule nyumbani, kwasababu hao watafanya kazi ya administration na D.C na D.O, lakini si Chief na assistant Chief, hakuna maana yao. Hiyo msahara isaidie watu wengine. (**inaudible**).

Tupunguze ministries. Tuwe na ministry of judging and law, na tuwe na ministry ya finance na ministry ya social services (**inaudible**) ili mtoto apromotiwe kutoka nursery mpaka university. Mambo ya 8.4.4 sioni maana, kwasababu (**inaudible**).

Kwa hayo machache, naomba niwachie hapa.

**Councillor:** Hallo, hallo. Naomba hivi, tafadhalini, mtu akisema point ile hampendi, wewe nyamaza, weka mkono wako juu, kuja leta point yako. Lakini ukianza kupiga kelele, Commissioners hawawezi kuwakubalish mpige. Kwa hivyo kila mtu uko na fursa ya kukuja na kusema point yako. Wenezako wakisema point ile utaki, we nyamaza, ile unataka, kuja useme. Tumeelewana hapo, tafadhalini.

**Com. Zein:** Asante sana, Councillor. Hayo nilikuwa nishawaeleze, Madam Councillor asante sana. Nilikuwa nimewaeleza izo

sheria na desturi mapema asubuhi sana, lakini asante kwa kuwakumbusha. Asante. Ndugu yangu wataka kutoa maoni? Basi ngoja ndugu. Sisi tunaita majina kulingana na vile mtu amejiandikisha pale, wewe umejiandikisha. Ujiandikishe pale halafu tunaendelea na list.

**Com. Kabira:** Asante sana, tuna Cheruiyot.

**Cheruiyot Kiptoo:** Kwa majina ni Cheruiyot Kiptoo. Ya kwanza nataka kuongea mambo ya ardhi. Mtu yeyote anayefanya kazi katika serikal asiruhusiwe ku-own shamba zaidi ya acre hamsini. Iwe ana-own shamba lakini iwe chini ya acre hamsini.

(Inaudible)ndiyowatu wetu wapate pia kupata hata kama ni acre moja ama mbili. Na hii kitu tunayoita squatters-- Hii Kenya is our mother, our father, hiyo kitu inayoitwa squatter itupiliwe mbali kabisa.

Ya pili, ni mambo ya employment. Iwe tunapata one man awe anafanya kazi moja. Sio tunapata mtu ni MBunge, anafanya kazi ile tunayoita parastatal (Inaudible) anaajili mambo ya K.T.D.U (?); hii yote ndiyo inachangia sana hii mambo ya corruption. Kwa hivyo tunataka iwe one man one job.

Kama mtu akiwa ni president, asiwe ni vice chancellor wa university nzima na hana degree, asiwe ni Commander in Chief of the Armed Forces. Hiyo time yake ya kutoka itakuwa shida (?) ati ni President alikuwa ameweka yeye hapo. Kwa hivyo tunataka hii mambo ya appointment ya VC, mtu kama CGS iwe approved na Parliament ndiyo isiwe na (?) kwa ile chama inakuja kuingia baada ya ingine. (inaudible).

Jambo lingine na la mwisho ni primary education iwe totally free. Tusiwe tunaambiwa ni free, na bado tunaambiwa tulipe kitu kama (?), ni kama wanatudanganya. Even though wanasema hiyo kitu ya primary education iko free katika hii sheria, lakini ukiingia kabisa ndani, bado tunaona ile sheria haitumiki.

Wacha nirudie ile mambo ya ardhi. Nivingumu sana ukuje upate ile ardhi tulikuwa tunaambiwa ilikuwa inakaliwa na Wazungu kitambo. Tunakuja tunapata wale wanaokuja kukalia ni wale tu wanatambulika juu ya serikali. Yule raia wa kawaida huko chini hapati nafasi ya kufikia hiyo ardhi. (Inaudible) Wale wote wamejinyakulia about 1000 acres (?) kutumia hiyo ardhi iingie kwa raia. Kama sasa hivi tunaambiwa tunapatiwa (Inaudible); kama ilikuwa

(Inaudible) kwa nini Wazungu wapatiwe muda yao,

(Inaudible)

**Com Kabira:** Asante sana Cheruiyot. Eeh, tunamwita Jackson Oyodi.

**Jackson Oyodi:** Habari zenu. Kwa majina, mmesikia naitwa Jackson Oyondi.

Mimi kitu ya muhimu, kwenye ningeanza kuchangia ni, wananchi wowote wa Kenya wapate kufundishwa na ajuwe Constitution ni nini. Nafikiria, hata wengine tunakaa hapa, tunashangaa, tunaongea juu ya nini, neno Constitution. Na hajui Constitution ni nini. Tunataka wakati hii Constitution mpya itakapoundwa, kila mwananchi wa kawaida, apate kupatiwa kijikaratasi, afundishwe, ajue haki yake. Tunajuwa sisi wananchi si hati hatuwezi, hata wakati mwingine, wewe waeza kushikwa na polisi. Na kwasababu hujui haki yako, utafungwa. Ni vizuri kufanya heshima haki yetu.

Jambo la kwanza. Wakati wanapeana license, wakati mwingi, wanapeana license katika ma bar, nini na nini. Wakuta ma-bar nyingi, yamepatiwa licesne, inauza pombe mpaka saa sita za usiku. Na wewe mwananchi wa kawaida, umetoka kazini, umeenda kule kwenye pombe, umekunywa chupa yako mbili, unarudi kwa nyumba kama saa tatu. Utakutana na maofisa wetu, watakushika, na sababu wanakushika, utandikiwa katika kotini ati unarandaranda kwa nia ya kufanya usherati. Na, kusema ukweli, serikali ndiyo imewapatia wale watu nini, license ya kuuza pombe, sasa, mwananchi wa kawaida, wewe hauna gari. Ukinywa pombe,

(Inaudible).

Sasa ikiwa utashikiwa njiani, unrandaranda, wewe una haki gani ya .....(?) yako? Si unakaa kama mtumwa.

Jambo lingine la pili. Kuna upande wa. Kuna hii kitu inaitwa patrol. Polisi wanakuja kwa milango za watu, kugongagonga milango bila warrant of arrest. Hawana kibali cha kuja kukushika. Ningeliomba, Katiba mpya wakati itakapoundwa, iweze kuweka hayo mambo katika Katiba hiyo. Kuwa polisi anapokuja kubisha mlango wako, awe na hiyo kibali cha kuja kukushika. Kwasababu Ma-ofisa wa polisi wanakuja, ta-ta-ta, ukifungua mlango, twaf! Unashikwa. Ukishashikwa, unaandikiwa tu wewe ni kiburi na we nigaidi. Ne yeye amekuja kukushika, bila kuwa na arrest of warrant. Hana kibali cha kukushika. Na hauna ile kitu kinaonyesha, kuwa wewe umekuja kushikwa. You have no evidence of that. Hiyo kitu inatakikana, ifwatwe sana.

Ya pili. Mimi nikipelekwa katika cell ya police station, ni vizuri kesho yake ikiwezekana nipelekwe kotini. Unakuta mtu anakaa cell, mwaka hata mwezi. Kwa nini hafanyiwe hivyo? Kama yeye ni mwananchi wa Kenya na haki ya kumlinda iko. Tafadhali sheria zitakapoundwa tuangalie vitu kama hivyo.

Nikitoka hapo. Wacha twende katika Attorney General..Attorney General, asiwe anachaguliwa na raisi, bali awe anachaguliwa na Bunge. Na awe ni mtu amehitimu katika sheria. Na ni mtu amaye anajulikana kwa kazi nzuri, si mtu wa kuchaguliwa tu na mtu, awe anachaguliwa na Bunge. Na iwe inapitishwa katika Bunge, huyu mtu fulani anastahili kuwa, mkuu wa sheria.

Nikielekea kumalizia, wacha ni kuje upande wa Chiefs. Mtu ka Chief, awe anachaguliwa na wananchi. Na awe ni mtu amehitimu kwanzia miaka thalathini na zaidi. Kwasababu utakuta ma Chief wengi, mara nyingi ukienda katika ofisi zao, wengine

wameandika personal secretary. Hawajui kuandika Kingereza sawasawa. Ukitaka wakuandikie barua wanasema, nenda katika secretary akuandikia barua. Yeye mwenyewe akiandika, hizo points unashangaa ni nini (Inaudible).

Wawe wanachaguliwa na wananchi, nafikiria hapo itakuwa ni sawa kuchaguliwa na wananchi.

Kitu kingine. Nikienda upande wa raisi, vilewenzangu waligusia. Raisi, awe ni mtu ana masomo, awa na degree. Sio ati ni mtu, mtu tu. Awe ni mtu ana degree na awe ni mtu anaweza kwenenda katika njia ambayo watu watafurahia. Sio mtu anachukuliwa, kijana mdogo ati awe raisi, kwasababu watu wamemunga mkono, hapana. Awe ni mtu ameangaliwa na Bunge pia imepitisha kuwa huyu mtu anastahili kuwa raisi.

Ya mwisho nikienda kumalizia, lakini si ya mwisho sana. Ningeenda kupitia ju ya magari ya Mtukufu Raisi. Hivo naona, kuna mlolongo, raisi ako na magari thalathini, au gari na pikipiki nyingi. Naona wananchi tuko na shida sana. Kenya tunasema, hakuna kazi, hakuna pesa, tunaoamba pesa ng'ambo. Na ukitazama, yale mafuta iliyotumika katika zile pikipiki na gari, ni mafuta nyingi sana. Inagharimu pesa nyingi sana. Wakitaka

(?), yale magari ambayo yamenunuliwa, ni magari ambayo ni makubwa sana. Magari kama Volvo. Ni gari ya mamilioni ya pesa. Gari kama Mercedes mnunue gari la pesa ya chini angalao hizo pesa, ziweze kutumike kwa mwananchi wa kawaida. Sioni kwa nini waziri anakuja hapa akiwa na magari thelathini na wananchi wa Kibera hapa, wamekosa unga. Hakuna maji. I don't see why. Akija tu na motors Toyota is okay.

Mwananchi bado anateseka na hata serikali yenyewe, inaenda kuomba pesa inje, kwa nini hizo vitu ziziweze kupunguzwa.

Halafu hisi vitu za allowances. Unakuta waziri, kuna ma-allowances wanapata baada ya mnaka moja karibuelfu mia sita. Hizo pesa isiwe wanapewa, izo pesa zifanye kazi nchini. Mshahara wanapata ni kubwa, kushinda ya watu thalathini. Ningeomba tafadhali katika Katiba mpya, tuweze kusaidiana kwa hiyo. Nafikiri yangu yamekwishia hapo, nimeshukuru sana.

**Com. Kabira:** Okay, asante sana Bw. Oyondi. Now, Waweru Njoroge? Hayuko, alikuwa ameandikisha na akasema atazungumza, lakini ikiwa hayuko, akiingia atatuambia. Rose Musa?

**Rose Musa:** Hamjambo, basi mimi nimesimama hapa, nawakilisha wamama kutoka Christ The King Catholic Church. Wako na maombi, wako na mapendekezo, pendekezo lao la kwanza ni;

Wangependa, idadi ya wanawake, iwe kama ya wanaume Bungeni. Yaani iwe fifty-fifty kwenye Bunge.

La pili (**Interruption**)

**Com. Kabira:** Hiyo ni maoni ya Rose, hiyo ni maoni yake. Wakati ule utakuja hapa, O.k hiyo ni maoni yake lakini ukija hapa, utaweze kusema maoni yako, sindiyo. Okay Rose anasema Parliament iwe fifty-fifty percent men na women.

Rose Musa: La pili, watoto wasichana wapate mali ya wazazi wao, hata kama wameolewa mahali. Lazima wapate mali. Serikali iangalie jambo ili sana.

**Com. Kabira:** Tafadhali tumpatie wakati, okay.

**Com. Zein:** Rose just hold on. Tulipoanza asubuhi tulikubaliana vizuri kuhusu, njia ya kutoa maoni. Tulikubaliana vizuri. Nikasema, ikiwa hutakubaliana na wazo au maoni ya atakaye kuja kuto hapa, una haki ya kusibiri mpaka utakapokuja wewe useme na yako. Lakini, tukianzisha, fujo la ukiwa hukubaliani na mtu utapiga kelele, 'wewe wafaa kukaa chini.' Nimesikia mmoja amesema hivyo, wafaa kukaa china na maneno mengine, ili kutisha wenetu wasitie maoni yao. Ni jambo ambolo halitakubalika na Tume ya Kurekebisha Katiba. Na ikiwa tutatumia nguvu za namna hiyo, basi hatutasikizana wala hatutafanya Katiba. Ni lazima tubadilishane mawazo na sio kelele. Sijui kama tunakubaliana hivyo?

**Crowd:** Tunakubaliana Sir

**Com. Hassan:** Sawa asante.

**Rose Musa:** Asante. La tatu, wanawake waweze kurithi mali ya mabwana zao baada ya kufa. Na kama mama hayuko, watoto wa marehemu wapate mali ya baba yao.

La nne, President akiwa mwanaume, tungenda tuwe na vice president mwanamke, nchini mwetu. Ili wanawake wawe na sauti ya kusema jambo.

La tano. Serikali iangalie masilahi ya wanawake na watoto wasiojiweza. Kwa mfano, ukosefu wa vyakula, maji, pesa na kulipa bill ya hospitali. Hii shida inakumba sana wanawake na watoto. Kwa hivyo ingewezekana serikali wangelie hili jambo sana.

Sita. Kitabu cha Katiba kinauzwa shilingi mia mbili. Je mama kama mimi. Mimi sina uwezo wa kununua hiki kitabu. Nitawezaje kujua kile kinaendelea, nchini mwetu. Kwa hivyo mimi, pendekezo letu lingekua, hiki kitabu kitolewe bure. Na kifikie kila Mwanakenya ili aweze kujua Katiba ni nini na pia aweze kujua vile tunaendelea katika nchini mwetu.

La saba. Serikali ichukue hatua kwa wale wanapatia wasichana mimba, halafu wanakataa kuwasaidia. Na pia ikiwezekana wafwatiliwe kabisa, na pia waangaliwe kama watachukua yule mtoto au hata kama hatachukua yule mtoto, lakini ahakikishe yule mtoto atamchukua kama, yaani kwa usaidizi wowote. Ikiwezekana, amsaidie katika asili mia thamani. Na mamake mtoto ama wazazi wa yule msichana, kama wanaweza saidia kwa asili mia ishirini. Kwa hivyo serikali iangalie ilo jambo sana.

La nane, mamlaka ya raisi, ipunguzwe. Kwa mfano section 14 ya Katiba, ambayo sasa hivi tunajaribu kurekebisha, imemruhusu raisi kufanya kila kitu, bila kuhusisha raia. Kwa mfano, nafikiria wenzetu wengine wamejaribu kuzungumzia. Utapata president yuko na mamlaka mingi sana, yeye ndiye anajuwa yule anapaswa kuwa hapa, lakini hatamweka bile kuuliza raia. Kwa hivyo ikiwezekana, akitaka kufanya jambo, kwanza awasiliane na raia, na wanaBunge wenzake ndiyo sasa afanye jambo. Kwa hivyo mamlaka president, asiwe na mamlaka mingi zaidi. Ili sasa yakuwa ameamua na hatafanya hatafanya. Hiyo tunaomba Katiba mpya irekebishwe hapo. Asanteni sana.

**Com. Kabira:** Asante sana Bi. Rose. Tafadhali jiandikishe hapo na utatupatia hiyo memorandum, si ndiyo. Okay asante. Jane Shitakwa. Hayuko? Joseph Mwendwa.

**Joseph Mwendwa:** Mimi kwa majina naitwa Joseph Mwendwa Kileli. Kwa maoni yangu, ukitazama ni kama vile  
(Inaudible).

Kwa upande wa vijana, ningeliomba Katiba iweze kutambua vijana. Kwanza kama viongozi wa sasa hivi. Sitaki kusema Commission, kwasababu tumezoa raisi wetu akisema, “nyinyi vijana ni nyinyi viongozi wa kesho”, sio hatutaki wa kesho, tunataka wa saa hii.

Ya pili, kutokana na ujambazi ambo hulioko hapa hivi, ninataka kugusia kidodo. Ni kwasababu kuosekana kwa hali ya kazi. Na kitu ingine upande huo, tunaomba serikali iweze kutafuta ni njia gani, inaweza kusaidia vijana. Kuna wale ambao wamemaliza shule na hawana kazi. Kazi ya kujiajiri nazo zimekuwa na shida, lakini ukiangalia katika upande wa kutoa ushuru, serikali inaweza kutupunguzia. Ijaribu kusaidia watu kama hao

(Inaudible) Serikali ukienda .... (?) kila ktu unatua ushuhuru, hizo pesa sza ushuhuru zinaenda wapi? Tafadhali tunaomba Katiba, pengine kama serikali itoe kiwango fulani, iwe inatafuta njia gani inaweza kusaidia kama watu kama hao wamemaliza shule na hakuna mahali wanaweza kuenda.

Kuna vilevile, kuna wale ambao, pengine wangependa kuenda shuleni, and lakini hawakuweza kuendelea shule. Kwasababu ya kutokana na wazazi hawana pesa za kuwalipia karo. Tukiangalia kama vile mwenzetu amesema, ni kweli. Tunaambiwa shule ati ni bure, lakini sio bure. Shule sio bure, kwasababu ukienda pale, unahitajika ununue kitabu. Ukienda kununua kile kitabu, unakuta moja ni shilingi mia nane. Na wew mzazi unatakikana ununue hizo vitabu. Kwa hivyo, tukiangalia vizuri sana, kweli masomo bado sio ya bure. Unahitajika ununue uniform, na yule mzazi ni ule mzazi anauza sukuma. Pale kwa skuli pengine anaweza kuja jioni na shilingi thelathini. Hizo shilingi thelathini je, atanunua unga, atanunua, ni nyumba atanunua, ni veranda au  
(?) kwa hivyo tunataka (Inaudible).

Upande wa, eeh, wakaaji wa vijiji. Nataka kuongea hapo katika ukaaji wa vijiji. Sisi wa kaaji wa vijiji vyote, tunaomba Katiba iweze kutambua, sisi wakaaji wa vijiji kama mahali tunapoishi ni petu kirasmi. Ni petu, itutambue ni petu kirasmi. Kwasababu unawe, unaona serikali haitutambui sisi wakaaji wa vijiji, haitutambui. Lakini wakati unapowadia wa kutafuta kura,

ndiyo wanaweza kututambua. Ndiyo wanakuja kutafuta kura kwetu sisi wakaaji wa vijiji. Kwa hivyo Katiba iweze kutambua wakaaji wa vijiji mahali wanaishi ni pao kirasmi.

Katika uandikishaji wa Katiba, tunaomba Katiba iweze kuandikwa na lugha zote. Kwasababu kuna yule mama hajui Kiswahili na huko ushago. Pengine, ukimwambia ati tunataka kuandika Katiba, anakuambia, Katiba ni ya Matiba. Yeye hajui maana ya Katiba ni nini.

Haya, upande wa powers katika serikali. Tunaomba kila department iwe peke yao. Yaani na maanisha upande wa Bunge, isingiliwe na serikali. Bunge ifanye mambo yao upande wa Bunge, isingiliwe na serikali na Executive. Ikiwa ni mahakama, iwe upande wa mahakama wasingiliwe na serikali. Yaani, na upande wa Executive.

Nikingia katika upande wa, vile vile iyo powers vile nilikuwa na sema. Tunaomba kila mtu awe chini ya sheria. Sio kama vile sasa tunaona kiongozi wetu Raisi, ako above the law. Tunataka kila mtu awe, ili raisi akifanya kosa fulani anawesa shtakiwa na mahakama.

Nikiingia katika upande wa security; hatuna security. Ni kudanganywa, tunadanganywa na hii motto ya police, ati 'Utumishi Kwa Wote'. Lakini hawana utumishi kwetu sisi kama raia wa kawaida. Tunaomba, eeh, serikal, Katiba iliyoko, izingatie kweli hiyo security katika raia wa kawaida.

Twaomba vile vile serikali iwapatie vijana fedha au iwafanyie kazi ili wawe wamejajiri wenyewe. Kama tukiangalia vile, sijui ni Tanzania au nini. Ukiona kuna kiwango fulani huwa imetolewa na serikali kwa yule kijana ambaye hafanyi kazi. Unaona, at least badala ya kenda kushika watu ngeta, yeye ako, hata akiwa anatafuta kazi, kuna pengine mwisho wa mwezi, pengine kuna kile kitu kidogo anayeweza kwenda kupata kwasababu ya mahitaji yake ya kawaida.

Shule za ufundi, katika vijiji, kwa wale ambao hawakuweza kupata elimu. Yaani hapo namaanisha, tufunguliwe, serikali iweze kutufungulia kazi katika vijiji, ili ziweze ku eeh, wale vijana ambao hawakuweza kupata elimu, wawezi kuwa wanajiumudu katika hizo kazi. Ni hayo tu asanteni.

**Com. Kabira:** Okay, Asante sana Bw. Joseph Mwendwa. Tafadhali jiandikishe kwa hiyo kitabu ya Commission. Na, tuna Bernard Ogembo, hayuko? Edwin Ouma?

**Edwin Ouma:** Habari zenu. Nitaongea kwa Kiingereza, utaniwia radhi.

I just have one comment on the issue of land. I am Edwin Ouma. I come from Young Professionals. I will just make one comment on land, because, most of my points have been presented by my colleagues.

I am saying that if you travel around Kenya, you will find land being fallow, that is and I am proposing that it should be in the Constitution that this land should be taxed but if it is, someone is holding it and the person is having a title deed. And I am proposing that the government should develop a system whereby there should be a community land tenure system. That is appointing people to oversee the allocation and judication of land. Thank you.

**Com Kabira:** Thank you very much Mr. Ouma. Tafadhali jiandikishe. Tuna Asnam Asha Bakala. Hayuko? Eeh Ngina Faad. Hayuko? Okay, Walter Hongo.

**Walter Hongo:** Yes, mimi niko na recommendation to the Kenya Constitution Review, ambaye nilikuwa nataka nipatie hawa, lakini ni kama ni matatu mawili.

Kwanza kwa provincial administration. Mimi nilikuwa ninasema hivi. Kwa hii new Constitution review ambaye inakuja, nilikuwa na sema hivi, iwe mara mbili. Kwa hii provincial administration, tuseme kama kwa jiji au towns, iwe tofauti. Kama tunachagua, official kama pengine Chief au assistant chief, hapa town iwe mtu asifanye kwa pale ametoka. Aende afanye kazi pale ambapo hajulikani. Kwasababu mtu akpata kazi pale anafanya, pale alikuwa anaishi, corruption iko nyingi na imeleta shida nyingi.

Na nilikuwa nasema, kama pengine nyumbani, nyumbani Assistant Chief, anajuwa kila mtu ambao wanaishi hapo, ama Chief. Huko iwe tofauti, mtu afanye kazi pale amezaliwa, kwasababu uko Chief anajuwa huyu mtoto amezaliwa hapa, huyu mtu anaishi hapa, na anaweza toa recommendation kwa serikali mzuri sana. Lakini hapa town, tuseme city ama tuseme city kama Kisumu, Nairobi, Mombasa, Chief asifanye kazi mahali anajuwa. Apelekwe mahali hajui mtu. Kwasababu nasema hivi, hao ndiyo wanadanganya watu kama D.O. D.O akikuja hapa, ni mtu mpya jajui mtu yeyote, D.C pengine ajui sasa kama hapa. Lakini D.O akikuja hapa Chief ndiyo atatembea na yeye hapa. Assistant Chief ndiyo atatembea na yeye hapa, atamwambia iko hivi na hivi, na hatajua ni ukweli. Mambo ikiharibika, watakuwa wamedanganya D.O, na mambo imeharibika kabisa kabisa. Kwa hivyo kama ni Chief ambaye ni mpya, atajua vile hapa iklo, na atafanya kazi vile inatakikana, na corruption haitapatikana. Kwa hivyo mimi nasema, Chief, Assistant Chief, asifanye kazi, mahali alikuwa najua hii nyumba ni ya huyu, hii shamba ni ya huyu, na hapo ndiyo anafanya kazi. Aende, atolewe, afanye kazi uko mbali. Kwa hivyo mimi naomba kwa hawa officials wa Constitution Review, waandike vizuri, hawa wasifanye kazi mahali walikuwa wanajuwa, wako na nyumba, kwa hivyo hiyo nimemaliza.

Creation ya kazi, job creation; One man, one job, ndiyo wengine pia kama hao vijana wapate kazi. Nafikiri hii ni repetition, iko mwingine alikuwa amesema. Lakini mimi naongeza kufanya hivyo. Nasema, ukiwa Minister au president, ama D.O, ama P.C, usiwe tena chairman wa mahali. Ule huo mshahara, na wengine pia, wapate kazi ambayo wewe pia umeshika. Kwa hivyo, ndiyo vijana wapate kazi. Kama wewe uko na kazi tatu, nne au mbili, wacha moja kwa mwingine.

State Corporations: Nilikuwa nasema, serikali iko na vitu zake, kama, yaani mali ya serikali. Na for example, kama tulikuwa na magari kama, tulikuwa na gari ya serikali ilikuwa inatoka nje. Kama Nyayo Bus na nafikiri ilikuwa, State pia ilikuwa na share yake kubwa sana. Mimi nikikuwa nasema, kwa new Constitution, kama pengine Mungu atasaidia Kenya tupate usaidizi kutoka nje, tuchague ama, mimi sitaki Parliament ichague ama ikalie kwa hii. Kwasababu, hata Parliament iko, tutapatia kazi zingine lakini zingine, Parliament ichague mtu, kutaka nje. Halafu huyo mtu awe independent na aangalie mali ya serikali. Kwasababu, Parliament iko saa zingine ni mzuri, lakini upande mwingine, wakati waliongeza mshahara yao, wananchi hawakuwa na furaha na hao watu. Waliongeza perentage kubwa. Kwa hivyo, kama State Corporation watakuwa na mali yake, pengine wakati mwingine, wachague executive ambaye itakuwa independent na waangalie hii mali ya serikali. Isiendelee vile kama tuseme, Nyayo Bus tulikuwa nayo, na imeisha, ambapo hauwezi kujua kama tulikuwa na mali ya serikali.

Kwa hivyo tunataka, wakati mwingine kama tutakuwa na mali ya serikali, wachague executive ambayo itachunga hii mali, lakini iwe independent na ingoje mali ya serikali. Lakini Parliament isiwe na uwezo zaidi, kwasababu Parliament saa zingine hatuko nayo na imani sana. Nilisema, waliongeza mshahara yao mpaka pengine wananchi, hawakuwa wamefurahi, waliongeza percentage kubwa. Kwasababu, tukiangalia vile walikuwa na mshahara, lakini saa hii M.P anapata pesa nyingi sana. Ni percentage kubwa waliongeza ambayo wananchi hawakuwa na furaha na waliongeza mshahara peke yao na wananchi wengine mtu analala njaa. Kwa hivyo, mimi nilikuwa naomba....(interjection Inaudible)

Ya mwisho, nilikuwa nasema, serikali itenge pesa fulani ndiyo watu wa jua kali ambao wanaweza create job wapate kazi. Iko watu ambao, saa hii hata kama ni graduate, wanatoka huko, lakini kurudi kwa field, wana-create kazi lakini hakuna capital. Tulikuwa tunasema, serikali, kwa free hand, wa set aside some fund, kwa wale ambao wanataka kuweka kazi. Na wawapatie pesa fulani na wana-supervise, waone kama hizo kazi zinaendela vizuri, ndiyo wale wame create kazi, kazi iendelee lakini wapate usaidizi kutoka kwa serikali. Nafikiri walikuwa wanafanya hivi zamani, lakini hakuna ile pesa wanatoa. Lakini saa hii, nilikuwa nasema kwa new contitution iko pesa itengwe, lakini watembee, watembee, waone kama mtu ameweka kazi yake vizuri, wawasaidie na pesa fulani halafu kazi ifanye nini? Iongezeke. Kwa hivyo ni hayo tu nilikuwa nayo.

**Com. Kabira:** Eeh asante sana Bw. Walter Hongo. Na tuna Bw. Walter Oyoo? Hayuko? Eeh Samuel Onyango?

**Samuel Onyango:** Habari zenu. Ni shukrani kwa wale wageuza Katiba. Katiba ni kitu muhimu sana kwa Kenya.

Kile nigepele kuwaeleza nyinyi mjue. Kwa nini tunabadilisha Katiba ile tulikuwa nayo saa hii? Kwa nini? Na imetulinda 37 years back. Ni kwa nini tunaibadilisha? Kile ambao mimi naweza kusema ni kitu ya kwamba, price control in the country akuna hata moja. Na hii ndiyo kile tungeangalia sisi wote na itasaidia wananchi wote. Price control hakuna. Juzi juzi, I think it wa on Wednesday, nilitoka kazini naenda kununua unga, nimepata unga unga imeshoot from thirty to thirty eight. Price control, ndiyo mgetuungalilia hapa kwa nchi hii sana sana. Price control, it is very important. Hata ile wale, Minister of Finance,

akienda kusoma finance, ile anaenda kusoma budget, Budget Day, anaenda kusoma nini. Kama price control iko, anaenda kusoma kile anajuwa, kwa maana anajuwa galary yake, ako na mahindi kiasi fulani na anajuwa kile anafanya. Na kama hakuna price control? Ile unga tunatumia, we, poor people in Kibera, ndiyo hao wadosi wanatumia. Ile sukari anatumia, vile imeandikwa Uchumi, not Uchumi, Mumia Sugar, ndiyo wanatumia. What is the difference, eeh? Kile wanatumia ndiyo tunatumia, kwa hivyo price control ndiyo mgetushuhulikia sana sana. Let people be equal, eeh, we are not equal, we are not equal. Ministers, President and the rest we are equal, na kwa pesa we are not equal.

Secondly, kwa price controller, waingie, kwa maduka zote. Wakiweka hiikitu waingie kwa maduka zote. Kitambo, wakati nilikuwa mdogo, president in my side, president have to be, mapaka uwe na power kidogo. Kwa maana Kenyatta alikuwa anasema, ikongezwa unga tu twenty cents, kesho yake anaenda punguza one bob, na inatendeaka Kenya mzima. Now days, hakuna mtu anaongea. Unga inaongezwa ten bobo, vile imeongezwa, inaendelea hivyo. Kwa nini tubadilishe Katiba.

(Inaudible) Ways Kenya inaweza kupata pesa. Kenya we are very rich and we are hard working. Tunafanya kazi kwa nguvu, na hakuna pahali pesa zinaenda, why? In my side, in my opinion, naona Kenya tuwagawe mara mbili. Serikali inazidi. Serikali ndiyo inalinda kila mtu, hata vile tuko hapa, serikali ndiyo inatulinda na serikali haina pesa, na pesa iko Kenya. Tugawe Kenya city na serikali, tuchukuwe nyumba kama Fedha Towers, Fedha Towers saa zingine ni ya serikali, saa zingine ni ya mtu fulani. Kama Fedha sasa inatowa twenty million, tuchukuwe hivyo in a month. Serikali ya Kenya ichukue two million, city kama ule mtu anafagia city mzima one million, tugawe hii kitu na tugawe Kenya mzima, towns na market. Kutokea kwetu nyumbani, ile market ndogo, waizi wakienda wachukue hii kitu watakimbia kwa polisi. Polisi ndiyo inasaidia hii kitu, kwa hivyo hata sokoni, uwende uassess, serikali iende ia- assess, na hii ikuwe kwa sheria. Serikali iende ia-assess. This is how they are supposed to give the government twenty bob in a month. Ten bob, serikali ichukuwe, ten bob, mwenye nyumba achukuwe. Kwa maana serikali ndiyo inamlinda. Kitu ikitokea atakimbia kwa polisi. Same to city, kufagia, hii watu wanafagia, ni city ndiyo wanafagia. City pia mpaka ichukue hiyo ten bob agawie nini, agawie pia, city niko na maneno nyingi.

Hakuna ruhusa, mtu aweke pesa zake outside country. Ni American mgani amelea pesa hapa Kenya, American mgani ametoa. Example tuchukuwe Clinton, ule alikuwe president wa America, ako na account hapa Kenya? Hakuna, na we M.P zetu wa Asians, all big people, pesa wamedump huko inje, na hapa Kenya hakuna pesa. Tunaahidi hao hao wanakimbia magari kubwa ndiyo wanatumiza. Pesa zote waweke hapa, kuliko kupeleka pesa nje.

Asians, they are cheating us. Wanaenda Asia, ile pesa wameiba hapa Kenya, wanachukuwa mchele ile bure huko, wanaleta hapa ndiyo wanatupatia, na pesa zote wameiba, mmm. Tuchukuwe, tuweke vitu sheria, hakuna citizens, ati mtu anasema, let people, tuchukuwe citizen wa Kenya. Wahindi wanaingi hapa Kenya wengi, every year forty thousand, na wanakuwa citizens wa Kenya, na sisi tukienda India? Mimi my brother alikuwa India, tukimtumia 500 hundred, wanagawana na hiyo country, two fifty, two fifty. Na kama wako hapa? Tubadilishe Katiba, tukijua the reason why tunabadilisha Katiba. Kwa maana ile Katiba imetusukuma mpaka saa hii, pia ni important. na si ati tufanye tu kitu ile haitatusaidia, there is no need. Kwanza hii price control,

ndiyo imeniudhi kwangu sana. Tuweke kitu kwa sheria, ili ambao hata president gani atakuja, ajue ni hivi ndiyo imeandikwa, na inaendelea na ndiyo hatafuata. Asanteni.

**Com. Kabira:** Asante sana Mr. Onyango. Grace Ngure?

**Grace Ngure:** Jina langu, kama mmesikia ni Grace Ngure na nimetoka kwa P.C.E.A Immanuel Church.

La kwanza, nitaanza yangu na ya president. The appointment of the judges, head of the civil servants, head of the parastatals and permanent secretaries should be appointed but approve, appointed by the president but approved by the Parliament.

Presidential degree should not be entertained, especially where the Act of the Parliament are enforced, e.g like land tribunal. In the past, the president issued a degree to lower the rent at Kibera, which brought conflicts between the tenants and the landlords where there was losses of life and destruction of property. So, this presidential degree should not be entertained. Where there is the tribunal, or the Act of Parliament should be mandated to do the work.

The president should not be above the law. In case of misconduct, he should be impeached, impeached by the Parliament.

The electoral chairman and the commissioner should be appointed by the Parliament. The president should appoint the ministers, but with the approval of Parliament.

The president should not have any criminal record.

The president should be a university graduate.

He should serve only two terms.

The post of prime minister should be created, instead of the vice president. The prime minister should be the second runnersup irrespective of the party.

The prime minister also should have a university; he should be a university graduate.

Parliamentarians should have O' level education and above. No criminal records. In case of misconduct, they should be suspended and taken to court immediately.

The director of personnel should be in charge of the salaries of the civil servants as well as that of M.Ps.

If the M.P absents himself in the sitting, he should be penalised by deducting some money from his salary, to ensure that he does not absent himself and ensure that the house does not lack quorum.

Any government officer caught with any mismanagement of public funds should be compelled to return the money and be jailed.

Election of the local authorities.

All councillors should be of O'level of education and above and anybody who has criminal record should not be cleared to vie for the civic seat.

All mayors should be elected by people and not by councilors.

The management of the council should be separate from the central government. That is, the council should have a full control of its own affairs. Because the minister of local government has too much powers over the local authorities.

Then the social services; No child should be subjected to any kind of employment until after the age of 18.

All children should have free primary education.

The government should establish enough school.

After the final examination of O'level, the government should either employ them, or take them to the higher education or technical training for certain skills.

There should be enough schools for the disabled children.

Enough, affordable, clean, portable water, especially in slum areas.

The government should provide infrastructure in the informal settlement.

The government should provide affordable shelter to the low-income earners.

Well, we are opposed to all forms of domestic violence and ladies should be accorded due respect.

Ladies should be awarded equal opportunities in jobs and there should be no discrimination at work places.

Maternity leave should. ....(end of tape)

Widows should be considered by the family and the society.

Single ladies should also be not be rejected by the society.

Family planning method should be available and free.

We are opposed to legalization of abortion.

We are opposed to marriages or relationship between women and women, or men to men. That is lesbianism and homosexuality.

Rapists should get maximum sentence of life imprisonment.

Special reporting centres should be set for rape cases, manned by women and not rape victims should report to police stations.

Women should have right to own property.

We are also opposed to wife inheritance, due to spread of H.I.V and AIDS. And that is all I have.

**Com. Kabira:** Okay, thank yo very much Grace for your views and please come to this side, I think they are signing this way.

**Com. Zein:** Samuel Oda Obinya. Karibu ndugu.

**Samuel Obinya:** Nikisimama hapa, ninawasalimu, hamjambo. Mimi nikisimama hapa, nitakuwa nikichangia mjadala kuhusu, mambo ya umasikini aina mbili. Jina naitwa Samauel Oda Obinya. Nitaongea kuhusu umasikini wa mapato na umasikini katika masomo. Na tukishirikisha Katiba iwe na ubaguzi kuhusiana na wale waliofaulu kwa masomo na wale wasiofaulu katika masomo, itakuwa tutazidi kuchangia idadi kubwa ya umaskini zaidi. Kusudi niseme hivyo. Kama kazi mbali mbali, kama kazi ya vitu kama u- councillor, assistant chief na chief. Tukipitisha Katiba tuseme, mpaka wawe tu wenye wamesoma, ndiyo wapate kazi. Na mimi labda sikusoma na baba yangu alichangia katikati ujenzi wa nchi hii hata amenifikisha darasa la saba, na sheria nimewekewa nisifanye kazi. Na ninaona, katika iyo kazi nina kipawa ya kufanya, kwa nini nisifanye?

Ya pili, nikendelea kuchangia. Tunalia tukisema, tuna ukosefu wa kazi. Mimi labda nimependwa na wananchi katika eneo

ambayo ninaishi, na ninataka kusimama katika kitu ya u-councillor na sijasoma. Na kwa nini nikichaguliwa nifanye hiyo kazi na sijasoma, labda najua ninaweza kuongea lugha ya Kiswahili, Kizungu naweza andika kiasi lakini si pure. Na nikichaguliwa niwe councillor, na katika iyo ofisi yangu, na nichukue yule aliyesoma, na nimweke kama karani katika ofisi na aniandikie barua na Kizungu, na tusaidiane kazi, na hiyo kazi ifaulu, kuna ubaya gani.

**Com. Zein:** Kwa hivyo Bw. Opinya, wewe unapinga maoni ya yule alisema, hakuna haja ya kuajiri karani.

**Samuel Opinya:** Eeeh. Nikendelea kugusia, tena nikichangia kwa upande wa assistant Chief na Chief. Hao wachaguliwe na watu wa area yao. Isiwe waende kando, wapate kazi juu wako na pesa.

Mara ingine tena nikichangia mjadala fulani. Katika hii mjadala kwa upande wa crime. Utakuta labda duka ya mwingine imevunjwa mahali, halafu kuna mwingine ana nia mbaya na mimi, halafu atapeleka jina langu pale, niwe kama suspect. Na saa ile nitakamatwa kama suspect, kupelekwa kule ndani, kama bado wanafanya uchunguzi ya kile kisa kilitendeka pale, na hiyo uchunguzi infanywa kwangu na kupigwa kule ndani. Kwa nini, na haijapatika kama mimi ndi niliifanya.

Tukitengeneza Katiba, tusitengeneze Katiba ya kubaguwa. Yule alliyesoma na yule akusoma. Katiba ya kubagua, maskini na tajiri. Tusitengeneze Katiba aina hiyo. Tutengeneze Katiba ambayo itahudumia wakenya kwa jumla na sawa. Juu kusudi niseme hivyo, nimeona utafauti mingi. Utakuta mimi ni tajiri. Jambo ingine imenigwaragwara imenipakapaka, ambaye hata mimi nastahili ni ingizwe ndani kama suspect. Na utakuta hiyo maneneo inatajwa na mimi niko tu pale, sijawekwa ndani kama suspect na masikini wakisikia maneno yake, haraka kwake, kwa nini? Na ni hayo tu wapendwa.

**Com. Zein:** Asante sana ndugu. Tafadhali andika jina lako hapo kwa register. Huyu alikuwa ni ndugu Samuel Oda Opinya. Sasa namwita Onyango Okwiri.

**Onyango Okwiri:** Habari zenu. Sasa ningesema mengi sana lakini, ile ningesema, ishasemekana. Lakini kwanza, Katiba ya kwanza mimi nataka hivi. Jina langu ni Onyango Okwiri.

First of all andikeni chini, nisiwache bila kuandika. President should not be above the law. Ambayo iyo kitu intufinyia chini sana in Kenya. Kwa ajili he is above the law, anaenda pale, tuna watu wake pale pale, waona.

Ya pili, Kenya (Inaudible)we want a prime minister. Ndiyo ifanye kwamba president akuwe asiwe na power zaidi. Kwa ajili ye yuko peke yake pale pale, ata whatever he says is what that is going on. Lakini saa hii akisema we fulani toka, utatoka kweli wewe utatoka. Kwa hivyo Kenya mpaka ikuwa na hiyo.

Ya tatu, Kenya wachaane habari ya polisi, kuweka binduki kama kalamu. Polisi hayuko kazini, ana bunduki kwa koti.

Anaweka kwa kunywa chang'aa kwasababu ya polisi. Yes nasema hivo. Jana polisi mmoja karibu kumpiga jamaa mwingine hapo bunduki. Ametoka kwa chang'aa, jamaa pia ametoka kwa chang'aa, wakagongana. Akatoa bunduki. Kwa hivyo polisi asiwachwe na bunduki kama kalamu. Hiyo itoke kabisa. Kabisa, kabisa, kabisa.

Economic, vile jamaa mmoja alisema

(Inaudible)

Price list, price list, price list nataka ikuje hapa, ndiyo sisi masikini pia tunaweza enjoy. Because, a president buys unga 13 bobo, mimi pia nipate 13 bob. Kwa hivyo fanyeni hivyo, change the president, to not be above the law, prime minister should be there. Asante.

**Com. Zein:** Asante, asante sana. Kuna baadhi ya watu waliokuja hapa, wao wanataka kushuhudia tu mambo yanayoendelea. Kwa hivyo wamejiandikisha lakini hawataki kutoa maoni, wanataka kusikiliza wenzao. Mmoja wao ni Peter Ogolla, Peter Mala. Wote wanataka kusikiliza tu. Naam. Jina lako nani? Peter Ogolla, unataka kuzungumza. Sawa nitaita wote tu.

**Peter Ogolla:** Asante sana viongozi wa Tume ya Katiba.

**Com. Zein:** Naam, tafadhali, wale ambao wamekuja wamechelewa, nilisema, sababu moja ya sisi kukutana hapa ni kuelewana. Tunataka, mtu akipewa fursa azungumze, asikilizwe, azungumze vizuri, watu wamusikilize. Tafadhali msikilizeni ndugu yetu Peter Ogolla.

**Peter Ogolla:** Okay asante sana viongozi wa Katiba, viongozi wa siasa na wananchi, hamjamboni. Kwa majina mimi naitwa Peter Ogolla. Mimi ndiyo chairman wa Sarang'ombe K.A.N.U, Sarangombe sub-branch. Mimi sina mengi ya kusema, lakini hakuana aja niende uko upande wa nje ama niongee upande wa huko, wa matajiri. Kwa vile mmekuja kusikiliza maoni ya wamasikini hapa. Ndiyo imefanya mmeteremka mkafika hapa Kibera Undugu.

Sasa mimi nataka tu kuchangia kuhusu vile tunaishi hapa. Tunataka tafadhali, Katiba iangalie hii maneno, vile mnaweza kusuluisha mvutano kati ya matajiri na masikini. Unaweza kuta mtu ako na manyumba hapa na anaisha huko upande wa Buru buru. Halafu maneno ingine inatokea kati yake na tenants, tuseme huyo masikini ambaye anaishi hapa. Badala hiyo manene kuzungumzwa hapa kwa Chief iishe ama hapa na wazee wa kijiji, hii maneno anachukua anapeleka kotini, halafu anashika lawyer. Na huyo masikini anaishi hapa hana uwezo wa kushika lawyer. Sasa kesi inaenda inabadilishwa, inawekwa kesi ingine.

Na huyo hajui kuongea, hajui sheria ya koti, na lawyer anajuwa sheria ya koti, kila kitu anajuwa. Hiyo itabidi, huyo masikini lazima atafungwa, kwasababu hana mamlaka, hana uwezo wa kufanya chochote. Kwa hivyo tunataka muweke sheria, ikiwa huyo tajiri au huyo landlord, ameweka masikini ndani, mambo ya lawyer awache. Wamenyane face-to-face hapo kwa court. Masikini aongee, ye pia aongee. Kwasababu ikiwa lawyer ataendelea, lawyer ni mjanja na ni mtu amesoma, na masikini hana

uwezo wa kushika lawyer. Sasa huyo tajiri ataendelea kunyanyasa hao masikini. Kwa hivyo tunataka ikiwa tajiri ameshtaki masikini, mambo ya lawyer awache kando, wasimame masikini aongee, yeye pia aongee, tuone kesi imefika wapi. Hiyo ndiyo tunataka tafadhali.

Na tena tunataka vile slums, hapa ni city, tena ni Nairobi, capital city, ni aibu sana kuona slum kama Kibera, iko katikati ya capital city na matajiri wako wengi. Mlolongo ya magari iko hapa. Tulikuwa tunataka serikali kama inaweza, ichukuwe sehemu ya mshahara ya hao matajiri, ijenge nayo hapa slum, iwe slum iwe upgraded kidogo. Sehemu ya mshahara ya hao matajiri hata kama ni a quarter, kwa mshahara yao, ikukuja hapa, hizi slums zote zitaisha, halafu Nairobi capital, iwe capital ile inaonekana, si capital ambao upande zingine inaendelea, upande ingine iko chini. Hii ni aibu sana kwa hiikenay yetu. Kwa hivyo tunaomba m-balance hiyo kitu ndiyo maisha itakuwa inaendelea vizuri.

Hii maneno inayoendelea hapa, hata hii maneno ya kurekebisha Katiba, kitu muhimu ambayo nimeona hapa ni juu ya umasikini. Nimeona mambo muhimu hapa ni vile umasikini inaeza kuisha. Kwa vile wale wote abao wameshaongea hapa, ninasikia wakitaja tu vile umasikini inaweza kuisha.

Population ni nyingi, imepanda juu sana. Na unapata kuna watu fulani, ambao wako na ardhi. For example hata kama upande wa Kikuyuni huko, ambao kahawa, mtu mmoja ako na acre ishirini. Amapanda kahawa mtu mmoja. Na mwingine anangaika, hana ata kibanda ya kukaa. Na huyo mtu ako na yake ishirini amepanda kahawa peke yake. Hiyo inaonyesha kwamba, huyu masikini atazidi kwenda chini na huyo tajiri atazidi kwenda juu. Sasa iyo inaonyesha kwamba Kenya hii aitaendelea, lazima tutaumia sana. Kwa hivyo mimi naomba tafadhali, sisi masikini, ambao tuko wengi, serikali itusaidie ndiyo maneno inaweza kundelea.

Upande wa politics. Vile mwenzangu alisema hapa, hakuna haja ya kuangalia masomo. Ikiwa tunaangalia masomo sana, bora mtu amejua kuongea, amejua kuandika, anaweza kutetea wananchi. Hao masikini ndiyo wengi. Kama masomo inaangaliwa, inatakikan hao masikini ambao hawakusoma, wawache kupiga kura, matajiri ndiyo wapige. Kwa hivyo mimi naomba, bora mtu anajuwa kuongea, anaweza address hii umati, aende, hata kama ni Bunge aende. Kwasababu ako na ujuzi wa kutetea wananchi. Kwa hayo machache sina mengi ya kusema lakini tunaomba mwangalie vile hii maneno inaendele.

**Com. Kabira:** Asante sana Bw. Ogolla. Peter Mala? Hayuko, William Munafu? Na tungewauliza, kwasababu leo microphone zimeanza kufanya kazi, tutawauliza mswitch off the mobiles, kwasababu inintafere na machine zetu.

**William Munafu:** Ma-commissioners, pamoja na wanianchi wote nawasalimu hamjambo. Mimi, nimekuja hapa kuto maoni yangu, na baadhi ya maoni mengi ambaye nilitaka kuchangia, wenzangu wameyachangia kwa urefu zaidi. Na hasa maoni haya yameambatana na mambo ya umasikini. Na umasikini hasa unakuja kwasababu ya kukosa zile vitu zinaitwa, mahitaji ya kimsingi ya mwanadamu. Ikiwa kama ni Mzungu anasema, basic human needs. Ambapo kwa mtu kupata basic human needs,

lazima awe na mambo sita katika ndani ya maisha yake, ya lazima ambayo anatakikana ayafanye.

Hayo mambo ikiwa jambo lililo kuu kabisa, ilo jambo huwa ni ardhi, ambapo huyu mtu akiwa na ardhi, atapata nyumba, ambaye inatakikana aifwate, na ndani ya ardhi, huyu mtu atapata chakula. Na kutoka kwa hiyo ardhi, huyu mtu atapata elimu, kwasababu, atautilise ardhi yenyewe na apate kutit mahitaji ya elimu ya familia yake. Na sasa hapa nchini vile tunaona sisi, especially wale vijana wamekuwa kuanzia miaka ya sitini na tano kuenda juu. Sisi tunaona kwamba, wazazi wetu waliyonyakua, wacha tuseme, uongozi kutoka kwa wakoloni. Hoa wazazi waliweza kuchukua zile settlement scheme zote, ambazo wazungu waliziacha wakaenda, nao wakazi occupy, kwasababu walikuwa kwa position ya kufanya namna hivo. Sasa wakati sisi nasi tumezaliwa, kuenda wazazi wetu hawako kwa nafasi zile za uwongozi, nao wakabaki kule reserve, ambapo walisukumwa na Wabeberu. Sasa sisi tumeweza kuvumilia kule kwa wabeberu, wale wazazi wetu wameshindwa kutusomesha.

Ile ardhi mzazi ako nayo kama ni acre moja, ndiyo hiyo amezaa watoto kumi hapo ndani. Na bali inataka huyo mtoto, mwenyewe apate kujilisha, apate kusoma, hapate kupata mahitaji mahitaji yake.

Sasa unapata kwamba hata mkisema kwamba, mwana dada, pia anatakikana apate mali ya baba yake, shamba ni acre moja, hao vijana ni kumi, na wasichina ni watatu. Hii shamba kweli acre moja itakuja kukithi mahitaji ya hawa watoto. Na ukija kusema unataka kununua shamba acre moja, kama kule kwetu sehemu za Trans N zoia, acre moja inatoka shilingi elfu mia moja hamsini. Mimi wakati nimekuja hapa Nairobi kutafuta kazi naandikwa na shilingi elfu tatu, ambazo hata nikijaribu kutumia hizo pesa, niweke kidogo ninunue shamba, nitangoja, mpaka ile siku Yesu atarudi, ndiyo nipate shamba. Na wakati huo ujue mimi naendelea nazaa, niko na watoto nao wamenifuata, wanahitaji mahitaji yao. Kwa hivyo mimi nigependekeza kwamba, Katiba hii ya saa hizi, serikali yetu ichunguze kwamba wale watu alipata ardhi wakati wakoloni walienda, hawakuipata ardhi kihalali. Ardhi ni ya nchi, lakini hao watu ni wanainch kama sisi, kwa hivyo ardhi, yule mtu ako na ardhi zaidi ya hekari hamsini, kama vile wenzangu walivyopendekeza, hekari ya juu, inatakikana serikari ichukue. Kwasababu huenda kuna wale wenye walipata hiyo ardhi kupitia kwa kununua, tuiseme serikali iwanyanganye kimakusudi. Lakini serikali itenge kando kiwango fulani cha fedha, ambazo itasidia hao wato, lakini iweze ku-reclaim hizo mashamba na ipatia hao vijana wengi wako. Hao vijana wamezaliwa, hao vijana hawana mali popote, wengi tunakaa hapa Kibera. Hata ukiambiwa uende nyumbani, hakuna mahali pa keunda. Wewe itabidi ukufie hapa Kibera, kwasababu hauna mwelekeo. Sasa mimi kile kitu nasema, hii ardhi hakuna aja mtu awe na ardhi acre elfu moja, inalala msitu,. Na mimi nami hata mali pa kujenga tu sina. Mimi pia nina watoto wanataka kula.

Bei ya bidhaa ndiyo hiyo inapanda usiku na mchana. Lakini mnasema mnataka tuwe na usalama wa nchi. Naona hapo usalama hauwezi ukapatikana kwasababu, sitavumilia kukaa kwa nyumba, mtoto wangu analia, hakuna chakula. Jirani shamba ndiyo hiyo imelala, nitavamia. Na hiyo confrotation ndiyo hatutaki, tunataka wakati, mnabadilisha Katiba, ambayo hatujui itabadilishwa lini tena. Mweke kifungu mkijua kwamba, vijana wale tunakuwa saa hizi hatuna ardhi, na kuna wazee wako na ardhi zaidi ya mahitaji yao. Mtu ana mtoto mmoja, ana shamba acre elfu mbili. Nimeona kule kwetu. Sasa unashindwa utafanya namna gani.

Halafu kitu kingine cha pila cha kufuatia, mimi naenda upande wa elimu. Nimeona serikali yetu ambaye imekuwa uongozini. Mwanzoni, tangu miaka ya wakati mimi nimeanza kulelewa nikienda shule, mwelekeo umekuwa mzuri sana. Mimi nigelimpata mzee, kama rika ya baba yangu. Wakati mimi nafanya kitu kibaya huyu mzee, ningemona ningekimbia mbio sana. Kwasababu sheria zile zilikuwako, huyu mzee alikuwa nanichua mimi kama mtoto wke. Akinipata kwa kosa ataniadhibu. Mimi ninapomuona nitakimbia kwasababu nitajua ni kosa. Lakini saa hizi, mweka sheria ambazo mnasema kuna haki ya watoto. Unapata hata mtoto ukimpata anafanya kosa, ukinguza we enda nyumbani unafanya kosa. Mtoto anapiga nduru anaenda kwa baba yake mimi nimepigwa. Baba anaenda na mtoto, P3 ujue siku hizi sijui ni bure. Akienda huko na mtoto, anapewa P3 wewe unashikwa unapelekwa ndani.

Kwa hivyo unapata watoto wanakosa heshima kabisa, na watu wanaanza kusema kwamba watoto wamekosa nidhamu. Ni sisi wazazi, wazazi wetu, wamekosa kuweka nidhamu. Sheria zile zimewekwa, hata ukisoma Biblia ama Koran, itakueleza, mmezivunja.

Hayo tukija upande kama wa morals. Mimi nazingatia mambo ya kifamilia zaidi. Kitu kama morals. Tabia zetu kweli kabisa zimearibika. Na tabia zimearibika kwasababu, mimi wakati nimelelewa, nimeangalia wazazi wetu, walikuwa wanakaa vizuri sana. Lakini saa hizi, utakuja kupata yale mavazi, mimi ninavaa, ndiyo utapata mama yangu hatavaa na twende kutembea na yeye. Na isitoshe, mama yangu atavaa long ikiwa pana kama hii yangu. Mama yangu atenda kuchukuwa ile ingine inakaa kama mpira, sijui inaitwa skini tight, iyo ndiyo atavaa na atembea na mimi barabarani. Halafu mnaniambia usifanye usherati, nitakosaje kukuwa na hiyo mawazo.

Ni kwa nini tusiweke, tusizingatie mila zetu, kama ni mwana dada, akae mwana dada, kama ni mwanaume akae mwanaume. Hao watu si tutakaa maisha vile wazazi walituelekeza na tutaelekezana namna hivyo. Sisi tungependa Katiba iweke mambo ya fashion, fashion ziangaliwe ndani kabisa. Hizi fashion ndiyo zinalead to prostitution. Ambayo ukienda Biblically, ama uKorani inakataza, lakini sheria za saa hizi, zimekubali, kwa kisingizio eti globalization. Globalization, mbona Mzungu naye asipate globalization yetu hapa sisi nasi. Mbona asivae hii yetu sisi tunavaa? Sasa mjaribu kabisa kuangalia, muunde hii Katiba, iwe mila yetu ya Kiafrica, ambapo mimi nita mweshimu mama, mimi nikiona mtoto wa ndugu yangu anafanya kosa, nitamwadhibu kama wangu, na mtoto wangu naye akipatikana na kosa aadhibiwe na watoto wakuwe na nidhamu.

Kitu cha pili naenda kwa walimu kwa shule. Hizi mashule zetu, serikali ilikuwa ikithamini mashule. Na elimu imekuwa mzuri sana, inasemekana hata kutoka uko nyuma, kufika kiwango cha 8.4.4, wale watu wamesoma 8.4.4, unapata, hata tukienda kwa mikutano na wenzetu, wanasema your education is very shallow. Why? Kwasababu yenyewe, subject ni nyingi, muda ambao umepewa ku-cover hizo subject ni mchache zaidi. So instead of you digging deep into the material, inabidi uende shallow kwa kila subject, ili angalao, upate kitu kidogo cha kujibu maswali. Kiti hicho kimefanya education ya 8.4.4 imekuwa shallow. Na iwe basi tupewe ile education ambayo itafanya mtu a- grow mentally na akuje aweze kusaidia nchi.

Halafu pia mwalimu ni lazima aadhibu mtoto wangu. Mimi nina watoto, na nilazima mwalimu aadhibu mtoto wangu kama vile mimi ningeadhibu mtoto wangu karibu. Mimi niko Nairobi, watoto wangu wanasoma nyumbani. Sasa kama nyinyi mtasema, sheria itasema kwamba mwalimu asiadhibu, halafu inatangazwa over the radio. Ujuwe kitu kama hiyo ni heri, itangazwe kupitia kwa circula kwa mashule, waambie waalimu don't punish. You know even, hata sheria inasema, unawezatumia force, but not excessive force. Sasa hivyo mwalimu akitumia excess force, atakuwa punished. Lakini mwalimu awe allowed ku-punish mtoto kuliongana na vile mtoto anahitajika awe punished. Lakini mnapotangaza kwa radio, mtoto naye pia ametega masikio anasikia mwalimu akinipiga, ni makosa nitamshtaki. Sasa mwalimu ataheshimiwa vipi na mtoto. Hapo haiwezekani hata kidogo.

Kwa hivyo ndugu wenzangu, wazazi, pamoja na ma-commissioners mwangalie ndani ya iyo sheria kabisa, na muone kwamba sisi wanaichi, especially youth, kwanzia miaka ya hivi karibuni, wazee wametumalizia rasil mali za nchi kabisa kabisa. Sisi tumekosa chochote. Certificates, we have them, they are in our building here. These are structures, hata zitachomekea ndani. But we cannot make use of them. Nikija kwako you say no job. Si unaona, now this thing has become a very, very tumbling block in our development. Siwezi omba loan ni nunue shamba, sina security, si unaona. Sasa hizi vitu, nyinyi mtusaidie, sheria, sheria ndiyo itakayotusaidia, otherwise in the near future ten to fifteen years, ahead, the rich hawatakaa peacefully. Because mimi sitavumilia, itakuwa sawasawa na kujidunga msumari useme tembea uende. Nitachoka nikae. Ni hayo tu.

**Com. Kabira:** Thank yo very much. That was Manafu. Thank you very much. Majengo Ramadhani?

**Majengo Ramadhani:** Hamjambo wananchi, Asalaam alekum. Mimi ni kama nyanya ya watoto Kenya. Nimeomba mambo ya mbele tuone vizuri kwa juu ya watoto wetu. Na ninaomba Mungu sana, sisi Waislamu ama Wakristo, tuelekeze watoto kwa njia ya Mwenyezi Mungu. Tukielekeza watoto, kwa njia ya Mwenyezi Mungu, ataogopa kila kitu ambayo ni mbaya. Na atakuwa akiwa akielezea mambo ile mazuri. Lakini tukiwacha mambo ya dini na tukiwa tukifundisha watoto tu maendeleo maendeleo, hawawezi kuogopa dunia. Lakini tukiwaeleza mabaya, hivyo Mungu amekataa hivi Mungu amekubali hivi. Ni kuelekeza tumelekeza watoto wetu kwa njia iliyofaa. Maanake akitaka kufanya mabaya, ataogopa, atajua Mwenyezi Mungu ananiona japo simwoni.

Lakini jambo moja ambalo tukiacha watoto tu hivyo, ama tukisahau kwa vile tuna uwezo, tumesahau Mwenyezi Mungu. Ya kwamba binadamu yeyote ana haki kwa Mwenyezi Mungu. Tukiona leo sisi tunauwezo, tunaweza kuangalia upande moja, hatuoni haki, lakini kama tulikuwa tumeelekezwa, kwa njia ya Mwenyezi Mungu, tutaogopa kunyangaya haki aukusema uongo. Lakini ikiwa tumeelekezwa kwa jina la Mwenyezi Mungu, na kwa njia ya Mwenyezi Mungu. Tutaogopa kudhulumu ni mbaya. Maanake uwezi kuwa na kitu ambayo si yako, unakukuja kujiadai haki yako ndani yake. Maanake haki ni ya ule, lakini ikiwa unaogopa Mwenyezi Mungu, utasema "la hio sio haki yangu ni haki ya huyu". Lakini ukiwa ujui Mwenyezi Mungu, unachukuwa power yako, unasema ni mimi, ni mimi, ni mimi. Lakini kama unajuwa Mwenyezi Mungu, vile ilivyio utajua ya kwamba kunyanganya haki sio ukweli. Na kila mtu ndani ya dunia Mungu alimuumba, na bali Mungu alimuumba ana

haki kama kila mtu ambaye ana haki. Akisema hapa nina haki kweli ana haki, maanake amezaliwa hapa, kwa mfano, mimi nimezaliwa Pumwani mwanzo mwanzo, hapo kabla Pumwani haijafunguliwa, mimi nina barua ya kuzaliwa. Kwa bahati mbaya nimekuja kuwaza watoto wangu, sikuwaza kwa hospitali, hawan barua, ama mama yangu alikuwa wakati ule akukuwa na barua, hana barua. Ama nyanya yangu, alifariki hana barua, leo akija kuambiwa, inatakiwa barua ya nyanya, au hao watoto wakisema hawana barua, na nilikuwa pengine sina pesa ya kwenda kuzaa hospitali, hawana haki Kenya? Hawana haki Kenya? Naomba serikali ione haki ya watoto ambao wamezaliwa bila kadi ya hospitali, wazee waliofariki bila karatasi. Ukienda kwa birth certificate, unapatiwa ya nyanya, pengine hata huyo nyanya yako humjui. Ama pengine mama nyanya yako alizaa tu hivi na akafa. Hata pengine baba mwenyewe hajui mama yake, atatoa hiyo barua wapi? Naomba haoyo tu kwa uchache.

**Com. Kabira:** Asante sana Bi. Ramadhani. Thank you very much. Jekonia Onyango?

**Jekonia Onyango:** Asanteni sana wanaichi, mimi kwa jina ni Jekonia Onyango, vile mnasikia. Mimi nina machache sina mengi sana.

Kwanza ni swali tu kwa wananchi, ndiyo nichangie zile ninao. Mimi sijui kama wakati huu iko tofauti na wakati mimi nilizaliwa let's say from 1960s tukuje mpaka 1978. From 1970 – 1978. Mimi nilikuwa naona kama upande wa hizi maduka, hizi pahali tunauziwa vitu, kuna ma- police walikuwa wanatembea wakiwa wanaangalia, ile kitu inaitwa price list ya kuuza vitu. Sijui kama hizo sheria zilikuwa tu za Kenyatta, wakati alikufa, alikufa na hizo sheria zake, sijui kama ni ya nani? Hiyo ni swali na uliza. Kwa maana wakati huu, from 1978, wakati mzee aliaga, mpaka waleo, sijakutana nao mapolisi wakiwa wanatembea Kwa maduka, wakiwa wanaangalia hizo price lists. Price lists ndiyo zilikuwa na bei za vitu ambapo zinazwa kwa duka. Na siku hizi hakuna, ndiyo sababu wenye duka wanaongeza tu bei vile wanataka, Kwa maana anauza Mali yake vile anataka. Hakuna control ya serikali. Hiyo nilikuwa naomba Kama iyo sheria ilikuwa ya mzee Kenyatta, alikufa nayo, hebu mjaribu sheria tena iendelee.

Neno la pili, niko Kwa land. Nilikuwa naomba cases za land, isiwe ati zinafanywa Na kotina wala wapi, waachie wazee wa vijiji, wale wazee wa nymbani ndiyo wanajuwa mambo ya shamba, mpaka ya huyu na huyu ilikuwa inapitia wapi, ni hapa. Hiyo inaweza kuwa zuri, kuliko mtu anatoka Cetral Province, ati anaenda kufanya kesi ya shamba Nyanza, na hajui hiyo boundary ilikuwa inapitia wapi. Akisha hongwa Na shilingi elfu mia tano, unaona anakunyanganya shamba lako anapeana kwa mtu mwingine mwenye pesa. Kwa maana kesi ya shamba nilikuwa naomba, commission tuweke kwa sheria, ifanywe na wazee wa nyumbani, ndiyo wanajuwa mpaka pale mpaka inapitia.

Nikikuja kwa nomination. Hizi zetu za city, watu wa siasa. Unakuta mtu amesimama vizuri ana-contest seat, Parliamentary either Civics. Huyu mtu amekataliwa na watu wao, pale alikuwa anasimamia anatafuta kura, hakuchaguliwa. Unasikia ati amekuwa nominated , tena ako Parliament. either ako kwa city, amekuwa councillor sasa. Hebu niambie kama wewe mwenyewe, mimi nilisimama nataka kura kwako, na hukunipatia kura. Na nimekuwa nominated, nitakusaidia ukija kwangu?

Sitakusaidia kwa maana wewe Lukinichagua, mimi nilipewa na mkubwa. Pengine nimepewa na president, pengine nimepewa na mBunge, yule nilikuwa natembea nyuma yake. Sasa sitakusaidia, kwa maana mimi nilikuwa naomba hivi. Kama ni kunominate, councilor either M.P, wanominate ulw mtu ajacontest, ndiyo atkuwa neatural person, ndiyo ataenda atumikie wanaichi, akijua akirudi kusimama atachaguliwa na wanaichi. Lakini kama ulikataliwa.

Mimi nimefika kwa identification, Identity Card. nilikuwa naomba commission hapa tuelewane wananchi. Na kama hao wazee wamekuja tuseme tu maneno ya ukweli. Mimi kusema ukweli, sina birth certificate. Sababu Ni hii. Mimi nilizaliwa nyumbani, na nyumbani pahali nilizaliwa, nilizaliwa tu kwa nyumba, na mama yangu. Na hospitali pahali pa kuchua certificate ni mbali sana, sio ati ni karibu na nyumbani. Basi nililewa namna hiyo. Na nikapelekwa shuld, shule pia sikusoma vizuri kwa maana wazazi walikufa kitambo, wakaniacha nikiwa mdogo. Yule mzee nilikuwa naye, ile kitu alikuwa anaweza ku- afford, kunilelea mimi. Kununua tu nguo. Hivyo hivyo, kufika form four ama standard seven sikufika. Sina leaving certificate, yaani let's say education certificate. Sasa natakata identification, kitambulisho. Kuja hapa Nairobi, naambiwa, enda ulete birth certifice, sina birth certificate, ama leaving certificate, sina leaving certificate. Wajameni mimi nitasaidiwa namna gani? Hapo ndiyo nilikuwa nauliza, kama mnaweza kuunda Katiba ambayo inaangalia wananchi, vile wananchi wako, namna hivyo. Tunaweza kufurahia kidogo.

Eduaction, Education ni kitu mzuri wenzangu, siwezi nikakataa mambo ya education, ni mzuri zaidi, kwa maana ndiyo hata wewe pengine unaweza kupitia mahali, ukute kama pengine imeandikwa neno lingine, lakini kama unajuwa kusoma kidogo, wewe utasaidiwa hapo. Lakini kufika kwa kuchagua viongozi, tukiweka masomo sana, tutachagua wale watu hawawezi. Kwa maana pengine, ni example, tu si ati mtu aone ni mbaya. Hapa tuko na mzee wetu. Ametusaidia sisi hapa Siranga kabisa Mzee Nyando, na tunampenda. Hiyo ni example tu, anawesimama ati anataka councillor na pengine hana C.V na inatakikana huko, na sisi wenyewe tumempenda. Unasikia ati Nyando hawezi pewa nafasi kwa maana hana certificate na yako na kura ya wananchi. Je, mimi nilikuwa naomba hivi, tuangalie mtu na vitendo zake, kazi zake, kazi zake ndiyo tuangalie, tuwache mambo ya masomo, hii mambo ya masomo ndiyo mnaona inatumiza hapa kwa slums. Saa hii tunaelekea uchaguzi, mnasikia wengine wanajuwa hapa Kibera hakuna wale wamesoma vizuri wanaweza kuwa councillor. wengine wanaruka wanatoka Westlands, wengine wanatoka wapi, wale maesoma, wale wako na C.V hizo zinatakikana. Sasa ukimchagua, atatetea wananchi hapa, kwa maana hata vita ingine kidogo ikitokea hapa, ataonekana hapa, kutoka City Hall anaelekea Westlands. Kutoka Westlands yuko City Hall. Ataonekana area hii hata kama vita iko hatakuja hapa. Kwa maana tulichagua yule amesoma.

Hapo nilikuwa naomba hivi, mambo ya masomo ni sawa, lakini ikifika tu uchaguzi ile kitu inatakikana upate kwa wananchi, mwachie wananchi wa decide.

Ya mwisho, umaskini. Umaskini kama tunataka kuondoa umasikini, tuna ma-N.G.Os zile zinaleta msaada. Msaada ikija, tafadhali tuweke sheria, iangaliwe zile vyama, hizi vikundi zile zimekuwa registered. Wapewe hizo pesa, wanaweza kufanya nazo maendeleo hapa ndani. Wale hawana mapato vizuri, wanaweza kuingia kwa hizo maendeleo, wanaweza kupata vile

wanaweza kupata vile wanaweza kusaidia. Kwa maana hapo pia nilikuwa naomba, kama tunaweza kuwa na Katiba ile ambayo inaweza kuruhusu, msaada yeyote ikikuja, inaingia kwa vikundi zile zimekuwa registered. Zimejulikana na serikali. Chochote kikitendeka, serikali ndiyo wataifata, waangalie hiyo mambo imeenda namna gani. Ni hayo tu sina mengi, mandugu zangu. Asanteni sana.

**Com. Kabira:** Okay, asante sana Bw. Onyango. Na tutamwita Otieno Sanflos.

**Mr. Otieno:** Habari zenu, nafikiri ma-commissioner, nitawaomba kwanza, kabla sijaongea. Nafikiri hatuaribu nafasi, tunaongea kitu inasaidia, si ile tunaaribu nafasi

(Inaudible). Unajuwa saa zingine tunafanyanga vitu hivi, pengine kabla ingine ishamalizwa kila kitu, sasa sisi tunapiga juu. Kama tunafanya kitu ya maana tutafurahi sana.

**Com. Kabira:** Sorry, unajuwa ninatumia tu ile watu walijiandikisha.

**Mr. Otieno:** Hapana nilikuwa nasema, tuiseme tulijaribu kutoa maoni ya Katiba vile tunataka irekebishwe na kuna kabila moja ile imesharekebisha Katiba yote vile inakuwanga kila siku. Kwasababu tunajuwa kuna kabila moja hapa Kenya, tunatengeneza kitu na imemaliza, lakini kama haijamaliza tutafanya pamoja, nitafikiri sasa tutakuwa sawasawa.

Kitu ya kwanza, nitaongea kulingana na matajiri. Ningewaomba sana matajiri sana sana especially Asians. Wale Wahindi wameajiri watu hapa Kenya. Mngejaribu kutuwekea sheria kidogo ya control hawa wahindi, wasiwe wakitaka kufuta mkenya wetu hapa, wanaambia tu Kenyans, we kazi yako imeisha. Kulipa yeye ni ngumu, kwasababu asubuhi anamka anaenda City House, napeleka pesa. Sasa ukitaka kujua yeye alikupeleka wapi, hakuna kile utasaidiwa. Kazi imeisha namna hiyo, malipo yako ya miaka kumi huwezipata na kila kitu. Ningeomba sana, kama mgejaribu kurekebisha hapo namna hiyo.

Kitu ya pili, Raisi wa nchi, akiwa ame divorce, awache kiti. Kwasababu huwezi ongoza watu kama hauna bibi kwa nyumba na unajuwa ugumu wa control nyumba, huwezi ongoza watu. Ningewaomba, tuwekee sheria ya kusema kama hauna bibi, uwache kiti kabisa.

Kitu ya tatu, niko na kitu inaitwa hii law tunajaribu kurekebisha. Turekebishe law ile itasaidia Wakenya wote hapa nchini. Hapana law ya kusaidia kabila arubaini na moja na kabila moja inabaki bila law. Ati kabila moja hii ikikosa, haiwezi kushtakiwa. Tunataka ile sheria itajaribu kuzuia mtu yeyote, hata kama wewe ni nani uko juu. Watu wako wakikosa washikwe. Tunasikia saa zingine, unapata si waziri hapa, ameiba pesa nyingi, inajulikana kabisa, iko nini. Na hawezi tolewa bendera. Lakini Mayor Mwashima Mombasa, akijaribu tu kusema anaunga mtu fulani (Inaudible) mkono, yeye kesho amenyan' ganywa umayor. Na iko waziri hapa na bendera, na hajashikwa kwasababu anatoka kwa kabila fulani. Tafadhali tuwe na sheria inayo control sisi wote Kenya. Tutafurahi sana.

Kitu ya nne, mimi nasema, landlords. Naomba hapa Nairobi, kitu inaitwa ma-landlords, hata mimi pengine ni landlord, lakini naomba sana. Landlord asiwe akiamka asubuhi, anafikiria wewe umemda deni yako kwako, mahali anakaa. Akiamka ansema mimi naenda Kibera kwa slums, ama Kawangare, ama Lavington, kuongezea tenant rent, kwasababu nilipe deni yangu. Kama hutaki toka uende. Mtuwekee sheria ya maneno ya nyumba ikiongozwa, iongezwe muda fulani kwa Kenya mzima. Kila plots, kila districts iwe inaongeza rent, Kenya mzima, kulingana na ile structure umejenga. Kama nyumba yako ni maisonette, kama ni temporary structures, tuwe na percentage ya kuongeza rent na iwe mara moja, kwa muda fulani. Halafu watu wajuwe, si kuamka asubuhi na kusema we toka kwa nyumba.

Kitu ingine, naomba raisi wote wa nchi ya Kenya, atuambia watoto wake wanafanya kazi wapi, na wana mali gani? Na hiyo mali walitoa wapi. Kwasababu kuna watu wanajifanya hapa ni wa maraisi wa mawaziri. Watoto wakitoka shule hawajafanya kazi hatakuandikwa kazi mahali. Mimi nimeandikwa kazi kitambo, sijanunu hata bicycle. Wewe unapata yeye ndiyo anaendesha Mercedes Benz, na nini. Na hajaandikwa kazi, hana mshahara mahali. Hiyo pesa alitowa wapi, hiyo anaendesha Mercedes na nini, ati kwasababu wewe ni mtoto wa tajiri fulani ama mkubwa. Hiyo kitu iangaliwe kabisa.

Tuko na kitu inaitwa, hapa Nairobi, ama hapa nchi ya Kenya, Wa-mayor. Ma-commissioner ningewaomba sana, na ninaomba sana nafikiri, nyinyi mlíchaguliwa mkiwa independent. Nyinyi si wale wakuambiwa na fulani ati mimi ni fulani. Hii inchi ya Kenya, naomba kabisa, hata kama wewe ni nani, hata kama ni nani anaongoza, tukuwe na sheria ya kusema, wakisema wewe umeuwa uko, wewe umeuwa Njonjo, wewe umeuwa Otieno, ushatakiwe. Hata kama unatoka kabila gani. Na tuone umeshtakiwa, hapana kuzuiliwa. Na wakisema wewe umeiba mali fulani, nawe ufwatwe ushikwe, wasisema wametoka kwa kabila fulani ama wapi. Sheria iwe ya kila mtu, mdogo, mtoto na mkubwa. Anafikiri hiyo ndiyo watu watafurahi sana.

Kuna mtu anaitwa Electoral Commissioner. Mtu saa hizi tunaenda kwa uchaguzi. Electoral Commissioner wa Kenya, ningomba sana awe akichaguliwa na Bunge. Ndiyo ajue yeye alijaguliwa na wale watu wote, na lazima awatetee wote, na afanye kazi kama anajuwa anawekufutwa na Bunge siku moja. Asiwe anachaguliwa na mtu mmoja, anamwita anamwambia, nikijaribu kuona unafanya hii, hii petition imeenda namna hii, wewe hakuna. Na unajuwa wewe hautawacha kazi yako, kwasababu unajuwa ule mtu ndiyo amekuandika. Utafanya vile anataka, utafanywa. Sasa awe akichaguliwa na Bunge ndiyo watu tujue ukweli, yeye ni mtu yako very independent.

Tuko na kitu inaitwa Civil servants. Civil servants ya hapa Kenya, tunaomba sana, mimi naomba sana, ma Civil servants wote, ma body za Civil servants zote kama T.S.C, tuko na vitu kama K.N.U.T, minister for what, minister for what. Wakijaribu kuongeza mshahara, waongeze mshahara yote kwa watu wote wa Civil servants. Sio watu wengine waongezwe na walimu wanawachwa, kwasababu, mwalimu ule mkubwa wao, yeye aungi serikali mkono. Wakiongezwe mshahara, waongezewatu wopte mara moja, halafu ikae mpaka siku ile wataongezwa. Wasiwe wanaongezwe kulingana na vile wewe mkubwa wenu wa Union yenu, anasupport mimi, kwasababu mimi ni kiongozi. Waongeze mshahara ya ule hata mwenye asupport serikali, awe

akipata mshahara na wenzake. Mtu mmoja asifanye kwasababu asupport serikali, pesa ikose kuenda kwa watu wenzake. Ndiyo walimu waumie, saa hii walie namna hii, ni mbaya sana.

Tuko na, nilikuwa nimesema mayor. Mayor wachaguliwe direct na wananchi, ndiyo mayoa akijaribu kufanya kitu yoyote, hatakuunga na mtu yeyote aungani na mtu yeyote bila kuwa na uwoga, bila kuwa na nini, ati kwasababu, kuna mtu anaitwa local government minister. Atasema yeye amesuspendiwa, amefanyiwa nini,. Hiyo kitu itolewe mara moja kabisa. Nafikiri ni kitu mbaya sana. Kwasababu, na tena wale watu wanaitwa nominated members. Nominated members wa nchi asijaribu kupewa bendera. Kwasababu hiyo bendera yake hakuna kitu inasaidia na hana mtu anamjagua, mwanaichi atasaidia. Hiyo bendera wapee ule mwananchi alichaguliwa na watu, ndiyo ili asaidie watu wake, wale walimchagua. Kuliko ule mtu ameokotwa hapa, ni mtoto wa tajiri fulani ama rafiki yangu anapewa bendera ya kutembea nayo kwa boma yake bure. Bila watu anasaidia, wale walimchagua. Nafikiri hiyo ingekuwa vizuri kama tungeona namna hiyo.

Tuko na kitu inaitwa Chief's Act. Unajuwa hii mamlaka ya maChief ni mbaya sana. Hata nimesikia mwenzangu hapa akisema, maneno ya nyumba, ati sijui nini. Unajuwa mamlaka ya Chief, hiyo kupewa nguvu,ndiyo imeleta hata vita mnaona ilikuwa hapa. Kama Chief angekuwa amechaguliwa na wananchi hapa, na ile maneno imesemwa, ifanywe naman hii. Chief hangejukuwa hata shilingi kumi, kutoka kwa landlord, alete vita. Angefwata hiyo haraka kwasababu amajua watu walimchagua, watamfuta baada ya mika tano. Chief awe akichaguliwa baada ya dakika tano, tunapiga kura ingine, ndiyo makosa ikitokea, hata juu ya mnyumba, awezi enda kwa landlord, afike kwake haraka. Landlord akienda kwake, anamwambia turudi pale tufanye kesi. Na Chief, tuwe na sheria inasema, Chief aitwe na wananchi akiwa na makosa, tumove wote conference kwaka,na tuntoe na turudie uchaguzi tena. Kama anafanya makosa, anafikiri ndiyo Chief atakuja kufanya kazi vizuri.

Halafu nikimalizia sana. Kuna maneno hapa, hii mashamba kama hii ya Kibera, na land zile za serikali, watu wamekuja wajenga ndani, bila kujua wamejenga nyumba ya serikali na nini. Mimi nigewaomba muweke Katiba, zile nyumba ziko hapa zote zipate Title Deed. Mzipate namna hii. Ningewaomba kila mtu, ule amekaa kwa nyumba zaidi ya miaka tatu, apewe Title Deed ya ile room anaishi. Hapana Title Deed kupea mtu fulani ako na nyumba kumi. Kila mtu ameishi kwanyumba miaka tatu, apate Title Deed ya nyumba yake hapa Kibera, na mahali popote hapa nchini Kenya. Ndiyo sasa tupate ukweli. Ndiyo hta mimi niwe landlord na room yangu. Ndiyo niwache kuangaisha tenant nitawachia hii nyumba nikirudi nyumbani kuretire. Awe nikijua, kweli nilikuwa nasumbukana namna hii. Nafikiri, commissioners, na hapo tungsikia ingekuwa vizuri sana.

Tuko na, Okay nitamalizi kidogo lakini kitu ninaomba mwisho ni president. Raisi wetu, raisi wa nchi asiwe na power yote namna hiyo vile iko saa hii. Unajuwa power ya raisi saa hii ni kubwa sana, hata inamshinda. Inafanya saa zingine anashindwa kufanya kazi, mpaka anashindwa kujua ni nini anaendelea nayo. Ndiyo unasikia, saa zingine alifanya kitu fulani ifanyinke pale, kesho amesahau hiyo kitu ifanyike. Wananchi wapati, yeye amenyamaza uko inafanyika ingine. President wa Kenya, apunguziwe mamlaka. Anaweza kuwachiwa kitu kama Chief of The Armed Forces. Hiyo ni sawasawa, kwasababu unajuwa serikali mpaka bundiki ikiwa chini yako ni sawasawa. Na kitu ingine kama parastatals, P.Ss, P.Cs na watu gani. Ama

parastals Chiefs, kama Gichuru, wachaguliwe na Bunge. Wasichaguliwe na yeye. Ndiyo unaona sasa Kenya Power & Lightning haina ndururu, kwasababu Gichuru anapeana ile wanataka tu. (Inadudible) Ye anatolewa kwasababu

amekataa kupeana. Sasa tunataka hao watu wote, maChief au parastatals yao wachaguliwa na Bunge. Halafu Bunge, wajuwe kweli wako answerable kwa Parliament, hapana answerable kwa mtu mmoja tu, na pengine huyo mtu hana nguvu ya control nyumba. Hana bibi analala peke yake. Sasa akiambka, anaamka na ile kitu alisema. Asanteni sana.

**Com. Kabira:** Asante sana, Bw. Otieno. Now, Javan Onyango? Hayuko. Henry Otieno Okoko?

**Henry Otieno Okoko:** Hamjamboni wananchi, hamjambo tena. Mimi jina langu naitwa Henry Otieno Okoko. Mimi ni mkaaji wa Kibera laini Saba, na ninakaa Siranga. Jina ingine naitwa Nyando. Mimi ningependelea, nitoe michango moja hapa, ama mbili tatu. Mimi nengependalea Katiba ile inaundwa saa hii, ikuwe Katiba ya kurudisha power ya majudge chini. Maana ya kusema power ya majudge irudishwe chini, judge ndiyo amefanya police ,anasumbua watu. Kwa maana, wewe unaweza kushikwa saa hii umetoka ziara yako. Kesho unawekewa chan'gaa na mwenye kufanya kesi na wewe atakuja kotini kwa mwezi sita. Sasa wewe unaenda kukubali, hata kitu siyoya haki. Ningependelea, Katiba hii tunatengeneza, kama kesi ya petty case, kama chang'aa, kutembea ovyo ovyo, bangi, ifanyiwe hapo hapo, na polisi akuwe hapo, ndiyo uhukumiwe ama uwachiliwe, ndiyo ujuwe haki imetendwa. Kuliko kusomewa mashtaka, na wewe unatupwa ndani, na sasa wewe utakubali shauri umeogopa, kwenda Industria Area. Na mwenye wewe unafanya naye kesi, atakuja kwa mwaka moja ama mwezi sita. Ndiyo ningependelea, Katiba itengenezwe, kesi ndogo ndogo. Judge arudishiwe power ya kufanya hapo na hapo, kuliko kutesa watu kuwapeleka rumand.

Neno yangu ya pili, ningependelea hivi, Katiba ile sasa inatengenezwa, mshahara ya watumishi wa serikali, kuanzia uBunge, P.S na P.C, irudishwe chini. Kwa maana hao wanakula pesa nyingi sana na Kenya inasemekana pesa hakuna. Kwa maana naweza kuona mBunge mmoja, yeye ni minister na hako na shamba Moloni, na hako na nyumba Mombasa, na masikini yuko pale pale tu. Kwa hivyo mshahara yao, ungependelea kama minister ama P.S akule mshahara china ya elfu mia moja.

Neno la tatu, ningependelea, Katiba hii tunaunda, ipatie serikali ile inaongoza, kupeana power ua waBunge ule amechaguliwa. Kutiliwa minister katika Province, nani sisi tuko naye Kenya, bila kuangalia ulipita na chama gani na ulichaguliwa na wananchi. Kwa maana unaweza kuona, chama sisi tuko nazo nyingi. Mwananchi amepeleka mtu wake Parliament. Halafu mtu anapelekwa Parliament, serikali inaongoza, inawacha na inachukua nominee ule alishindwa, anapatiwa minister. Ningependelea, serikali, Katiba ile tunaunda, ipeane minister ule anatoshana na Province, yote nani Kenya, ndiyo haki itendwe. Kuliko Province moja kuwa na minister kumi au saba na Province ingine iko na minister mbili au tatu. Kwasababu chama iko hapo, ni ya upinzani. Hiyo sio haki.

Nikirudi maneno ya elimu, ningependelea kama slums, hapa. Ningependelea Katiba itengenezwe, walimu wale wameandikwa hapa, na wale wameandikwa kwa City Council, wote wapatiwe mshahara na serikali, kwa maana serikali inasema elimu ni

bure. Tungependelea tutengeneze Katiba kama hiyo. Kwa hayo mengi nasema ni asante.

**Com.Kabira:** Asante sana Bw. Okoko. Na ujiandikishe tafadhali. Hannington Odhiambo?

**Hannington Odhiambo:** Asante sana commissioners na wananchi. Yangu ni machache tu.

Nataka ile Katiba iundwe ya masikini na matajiri wakae pamoja. Juu president wetu alisema namna hii, anataka unity. Hatuwezi kaa na unity, kama yule mtu ako juu, anatembea na Pajero, vile nyinyi commissioners mnatembea nayohapa,na sisi tunaona. Hii mambo itakuwa mbaya. Tunanaka tuka na unity.

Tena ninataka hii Katiba iundwe, to differentiate a married woman and an unmarried woman. Ukiona mama, nguoyake ikohapa, ndiyo unaona hapa Kenya, the highest producer of Ukimwi,ni Kenya hii. Juu ya wamama. Tena maneno hii ya pombe ovyo ovyo, ovyo ovyo, tunataka Katiba iundwe, hii busa ya zamani, ndiyo iendelee. Sio hii kumi, dawa hii, kumi sijui, kumi kumi hii. Tunataka Katiba iundw, iangalie wamama na wababa. Sio sa yote ukitoka kwa pombe, unapiga bibi kwelikweli. Hiyo tunataka Katiba iundwe, ipe wamama prestige ya kuongea kwa nyumba. Tena kwa kazi, wamama wanafanya kazi nyingi sana kushinda wanaume. Nataka ...

**Com. Kabira:** Tafadhali ngojea kidogo Bw. Odhiambo. Tafadhali si tulisikilizana, mtu akileta maoni yake tumsikilize. Nawauliza tu mpatie heshima, tumpe heshima atoe maoni yake na wakati wako utakuja.

**Hannington Odhiambo:** Tunataka hiyo Katiba iundwe vizuri sana. Sisi ni binadamu. Mama ni binadamu, we ni binadamu, tukae pamoja, sio kupiga saa yote saa yote.

Na kuendelea na policy. Tunataka, iko wisdom na education. Iko mtu ako na wisdom, huwezi toa hiyo yake. Tunataka ukichagua mtu, ni yule mtu ako na watu, si wa kuappointiwa. Hiyo hatutaki, tunataka yule ako na watu ata kama yeye ni literate, yeye ako na watu. Kama vile ndugu yangu aliongea hapa. Masomo sio kitu, sio kuongoza. Kama umesoma, unakuwa karani kwa ofisi. Na yule amechaguliwa, ule mtu wa watu anongea vile mimi naongea, hata kama ujasoma, na wewe unapendwa na watu, au wewe ni literate, unaweza kuongoza watu, endelea na watu sio masomo. Ni hayo tu, sina mengi.

**Com. Zein:** Asante sana. Peter Ouma Mlore.

**Peter Ouma:** Asanteni, kwa majini mimi naitwa Ouma Peter Mlore. Na hata mimi ningependa kuto mchango wangu kidogo. Na mchango huo, ningependa kuanzia upande wa, kuna hii kitu inaitwa N.S.S.F. Ningeomba hii Katiba, iwapo, itawezekena, hii miaka iliwekwa ati mtu afike around fifty, forty-five, ndiyo apewe hizi pesa wakati amefika umri huo, ioyondolewe, na kama inawezekena, iwe wakati mtu anawachishwa kazi, kuna wengine wanaenda na summary dismissal. Huyu mtu awe na right ya

kuenda kuchukuwa hizo pesa, kwasababu watu saa hizi, ninasikia kuna huyu adui anaitwa Ukimwi. Mtu unakufa, unawacha hizo pesa. Na hata wale next of kin umewacha, watakuja kuangaika hapa Nairobi, ati wanafuata pesa za Baba zao. Hati nikitoa example, labda kuna mtummoja hapa, ameishi hapa mweiz mzima, akitaka hizo pesa za N.S.S.F. Labda atatoka hapa tena harudi nyumbani, anaambiwa enda nyumbani, hizo pesa hajapata. Mwishowe atatoa roho, anasema hii sasa, imepotea.

Ya pili, nigependa wale watu wanafanya kazi tuwe katika serikali ifuatayo. Tuwe na ile kitu inaitwa basic salary. Na nikisimama kwa basic salary, nintaka namna hii, kuna kitu inaitwa N.H.I.F, inasaidia watu kuenda hospitalini, halafu uan, hii N.H.I.F inasimamia malipo ya admission. Sasa kuna wale hawawezi kuendelea na hii mambo ya N.H.I.F wakati wanafutwa kazi, kama serikali itaweza, iwe inachukuwa uongozi, the next season. Tungependa waweke basic salary, so that ata ukifutwa kazi na uende mahali pengine, you will be able kulipa N.H.I.F halafu ufaidike wakati uko na wagonjwa wako. Maybe bibi yako ni mgonjwa na wengine wale wanastahili.

Kitu ya tatu, nigependa, kuna accidents zinatendeka hapa Kenya. Hata mimi ni mmoja wao ambaye niwahi kugongwa na gari hapa Uhuru Camp. Sasa, kwasababu sikuwa na uwezo, na inatakikana wakati unagongwa unaenda kwa hospitali, uandikiwe, na saa hiyo sina pesa ya kuenda hospitali. Inatakikana nishike advocate, advocate anataka pesa. Wakati advocate anataka pesa mimi sina. Hiyo nilikuja kusurrender. Sasa unapata mimi kama ningekuwa kiwete, ningegongwa hhalafu nivunjike, na nipelekwe tu hospitali, hizi ndogo ndogo, ningekuja kudai nataka maybe wheel chair. Hapo tunasema serikali haina pesa. Haiezi kugaramia mambo ya kununua wheel chair. Tunasumbuliwa sana hapo. Watu wanalia, sisi tuko viwete na tayari, inatakikana ulipe nini, advocate ndiyo akusaidie hiyo kesi yako uende mbele. Hiyo ningependa insurance itusaidie sisi. Wakati huo tulipwe vizuri, sio kulipwa pesa kidogo. Unalipa shilingi elfu hamsini, na ile kitu unataka, inataka labda hiyo kiti wheel chair, iwe ya shilingi mia moja. Hiyo haitatusaidia hata kidogo. Nikiongeza upande wa road maintainance, ningependa serikali inayofuata saa hizi, wakati ujao. Kuna wakati, nilisikia Raila anakuja upande huu, na raisi, wakati wa maji ilikuwa mengi hapa. Wakati huo ndiyo niliona wakishugulika kutengeneza hii barabara kwasababu raisi anakuja. Haya, nikiongeza kwa hiyo, utapata raisi anataka kuenda mahali, hawatampitishi pale nji iko mbaya, watatafuta mahali pazuri. Riais wampitishie uko, na wale wananchi wanaishi hapo, magari yao iko na shida ya kupita katika pot holes, inavunjikavunjika, na hapo tunasema (Interjection.....Inaudilbe) Ninataka serikali inayofuata hihakikishe road maintenance iko sawa, ndiyo sasa uchunguzi uwe sawasawa.

Ningependa kuongea juu ya mikasa. Serikali inayofuata, ningependa wakati kuna mkasa unatokea, kama mwafriko. Mkasa unatokea kama moto kuchoma area fulani. Niko na ukweli, kuna sehemu zimelala kabisa, wakati maafriko inatokea kama hii ya maji, tusiwe tunadanganywa ati tutapewa mahali tukae, na ilhali akuna. Serikali itenge mahali pale, ninaweza kupeana example kama pale, karibu Kenyatta University, on your right ukienda Thika, exactly Kenyatta University, opposite, kuna land imelala hapo and I hear ni ya mtu fulani, alikuwa uongozini, miaka ilyopita. Hiyo land imelala hapo ni kama acre kadha mnajua. Sehemu kama hiyo, ijengwe hapo, watu wanao kumpatiwa na mikasa, wanaweza kuchukuliwa hapa, na wakae hapo kwa muda, kama ni maji, mpaka maji ipungue, ndiyo labda warudi kwa nyumba zao. Sitawachokesha na memgi, ni hayo tu.

**Com. Kabira:** Asante sana Bw. Ouma. Walter Odede? Hayuko. Salima Abdul?

**Maimuna Abdul:** Mabibi na mabwana, assalaam alekuum, Warakh Matulahi wabarakatu.

Mimi naitwa Maimuna Abdul. Mimi nimesimama hapa kama ni mnubi, na ninauliza Katiba, ile miaka tumeketi hapa, tumezaliwa hapa, na hatuna nini, hatuna kibali, kwasababu watoto wakitaka kuenda kuchukua kitambulisho, wanakatazwa. Leta ya baba yako, leta ya nyanya yako, leta sijui ya nani.

Haya, kwa hesabu ya watu wa Kenya, hatuko ndani, sasa tuko wapi, ndiyo mimi nauliza Katiba.

Na ya pili, kama habari ya Title. Kama kutoka zamani wamepatia watu title, watu hawatakuwa na masumbuko, lakini title wamekaa, tumezaliwa hapa, tumekaa hapa, hatuna hata title. Sasa hatujui kwa Katiba mtaandikaje hiyo. Asanteni.

**Com. Kabira:** Okay, asante sana Bi. Mwaimuna. Thank you very much. Jiandikishe tafadhali. Anderson Naoli? Hayuko. Ngare Zachary?

**Ngare Zachary:** Good afternnon everyone. Thank you so much madam chair and the commissioners at large. My name is Zachary Ngare, as you have heard, and I am presenting an organization called Hoily (?) Programmes. It was one of the selected C.B.O to facilitate civic education in Langata and Rachuonyo district.

I want to talk about the development. As we know that the new Constitution that we are trying to revive or to come up with, we need the Constitution to address the issue of development and in this, are it should be stated clearly that the state must facilitate equitable development through the eradication of poverty and the establishment of balance framework for economic growth and social justice.

Secondly, the state must take special measures in favour of developing economically and maginalised areas, especially in areas in inhabited by pastoralist community to reduce imbalances created by past and present unjust laws and policies.

The third one is, it should be stated that all public resources shall be managed and used in rational and efficient manner avoiding waste and corruption.

The fifth one, it should also be stated that, the state to take measures to involve the people in the formulation, implementation and evaluation of the development plan and programme. This can be done through, community based organization, women groups, youth groups, for the betterment of our society. It is also necessary fo us that the government must take necessary measures by the state and its all organ to ensure that women have equal opportunity with men to play an active role in the formulation, implementation and evaluation of the development programmes without sudlying

(?) women and youth oriented organizations. Also, the thing that we have to recognise is that the state should recognise the significant role played by civil society organisation in process of development.

Also, it should be stated clearly in the review, that all Kenyans must have, the fulfilment of their basic needs which include; education, adequate food, safe and clean water, housing, health and information. This must be done to ensure that all the marginalised people like disabled communities, pastoralists, children, orphans to be well catered under this section. Equality of all persons can be promoted and fostered (?) the State to take a special measure to promote the rise and welfare of persons who have been discriminated against by reason of history, culture, age, tradition and law. We should also involve individuals and groups in societies and respect culture, values of different communities in Kenya, where such values are consistent with human rights and democracy.

We also think that it should be the work of the government to facilitate, and in participation of all citizens of Kenya in public affairs.

Another point is that, it should be stated in the new review that the government and individual groups in the society shall promote literacy and civic awareness to ensure, national unity and social cohesion. This can be done through civic education which is going on, but initially the civic education is not perfect in our area of Langata, because there are no funds and I think the commission should assist the centres which have been selected to facilitate this process so that we can have a better forum for this particular session, because I believe this is not the number of people living in Kibera are so many but since they don't know that is happening they cannot come to air their views. So I think it is very important through your chair that you take this view that we need more time to revive our Constitution and we need more time to tell the people about the Constitution and let them participate in this process.

Another thing we felt is very important, is that we need all citizens...

**Com. Kabira:** Bwana Ngare, sorry to interrupt you but because you have the memorandum it would be better if you just point a number of issues but don't read everything, because tuko na watu kama sitini wanataka kuzungumza.

**Ngare Zachary:** Okay, I am just winding. We have a memorandum and I think we will submit it to the commission in due course. Maybe to summarise, because I have been cut short. We need, the Constitution should address the issue of young people, that is the youth. We have been sidelined in every development that is taking place in Kenya. The youths have been sidelined. I don't know why, but I think that the new review team at hand, we should set a section that address the interest of the youth. So, we need youth to participate in civic wards elections. We need youth in the Parliament.

Also to put across, we need also the involvement of women, to participate in the development of our country. Without sidelining all the communities. We need all sectors. We need youth, women and also the disabled person presented. And, for us to gain

this development issue, we need, I think it is a high time and I congratulate Hon. Raila Odinga, for seeing that without the participation in one accord, we cannot achieve the development. That is why, he has joined K.A.N.U to make sure that on everything that we desire to have, we must follow one accord. Through having a lot of political parties, we are not going to gain the development because people are going to create violence through other political parties. And that saying that this has a better forum and I congratulate him on this vision that he has for young people and old in general. Thank you so much Madam chair.

**Com. Kabira:** Thank you Bw. Ngare and I hope that you understand that we didn't actually cut you short, we will read every word in that memorandum, we just want to give more people a chance to speak. So thank you very much. Now, do we have Hastings Odera. We will give you two minutes because you had said you are not going to speak. We are giving you a chance, now that you have thought you want to speak. Okay, thank you.

**Mr. Odera:** To all commissioners and out at large I greet you all. Kwanza mimi nitasema kuhusu hii cost sharing. Cost sharing imeleta maneno nyingi, kwanza tukiangalia kwa hospitali. Mahali inatakikana kwanza, ununue dawa, ama ndiyo utibiwe, mbona hizi madawa kitambo zilikuweco na siku hizi hatuwezi kuzipata, and yet the government is still the government that we had the other time.

Haya, kwa mashule. Unapata kwa mashule pia siku hizi, the rate of, unapata mashule zimekuwa stage ama zimekuwa classified as per National Schools, provincial Schools, na primary level unapata ijakuwa divided na ni moja tu. Mbona ikifika mahali inakuwa divided na fee pia unapata ya Nationa, Provincial, District na ya hizi Divisional ziko sawa. Sasa kuna tofauti gani? Na curriculum ni moja, kila kitu ni moja, mbona ziwe divided? They should be the same. As the University, si ni moja tu. Hakuna University ya National, hakuna University nini, isipokuwa private and all this we will find that, tunapata tena kuna public schools to differentiate between the public school and a private school is not easy because the fee is almost the same.

Haya, nikikuja kwa maneno ya nomination. Nomination inafaa, kila group ipate share. Vijana, wanawake, disabled, lakini ikifika kwa uchaguzi, women should fight it very hard to get it because even right now, we have got some. They should not wait for everything to be given in the silver plate. Kama akina Ngilu wanaweza kupigania wakaipata, which means we are going force to some constituencies to have, to select or to elect women. It is the right for constituencies to decide whom to elect, but for nomination, it should be properly distributed.

Nikikuja maneno ya voting. Tunapata ukiwa na I.D pekee ndiyo inatakikan uvote, na ikiwa I.D imepotea, hautavote. Mbona kama unawezakuwa na passport, hauwezi vote. Ukiwa na driving licence hauwezi vote? Inatakikana pia hiyo ipitishwe. Kama unawezakuwa na license, passport, unaweza vote, sio I.D, pekee.

Nikimaliza naweza sema, unapata tuko na macommission zingine, ama inquiries ambazo zilikuwa zinaanzishwa, lakini hazipatiwi

muda kumalizwa. Hata hii yetu iko karibu kumalizwa tu, kwasababu wanataka imalizwe, lakini haijapatiwa muda. Tukiweona ya huku, haikupatiwa muda, na haikumalizwa, na report yake haikuwa submitted. Iliishia hapo hivyo. Land clashes, ilianzishwa, haikumalizwa. We want all the commission, all the inquiries ambazo zimeanzishwa, zipatiwe muda na zimalizwe na wapeleke report zao, ili tujue ni nini ilitendeka, ni kwasababu gani. Na hao ambao wamekuwa involved, waingizwe ndani, ama kama si hivyo nimemaliza.

**Com. Kabira:** Asante sana Bw. Odera. Now, John Murage.

**John Murage:** Hamjamboni. Kwan jina naitwa John Murage Wahoro na nina represent P.C.E.A church. Nitasoma tu vile imeandikwa.

**Com. Kabira:** Hold the microphone properly because we can't hear.

**John Murage:** Ninasema there should be free and accessible treatment for all. This is about health Free and accessible treatment for all. There should be hospitals or health centre facility within a five-mile meridia through out the public of Kenya.

Availability of clean drinking water to all the people of Kenya.

Availability of drugs or medical treatment.

Toilets and good sanitation for all.

Collection and proper disposal of gabbages, especially in towns of urban areas.

Separation of industrial unresidue areas to avoid air and water pollution.

Control of alcohol, cigarrattes and other drug abuse.

Sticter rules and penalties for those dealing with drug abuse.

Alcohol should not be available to underaged, or should not be in unlicensed stores. Minipacks are now available in kiosks.

Control of medicine available form chemists and drug stores. Such places should always be manned by qualified personnel and licesing should be stricter.

Control of registration of private clinics and health centres. Too many that works.

There should be no legalisation of abortion. Abortion should only be on medical ground.

Proper planning of housing, by the local authorities and town councils. No houses should be build too near to the roads, next to railways or on top of drainage system or under high tension electrical cables. Houses should have good ventilation, lightings and good sanitations. Toilets accessible by road e.t.c.

Control of mosquitos, malaria still being a major killer in Kenya.

H.I.V Aids; there should be no descrimination against the Aids patients in hospitals or working place.

Anti-virus should be available for all at no charge or for a token fee, in order to a longetivity of life to the sufferes.

Health education for all.

More hospitals should be build to avoid congestions or patients sharing beds. Current Privincial and District hospitals should be well equipped with the radio- therapy equipment. Diagnosis machines, M.R.I units, I.C.Us e.t.c So that patients won't have to travel for long distances to get this facilities.

Proper care, treatment, and inhabilitation of mental patients.

Street families and children should be no more. They should be housed and rehabilitated to lead decent huma life.

Cigarratte smoking in all public places should be banned. Law to be formulated. It should be declared illegal to urinate, spit or throw rubbish in public places or by the roadside.

Accidents; it should not be mandatory for accident to produce P3 forms before treatment. This forms should be available in the hospital casualty, with doctor in charge or police officer should be stationed in every hospital to deal with such cases.

Rape; it should be considered with greator caution and more sensitivity. There should be centres, where such cases should be reported and not at the police stations to male officers who have been very insistive and rough with victims of rape. It should be made possible to report a rape case in hospital and seek medical immediatly, medical treatment and special precautions against pregnancy and H.I.V Aids.

Conselling should be free and available for all. All the treatment of poor, sick people should be undertaken by the government. Especially, those requiring operations for separations of certain organs, removal and addition for medical treatment, especially concerning terminal diseases.

Free education from standard one to form four.

Religious education to be compulsory.

We support the implementation of salaries for teachers as agreed by the government in 1997. Also, the government to review the teachers' salaries every year.

We are against dealing with drugs in school and every teacher caught in that business to be given instant dismissal.

Also, teachers with sexual harassment to girls should be disciplined or dismissed quickly.

Private schools should be supervised and vetted by the government to bring standardization. We are against the quarter system and a child should go to any school according to qualification without discrimination of where you come from or tribe.

We encourage reasonable discipline to schools. Proper supervision in approved schools Allocation of primary students into secondary or high school should be done without bias.

All education quarters should be abolished to allow free and fair allocation of every student to wherever, he or she wishes to go.

Electoral positions be distributed according to the choice of voters, regardless of age, religion, tribe or sex, and any other discrimination factor provided he or she is a Kenyan citizen and is above 18 years.

Government should increase the technical institutions, to have one in every district to support the many Universities we have in the country.

The last one, the government should take the responsibility of building all schools from primary to Universities and maintain them to the required standard. Thank you very much.

**Com. Kabira:** Okay that you very much Mr. Murage. Do we have Charles Ouma? Rotich? Zahara Said.

**Zahara Said:** Wakenya wenzangu, hamjambo. Na waislamu assalaam alekum. Kwa majina naitwa Zahara Said, kutoka

hapa Kibera,. Nina haya ya kuchangia.

Kwanza kabisa, ningependa kushukuru commission, kufika hapa kwetu, kusikiliza maoni mbali mbali, kutaka kwa wakaazi wa Kibera, na kuangalia ni gani itatufaa siku za mbeleni.

Ya kwanza, gender issues; sisi kwa wamama wa Kenya, tuko zaidi ya asili mia hamsini. Hatuna sauti katika serikali na katika Constitution ya Kenya, ambayo tiko nayo saa hizi. Ningependa, Constitution ikitengenezwa, wamama pia wawekwe katika mstari wa mbele.

Viti vya uBunge na udiwani, vitengewe asili mia selasini, itengewe wamama peke yao, wamenyane peke yao. Na kuna zile singine tutamenyana na hawa wadume.

Halafu, ya pili land policy; katika hii Constitution ya Kenya, hatuna proper land policy vile wengi wetu wamezungumzia. Sitayazungumzia, nitakuwa nimepoteza wakati kwa wengine.

Ya tatu, ni political parties; political parties, ambazo tuko nazo hapa, ziwe limited. Tuwe na four major political parties. Zikiwa nyingi zaidi, zitakuwa hazina ladha.

Nyingine ni maginalised and minority equal representation. Mengi yamezungumziwa kuhusu maginalised na minority katika equal representation na katika Constitution ijayo, maginalised ni wamama, youth na walemavu. Lazima tupewe representation sawasawa katika parastatal na zile kazi zingine za kiserikali. Iwe ya udiwani hata na uBunge.

Pia kidini katika uislamu. Ikiwa raisi atakuwa mkristo, vice president lazima awe muislamu. Kwa vile pia waislamu wanachangia katika uchumi na kuendesha nchi hii.

Nyingine ni tuwe na supreme court. Hiyo koti ita, supreme court ama court of the ombudsman ikiwa, ule ako juu ya mamlaka atakuwa amekosea raia ama mtu yeyote, ama mimi Zaharani nina shida na mtu fulani, ambaye minister fulani ama mjumber fulani. Nikenda polisi nitakuwa harassed kwa maana sina uwezo wa kumfikia. Niwe nikubaliwe huyo public office, niende nipeleke malalamiko pale, yeye atakuwa apelekwe akashtakiwe pale.

Nyingine ni elected member, civics na Parliament. Tupatiwe mandate, sisi ndiyo tunawavote in, ikiwa hatatekeleza, we should be mandated to vote them ou. Na iwe na asili mia kadha.

Nyingine ni marriage; Katika, mimi nikiwa mke mkenya, nikiolewa na mume ambaye si mkenya, watoto wangu watangaiaka. Lazima tupewe ruhusa, ya kuwa mume wangu na watoto wangu wapewe uraia wa Kenya. Si ati ni lazima niolewe na mume wa

Kenya, ndiyo ni pewe na watoto uraia.

Inheritance of property; Wamama wajane wengi ndiyo wanaumia. Kwasababu mashemeji wanawanyanganya. Tuwe na proper policy ya wamama, wanawake wajane, wapewe property ya waume zao. In-law wakitaka iwe ni internal negotiation.

Basic needs; Hospitali, ugonjwa, shule na nyingine, mavazi na mengine. Katika basic needs sana nilikuwa nikuguzia elimu. Tupewe elimu ya bure, kama tunaambiwa elimu ni ya bure, kuanzia primary school hadi form four. Secondary, government itulipie percentage fulani, hiyo nyingine tjlipie, kusudi, ukipata hata elimu ya form four sasa, uwezi kupata kazi ya juu, lazima uende University, Polytechnic na Colleges hizo zingine. Hiyo ten percentage you save to pay for the other education.

Ya mwisho na sio mwisho kabisa. Hiyo elimu ya uraia. Civic education; Iwe katika Kenyan curriculum of education, so that all Kenyans lazima wapate hiyo elimu. Na kuhusiana na hiyo elimu, watu wangejaa, lakini resources zilikuwa chache, wenye walikuwa wakipeana wangeweza kufikia wale wengine. Asanteni.

**Com. Kabira:** Asante sana Bi. Zahara. Do we have Charles Onyango Odera?

**Charles Onyango:** Thank you Mr. Speaker Sir, ladies and gentlemen. According to my views. Mayors and councilors should be elected by their people. The candidates who contest the seat of councilor and Parliamentary seat should not be nominated. The party should nominate non-candidate. The candidate who contest the seat of councilor must have certificate of form four.

The Chiefs must be elected by the people. In that, he must work for the people. The councilors and mayor should work for five years term.

The councilor should operate under the central government. Thank you.

**Com. Kabira:** Thank you very much Charles. Davidi Asanya? Hayuko, okay Rev. Hiram Mundia?

**Rev. Mundia:** Asante ma-commissioners ma wanakenya wenzangu. Ambayo niko nayo nimeandika kwa kizungu, kwa hivyo unaniwia radhi, niyasome vile yalivyo ili nichukuwe muda mchache.

Presidency; A president shall have a maximum of two terms, each term consisting of two years.

**Com. Kabira:** Reverend, we need to agree that you are not going to read by word, because we have the memorandum, so you summarise, thank you.

**Rev. Mundia:** Then again the president should gain 50% per cent of the voters' cast.

He shall be be a president regardless of age, religion, tribe or any othe discriminating factor. He shall be judged by the same law that judges the citizens.

Those willing to vyi for presidency shall declare their wish, nine months before the elections, for public scrutiny.

Electoral position should be filled by the voters' choice.

One should be allowed to vote as far as she or he is above 18 years and the period of voters registration should be continuos, especially the law (?) years towards election. The ballot box should be transparent. Voting shall be by secret ballot. Voters shall be counted at the voting stations and also pronounced there. The commission responsible of election shall be elected by the Parliament, and its life renewed in the new term of every Parliament to avoid manupulation of the same.

Election date should be fixed at the beginning of every term of the Parliament.

I would advise that we avoid the way to federalism, because Kenyans have not enjoyed the aspect of being unified or embracing each other. So we should avoid that way of federalism.

The Provincial Administration should be abolished, because it tends to duplicate the work that is done by the police force and also it ends up manipulating the same. The police force. The police force should be allowed to do their work and the Provincial Administration abolished.

Some of the things the license, is that the certificates that are issued in this same offices, I would advice that the hospitals be allowed to issue birth certificates, and mortuaries also can be licensed to issue dead certificates, other than having all the complications that we have today.

Formation of vigilant groups should also be abolished, and the police force should be allowed to take their law.

The government should provide free and quality medical services in the public hospitals. And physicians who are working or who are employed by the government should be restricted not to operate in any other practices of private hospitals or to have their priviate clinics.

Abortion should be abolished and also considered illegal unless where it is done to save the life of the mother.

Commercial sex should also be abolished. Commercial sex, prostitution, should also be declared illegal.

Appointment to public office should not be left to the president but it should be manned by the Parliament.

Religion; Only recognized, reputable and orthodox religion should be registered to serve the public. Any other movement coming up or religion whose operations are secrets or misleading to the public or causing a breach of peace should be abolished. Satanism should be abolished in Kenya. New religions which are coming up should be seconded with not less than two existing, registered, religions for registration and its agenda should be clear to the registrar's office and they should adhere to the same. Thank you.

**Com. Kabira:** Thank you very much Rev. Mundia. Do we have Dahi Ogwayo Anyoli? He is not in. David Maeke?

**David Maeke:** Hamjamboni, kwa majina naitwa David Mwanzo wa Maike, na mtaniwiaradhi kwasababu niko na memorandum ambayo imeandikwa kwa kimombo. Na kabla sijaisoma, niko na jambo moja ambao ningependa, iwasilishwe katika Katiba yetu ambayo tunairekebisha. Na ni kwamba wengi wamejaribu kuitaja, lakini sikusikia ni kama inaingia vizuri vile, ningependekeza iingie.

Ni kwamba, katika Kenya, tuko na makabila arobaini na mbili, ambayo yametambulikana vizuri. Na tuko na moja ambao tuko nayo na ni kama haieleweki kama ipo. Kwa hivyo ningependa katika Constitution tuongezewe kabila la arobaini na tatu iwe ikitambulikana, kwasababu ipo, na nikama haitambuliki, ambao ni Nubianas. Ambao tuko nao katika Kibera. Sababu katika Katiba hawatambuliki kama wapo na kwasababu katika area tuliop tuko nao na hawatambuliki katiak Kenya. Hiyo ni jambo moja, ningependa katika Constitution ya Kenya iwe imeingizwa.

Kwa upande mwingine, kabla sijafika memorandum ambayo imechorwa, ni kwamba ningependekeza, kwanzia mzee wa kijiji, naibu wa chifu na chifu, wawe wakichaguliwa na wananchi ambao, ndiyo watawawakilisha. Na hiyo ningependelea, ingawaje wenzangu wengine wengi wameitamka, iandikwe kabisa, tuwe, si tupewe mamlaka ya kuweza kuchagua, kuanzia mzee wa kijiji, mpaka Chief, tuwache D.O na wale wengine watawala waandikwe.

Na nikija ndiyo nije kwa memorandum, ni kwamba lile lingine ambao, ningependelea na ningemwa iwekwe katika Constitution ni kwamba vyama vya kisiasa, viwe vyote vinachotawala, lakini zile zingine ambao ni vya upinzani viwe vikipewa pesa sawa na kile kinachotawala wakati wakupigania viti vya uBunge na viti vya serikali za mitaa.

Basi kufikia hapo, kuna memorandum ambayo sitaisoma yote, ambayo nimewasilisha kwa niaba ya wakaazi wa Kibera na Langata, ambao hapa tumejiita kama wana D.P, ambao tuko katika chama cha Democratic Party of Kenya. Na nikwamba sitasoma yote, nitasoma vifungo vichache tu na imeandikwa kwa kimombo mniwie rachi.

Legislature should comprise one House of Representatives with as equal number of voters as touched cable

(?). Our Langata constituency has one hundred and fourteen thousand registered voters while some constituencies have about ten thousand and we need more representation. That means, some constituencies have got even around 14,000 voters and ours of Langata, we have got 114,000 voters, therefore we need to be given another constituency, that we need more representation in Parliament. So, if not so, let's say that in the Constitution let it be stated that all constituencies should be of having equal number of registered voters. And I have said that I am not going to read all. Only some facts that I have to read.

Again, Land tenure should be addressed in the Constitution to clarify that there is central and local authorities, hold public land as trustees to the (?) and land should not be dished out at one officer's will.

The security of Kenya for the urban, poor as in Kibera, need to be changed, so that those who have lived in a place for many years are not evicted at any person's will. And I think should be in the Constitution.

Nafikiri nitasoma ingine moja. There can be no lasting peace, without justice and for your formation should aim to enrich the justice and amalzation (?) of the rich, varied culture of the people of Kenya. With due protection to minorities like the Nubians in our constituency and disadvantaged like the children and the disabled. Nafikiria sitaendelea saidi, ningependa tu nisome vifungu vichache na ambao nipeane, kwasababu ni memorandum ambayo imeandikwa na tumeandika kwa niaba ya watu wa Langata, ambo tuko katika chama cha D.P of Kenya. Democratic Party of Kenya. Asanteni.

**Com. Kabira:** Asante sana Bw. David Maeke. And, we will read the memorandum, so thank you for giving us the memorandum. Do we have Councilor Yusuf Bashir.

**Councilor Yusuf Bashir:** Thank you the commissioners. As you heard, my name is councilor Bashir and I will have a diversion of views from what has been presented here mostly.

The Constitution is a covenant between the ruled, the governed and the government. We have taken other things for granted, which I don't want to do it. So, for sure we are here for a view but we have what I have been thinking at all through up to now, which is the Constitution of Kenya, and that is what we are reviewing because there is a reversion which has been done to it.

One thing is that, we have to affirm some of the issues or articles in our Constitutions which we have taken for granted. Anyone talking of the contitution of Kenya, we should also agree that the name of this country should never be revied or changed into any other name in future. And that one, if it is in the Constitution now, it has to be re-written to confirm that the people of Kenya would not like their country to be changed, nor their boundry, nor the location, the geographical situation of their country should remain the same. Likewise, the rights of the people of Kenya, particularly those of the childe hussle. It is shringing the Constitution but it has to be emphasized that this lines have got probably to be updated. That the rights or the human rights and

the rights of the child should include protection, shelter, food and universal, free education and health. When we want to talk of health, then if health is not free, we cannot talk of our national economy because we also have to talk of family planning. You cannot talk of family planning where there is no hope of survival for a child who is born because of poverty. This only can happen if we have free health for all and education.

Also, we have to protect in the new Constitution, our national heritage. Like our National Anthem, we do not like our future leader to come and change at will, what we have not safeguarded in our present Constitution. Our National Anthem should never be changed, should never be revised. It has to remain as our national heritage, including our flag and probably our crown. We have taken a lot of things for granted and some of the things we have now to safeguard them in our Constitution.

We have also to make our Constitution safeguard itself. The Constitution should have an article, which prevents probably a dictator or a coup within the country, for somebody to come and impose himself as a leader of the country illegally. So our Constitution should have such a provision, that anybody who assumes power through military or any other democratic means, and assume leadership of this country, that Constitution will never recognize that person as a legitimate leader of this country and that constitution itself should involve the assistance of international community. The United Nation and its security arm, to come and redeploy the rule of law under a Constitutional and democratic elected the government.

We have also taken most of our forest and our rivers for granted, it is ours. But we have seen the manipulation of this natural resource, at one point or another, by individual developers or just by other people who can use our water resource for hydra power, for irrigation, at the expense of our poor farmers. At the expense of our nomadic or pastoralic people and their families, their animals and the wildlife at large. So our constitution should actually protect our forest and rivers should be protected by our constitution.

So, when we talk of the rights of the children and provision of shelter, food and education, we would not have liked to see, street families and street children. So, our Constitution should specifically specify who is responsible for that thing and that should be the government of the day. This will put off politicians, from capitalizing on these issues during campaign, yet they will not implement the same, when they are in the government. But when it is in the Constitution, they will be forced to see that there are no street children, but the present government will have to deal with that one, as it's own responsibility.

Revision of the same Constitution; the Constitution should be in a position to defend himself against unnecessary revision by parliamentarians or by anybody who wants to expound on the usefulness of the Constitution to be in power. So revision of the Constitution should be limited and always should be referred back to an existing commission, so that if it has to be done in an emergency or immediately, it has to be done once in the five years life of the Parliament, so that we do not have revision other times and election is just within the corner. This is a Constitution itself, which is actually guiding and conserving itself.

To wind it up, madam commissioner is that, we have a pastor who has proposed that the Nubians should be included in the constitutional right, but as a nationalist, I think we have other tribes who have been marginalized, they are not Nubians, we have other tribes like

(?) They don't have our tribes in the Constitution, we have the

(?) the algegs, we have the bajonis. So all other tribes, which have been marginalized in the republic and they are people who have been known to be existing with the history of the country should be included in our Constitution. Thank you very much.

**Com.Kabira:** Thank you very much Councilor. Can we have James Nderi? You had not indicated you wanted to speak. Hayuko, Charles Kenyu?

**Charles Kenyu:** Hamjambo wananchi. Nafikiri yale ningetaka kuongea, mengi yameongewa leo, lakini kidogo nitachangia machache.

La kwanza, ningependa kusema kuhusu, jambo moja ambalo naona linatatiza wakenya kwa wingi. Ardhi, ardhi ninaona ukifika miaka kumi na nane unapewa kitambulisho. Hicho kitambulishi kinamaanisha wewe ni mkenya, kwa hivyo mimi naonelea kwa upande wangu, kama ukishafikisha hiyo miaka kumi na nane, upewe kitambulisho, uwe kijana au msichana, yafaa, upwe kitambulisho na upewe ardhi kidogo ambapo waweza kuenda ukaenda ukajikiri mwenyewe. Ukajijengea chumba chako, shamba angalau acre moja au mbili. Kumaanisha wewe ni kuna nafasi yako.

La pili, hii military forces zetu. Wanaleta sheria nyingi. Lazima uwe umesoma, lazima uwe sijui umefika wapi, ndiyo uchaguliwe kama mwanajeshi. Hapo kitambo, sijui kama ni idara ya Nation, walioji hawa parking boys, wakapata wengi wao, akiulizwa, unasikia nasema "mimi nigependa kuwa mwana jeshi, ningependa kupiga ma bomb" sijui nini nini. Naamini wale vijana wako huku katika hii military yetu, military yetu inalipwa na donors, kwa hivyo hawa vijana wetu wakichukuliwa, wanafaa kuchukuliwa tu, sio ati mpaka mtu awe amesoma, ama nini. Military wanachukuliwa tu vijana wowote, ule anapatikana njiana kama hana kazi, ashafikisha bora miaka kumi na nane, pengine ameshindwa kuendelea na masomo. Aingizwe katika military yeyote pale anaona anaweza kufit.

Tunao watu wakubwa, ambao wanaelewa, unaweza kuangalia tu mtu, standard yake, na aone huyu anaweza kukaa mahali fulani. Haina maana ati, mpaka ntu awe amesoma. Lat tatu ni hospitali; hospitali pia, tuseme wakenya wengi hawawezi kujilipia mahospitali. Hospitali zinafaa kuwa bure, sawa na shule.

Laini ni security; security kuna hao mapolisi, tunapata kuingia hapa na lorry, ni jaza jaza jaza jaza, nikuonyesha pia watu hawajui sheria zao. Na hata kama tunajuwa sheria, uwezi ukapingana na askari. Vile ukibishana naye, unaambiwa una , unaletewa sheria zingine hauwelewi. Constitution ambayo inakuja inafaa iyangalie hiyo mambo ya police kuharass police bila sababu.

La mwisho tuseme, ni mamlaka ya raisi, Kenya kwa ukweli ni kama namba nne au tatu katika corruption. Na watu wakenya tuseme kwa jumla, wengi wao nikichwa ngumu sana. Wengi wao, ishaonekana. Mimi kwa upande wangu ningepotea, hiyo mamlaka watu wanasema ipunguzwe, mimi nigeprefer iwe doubled. Awe akiongea kitu, anasikika ni mtu ameongea. Si ati kuwe kuna, ati ako below the law. Sasa, awe above the law na awe akuna mtu anawezapingapinga zaidi. Sina mengi.

**Com. Kabira:** Asante sana Bw. Charles. Do we have Joseph Onyango Iamo. OkAY, David Wafanyungu Waso? Hayuko. Halima Adan. Okay John Onyango? John hayuko, Adera Cherop?

**Adera Cherop:** Asante sana commissioners. Tunashukuru muda wote wa Kenya, kusanyikana hapa, kubadilisha neno la Katiba. Katiba ni kitu cha muhimu, na ndiyo kuelewana kutengeneza chanzo cha serikali, na kurekebisha kila kitu.

Kile ningea kwa maoni yangu, wengine wameongea juu ya president wa nchi hii. Juu ya president wa nchi hii, ameongoza katika miaka thelathini, kuna wakati alikuwa anafanay vizuri. Na, kama ni yeye ndiye military, katika Kenya mzima. Tunaomba kwa maoni yangu, apunguzie wananchi jela, kwa maana jela, tumepata military yetu Kenya police. Ukienda pale, vile ameandika, ata uwongo, ikifika kotini, unawambia ndiyo au apana. Ukisema hapana, ni gereza bure, miezi kama tano, nne. Ukisema ndiyo, wewe ni kufungwa direct. Kumaanisha Kenya ijapata ujuru, kumaanisha Kenya ikupata uhuru wakati ililetwa na mababu zetu. Maoni yangu, naombea wakenya wote, wapunguze adhabu, adhabu ya gereza ni kubwa, na ndiyo ushuru ambayo inalipwa na (?)

Zingine. Na haifai, atulipishe, atufanye sisi ng'ombe, wakulipa ushuru.

Naomba upande wa elimu, katika serikali ya Kenya. Serikali, wapewe mshahara. Mimi sio mwalimu. Sababu apatiwe mshahara. Huyu mtu ako na kazi ngumu. Kwanza mtu mpaka apate elimu, mapaka aendelee, aende akuwe minister. Ni ajabu, serikali ile ambayo iko na masomo, inagonganisha mwalimu kwa mshahara ya chini. Na mBunge wake, ambaye alichaguliwa lega, ni mtu ambaye alikuwa standard eight zamani, anapatiwa mshahara elfu mia moja na kitu. Hiyo ni kinyume cha sheria, ambayo tungeomba kama Katiba iko itengeneze.

Swala ambao naomba Katiba, kama ni Katiba ya ukweli. Baraza la koti ya Kenya, aina wazee, na zamani za kale, tulikuwa na baraza, wazee wako katika baraza. Kwasababu ya wazee kukaa baraza kwa maoni yangu, judge ataiba, atakata kesi ya uwongo, kwasababu wazee watachunguza. Naomba kwa hawa wazee wa vijiji, kwa maoni yangu, kama mimi ningekuwa president, wangepata mshahara yao. Kwasababu ndiyo wanajuwa shida lolote ile. Kwasababu, kuchaguliwa mtu kuenda polisi, kuchaguliwa mtu kuenda D.O, anapita katika wazee, wazazi.

Kuchaguliwa Assistant Chief, angefaa achaguliwe na jina lake ambapo lilichozaliwa. Sio kwamba alikuwa anafanya water, na apply, anaenda kuwa Assistant Chief. Hiyo naomba kwa maoni yangu, wengine wameendelea nayo.

Upande wa shifta (?) kataka Kenya, ninchi ambayo imeeshimiwa, sana. Areas that (Inaudible) wakenya ingekuwa inatuo uduma bure. Kwa maoni yangu. Saa hii, Katiba hatuna uwezo wa kulipa, karo ya dowry. Hata saa hii, kama wanabadilisha Katiba, tembeleeni wagonjwa. Wale wagonjwa wengine, wameshikwa. Raisi ambaye atakuja mwaka kesho, asiuze hospitali ya government ya Kenya.

Na maoni yangu ya mwisho, pesa za colonies, ambao tuliwanyakuwa nayo utawala, warudishiwe, serikali ya kesho, isifanye kazi na sheria za wakoloni, ambao walituumiza. Na hiyo serikali ya kesho, ifanywe, kama afanye miaka tano, tunamchunguza, akipendeza, miaka kumi mwisho, hata kama yeye ni mzuri. Maoni yangu. Kwasababu akifanya miaka ishirini, tumepata shida mno.

Tunaendelea Katiba, wamama saa hii, ninaona ni faida kufundisha msichana. Ni jambo cha muhimu. Usimwache msichana, bila kumfundisha, ili tusaidie hawa wasichana.

Na wale watu wamekufa, kwa maoni yangu, kwama mimi ningekuwa president, ukijua bwana amekufa na una watoto wa bwana, afadhali urudi kwa Chief wako (?), usikae sana. Hiyo inatupatia maradhi nyingi katika eneo la vijiji, kama slums. Kwa maana hataki kuenda nyumbani. Anasema atalisha mtoto wake, vile atalisha huyu mtoto, Katiba itaenda kwa yule mtoto analala njaa, shilingi kumi, ukienda kwa yule mjana, usherati. Mzee mwingine ambaye alikuwa hana uwezo, naye akirudi tena, ni usherati. Kwa hiyo Katiba ya Kenya, inakabili raisi kwa niaba kali sana.

Haya, sababu ya mwisho, land; yule alikata sheria ya kupea mtu Title Deed ya land, alifanya kitu sana katika jumia ya Kenya. Kwasababu ni hizi, mheshimiwa; land wakati umechukua shamba yako acre tano, ujui utazaa watoto wangapi, mtoto huyu, atakuja kuhitaji hiyo shamba. Babu yenu mmoja, alikuwa makaili sana, watu wamemuogopa yeye, amenyakua acre kumi. Afadhali, kama nyinyi mko, mia moja mtaa hiyo, upatiwe Title Deed, manual. Title Deed ya Kenya, irekebishwe au ifutwe. Asanteni.

**Com. Kabira:** Thank you very much Bw. Adera. Okay, Councilor Sidi, you have forgotten to say something. Just one?

**Councilor Bashir:** Asante, najua nilikuwa nakimbi nifikie kengele. What I forgot to say that since you commissioners are expert in the Constitution, you have collected enough from us and there are those ones, which you think will be best for this country. But the people of Kenya will be given a very fair judgement, if they will be brought back that Constitution, to rectify. Yaani, mrudishiwe yale ambayo wamepata yote, ili tuweze kudhibitisha haya, ndiyo tumesema. This rectification Madam commissioner, I request it to be done through a national referendum. Thank you very much.

**Com. Kabira:** Okay, thank you very much. Maybe I need to make it clear, that after collecting the views, we are preparing constituency reports, and those constituency reports will come back to you, through the district co-ordinator again for

dissemination and for people to respond to those reports. And then ofcourse you know we are going to have a national Constitutional conference, according to the law. So the national contitutional conference is actually the one which will agree on the Constitution. It is not the commissioner, the commissioners will make proposals and draft bill. Italetewa watu wa national Constitutional conference, about 600, they will debate the Constitution and then they will pass it. Now, according to the law, if there is something that will not be agreed upon by the national Constitutional conference, we are bound by the law to have a referendum. So the referendum is not for the whole Constitution, it will be to discuss those issues, which will not have been agreed upon, at the national conference. Thank you very much Councilor Bashir. Okay, tuna Vitalis Owino Oketch, hayuko. Mutua Muga? Francis Musyoki? Morris Achila? Stephen Oketch? Joseph Odeli? John Mwaasi? Daniel Sava? John Agira? Do we have Rose Oboko? Tobius Ogan? Joseph Muhima? Oh Joseph, you are there. Okay.

**Joseph Muhima:** Yangu, nitasema kama tuko na raia wa kawaida, kwa majina naitwa Joseph Muhima. Yangu sitaongea mengi, kwasababu yale ningeongea, imeongewa. Yangu ni moja tu ama mawili.

Upande wa wamama; wametuzaa na sisi tuko. Na sisi kama wanaume, imesemekana, tangu mwanzo, sisi ndiyo vichwa wa nyumba. Lakini, now, saidi tumepewa wote vitambulisho, inaonyesha kila mtu anaweza kujifanyia mambo yake. Nayoyakulingana na kupewa uwezo kama huu kwa wamama wetu, zaidi hatuna wamam kwa manyumba. Wengi wetu wametoroka reserve kwa maana wanajuwa, wakikuta mahali kama Nairobi hapa, watapata vile wanaweza kujilisha, na hata walishe wale watoto, sasa wanapata wale hawana mababa. Na hiyo kitu imechangia umasikini kubwa sana hapa, kwa maana watu wote, wamekimbia...

**Com. Kabira:** Mr Joseph, just hold the microphone near.

**Joseph Muhima:** Sasa uko reserve, hatuna watu lakini kuna msongomano mingi hapa Nairobi, zaidi zaidi, yaani mijini. Na hiyo ningeomba, Katiba tuko nayoyasasa, wamama wapunguziwe hiyo sheria wameekewa, wako na nguvu kama sisi. Hatukatai, ni binadamu kama sisi, wapunguziwe ili, hii kitu imekuja sasa, kama tunateseka sana, hii mambo ya ukimwi, inaletwa na hao.

Mwigine ametoka reserve, amekuja hapa Nairobi, hana kazi, hana nini. Akikuja kwangu ajui nimelala na nani jana, tunalala naye, nampatia sukuma ya shilingi mbili, imechangi. Akienda kwa mwingine, hivyo hivyo. Na hiyo kitu, afadhali hii sasa tume tuko nayoyasasa. Isiwe ile tume, imetumwa tu, iweze kutembea. Iwe ile imejitolea, hata kama watapigwa bunduki, kwa nini, hamkufanya ile tulitumwa, wafanye haki ya wananchi vile tunalia. Na (Inaudible) vinakuja vitakua na faida, hata kushinda sasa vile tuko sasa. Tunaangamia.

Ya tatu, upande wa polisi; polisi nao wako na uwezo zaidi, hata kushinda majudge, hata kushinda nani. Akija hapa, ama mimi nikienda kwake, nimepoteza kitambulisho, atasema anataka kitu kidogo, na akiona mandugu kama hawa wamechaguliwa, yeye

anaingizwa tu, na mimi nimekaa pale karibu four hours. Sasa mwingine atakuja aniulize, unafanya nini, nisememe nimepoteza kitambulisho, atasema sasa uko namna gani, enda leo hatuandikishi hata hiyo obstruct, kuja Friday. Na nimekuja Monday, wakirudi kijiji jioni, tukutane nao kama nikunywa busaa yangu, kama saa tatu hivi, nitashikwa wapi kitambulisho. Tena ile nimebaki nayo shilingi tano naenda kununulia watoto, mimi natoa nawapatia, hiyo je inaenda department gani na inasaidia nini hiyo pesa tunapeana? Ningependa, kama upande wa polisi, wawekewe uchunguzi kali, isiwe upande wa serikali, iwe katikati. Hao watu wateuliwe, wawe katikati ya kutetea raia na serikali. Nimemaliza hiyo.

Upande wa president, naye apunguziwe mamlaka. Kuchagua mtu, tuseme anachagua kama P.S, ataenda anikute huko nyumbani nachunga na ng'ombe, aniambie mtoto wa mjomba namna gani, umekaa hapa miaka mingi sana, wewe huna kazi, kuja tuende Kenya, ngo'mbe imeangushwa, tufanye nini, tukate. Yule ako na kisu imenolewa tukule nyama. Mimi nakuja naambiwa, hii ofisi ni yako, utakuwa ukikulia. Ninauliza, ooh ni nini, sasa wewe ndiyo P.S wa department fulani, sasa naanza kazi saa hiyo hiyo. Hiyo kitu imechangia umasikini Kenya, hata ile atuwezi, hata ufanye nini, hata uombe msaada namna gani, hutaweza.

Ya mwisho kabisa, nikichangia, watoto wetu, mtu kama mimi, ukiona hivi, niko na familia. Nayo kutoka Junatatu mpaka Ijumaa, ama mpka Jumamosi vile tunafanya kazi, sijawahi kupata kibarua hata siku moja. Nikienda naulizwa, wewe unataka kibarua? Eeh. Na uko namna gani? Sasa hiyo swali nikuulizwa sijui inamaanisha nini. Nikirudi kesho ni hivyo hivyo tu, nikirudi ile siku ingine, sasa mimi narudi kijiji tu. Kazi yangu nikuombaomba tu, namna hiyo, ndiyo watoto wafanye nini, wakule.

Sasa hiyo kitu ya kitu kidogo, afadhali, naamizi kabisa, ipunguzwe. Na misaada ikitoka ng'ambo, vile Kenya tunapenda misaada, sisi tunategemea misaada, na tuko na vile tunaweza kujilisha. Vile sasa ikikuja, vile wanalia kila wakati, bila msaada tutangamia, msaada ikikuja ionwe kama ni ya masikini, isimamiwe na wamasikini, wenyewe. Isije ikawa, inatokea kwa hawa matumbo kubwa, ndiyo ifikie sisi. Sisi tunasema hawa, unaona ikitokea pale, itakuja kwa huyo mama, kama ni elfu mia moja, ikifika pale imebaki fifty, ikifikia huyu sasa imebaki ishirini, ikifikia pale imebaki tano, kitambo ifikie mimi sasa mtu yule, aliletewa sasa ni shilingi tatu, hiyo itanisaidia kweli. Ndiyo mimi bado nahimiza tu, tuwe na tume ya kuchunguza hii mambo vile inaenda.

Na pia, nikimalizia sana, upande wa mavazi hapa Kenya; Nayo hiyo kitu nayo ni ya aibu. Mavazi na kitu inaitwa matamshi. Hata tuwe na sheria ya maongeo. Wakati umekaa, mimi nimkuja hapa hivi, huyu ni mama yangu mzazi ama ni mama amenizalia bibi, ile maongeo niko nayo pale, niingine tofauti. Hata mtoto akisikia hiyo, kama ako na akili, anakimbia tu anaenda. Lakini hatuna sheria. Sasa mimi nikitos tu kofi naona, aah wewe mama sasa hii maongea unaongea ni mbaya, mimi naslap hivi, kiasira.

Saa hiyo mama amenichukua, ooh hata napelekwa tu kwa ofisi. Unajuwa saa hizi, kama hapa Kibera, serikali iko sasa ni kama, kama mko na chama, mnajua nyinyi ndiyo serikali. Kama mimi mimi ni mtu wa D.P, kama ni New K.A.N.U, sasa ndiyo nitapelekwa pale. Wale watanipiga kama ng'ombe. Unaona serikali kama hiyo, sasa iko Kenya, kitambo nifikishwe polisi, nikirudi wale walinipiga ni wakina nani, naonyesha ni hawa, nasema ilikuwa makosa yangu, mambo inaishia hapa kwa maana sina P3 ile mnasema step tunafuata mpaka uwe na P3, uwe na nini, ndiyo na nini, ndiyo hata nawe upate haki yako. Hiyo ndiyo tunasema, lazima kama hii Katiba, tunatengeneza, ijali, wamasikini kama sisi. Sisi sio masikini sana, lakini umasikin inaletwa na

hawa watu mimi naita matumbo kubwa hawa. Hata nikimalizia sana, mikona sasa wale wamechaguliwa hapa, utaona mtu ametoka kijiji, mahali wamekuja kutoa maoni. Ni wale wametoka sehemu zile hata choo ya hapa Kibera hawezi kuja vile tunaenda. Ni wale wametoka huko, zile nyumba za magorofa. Sasa hiyo tunasema, Kenya, hatujapata uhuru, kamili. Nikama tunaita, tuko na separation, ya matajiri na masikini. Naye nikimalizia sana, kama hatua itachukuliwa wakati hii tume, imekuja hivi, tuseme kama, haitachukuwa hatua zile maoni tunatoa sisi wanakijiji ama wale masikini, itabidi na sisi sasa tutakaa na umasikini wetu na tutoe sheria yetu, hatutaki kuona wamatumbo nao wakija kwa kijiji. Ni hayo tu, na Mungu awabariki.

**Com. Kabira:** Asante sana bwana Joseph, nikuulize swali tafadhali. Ile point ya kuanza ulizungumza juu ya akina mama. Unasema, ulikuwa ukitaka, wafukuzwe waende nyumbani au wafanye nini?

**Joseph Muhima:** Hapana, akina mama wamewekewa uhuru ile yote kabisa. Wamepewa kiwango sawa na wanaume. Sasa nilikuwa nasema, kuna vipengele ingine kidogo kidogo, ikatwe ili mamlaka yao iwe kidogo. Nikimalizia sana, msicheke, wacha ile ntacheka inakuja. Nikimalizia sana vile Madama amesema, mimi saa hizi nitaenda kwa nyumba yangu, nikule mrenda yangu, unajuwa mimi napenda mrenda. Unajuwa tu ile kabila ile inapenda mrenda ni mimi. Sasa nikikula mrenda yangu, haya, mimi nasema haya hii chapi inafungwa kwa mlango, ngap! Kuna kazi itanza pale mpaka saa kumi na mbili ya asubuhi. Na hiyo kazi nayo ni ya jasho sana, nitatoa hizi na nipige magoti mpaka asubuhi, mama ataweza. Ni hayo tu Madam.

**Com. Kabira:** Okay, asante sana Bw Muhima. Fayas Amolo, ako? William Ogallo? Julius Muli?

**Julius Muli:** Habari zenu? Mimi nataka kuchangia upande wa uhuru wa ku.. Jina langu ni Julius Muli, kutoka hapa Kibera. Maoni yangu ni kuusu jambo linalotajwa kama uhuru wa kuabudu. Hilo jambo ninaona kama linaleta shida. Ni vizuri uhuru wa kuabudu. Lakini kwa upande mwingine, unakuta hakuna uhuru wa kuabudu. Kwa mfano; mimi ni mkristo, bibi yangu anataka kuenda kwa dhehebu lile ambalo mimi si abudu. Unakuta kuna sheria inamwaambia ukienda kuabudu katika ilo kanisa, ninamfukuza kwa nyumba yangu. Kwa hivyo hapo, ninaomba Katiba iweke sheria mpya. Bibi yangu anauwezo wa kuabudu pahali anataka, kwa mfano kama muislamu, bibi yake anataka kuokoka, anataka kumfukuza. Unaona hapo sasa hakuna uhuru wa kuabudu. Kwa hivyo mtu awe na ruhusa ya kufanya vile anataka. Mara tunasema Kenya democracy, kwa hivyo mke wangu naye lazima awe na democracy yake kwa nyumba yangu.

Jambo lingine; unaweza kuona kwa mfano, kuna crusade ama watu wanahurbiri mahali fulani. Lakini ajabu unaweza kuenda pale unakuta hakuna hata askari hata mmoja wa kulinda wale watumishi wa Mungu. Wanarushiwa matusi, wanatukanwa, wanazungumziwa mambo ambaye hayastahili. Kwa hivyo, ningomba serikali, iweke sheria, maana huyo mtu afanyi campaign ya kiti fulani, anzungumza maneno kama kwa Bibilia. Kama akisema ulevi ni mbaya, ama hii ni mbaya, ama hii ni mbaya. Mimi kama ninalewa, nisimtusii. Kwa hivyo kuwekwe sheria ya kuwalinda, maana kama tunalinda watu wacampaign, kwa nini watu wa mungu nao wasilindwe. Kwa hivyo tunataka sheria iwekwe ya kulinda hawa watu. Ikiwa mtu wacampaign anakuja Kibera, kupiga siasa na anapewa askari, naye mhubiri akija kuhubiri Kibera, naye apewe askari. Ndiyo ile sheria iendelee vile

inastahile. Kama wakati moja nilikuwa town moja huko Kitui, nikaona hata watu Mungu, anashikwa, anahubiri anashikwa, anapiga kelele. Kwa kusema kweli, unaweza kusikia kama saa tisa ya usiku, kuna Katiba inasema waislamu waabudu wakati huo. Si makosa, maana Katiba yao inasema hivyo, Nayo Katiba ya makanisa fulani kama inasema waabudu usiku, wao wapewe pia uhuru wa kuabudu usiku. Kwa hivyo wasiingiliwe, wawe na uhuru.

Jambo lingine, kuhusu hii uhuru wa kuabudu. Tunazungumzia, kuna ajali za barabarani, kuna H.I.V ukimwi, lakini kuna hatari moja imekuja Kenya, katika haya makanisa ya devil worship. Unashangaa, unasikia kanisa fulani inaabudu shetani. Yule shetani huko anatolewa damu. Na hiyo damu si ya mbuzi ni ya watoto wetu, na serikali inawaruhusu. Kwa hivyo ningeeomba serikali ichukuwe hatua kuhusu hayo madhehebu. Ikichunguzwa vizuri, ikionekana wanatoa damu za watu, isimamishwe na ifungwe, maana hiyo ni hatari moja na inamaliza watu. Maana hawawezi kuabudu bila damu, itatoka watu, si ni kwa watoto wetu. Kwa hivyo ni jambo moja pia inaleta shida.

Jambo lingine, ni kuhusu hii condoms. Kwa hakika, niliona aibu wakati moja nilienda na mtoto wangu hospitali, kuna kisanduku pale. Akaniuliza hiki ni cha kazi gani, ningemjibu ni cha nini? Kwa hivyo mambo mengine unaona inaeneza mambo ambayo hayastahili. Ukienda kwa duka, unakuta zile vitu ziko pale. Si hiyo ni njia moja ya kuongezea ule usherati. Maana mtoto atakuuliza hii ni nini, ama aulize mwenye duka hii nini imeandikwa tatu kumi? Si atamwambia. Sasa iwe kuna mambo mengine ambayo tunayatumia kudhuru vizazi vyetu sisi wenyewe. Kwa hivyo ninataka serikali ichunguze, iwekwe Katiba mzuri, hili mambo mengine yawe lazima, yachunguzwe kwa makini.

Jambo lingine, ni kuhusu hizi vijiji vyetu. Unakuta mtu ni taji ndiyo. Amejenga nyumba hamsini, alipi kodi kwa serikali, hizo pesa zote zinaingia kwa mfuko wake direct. Na kwa mfano, ile room moja wewe unakaa unalipa shilingi mia tano, na inamabati tatu, na umekaa miaka mitano. Na ukikosa pesa mwezi moja, unafukuzwa. Na ukikataa ukisema uendi, ule mtu anakimbia kwa Chief. Anatoa mia tano, wewe hautasikilizwa. Kwa hivyo ningeeomba serikali, iweke kiwango fulani. Ikiwa wewe unajenga nyumba tatu, upewe hizo room tatu peke yake, kwasababu hata serikali inaweka, unakuta viwanja, ile inaleta future ya mambo inakuja. Sasa nikiruhusiwa mimi nijenge nyumba mia moja, na ule mwingine anakuja leo Nairobi, atajenga wapi? Na ile ardhi ni ya serikali si ya mtu. Kwa hivyo kuwekwe kiwango, ikiwa ni room tano, ni tano. Ndiyo zile zingine nao wale wanakuja, nao wawe wanaweza kujenga pia. Sasa unaona hizi vitu hakuna control, ni kama kutoka katika ukoloni wa Mzungu na kuingia ukoloni wa mwaafrika. Kwa hivyo nataka sheria ziwekwe, kwa mfano; ikiwa mimi nimeshikwa na askari, na nimechapwa makofi tatu, kwa nini nipelekwe kotini, na tayari nimepata punishment. Si inafaa niachiliwe. Kwa hivyo inafaa ichunguzwe zaidi. Ikiwa askari anakushika ndiyo lazima ushikwe, lakini upelekwe vizuri, uende uhojiwe, watafute ushahidi, uhukumiwe vizuri, iwe hakuna malalamiko yoyote. Lakini unaweza kuona ya kwamba mtu ameshikwa, yaani unashangaa. Unawezakukuta mtu kama mzee huyu amekaa, mzee unafanya nini hapa, na Kenya tuko uhuru. Kwani nikitaka kupumzika hapa nje kuna makosa yeyote. Kwa hivyo lazima hii democracy yetu, iwe wazi. Iwache ile mambo ya ukoloni mambo leo. Tuwe tukifanya kitu bila kuogopa.

Jambo lingine; ni kuhusu vyama vya upinzani. Ikiwa chama kinachoongoza, ndiyo kiko mamlakani, lazime kuchunge vile vyama vingine, maana ndiyo serikali. Kwa mfano, kwa nyumba watoto wako wote ni sawa, akiwa ni msichana unamunulia rinda, akiwa ni kijana unamunulia trouser, kama kijana. Lakini unakuta kama ni D.P inaongoza, haitaki nyingine, kama mtu si wa wa hiyo chama, akitaka kuomba kura hapa apewi ulinzi. Hata akiwa kwa jukwaa saa ingine anatupywa mawe na ni Kenya. Kwa hivyo nataka waweke usawa. Kama chama kimeandikishwa kweli, serikali imekipatia license, lazima pia kilindwe na kipatiwe uduma, zile ambao zinastahili, zisiwe zikinyanyaswa. Maana kwa mfano, kama mimi ndiyo naeongoza, chama yangu ndiyo inayoongoza, ni mimi nina nguvu. Na nina pesa. Lakini wale wachanga hawana pesa, lazima pia hao wagawiwe, na wapewe uhuru na ulinzi wa kutosha. Ikiwa wewe ni councilor wa chama ambacho kile kiko mamlakani, ikiwa unalindwa. Wakati wa campaign, hata yule naye anayeitisha akishapewa tu uhuru, yaani ile barua ya kumruhusu acampaign, apewe ulinzi, kama wale wengine. Namna hiyo, kama ni upande wa mBunge, pia wapewe maofisi, hata ningeomba hata mawaziri, wapewe maofisi kwa vijiji, kule sehemu zile ambazo wametoka. Maana unaweza kuenda pale town, na una shida, unataka kumwona mjumbe wako, unamaliza wiki mzima, unazuiwa, unazuiwa. Maana pale anashuguli nyingi. Kwa hivyo ningeomba serikali itengeneze Katiba mpya, yaani iwe kila mBunge yeyote, maana ata ukiwa minister lazima uwe mBunge, wawe na maofisi sehemu zile wametoka. Tuwe tukiwaona kwa uraisi. Ni hayo tu.

**Com. Kabira:** Okay, Asante, asante sana Bw. Julius. Henry Obito? Uko, okay.

**Henry Obito:** Mimi ni Henry Ombito, mkaaji wa Kibera. Hasa salang'ombe location vice chairman wa K.A.N.U. Na leo nimekuja kuchangia Katiba ya Kenya.

Mimi nilizaliwa zamani, 1940. Nilipozaliwa nilipata sheria ya waafrika. Sheria hiyo number one, mtu akimaliza miaka saba, mwanaume unaenda kutahirishwa. Na mnakaa mlolongo ya vijana. Hiyo ilikuwa sheria ya waafrika, ambayo, whereby, iliingia hasa waluhya. Watu wakiwa umri miaka nane, na saba mnaambiwa nyinyi ni rika moja. Rika moja, mwezi wa nane ndiyo ilikuwa siku ya kutaherishwa, mpaka siku za leo. Therefore mchango wangu kwa Katiba, ni ya sasa. Nilifanya kazi kwa ukoloni, nilisomea colonial time, lakini kulikuwa tofauti na leo. Sababu yenyewe, tulikuwa na utii. Sababu yenyewe tulikuwa na utaratibu hasa kama mtu mgonjwa, kama mama ni mja mzito, tulikuwa na madaktari ya waafrika. Therefore, ikiwa serikali imeamua tutengeneze Katiba yetu ya kesho, tulimaliza karibu miaka arubaini, miaka forty. Tukiwa uhuru. Na tukienda kwa uhuru niliona na macho yangu. Tulikuweko hapa, 1955. Sheria ya ukoloni. Ikiwa ujui kusoma na kuandika, uwezi kuruhusiwa kupiga kura. Hiyo niliona hapa Nairobi, na pia nikapiga kura hiyo, kuchagua waBunge kuenda sijui wapi hapo. Ilikuweko sheria. Ikiwa kweli mnataka kutengeneza Katiba ya mwaafrika kamili. Saa hii Katiba ya sasa, inaunga mkono watajiri, inabagua sisi. Tulikuweko na sheria, ilikuwa kama wewe ujafika miaka kumi na nane ama ishirini, uruhusiwi kuenda kwa club ya pombe, kunywa na watu wazee. Hiyo ilikuwa vile vile sheria ya mwaafrika. Na wewe mwanamke kama bado ujafika miaka ishirini, uruhusiwi ukuenda kuolewa. Utaambiwa unaoa mtoto unampeleka wapi. Hiyo ilikuwa vile vile sheria ya mwaafrika. Ikiwa kweli macommissioners mmekuja kweli kuchukua maoni yetu, ati mtengeneze Katiba. Tengenezeni Katiba ya mwaafrika kwa jumla. Number one; sisi wananchi wa kawaida tuwe na uhuru ya kukunywa kitu kama busaa na chang'aa yetu bila

kushikwashikwa. Ati kuenda umelewa ushtakiwe. Hiyo si sheria, na mimi hii ni nchi yango. La pili, mimi nipewe nafasi, mimi ni mtu wa Kenya, hata ninunue bunduki yangu niwe nayo, hata ninunue bastola niweke kwa nyumba. Hata bibi yangu na mwambia hata yeye nunua yako ukuwe nayo, ukienda usiku ni kama silaha yako ya kujikinga. Hiyo ni sheria moja, inampatia mtu mwenyewe kama sisi waafrica. Ukweli nilienda Denmark, nikaona hata wakina mama, hata nani, wana pistol, wana bunduki.

Wanamwambia hapa tuko uhuru, na sisi hapa, mimi kama mimi nikipeleka application yangu hapa ninunue bunduki, inachukua, iko na process nyingi, ati sijui enda kwa chifu, sijui enda kwa D.O. Saa zingine wanainyima, na hiyo si sheria. Ikiwa kweli mnataka kuchuwa maoni ya haki, leteni sheria, isibague, ati huyu anayo na huyu hana. Ati huyu ana elimu na huyu hana elimu. Hapana, hiyo si sheria. For example; unawezakuona hapo Ombito mgonjwa, mimi nakimbia kwa daktari, eeh ni peleke Kenyattaa, kwasababu sababu Kenyatta malipo ni kidogo. Ukienda ka Aga ghan, watu watakuambia, wewe unataka kuona daktari, leta shiling elfu moja na mia tano, ya kuenda kumwona tu. Wanabook kuenda kuona daktari, anakuambia wewe unataka kiona daktari, one thousand, five hundred ndiyo uone daktari. Hiyo ni sheria aina gani, na hapa tuko Kenya uhuru. Tafadhali macommissioner, mwaangalie vitu kama hivyo. Ombito hana pesa, na ninataka kuona daktari, sitamwona. Hiyo si sheria. Tutengeneze sheria kamili kila level ya human being, awe mama, awe nani, hiyo sheria inamwambia wewe uko uhuru kuenda kuona daktari bila kuzuhiliwa ati pesa, mmmm. Pesa inakuja kulingana na years. Ni mtu mwingine alisema hapa ni riziki ya mtu. Riziki ya mtu, unaweza kupata pesa, unaomba ukose kupata pesa, hiyo ni riziki yako. Kama kwa mfano, unaweza kuwa mama umeolewa ukatae kuzaa, wewe baba umeoa umekataa kuzaa. Hiyo ni riziki na Mungu wak. Lakini, tengenezeni sheria ya wakenya, wakenya wote bila kuwa na ubaguzi.

Neno lingine la leadership. Iwe sheria, mtu kama unataka kuwa kiongozi na umechaguliwa na raia, hiyo iwe sheria. Hiyo amechaguliwa eeh, basi iwe sheria, amechaguliwa na watu wanataka awaakilishe. Hapana weka kiwango ya elimu, elimu ni ya nini. Unataka kwenda kwa ofisi ya mtu kumfanyia kazi, hiyo si sheria. Ati mpaka uwe Form IV ndiyo uwe councilor. Ni councilor mmoja ule unaweza kupata ako ni mtu huyo, hapana. Wacha tuangalie, wewe umepata kura ngapi? Kama umepata kura za kutosha, be a councilor, omba M.P, juitange M.P, you are elected. Don't fall for the education.

Na ingine, voting,; iehesabuliwe pale mahali mnapigia kura hapohapo, iwe sheria. Sheria imesema mmepiga kura kama hapa, eeh, leo mtatangaziwa hapa ni nani amechaguliwa, hiyo ndiyo shera ya mwaafrica kikamilifu.

Langu la mwisho, tuwe na license, sheria kamili kabisa. Tuwe na license yetu ya chang'aa na busaa, na matembezi. Mimi nakaa Kibera, sitaki mtu mwingine anizuie nitifika saa sita za usiku, utapigwa na mtu fulani, hapana. Sababu ni sheria imeniruhusu Ombito nitembee usiku, nitatembea bila kuwa na wasiwasi, hata mwenye kuja kunipiga usiku huyo, hatafikiria, eeh sheria inaruhusu wewe ukipiga mtu anapita barabarani utashtakiwa. Hiyo iwe sheria kikamilifu. Tukiwa na sheria kweli ya watu wa Kenya wote kwa jumla, vitu vingine unasikia ati jela imejaa watu kama mtu mwingine alisema jana hapa ati Mombasa Shimo la Tewa, ati unaongoja, kwasababu jela imejaa watu.. Kwasababu vitu kama hivyo, hatuna sheria kamilifu ya mwaafrica.

Kenya yetu hapa hatuna care, hatuna uhuru, hatuna nini. Sheria kabisa inaruhusu, hands up hands up, upande wa mwananchi wa kawaida kama mimi Ombito, sheria inalinda, unaweza kupata mtu mmoja, kwa gate pale kwa mlango yake ana askari, si kwa nyumba ana askari, sijui hapa ana askari. Sasa hiyo ni sheria gani hiyo? Mtu mmoja anawekewa askari wangapi. Na askari wale wote wana bunduki, na Ombito na yeye mimi na lala nyumba bila kuwa na mlango, mimi sina bunduki. Tafadhali, Madam, iwe sheria kikamilifu, kama upande wa usalama. Isibaguliwe mtu ati oh! Mtu mmoja amesema hapa ati kama mtakuja kufanya campaign hapa, ati atakuja na askari, askari ya nini, askari mmoja atakupigia kura upite? Wewe kuja untembee kwa watu wako free. Sababu wewe ni mwaafrika kama hao. Tuwe na uhuru kikamilifu, na uhuru utapatikana kulingana na sheria ambayo mama utaandika hapa. Basi, nitakoma hapo, lakini nikisema msisahau, tuwe na uhuru kamilifu, na matembezi na mchana bila ya kushtuliwa na mtu yeyote. Shukrani, thank you very much.

**Com. Kabira:** Okay, thank you very much Mr. Ombito. Fatuma Rmadhan? She is not in. Vena El? Alfred Noman Muga?

**Alfred Noman Muga:** Yes Madam commissioner I am very happy you have given me the opportunity to come and tell my views to the public. Thank you very much.

First of all, I allow me to tell the people my background and my name. My name is Alfred Noman Muga, I come from Nyanza Province, from the Luo community over there. I must say that I am happy to express to the public that I was one of the beneficiaries who went with the aircraft of Tom Mboya and Oginga Odinga. Europe and Asian Europe by then. And , I spend 15 years over there, before coming back home, and when I came back home, that was November 75, I joined the bank and worked with the bank for four years. I resigned and went to the treasury, to work with the government. Some people asked me why did you leave a place where there is money and coming where there is no money. I told them that is not your bother, I know what I am doing. So I have served the government for 18 years as an economist in the treasury, and I retired in the year 1998. I am now doing economical consultancy, so I am a private person now, I am in the private sector. Now what I would like to discuss here are about five points;

First point is good governance; Now good governance, you see, we here in Kenya, we depend on donor aid, this World Bank I.M.F and other European countries, Japanese. Giving us some money to develop and they are saying, they are complaining that we don't have good governance. So I am talking here now of good governance and for us to have good governance, we need to have what we call, separation of power. Now separation of powers, we are going to have a president, and then we are going to have a prime minister. Now, the president will be the Head of State and will be Commander in Chief of the Armed Forces, and will be also what we call, he would be a ceremonial president Now, the prime minister will be the executive and the prime minister will be Head of the Government. That is one.

Number two, Parliament; Now, Parliament, the way the Parliament has been operating here in Kenya, is below average. I am sorry to say this. Now, the next Parliament with the new Constitution, I would like the Parliament to be in charge of approvals

of all executive government appointments, like the High Commissioners, Ambassadors, High Court Judges and so fourth. So the Parliament must approve this, not the president and not the prime minister either.

Number three, is the type of government. Now, what type of government do we need in this country? As far as I am concerned with my experience, 15 years in Europe and serving the government for 18 years and the bank for four years, I have gathered some experiences and areas where those countries who were federal based government. Now, I would like the federal government to be established in Kenya and the reason why is; first of all industrialisation. You know Kenya, we are independent for the last 39 years and the country is not yet industrialized. And then, when you have a system like this, there will be regional assemblance. And we are going to have States instead of Provinces we are going to have States. So, one of the advantages of this system of government is that, when you look at education for example.

Right now we have National Universities, I think there are about six here, but when we have those States, a State like Nyanza could have even 15 Universities. Central State which is now called Central Province, could have also about that number, 15 Universities. The North Eastern, where people think, people are not educated, could have about five Universities, and the reason is this; you see if you look at Kenya today and those who sit for school certificates, now, and the Universities have been admitting something about 8,000 but last time they admitted at 11,000. And they are leaving 200,000 qualified student, who could join the Universities, but they could not join because we do not have places for them. So, the parents who are able, can take them to United States of America, go to India, go to any other country of Europe for education because the parents are able, and those parents who are not able cannot afford to do that. So, we are wasting those 200,000 people who are qualified to join Universities and they could not do it.

Now, in a federal system of government, the students will be accepted in those Universities and we shall, right now, you see why the government has done what, those students we take to America or to India, we spent the money we call foreign exchange. Such that, the money you have earned for exports of Horticultural crops, tea, coffee and others. And that money, the government is spending over 4 billion Kshs, to U.S Dollars to pay going abroad. Now, when we have our Universities at home, that money is going to be saved, and that money is going to be used to build factories where people could get jobs and that is the advantage of this a system of this government I am talking about, federal system of government.

And then now, I am going to economics; now, with economics, the objective in this country now is to eradicate poverty. How do we do it? So I would like the new Constitution to come up with a law that everybody must have a house in this country. Everybody must have a job in this country, by law. And anybody who is unemployed, should be given unemployment allowances. When these things are in place I am sure this poverty will not exist anymore. Now, don't tell me that Kenya is a poor country.

Kenya is not a poor country. Let me tell you why, look at G.D.P, now G.D.P most of you do not know what G.D.P is but I

could explain what G.D.P means. Now, G.D.P means the money collected in the country, in all sectors of economy, that is tourism industry, trade and so forth and so forth. Now if you add all that money together, it is called G.D.P. Now do you know how much that is, in Kenya today? Can somebody tell me, okay I will tell you. Now, G.D.P right now is over 800 billion Kshs. That is the money collected in this country every year and it is soon going to a trillion, in the next two, three years. It is going to be a trillion Kshs, and if you look at the government budget expenditure, it has not reached 400 billion yet. So, one is wondering, the difference of 800 billion and 400 billion, where does that money go to. Okay, now here is when you come with what we call corruption and mismanagement. So, if we are going to get rid of this mismanagement and corruption in this country, our gross domestic product is enough.

Education; I have had some colleagues who have put their ideas here, saying that education is not important. We only need somebody who can work with other people to go to Parliament or to go to as a councilor. I will tell you no. Education is very, very important. I will tell you why, look at countries like Pakistan, the other day, you saw in the papers they have developed ballistic missiles ( ?). They have developed that but they tested another one very recently. India has also got those ballistic missiles, United States of America, they have those ballistic missiles and why did they arrive? It is because of advancement of education. Through mass education.

As we in Kenya, if we could establish a federal state of government, we are going to have over 200 universities in this country and those people who come from the universities every year, who graduate every year, they will be scratching their heads as end of after graduation, where is the job coming from. So they will start what we call innovation. They will start, you know doing something to create jobs for themselves and that is how we can industrialize in this country. So for Kenya to compare with other countries like United States of America or Germany, Italy, France, Japan, Pakistan and India, we need to establish a federal system of government here, because this is when industrialization is possible. Thank you.

**Com. Kabira:** Thank you very much Mr. Muga for those view which are very clearly thought out. Do we have Johnson Omondi? Michael Oluoch?

**Michael Oluoch:** Ma-commissioners na wakaaji wa Kibera wote, mimi ningependa tu kuchangia nikisema kwamba; tunakazana saa hizi kurekebisha Katiba, na ningependa tujjulize tu, mbona sisi binadamu tuwe tunarebekisha Katiba. Na hata hivyo, tuliumbwa na Mwenyezi Mungu, na akatupa sheria kumi tu. Na maanake hizo sheria kumi hatuzifuatili. Mbona tu tusiseme, ama kwa neno moja, Katiba yetu ama tuhimize tu zile sheria kumi, tuzifuatilie maanake ukikosa kuzifuata, unapata hata, pia kuna adhabu ile utapewa, kutokana na hizo sheria kuma. Na binadamu nao wanataka waeke mingi zao, na hata hizo mingi hawazitekelezi na hawazifanyi.

Jambo lingine tena ningependa tu kuuliza hivi, ama kusema hivi kwa kwenye Katiba kama tunapenda kuchangia. Niile upande wa kazi; Maanake kweli, tunaona kweli hatuna kazi, na hiyo kazi pia, tunaona pia hiyo kazi, kwa wale wanao, wanajaribu

kunyanyasa wale hawana, na vile hawana hivyo, tunapata kweli, iwe ni private sector ama ni government, tunapata private sector inachangia kwa economy ya country, na mimi nilikuwa naweza tu kuhimiza, ikiwa kuna percentage, vile uwa inaongeza annually, iwe inasisitizwa hata kwa ile private sector; iongezwe, maanake wakiongeza hivyo, hata watachangia kwa economy ama watachangia kwa mapato ya serikali na wahimizwe kuwa wanafanya hivyo. Asanteni.

**Com. Kabira:** Thank you very much Mr. Oluoch. Do we have George Otieno? Francis Omondi?

**Francis Omondi:** Asante Madam commissioner, wasaidizi wako na wakaaji wa Kibera, wenzangu kwa jumla. Sina mengi ya kusema, yote yamesemekana na ningependa tu kusema kidogo, kwamba, nyinyi mnaorekebisha hii Katiba, hii Katiba sasa si yenu tena. Hii Katiba mnaturekebisha sisi bwana. Sasa ikiwa mtaturekebisha hii Katiba, itabidi nyinyi mwache kufikiria zenu na mtufikirie sisi kwa zile miaka zaja.

Nikisema tu kidogo; ningependelea kama kungekuwa na sheria ya kiKatiba, Kenya hii, masaa ya kufanya kazi Kenya hii, irudishwe nyumwa kutoka masaa manane, iwe masaa sita. Maanake sisi tumekosa kazi watu wengi, na nafikiri kama itarudishwa masaa ya kazi iwe mtu, normal working hours in Kenya, iwe ni six hours and then, kila mtu nafikiri atakuwa anapata kazi, maanake utakuwa unafanya hapa, unaenda unafanya pale, unaenda. Na kama hiyo haiwezekani, tuwe tukilipwa kwa kila saa, kuwe na rate, imewekwa na government, ama kama itawekwa na nani, I don't want to know, lakini mko hapa kufanya hivyo, Uwe ukilipwa kwa saa. Kwa hivyo saa moja, shiling hamsini, saa moja shiling selasini ama forty shillings, utakuwa na uwezo wa kufanya ma-part time, kazi zingine. Sio kuangalia kazi moja. Unakuta, okay kama mimi sina kazi, wakati mwingine naenda kwa mjengo, mtu ananiambia nikoroge kokoto, sijui kama kazi gani ngumu ushawai fanya. Kokoto, kutoka saa mbili ama saa moja na nusu mpaka saa kumi na mbili jioni, ananilipa shilingi mia moja hamsini. It doesn't make sense really. Unaona?

Sasa kuna vitu, sisi wenyswe tunakataa kutengeza ilhali zinaweza kutengenezwa. Kama ningekuwa nalipwa shilingi, tuseme forty shillings in an hour, ningefanya three hours, nifanye nipate hiyo 120, niondokee mwingine pia aingie, afanye three hours. Tuendeleo hivo hivo. Hiyo ni as per, to create kazi, unaona?

Ningependelea Constitution ile itandikwa next Madam commissioner, kitu kama National Hospital Insurance Fund, iwekwe ni compulsory, lazima uwe member na uwe, hata in fact police wawe wakitembea hapa, instead ya kuniuliza I.D iko wapi, aniulize, umekata ushuri ya hospitali? Hiyo nafikiri itatusaidia kwasababu nikiwa mgonjwa, naweza enda kwa hospitali ile yeyote na nibiwe bila kuulizwa ujinga yeyote, sijui nini, cost sharing, ghasia nyingi, haina haja. Hiyo ni for a healthy nation.

Registered voter; nataka muweke sheria, hiyo ni proposal yangu. Muweke sheria kwamba mtu yeyote ambaye amefika 18 years old na ni registered voter is supposed to be paid at least something small by the government, especially kama you are unemployed. Kwasababu, okay, now since niwache shule, niko na twelve years. By that time nilikuwa mtoto maanake

niliwacha shule nikiwa na miaka kumi na nane. Nilipochukua kitambulisho nikaanza kuvote, nimevote almost, ukiangalia ni mara tatu, mbili, tatu. Mimi uvote mtu anaenda for five years anapata mshahara, anakula anakula mimi niko tu. Tena five years sinakuja, anapata mshahara, anakula anakula mimi niko tu. Mngeweka sheria, okay, mngeweka sheria kwamba, any registered voter is supposed to be paid at least percentage fulani na government, especially hii hata kama, si especially, for those who are unemployed, na huwa anavote, unajuwa? Ingawaje ni Constitutional right, lakini what do you give in return for what I am voting you in. Kwasababu uwezi kuniambia tutakuja sisi wote, okay, I voted you, I voted you nisaidie mheshimiwa. It doesn't make sense. Iwe wanatulipa pesa kidogo. A government whereby the unemployed can get salary from the government. Pesa iko nyingi in Kenya.

Nikiongea kuhusu voting; sijui lakini nigependelea, voting iwe ikiwekwa ni lazima mtu apige kura. Maanake, kutopiga kura is supposed to be prosecutable. Kukosa kupiga kura. Kwa ile kupuuza.

Okay, nikimalizia, kuna immigration department in Kenya. Very poor, sijui ni sheria ndiyo hakuna, sijui ni nini. Unakuta wahindi wanatoka huko, mtu hata ajui kuongea hata kizungu, kihindi tu. Wanaishi kwenye ma-temple. Temple simejengwa kila mahali. Ukienda South C, Parklands, wapi wapi. They come, they are illiterate, they are not employed uko kwao, wanakuja tu hapa, and immigration laws ziko flat. Such that unakuta mtu kama huyo anapata I.D, kidogo ana Driving License, kidogo ako na Birth Certificate, kidogo ako na kila kitu. Immigration laws ndiyo zinafanya okay, unakuta Ocharar anapatikana hapa, na ilhali uko Turkey, amewekewa net. Haina haja.

Okay, kuna hii judiciary; independence ya judiciary, iwe very much indepent, judiciary. At least kuwe na sheria ile inafanya judiciary isikuwe influenced na power zozote. Be it executive power, ama hata gani, iwe tu iko judiciary ni independent.

Na, ningependelea sheria ya Kenya, iweke sheria ya kwamba kila mtu anaweza ku-afford kusimamiwa na lawyer. Maanake, kuna, kama sisi tunaumia sana. Watu wadogo kama sisi. Unashikiwa kitu ingine useless, police anakupeleka mbele, anakuwekea makosa ile hati haikuwa yako. By the end of the day, una-end up umetupwa wapi, gerezari. Unakufa uko. Mathee, asante sana lakini.

**Com. Kabira:** Thank you very much Mr. Omondi. Do we have Stephen Omondi? Mohammed Adam?

**Mohammed Adam:** Hamjambo? Pendekezo langu ni kwamba, ni kwamba Kenya irudi katika mfumo wa zzama wa elimu. Ile ya 7.6.3 hapana 8.4.4, kwasababu kwa sasa 8.4.4 ni ghali. Unapopeleka mtoto shule, unaambiwa ulete elfu kumi, very expensive.

Halafu pili, mtoto anapomaliza University hapa, anapoenda masomoni nje, anaambiwa afanye pre-university course. Nafikiri juzi niliona katika magazeti kwamba Tanzania, ilikuwa ikichukua watu, waende wafny medicine, Tanzania Internation University.

Wakaambiwa wale wanatoka Kenya mpaka wafanye pre-university course. Hiyo ni wastage of time.

Halafu, lingine ni hivi, hapo zamani tulipokuwa na mvumo wa 7.6.3, watoto wa kiislama walikuwa wanapata nafasi ya kusoma dini yao, lakini kwa sasa 8.4.4. haiwapi nafasi. Juma Pili, Juma Mosi, wanaenda shule. Siku kama leo wanarudi nyumbani saa kumi na mbili.

Raisi; Pendekezo langu lingine ni hivi, raisi asipewe uwezo wakuteuwa wanachama wa Judicial Service Commission, kwasababu, kwa sasa, wao ndiyo wanamshauri, nani atachaguliwa judge, nani atachaguliwa judge na kadhalika. Na tunapona hivi, tunasoma katika magazines, kama ile ya lawyer, mara nyingi tunakuta members wa Law Society of Kenya wana-criticise, appointment of some judges. Kuna judge fulani, appointment yake nafikiria ina shaka.

Attorney General; asiteuliwe kabisa na raisi, kwasababu yuko katika executives, na maraingine anapeleka bill zingine katika Bunge, ambayo inafavour executive. Kwa mfano, hii media bill, hii ya juzi. Mimi naona hii bill, lengo lake ni kujaribu kufunga uhuru wa kuongea, na watu walipigania hiyo uhuru kwa nguvu sana, mwaka wa 1992, watu wakipigania multi-party.

Kuhusu, hiyo media bill tuliona juzi, raisialisema kwamba ataweka sahihi, iwe nini, iwe law. Hata hii nguvu ya kufanya bill iwe law, raisi anyanganywe.

Attorney General asipewe nguvu ya kusimamisha kesi ambayo bado inasikika katika koti. Kwasababu mara nyingi tunaona ni kama anatupa kesi ambazo azielekei upande wa serikali. Anatupa kesi ambazo ni anti-government. Akiona kwamba labda serikali itashindwa, ndiyo anatupa hiyo kesi. Kwa hivyo ile nguvu ya kusimamisha kesi ambayo bado iko kotini, proceeding, hiyo iyondolewe, kutoka kwa Attorney General.

Halafu pia hivi, nitarudia tena, sijui kama, ma-judge. Ma-judge tunaona wanateuliwa, wanateuliwa na raisi kutokana na mashauri ya Judicial Service Commission. Na ukiangalia members wa Judicial Service Commission, wanateuliwa na raisi. Kwa hivyo kuna possibility kwamba hapo haki haitafanyika. Kwa mfano tunaona kuna Chief Justice wawili walichaguliwa hapa, tunaona ni kama political appointees. Chief Justice wawili walichaguliwa, sitaki kutaja majina. Kwasababu tunaona baada ya hao kuchaguliwa, wanasheria walipiga kelele, kweli kweli.

Pia, mwenye kiti wa tume ya election, asiteuliwa na raisi, maana inaonekana anafavour ile party ya raisi. Na utakuta wanachama wengi kwa hiyo tume ya election, unakuta wengi ni wa ruling party. Haya hivi majuzi tumesikia watu wa opposition wanasema kwamba, anayetaka kuwa raisi, mpaka apate kura asili mia hamsini. Hiyo si sawa. Mimi nasema hivi, kwasababu makabila mawili yanaweza kuungana, halafu yapate ile 50%, kwa hivyo presidency itakuwa ina-rotate between the two tribes or three tribes. Kwa hivyo wale wanaogombea uraisi, hawatakuwa na haja ya kuenda kucampaing North Eastern, kwasababu huko kuna watu wachache, ama sehemu nyingine, mbali mbali. Kwa hivyo hii sheria ya 50% isiweko. Lakini ile

sheria ya 25%, mimi naona iendelee, kwasababu hiyo, inapeana wider representation. Ie ya 25% iendelee, ingawa wakati walipoiweka kwa fikira yangu, nilisikia ma-commissioners wakiuliza mzee mmoja huko juu ya hiyo 25%. Ilipopeanwa, vile mimi ninapoelewa siasa. Ni kwamba hii 25% ilikuwa imewekwa wakati ule, imzuie, candidate mmoja wa kutoka Central Province, asishinde, maana waliju, watu wa Central Province ni wengi na labda angalishinda. Sasa ndiyo wakaweka hiyo 25%, kusudi, akipata, akishinda, maana yake labda kwasababu wakati ule 92 ulitoka Nairobi na Western Province na kwasababu ya Shikuku, na Central. Wangesema hakupita kwa haki, irudiwe tena. Na hiyo 25% tuseme kwa mfano, Bw. Mwai Kibaki angelipita katika uchaguzi ule uliopita. The same thing will apply to him. Wangeitumia hiyo sheria ya 25%, lakini kwa sasa, mimi naona iendelee, ni better, kuliko hii ya ati kusema 50%, kabila mbili. Kwa mfano, wakati wa uhuru, tunasoma katika historia, kabila mbili, ndiyo ilikuwa nyuma ya K.A.N.U. Wakati huu ata Mzee Jaramogi alikuwa K.A.N.U.

Sasa nitazungumza mambo ya Kadhi; Kadhi angepewa privileges zingine, kama mahakimu wengine, kama transportation. Mimi naona mara nyingi, Kadhi wetu wa Nairobi, ambaye utuwakilisha katika National Holidays, anatembea kwa miguu kuja Uhuru Park. Na majudge wengine ama mahakimu wana magari. Hiyo ni moja.

Chief Kadhi, angelifanywa kuwa member wa Judicial Service Commission, kwasababu atasaidia katika kupeana advice kwa wale Judicial Service members wengine, namna ya kuchagua Kadhi wengine. Na Kadhi achaguliwe mtu ambaye, ana at least a Diploma in a sheria, Islamic Law. Ikizidi degree, na awe ni mtu wa tabia njema.

Halafu mimi nitaunga mama aliyezungumza hapa, asubuhi. Alizungumza, lakini nitarudia hili ieleweke. Mama alizungumza hapa, akasema, amezaliwa hapa, baba yake alizaliwa hapa, na labda babu yake pia alizaliwa hapa. Lakini mtoto wake anapotaka I.D, anaambiwa alete Birth Certificate ya babu yake ama ya nyanya yake, itatoka wapi?

La pili, ningeliomba pia kuwe kuna haki ya kumiliki property, property ambayo umetafuta kwa jasho lako. Wewe ndiyo uwe na uwezo wa kusema itakuwa namna hii, namna hii. Kwa mfano kama ni duka yako, wewe ndiyo utasema bei ya nyanya namna hii ama namna hii. Sio mtu mwingine ambaye akutoa jasho. Na pia, viongozi wanapozungumza, hao viongozi hasa wa kisiasa, wawe wanapata maoni ya watu, kabla ya kutoa declare yeyote. Lazima wapate maoni. Kama ni, kwa mfano, kitu ambacho kinahusu, vikundi viwili, A na B. Apate maoni ya A na B, sio kuenda na kusema tu, hii kitu iwe namna hii, hiyo ni mbaya. Nashukuru mama commissioner.

**Com. Kabira:** Asante sana Bw. Adams. Najuzi Wanzala? Hayuko. Milicent Achieng? Hayuko. Naona akina mama wameenda. Grace Odhiambo? Hayuko, na Yomita Ogonda? Hayuko. Maingi Masumba?

**Maingi Masumba:** Hamjambo Nyote? Jina langu ni vile Maingi Masumba, na nimekuja hapa ili nami nipate kuchangia kuhusu Katiba ambayo itatutawala zote ama Katiba yetu hapa nchini Kenya. Mimi ninachangia kwasababu ninataka niwe hii Katiba, inanipatia, yaani security. Ninataka hii Katiba iwe ni Katiba yangu. In fact, tumekuwa tukifuata Katiba ambayo atujui

ilitoka wapi? Lakini kuna wale walikuweco na waliipanga, atuwalaumu. Lakini ningependa at nami nitoe maoni yangu, kuhusu Katiba ambayo inanitawala.

Jambo la kwanza nataka kuzungumzia ni serikali; ile serikali mimi nataka kama mwananchi wa Kenya. Ile serikali mimi ninataka, hapa Kenya, ni serikali inayosimama na maneno ya nayo tamka, kwa mfano, serikali ikisema ya kwamba, kila mahali barabara itarekebishwa, iwe ni kila mahali barabara imerekebishwa. Sio ati, barabara zinarekebishwa, tunasikia kwa radio na kwa magazeti tunasoma na hatutaona hata moja ikirekebishwa.

Jambo lingine kuhusu serikali, ninataka ile serikali ambayo kama ainifurahishi, kiapo alichopa, anakiheshimu na akikikosea, anashtakiwa.

Pili ni kuhusu polisi; Polisi pia ni lazima waelewe ya kwamba wanaitwa watumishi kwa wote, sio ma-boss. Maana yake watumishi ni kutumika, na wanatumikia mwananchi, hapana kujifanya kana kwamba, wao ndiyo ma-boss wa wananchi. Ninataka serikali ambayo mwananchi anaheshimiwa na anapewa haki yake, kutoka Southern mpaka Northern, Eastern na Western. Hapana ati kila fulani tuwapendeleo maana hao ndiyo wataweza kupiga kura nyingi, ah ah, tunataka wananchi wote waliosoma, wasiosoma wapewe haki moja hapa nchini Kenya. Maana hiyo ndiyo ile sisi kama wananchi, kama hii jina kuitwa mwananchi, nitaendelea kutwa mwananchi, ni lazima nitambulikane ya kwamba maana ya mwananchi, mimi ni mwenye nchi. Sio kuitwa mwana nchi 'kinjaro'. Sio kuitwa mwananchi kinjaro, wewe ni mwenye nchi, lakini wewe ndiyo mweney kunyanyaswa. Ni lazima mwananchi aheshimiwe, na apewe haki yake.

Iwapo ni upande wa masomo, atutaki kuona mwananchi, mtoto wowote wa mwananchi wa Kenya akiwa hana masomao.

Jambo lingine, ni hii kuhusu neno inaitwa ma- squatters. Nimesikia na nimesoma kwa magazeti, kuna ma-squatters, na yule mtu anaitwa squatter ni mwananchi, mtu atawezaje kuwa squatter katika nchi yake. Katiba hii tunataka jina squatter ni jina la matusi, itolewe. Na wananchi waitwe, wananchi na wapewe haki yao. Kama ni mashamba, wapewe mashamba. Hivyo ninavyozungumza hivi, kuna mbuga hapa zimelala bure, hazina kitu, na watu wanaumia. Na huyu ni wananchi, mnyama amekuwa wa bora sana kuliko mwanaichi. Kwa hivyo nasema ya kwamba, jina ma-squatter, ifanywe nini, iondolewe.

Na pili, polisi watembe na uniform, maana serikali inatumia pesa nyingi kuwanunulia polisi uniform. Lakini siku hizi wanatembea na masuti, ndiyo kwasababu wamenyeta sana. Wavae uniform na wasifiche number, ndiyo wakifanya makosa, tunaweza kuwatambua.

Jambo nyingine ni kwamba, sheria ya Kenya ifundishwe mwananchi kutoka mashinane, leo hii mimi sijui sheria ya kenya, ni nini.. Hata kwanza ukiniuliza ile sheria inaitw 'Trespass' sielewi. Nashtukia, "wewe umekanyaga," kwani ninawezaje kutembea bila kukanyaga, si lazima nikanyage. Sasa naambiwa hiyo ni kuvunja sheria. Lazima mwananchi wa Kenya, afundishwe sheria

maana sisi hatujui sheria yetu. Labda ile sheria tunajuwa ni kwamba, usisongee hapa, usikaribie hapa, ni hatia wewe, nini na nini. Tunataka tufundishwe sheria, ili sisi wote tuwe tunajuwa ni sheria, kifungu gani? Ni sheria ya wapi? Kwa hivyo ile serikali mimi nataka ama ile Katiba nataka, nataka ile Katiba ambayo law ya Kenya kila mtu amefundishwa. Mama mzee, mama mkongwe, wote wamejua sheria ya Kenya. Saa hii hapa watu wengi hatuelewi sheria. Utasikia polisi amekushika, anakuambia kaa chini. Angalia vile mtu ako smart kama mimi, mwananchi uko smart unaambiwa kaa chini hata kama kunanyesha. Hiyo tabia tafadhali, imetuudhi sana na iatupatii haki kama wananchi. Kwa hivyo nataka mambo kama hayo ya ukoloni na pia polisi wetu sasa, katika mahali wanafanyiwa training tunataka watrainiwe na training ya ki-demokrasia, sio ile ya kikoloni ya kutesa mwaafrika. Maana wakitoka kule na ule uchungu ndiyo sababu hapa wanakuja kutunyanyasa.

Jambo lile lingine nataka kuzungumzia, nikimaliza. Natka kuzungumza juu ya uridhi wa mali. Mali yako ni mali yangu, na yaani mali yangu ni mali yangu. Na mali yangu inahitaji pia kulindwa na nipewe jukumu ya kulinda mali yangu.

Pili ni kuhusu passport. Utapata ya kwamba hapa tuna department ya immigration ya kutupatia passport, lakini nikienda nikifika pale kama mwananchi wa Kenya, ninataka nipewe passport. Unapata ya kwamba likana kwamba mimi sina haki, ninagandamizwa, hata nyingine makaratasi inararuliwa, mpaka userikali ama walio maofisini ndiyo wamechangia watu kucorrupted, unajuwa ni kwa nini, ni kwasababu nitakapoenda pale, nataka passport, nitaambiwa nipeane masharti mengi, halafu mimi mwenyewe nitaenda ni forge baru yangu halafu nikuletee hapa, nikwambie hii ni invitation, nimeletewa kutoka ulaya, utakataaje. Kwa hivyo nataka haki iwapo ni miaka kumi na nane, iwapo ni masharti hii na masharti hii, iwe ni hiyo masharti, uwe tajiri uwe si tajiri, iwe ni haki yako.

Na kwa hayo, ni kwamba raisi asimalize zaidi ya miaka kumi.

MBunge asimalize zaidi ya miaka mitano, wakenya tuko wengi na kila mtu anataka kuingia ile nyumba, kwa hivyo kama mtu atakaa mpaka akufe, hiyo atutaki, asimame, iwekwe katika Katiba mBunge achukuwe miaka mingapi, mitano, baada ya miaka mitano unakaa pembeni, mwingine anaingia, Onyango anachukua, Njoroge, Kamau. Na hivyo nakuambia kila mmoja atapata. Bwana awabariki.

**Com. Zein:** Asante sana Bw. Maingi. Desmond Mbui

**Desmond Mbui:** Thank you commissioners. I want to address only one issue. That is the issue of worship. It is enshrined in a Constitution that we should be having freedom of worship. In the constitution of Kenya, in the pre-amble. The Constitution of Kenya does not identify God and the Constitution of Kenya in the pre-amble does not identify the people that own the Constitution. So, in the pre-amble of the Constitution of Kenya, I would want to advice that God be identified. It doesn't matter whether Allah or Jehovah, but I am saying, I am proposing that this countri identifies with God.

Number two; Now, the day of worship is very paramount in the life of a muslim, in the life of a Christian, or in the life of any other person who would want to worship in any other day of the week. I would want to propose, humbly to the commissioners that as they re-write the Constitution of Kenya, Kenyans be given days, I mean Kenyan be allowed to have proper days of worship, enshrined in the Constitution. Today if I went to look for a job as a youth within this country, my employer would ask me, if I am able to work on Friday, if I am a muslim, I wouldn't be able to work on a Friday because I am expected to go to the mosque on Friday. If I am for example a Seventh Day Adventist member, I wouldn't be able to work on Saturday as a sabbath keeper, so there will be segregation of the lines of the days of worship. I would humbly request the commissioners to please enshrine categorically and clearly the days of worship. I stand here on behalf of the Seventh Day Adventist Church and I am representing a team of youths within the Seventh Day Adventist Church in Nairobi. I would want myself and my team to be given, to be allowed to have a day of worship, that is Saturday, that is ensuring the Constitution, so that if I don't appear at my place of work Saturday when I go to the church, then I wouldn't be fired because the Constitution protects me to that end. If I am a catholic for example, if I don't go to work on Sunday. Because I have gone to the church, I wouldn't be segregated in that line because I have gone to worship my God and the pre-amble of our Constitution had already identified with God. We should be a God fearing nation.

Finally, so clearly I was just saying that I want Saturday to be enshrined in the Constitution as a day of worship. We maybe the minority in the country, but I am not calling for majority rule in this case, I am calling for decent. I am saying that the 90% can be right, if they worship on Tuesday, but I am also saying that the 10% could also be right.

**Interruption:** Desmond, you don't have to explain yourself, just give us your recommendations and move on.

**Desmond Mbui:** My final issue is about the cabinet. I am proposing to the commissioners that we have a youth representation in the cabinet. So that we also have the issues that are discussed within the cabinet also touching on the youth. So I am proposing that we have youths within the cabinet.

And, all the employers in Kenya, should at least register with the Federation of Kenya Employers so that there can be some security in terms of those who are employed. The employees can have some securities. There are some employers that have serious powers of hiring and firing. If they are registered with F.K.E then there can be some security. Thank you.

**Speaker:** Please I wanted to make one clarification. You should not see that you have to justify or explain your views. You have a right to give your own opinion. So don't think that I have given you this point, I want to explain and try to justify. Every must give the views that he holds. Eeh Daniel Maina? Njagi Ngurui? Stephen Moses Orimba? Benson Otieno? John Mwasi? Alex Odhiambo? You are Dan Muasya.

**Dan Muasya:** Hamjambo wananchi? Jina yangu naitwa Dan Muasya, kutoka Machakos. Mimi niko na maneno yangu.

Mimi ni mtu wa zamani, kutoka 1928. Na mwaka wa 1948, nilikuwa kijana mchanga na ndiyo tulianza kufikiria maneno ya uhuru Kenya na matatizo yangu, tulipambana kweli, na matatizo yangu ni zaidi Kenya wanawekwa katikati ya wananchi. Instead ya hao tukirekebisha Katiba inafaa kuondolewa, maana wazidi kukula mali ya wananchi. Mbuzi yangu ikiruka hapo, iko fine, mbuzi ya mwenzangu ikiruka, iko fine. Kwa hivyo tunasema kwawaida, mwanaicnhi wa kawaida ajapata uhuru ya kutosha, tunakanyagwa na tunaona, ukoloni Kenya kama umetuzidia kulioko wakati mingereza alikuwa hapa. Kwa maoni yangu sio ya wote. Kwa hivyo nasema kama sasai (?) hiyo inawekwa katikati ya mwananchi inasumbua mwananchi saa zote. Kam aiwezi kuondolewa, Kenya iko na mashamba inalala, mwananchi anawezakutolewa awekwe kule na

(?) ibakie pale. Kwa hivyo hiyo ndiyo maoni yangu, na kama watu wako uhuru, wa fine kushikwa watoto wao Langata. Hii kitu ya langata inafaa kuondolewa. Kila mwananchi Kenya anaweza kuwa na sehemu yake ya kizika watu wake. Hiyo inaonekana aibu kubwa Kenya, kama wewe unzika mtu wako Langata na ni ule mpenzi wako unataka muishi na yeye karibu na wewe. Unaenda Langata, pengine uende Kerugoya na we mwingine pale, hiyo mwananchi wa Kenya anafaa kuwa na sehemu yake Kenya. Na hiyo mashamba inalala ndogo, kama mateso iwezikuondolewa katika mwananchi, hiyo mashamba wananchi wahamishwe pale, maana sehemu nyingi inatumika bure. Ifanyiwi vizuri. Tunaweza kulima chakula yetu huko, watu wanaangaika hawana chakula, na sehemu inakaa bure. Udongo ukikosa kutengenezwa itakufanya nini. Sehemu mnawacha iniakaa bure, bila kutumiwa na mwananchi bado anaangaika, na mnasema Kenya tuko na uhuru. Hiyo ni uhuru ya kweli kweli? Hiyo maoni yangu inasema kama ni kweli Kenya tuko na uhuru, hiyo masasaik (?) katikati ya mwananchi iondolewe kabisa, na kama inaonekana ni ngumu, wananchi wapewe sehemu ambayo haitumiwi, watengeneze watumie. Sio sehemu inakaa bure, mimi achukua mtoto wangu nazika Langata, mimi sina mahali pa kuishi. Hiyo si uhuru, kama ni uhuru tupewe mtu kasehemu, hata kama kanakaa kama kanyumba hii, nione mahali ya kuzika watu wangu, sio nihamishwe pale, mwenzangu huko, mwingine pale, hiyo si uhuru Kenya. Hiyo ni aibu, kama unagawanisha na ni watu familia moja. Kama ni ukweli, tupewe ka-sehemu mtu aishi na watu wake hapa, tukikufa tunawekwa hapa, mtu anwekwa hapa, mwenzangu hapa. Hiyo ndiyo maoni yangu, tukirekebisha mfanye mamna hiyo. Asante sana.

**Com. Zein:** Asante sana mzee Muasya kwa hayo. Tafadhali piga sahihi kwa hiyo kitabu mzee. Na hii kofia yako umeshau

**Mr. Muasya:** Si nimesikia roho vibaya.

**Com. Zein:** Pole sana. Tumkusikia lakini, tumekusikia mzee leo. Alex Odhiambo, amukuja? Hayuko. Benard Mbuka? Lucas Owino? Benard Opara? You are Lucas Owino, okay.

**Lucas Owino:** Ndiyo, hamjambo macommissioners pamoja na wakaaji wa Kibera? Mimi naitwa Lucas Owino, na kile imenileta hapa, nitukoa maoni kama wananchi wengine.

Jambo la kwanza kabisa, katika maoni yangu ni kwamba; tunasema tuna uhuru, uhuru bado hatuna. Tuna uhuru wa kutembea kwa barabara, lakini uhuru wa kawaida hatuna. Kisha na maana ni hiki, leo hapa nje, tunatumia lugha ya Kiswahili, kama lugha ya taifa. Tukiingia katika Bunge, siku ya Budget, amayo inahusu watu wote, iwe raia wa kawaida, iwe mawaziri, iwe wageni, ile Budget inasomwa katika lugha ya Kingereza peke yake. Hakuna nafasi ya lugha ya Kiswahili pale. Hii ni jambo la kwanza, ya kusema kwamba bado hatuna uhuru.

Jambo la pili; sheria ambayo tunazitumia katiaka nchi yetu ni zile za kikoloni, emergency. Nikianza na ya kwanza, katika idara ya polisi. Polisi ni raia wa Kenya, wewe ni raia wa Kenya. Akikuja kukushika, wewe mshtakiwa, wewe ambaye umeshtakiwa ama umepatikana na makosa, upewi nafasi ya kusema lolote kutoka kwa mdomo wako. Unachukuliwa kama karatasi, unachukuliwa kama ule mtu hana faida, mpaka unachapwa makofi. Leo kama mzee kama huyu, anakuja anashikwa na ule kijana ambaye ni rika ya ule kijana ambaye amezaa. Anamchapa kofi. Ati ameajiriwa ni polisi, ameajiriwa na serikali. Hii inadhihirisha kwamba bado hatuna uhuru. Yafaa tuwe na uhuru kamili, si uhuru wa kutembea kwa barabara peke yake. Haya, hiyo nimemaliza.

Jambo la pili, Magereza; Magereza zetu za Kenya, pole nimesahau neno moja pale. Katika magereza zetu, mtu anaposhikwa, anaposhtakiwa, anapofungwa, anafungwa ili aende abadilishe tabia zake, si kuenda kuteswa na kuuwawa. Kwa niaba ya mtu fulani, sharti unaenda, unashtakiwa, unaumizwa pale, unauwawa, ati fulani kwa uwezo wa mtu fulani, yeye amesema, wewe hauna uwezo, wewe ni mtu wa kawaida. Hii sheria kama hii, lazima ibadilishwe, mtu anapopelekwa katika jela, anapelekwa abadilishe tabia, si kunda kuuwawa. Si kuenda kuumizwa pale, akose kurudi kwa jamaa zake, akose kuhudumia jamaa zake. Hii ni makosa. Katika sheria zetu.

Jambo lingine, sheria za kikoloni mimi nafikiri niliona kidogo, ingawa sijui sana, lakini ile kidogo niliona, mtua alipokuwa akikufa katika jela, ni jukuma ya jela yenyewe kuchukua nafasi ya kusafirisha huyu mtu mapaka kwao, na kuzika. Kama nasema uongo, basi mtanisamehe. Leo, wewe katika jamii zenu, ulishtakiwa, ukafungwa, ukaenda ukafa pale. Baada ya kufa pale, Department of Prisons, hawashuguliki. Polisi hawashuguliki, mpaka itapatikana mtu ule wa kawaida, anatumwa ati enda mwambie mtu fulani, enda kwa jamaa fulani, ati mtu fulani alikufa kwa jela. Sasa, ikiwa hii ni sheria kweli, sisi raia wa Kenya, kwa watu wakenya wenyewe, hii si jambo ambayo yafaa ifanyike katika jamii, iwe katika serikali, iwe katika raia, hii si jambo la kawaida. Mtu anapokufa katika jela, ni jukumu ya magereza kutoa gari na kunotice watu wake, waje wawaelekeze mpaka kwao, aende azikwe, chini ya Idara ya Prisons. Si wewe mtu mmoja, wewe utakimbia kila mahali ati mtu wako amekufa hapa kama mtu ule ajanini, hii ni makosa.

Kitu cha tatu, hospitali. Leo hospitali imekuwa kama pahali pakufanya biashara. Afadhali hoteli, afadhali lodging, bei zao ziko chini, sehemu za raha. Sehemu za taabu bei zao zimekuja juu kuliko semhemu za raha. Mtu amekufa, hana manufaa yeyote katika serikali, hana manufaa yeyote kwa watu wake, ambaye nini yake tu nikuchukuliwa na kuneda kuzikwa. Mtu mmjoja akifa, kwa wiki tatu inalipa mshahara ya watu wangapi? Staff ya watu wanne au watano. Hii kodi kubwa katika mtu ule

aliyekufa, ingefaa serikali na Hospitali yatulize. Hili raia wa kawaida, ama asiyekuwa wa kawaida apate nafuu katika maisha yake. Hapo tumemaliza.

**Com. Zein:** Jaribu ku-summarise mzee.

**Lukas Owino:** Yes ninamaliza, iko moja imebaki. Kile cha mwisho kabisa; heshima. Inajulika kwamba sisi leo, raia wa leo hatuna heshima hata kidogo. Vijana kwa wazee. Na hii inatokana na uwongozi mbaya, sio uwongozi iliyo ya sawa. Unakuta mhinid, mtu mgeni, anadharau mwenyeji kuliko mwenyeje kudharau mwenyeji mwenzake. Bora umevaa kama mimi namna hii, wewe ufai, lazima ufunge tai, ndiyo uwe mtu wa kuheshimiwa. Pole pole, nakupa mfano, si wewe, pole pole. Hii fikira kama hii yafaa iondolewe katika jamii na ipatikane serikali ichuwe jukumu ya kufundisha wale ambao wanawajiri kuheshimu raia, wadogo kwa wakubwa. Hiyo italeta mwongozo mzuri, na bila hiyo hakuna mwongozo katika dunia.

**Com. Zein:** Asante Bwana Lukas Owino kwa haya maoni, tafadhali utupigie signature hapo. Bernard Opar?

**Bernard Opar:** Mimi maoni yangu ni kidogo sana, kwanza ni kuhusu polisi; Katika hapa Kenya, ukikamatwa na polisi, you are guilty mbele ya police. Unakanyagwa makende, unateswa, unapigwa, halafu ukienda unafanyiwa kesi ati umeshinda kesi. Ukitoka njee you are krek (?) you cannot work. Uwezi kufanya kazi ingine tena. Inafaa kabisa, hii sheria iwekwe ya kwamba, once you are arrested, you are not guilty until the court approves that you are guilty. Halafu uteswe baadaye tena ukishafungwa. Hiyo ni one.

Ingingine ni kuhusu chang'aa. Mimi nilizaliwa in 1953, na wakati wowote mimi hata nikitembea nyumbani, mimi naona ati ooh! Wewe unakamatwa na chang'aa ati unafanya makosa. Si hata whisky ambayo inatoka ulaya si ni kamachang'aa tu, hakuna tofauti na chang'aa. Inafaa, serikali iweke watu wa Public Health, wachunguze kama hii kitu inatengenezwa kwa njia inayofaa, ambayo inaweza kufaa vizuri kwa huma consumption. Ili wakate ticket kidogo na wawachwe uhuru, watengeneze hiyo chang'aa.

Ingingine ni kupeana kipande. Kuna wanawake wengine, wengine wanatoka Somalia, Ethiopia, wanatoka Uganda, na unaona ni msichana mzuri, anakuja anasema Mr. Opar Odhiambo, wewe ndiyo bwana yangu. Halafu unaenda na yeye nyumbani, anazaa mtoto mmoja. Baada ya mwaka mmoja, anapatiwa kipande, baada ya mwezi sita anatoroka na hiyo kipande anarudi nayo Uganda, anaenda Ethiopia anaenda Somali. Anaenda anazaa watoto wengine, sita anrudi nayo Kenya, si mimi ni bibi ya Bernard Opar, umenipatia kipande, hawa ni watoto wake. Ndiyo saa ngapi, nitakuwa na masquatters wangapi hapa Kenya, hiyo italeta shida. Inafaa ichunguzwe kwa makini kabisa, ni mwanamke mgani anapatiwa kipande.

Ya mwisho, raping; raping siku hizi ata akutembea kwa street, una kuta msichana nguo yake ni hapa tu, hapa tu, pande hii ingine, hata akiinama nama hii, ukiangalia akikutana na mwenashima anakuwa raped. Inafaa tuwe na national dress, vile sisi

tunaweza kukuwa na ngua ambayo, hata ukiona mwanamke akitembea unamweshimu kabisa. That is my point.

**Com. Zein:** Thank you very much Mr. Opar, Francis Akama?

**Francis Akama:** Okay hamjamboni, mimi kwa jina naitwa Francis Akama. Ni asante sana kwa macommissioners kukuja hapa mbele.

Kitu cha kwanza nitaongea kuhusu ni miaka ya vijana. Hapa Kenya nzima tuseme. Vijana wana shida sana ndugu zangu. Popote, unapata kijana, ansoma ndiyo, anafanya bidii anasoma anamaliza shule, si ndiyo? Kazi hakuna, kwa nini kazi hakuna? Kazi iko, huku Kenya, unapata wazee, example, hii nilianza kumsikia kitambo. Example mtangazaji Leonard Mambo Mbotela. Ulianza kumsikia lini wewe, kitambo sana. Amekatalia tu pale tu. Amekatalia pale tu. Na unasikia kila siku kwa radio unaambiwa ati vijana nyinyi ndiyo viongozi wa kesho. Lini, miaka zinaenda, miaka zinaenda. Ni lini tutakuwa pale? Katiba inafaa iwekwe ndugu yangu, ata kama ni forty-five, mtu amefika forty-five, aende retire. Awachie vijana. Hapa Industrial Area, hapa hivi, kuna watu wazee. Mtu unaona ata kwa kazi anajikokota tu ile, hata kama ni driver, lazima ajikokote. Mbona wasiandike vijana, ule chap chap. Mbona wasiandike vijana ule chap chap, ili uchumi ya Kenya iweze kuendelea, iende haraka. Ndugu zangu, tujaribu kuangalia hiyo maneno, unapata mtu mzee amekatalia tu pale, amekatalia enyewe mpaka dakika ya mwisho, hata kama ni mgonjwa, mshahara anpokea tu. Yeye yuko nyumbani mshahara anapokea. Mbona tusichore vijana ndugu yangu.

Kitu kingine, kuhusu hii ukimwi. Inyewe kwa ukweli inatumaliza. Kila mahali inatumaliza, worldwide inatumaliza. Wewe ukiangalia sana sana mitaani, unapata sana sana hawa madada zetu, hawa wasichina wadogo, unapata msichana mdogo amezaa mtoto, msichana wa miaka kumi na tano amezaa mtoto. Bado huyo ni mtoto, hana ujuzi wa kulea mtoto ama nini. Sana sana, wamejazana kabisa. Unapata baba ya mtu ameeka mtoto mimba, mtoto rika ya mtoto wa mtoto wake, si mtoto wake. Rika ya mtoto wa mtoto wake amemweka mimba. Mtoto ako tu pale, hana namna, labda huyo msichana anaishi na mama yake na baba labda alikufa. Katiba inafaa iwekwe, hata kama ni kijana ameweka mtu mimba hivyo, achukuliwe hatua. Kama ni kushikwa ashikwe afungwe ndani, sheria iwekwe kabisa. Ndiyo iwe mfano kwa wengine. Unapata kama saa hizi, unapata watu wanakufa jenga la kitaifa, wanasema at serikali sijui nini, sijui ni ukweli ama ni uongo, wanasema watu mia saba wanakufa kila siku. Mbona Katiba isiwekwe? Hiyo rate ijaribu kupunguka, watu wasikufange ivyo kila siku. Sababu huji ni mimi ama wewe atukufa kesho ama hiyo siku ingine. Kwa hivyo mimi nimesimama hapa mbele yenu ningetaka kuongea hayo mawili tu. Sana sana, ukimwi inatumaliza sana, na kuna vijana, hata vijana wenzangu, rafiki zangu. Ukimwambia mambo ya ukimwi anakuambia hakuna kitu kama hiyo. Wewe ni nani umona ako na ukimwi, niambie uniambie. Unasikia serikali inasema kati ya watu wakumi mmoja anayo. Ni nani umeona anayo. Kijana anabishana na wewe kabisa mbaka mwishowe anakushinda, wewe umeona nani ako nayo, niambie kati ya hawa watu wote, nani anayo. Saa hii inafaa watu wawekwe wale wakufundisha watu vitu, kuelembisha watu, ata kama ni workshop, iwekwe, vijana wawe wanaitwa wanafundishwa, wanajuwa namna vile maisha ilivyo.

Upande wa michezo; vijana wna nguvu ya kucheza mpira, hata michezo mbali mbali. Viwanja unapata kama hapa Kibera, viwanja ilikuwa kama shamba. Kiwanja, si hata hapa peke yake, viwanja vimenyakuliwa, matajiri. Hatuna uwezo kwasababu sisi tu ni vijana. Umapata baba ya mtu nitajiri, amekuja amenyakuwa kiwanja pale, ameweka ploti yake ama ametengeneza ktu fulani tu pale. Hakuna mahali utampeleka, ukimpeleka, ukienda polisi, yeye ndiyo rafiki wa huyo nini. Sasa hakuna kitu utafanya. Sa kwa hivyo ndugu zanguni, jaribu kuangalia mambo ya vijana, Katiba iwekwe, kupata kazi. Kazi ziko na pesa iko. Asanteni.

**Com. Zein:** Thank you very much. Johnson Masiga,

**Johnson Masiga:** Hamjambo wananchi. Kwa majina naitwa Johnson Masiga, mimi ni mzaliwa wa Westlands, lakini nakaa hapa kwa kijiji, hapa Kibera.

Mimi ninayo tu maoni kuhusu sheria. Na kabla sijasema hayo maoni, kwanza nitaongea upande wa commission yetu. Mimi nasikia kwa radio wanasema ati, wanataka waongezewe muda. Kwani Katiba ni nini. Nchi hizi zingine zenye zimerekebisha Katiba, zinachukuanga muda gani? Hapa Kenya peke yake, hapa Kenya Africa peke yake ndiyo nimeona nchi inachukuwa muda huo kurekebisha Katiba. Kwa mfano ukienda nchi kama Uganda, wakati Mseveni aliingia, sjui, hata haikumaliza miezi sita. Mbona hapa Kenya inachukua miaka, tena wanapatiwa miaka, wenyewe wanasema halafu wanaanza kulalamika ati hiyo muda ni kidogo. Kwa nini? Hiyo muda ni mwingi sana.

Upande wa marekebisho ya Katiba, mimi nitachangia tu, upande wa mashamba. Kuna hii sheria inasema, ati mimi nikitaka kumiliki shamba, lazima niwe na Title Deed. Na upande wa Title Deed, ni karatasi tu yenye inaandikwa na mikon ya wanadamu. Kwasababu mimi baba yangu alikuwa na shamba kama mimi bad niko mdogo, akauza, mimi sikukula pesa ya hiyo shamba, sisi hatukujua kama aliua hiyo shamba. Lakini baadaye mtu anajitokezea na Title Deed anasema hili shamba ni lake. Kwa nini hii mambo ya shamba wasiwachie sisi wazee. Kwa nini hii mambo ya shamba wasiwachie wazee waamue kuliko kupeleka mambo ya kesi ya shamba ati kwa koti. Kikuyu atatoka aje uko upande wa kikuyu aende amue kesi ya shamba upande wa Western. Atajuaje mambo ya hiyo shamba, na hakuzaliwa pale, wazee wa pale ndiyo wanajuwa mambo ya hiyo shamba. Kwa nini wanasema wapeleke kwa koti judge aamue na judge akitoka Mombasa apelekwe pale sehemu za Busia, atajuaje mambo ya hiyo shamba.

Jambo la pili, nitaongea upande wa democracy, tunasikia, hata ni sheria ya kwamba lazima president amalize miaka kumi, na akimaliza miaka kumi, aende. Na ni kweli, na ni kitu cha kwanza hapa Kenya, hatujawahi kuona president akiwachia mtu mwingine. Labda yule mwenye alikufa tu akawachia Moi, lakini kama ako hai atujawai kuona. Na wanatuambia hivyo, lakina hawatuelezi, sisi hatujui utaratibu wenye utachukuliwa wakati huyu mtu, wakati Moi atawachia yule mtu atawachia, hatujui, hatuambiwi. Tunasikia tu ati Moi atawachia mtu, atawachia mtu namna gani? Katika nchi zingine, mimi huwa nasoma magazeti, naona nchi kama Amerika, wakati Clinton alitoka, America kuna utaratibu, kuna mahali penye wenaenda kuwachia. President

akitoka, kuna mahali imetengwa, watu wa America wanajuwa mtu huyu akitoka, ataenda kupatiana mahali fulani. Ataenda kuwaachia ofisi mahali fulani mtu. Hapa Kenya tunajuwa Moi akitoka, watenda wapi? Wataenda wapi, mahali penye wataenda kukaa, wakati Moi anawachia ati, Mwai Kibaki kitu nimekwachia, watakaa wapi? Hatujui, tunasikia tu, wapi? Na nani mwenye atatangulia kama tuseme ni katika Parliament, nani mwenye atatangulia kukaa, nani atatangulia kuenda Parliament, ndiyo mwingine afwatilie. America tunasikia, wakati Clinton anatoka, walienda pamoja, wakati Bush anaenda kuchuwa kiti, walienda pamoja, kwa gari moja. Sasa hapa Kenya hatuambiwi wataenda namna gani. Hatujui, hata sijui namana gani.

Halafu nitaongea upande wa pombe. Mimi, kwa familia yetu, mama anapika pombe, na nimesomea pesa zenye zinatoka kwa pombe. Sasa mimi huwa najiuliza, mtu anaenda kwa bar, anakunywa bia, mtu anakuja kwa boma letu anakunywa chang'aa, anakunywa busaa. Wanasema ati busaa ni ya haramu, tusker si halamu na zote ni pombe. Ile kitu tusker inadhuru kwa afya yangu, ndiyo ile kitu yenye chang'aa inadhuru kwa afya yangu. Kwa nini waruhusu pombe ingine na wapige marufuku pombe ingine?

Jambo lingine, nitaongea juu ya mambo ya uhamiaji; hapa Kenya hatuna sheria ya kuhamia. Mtu anakuja tu anakaa Kenya, anasema ati mimi ni raia wa Kenya, hatuna sheria. Hatuna sheria kabisa. Wahindi wanakuja hapa, wanaanza kututesa, mtu mwingine anatoka nchi ingine anakuja anaanza hapa kututesa sisi wanraia. Nchi kama Uganda, mimi ninatoka karibu na Uganda. Hata wakianza kuchagua zile maboma zenye ziko kwa mpaka, hata sisi tunalima Uganda lakini tunakaa Kenya. Pale Uganda hakuna mtu mgeni ama wewe, wacha mgeni, yule raia tu mwenye anakaa pale Uganda, huna ruhusa ya kutukana mtu, lakini hapa Kenya, hata mgeni anakutukana. Nende Industrial Area, mhindi anakutukana wewe ni mjinga kama mama yako. Tunataka sheria, mambo kama hayo yatolewe, mtu akikutukana unampeleka ndani. Uganda mtu huwezi pata mtu anakutukana, na hiyo sheria inasaidia sana. Tunataka hiyo mambo irekebishwe na iwekwe katika Katiba yetu. Asante.

**Com. Zein:** Asante sana Bw. Musiga. John Karani?

**John Karani:** Nimepiga asante sana kuona macommissioners hapa. Mimi ningependa kuongea kuhusu raisi. Hapa nchi yetu, raisi ana uwezo na nguvu mpaka ikamfanya raisi anatembea kama konokono. Mimi nilikuwa nasema hivi, baada ya hii Tume ya Kurekebisha Katiba, kumaliza shughuli zake. Raisi atakayekuwa mamlaka yake ama uwezo wake ipunguzwe. Kwasababu gani? Hapa unaona raisi anateuwa mtu pale, na yule mtu ni mtu mmbaya. Anamweka Idara ya Orodha pale, custom duty pale, anaiba. Anaiba pale. Wananchi wakawaida wakishtuka huyu bwana anaiba pale mali ya wananchi, huyu bwana anfungwa na umbrella ya raisi, kwa maana aliteuliwa na raisi. Hapo tunataka, raisi awe na uwezo wa Katiba, sio awe na uwezo sana, kwasababu yeye ni binadamu kama sisi, isipokuwa ni jina tu.

Ya pili, tuwe na independent judiciary system, ili mtu masikini kama mimi nikikuwa na shida kule kotini, mambo yangu itaelewa pale. Kwasababu, kama hatuna independent judiciary system, wale mahakimu wameteua pale, watafanya mambo kulingana namaagizo ya raisi. Juzi tulisikia hapa, mgeni Kamlesh Pattni na Prof. Saitoti, wameeba nchi mpaka imefilisika, nchi vijana kama sisi tumesoma tumekosa ajira, kwa ajili ya ile uwizi ya mabillioni ya government. Mweshimiwa Raila Odinga akapeleka

Kamlesh na Prof. Saitoti kule mahakama, mambo ikafanywa hivi, kwasababu wa uwezo wa raisi na judiciary sio independent.

Ya tatu, tunataka mwananchi wa Kenya, awe na haki yake kama mzalendo wa Kenya, na mwananchi awe na haki ya kumshtaki hata awe raisi au nani akikosea hii nchi.

Kuhusu haki ya mwananchi, hawa macommissioner, tunataka hivi, mko hapa kwa ajili ya wananchi wa Kenya, kwasababu hela mnapata kama mshahara yenu ni kodi yetu, na tunataka muwe, chochote imesemekana hapa, mpitishi kwa Prof. Ghai, na ninakuomba hata Prof.Ghai, yeye amekuja hapa, tumemwalika kama mtu ana utalma, afanye kazi inadhihirisha ya kwamba, yeye amekomaa kwa kazi yake, kwasababu asipofanya hivo hata kupanda ndege, siku mkataba wake utaisha, atapanda ndege, ataitwa arudi.

Ya nne; idara ya vyombo vya dollar kuu, yaani police force. Hapa Kenya, polisi ni mtu kama mimi, kwasababu amezaliwa hapa Kenya, anaelewa shida ya Kenya. Anajuwa mapato ya kila mwananchi wa Kenya iko namna gani. Mtu mmekutana naye pale barabarani, labda umetoka kazini, umetoka late sana. Anakuita njoo hapa, wewe unaenda kwasababu unajuwa yule ndiye anakupa wewe usalama, anaanza kupiga wewe tero hivi hivi, ukilalamika pale, kwenye kituo, wao wanaficha tu. Tunataka polisi hafanye kazi kwa wananchi wa Kenya, kama wanajuwa wao pia ni wananchi na ningependa kusema ya kwamba tena, idara ya polisi, tunasikia idara zingine za Fyling Squad, General Service Unit. Wakenya wamekoma, hizo idara zivunjwe, kwasababu hakuna kitu wanatusaidia nayo. Mtu wa General Service wamekaa tu pale, unapata kwa mwaka, ghasia inatoka sehemu mara moja tu, ndiyo wanaenda kutuliza, na mshahara wanakula kila mwezi. Hiyo idara ivunjwe.

Ya nne; Tunataka tume ya uchaguzi ya Kenya iwe na na uwezo wake maalum ya kiKatiba, ili kila mgombeaji, iwe ni diwani, mBunge, wachunguze hata kama baba yake alitendea watu kosa mbeleni, au huyo mtu alishawai kufanya makosa, asipitishwe aende ang'ang'anie kiti yeyote, anyimwe. Kwasababu unakuta mtu, amefanya kuuwa watu, kuuwa watu halafu baadaye unasikia amepitishwa na tume ya uchaguzi, mambo zake na karatasi zake za kuteua imekuwa forwarded ameenda. Tunataka tume ya uchaguzi ya Kenya, baada ya hii Tume ya Kurekebisha Katiba, kumaliza shuguli zake, iwape tume ya uchaguzi ya Kenya, uwezo wa kuchunguza kila mgombeaji, kutoka babu zake, mapaka mahali yeye alipo. Ili anag'ang'ani kiti yoyote kama yeye ni msafi. Hatutaki, wengine unakuta baba zao walifanya maajabu hapa Kenya hii.

Ya tano, tunataka, kuna Katiba ya Kenya inasema inawaopa uwezo vya kisiasa, baada ya uchaguzi wanateua waBunge, wengine ya ziada. Tunaomba hivi, kuna makabila zingine, kura zao haziwezi kupitisha mtu wao. Wakati hizo vyama za kisiasa, zitakapo teua hao waBunge wa kuteuwa hao waBunge maalum. Waangalie, kwasababu Bunge la Kenya, ina idadi ya waBunge karibu mia mbili na kadha. Wachukuwe kama, tuna kabila moja hapa ndogo, wanubi na doromo wa Rift Valley, tunataka, Katiba itengenezwe, iwape wao mtu wao, wateuwe aingi Bungeni, ili kule Bungeni, wale wana watu wanawahakilisha Bungeni, wanajadili, wao pia kabila ndogo ndogo, wakiwa na watu wao pale wasikie Bunge la Kenya inajadili nini.

Ya sita, mhundo wa serikali, the formal government; nasikia watu wengi wanasema tunataka majimbo, hawajaangalia North Eastern iko aje, Eastern iko aje. Mimi naona tuwe na serikali kuu, yaani central government, lakini sheria iwekwe kama mapato ya nchi, tuangalie ni poa, sheria iwekwe, tuone kila mwaka, mkoo fulani inatoa mapato kiasi gani kwa serikali kuu, ili kama tuseme for example mkowa wa Coast, imetowa asili mia mia, asili mia sitini iwekwe kwa shuguli za mradi za mkowa huo, na asili mia arobaini wampe serikali kuu. Asanteni.

**Com.Abubakar:** Asante sana Bw. Karani. Gabriel Madao?

**Gabriel Madao:** Hamjambo wananchi, asante sana. Mimi nakuja hapa kwanza, maneno yangu ile mimi nataka kuongea kwanza, nataka kuongea ile umasikini wangu kwanza. Ile mtu ambaye inalazimisha mimi nikufe. Niangalie mimi vile nakaa, angalia long, angalia viatu. Hiyo shida, hii inguwe haifai kuja nayo mbele ya watu. Lakini serikali yangu ndiyo inalazimisha mimi nikuje na hiyo nguo, mbele ya wanaichi. Mimi sipende, napenda kukaa kama watu wamjini, lakini serikali yangu na makarani wa serikali tafadhali hawa wameumiza. Hawa makarani pamoja na minister ya serikali, pamoja na president, hawa wamenyang'anya wananchi wote chakula. Chakula yote hao wanachukua, sukuma wiki, nyama, kunde imeenda kwa president pamoja na ministers. Masikini kama mimi niatukula nini? Sasa, mimi natiwa Gabriel Madao Obiero, nimezaliwa Kemi East, nimezaliwa 1948, nimekuta ukoloni iko, nimeona serikali ya ukoloni. Hapa mkoloni alikuwa akisaidia na serikali ya mkoloni alikuwa akikuja, ndugu zangu wengine wakubwa walikuwa wakiingia kwa nyasi, walikuwa wanaingi kwa nyasi, walikuwa wanaon crown nyekundu. Si serikali ya ukoloni ilikiwa inasaidia kuliko serikali ya sasa. Serikali ya sasa imewacha mimi kila kitu, imechukua kila kitu. Sasa mimi ninataka wale ambao wanabadilisha Katiba, wale ambao wanabadilisha Katiba sasa, kuhusu masikini, wabadilishe sheria kuhusu masikini kamili, usitembee na nguo kama hii sasa. Wale ambo wanabadilisha Katiba, kwanza wabadilishe sheria ya lawyer, kuenda kubadilisha sheria ya lawyer ya Kenya, lawyer ya Kenya inanyang'anya raia kupisha serikali. Leo karatasi hii mimi natoka nao kotini. Juzi mimi nasikia mtu mwingine alikuwa akitetea ata koti ya serikali ya Kenya ni sawa. Serikali ya Kenya court akuna kabisa, usidanganywe na hii karatasi, nimetoka nayo kwa court leo nimeenda kuamisha court, nimeenda maneno ingine itoke kwa court, imekwama, sheria imekwama kwa court, imelipwa pesa hapa, kwa kampuni nilikuwa nafanya kazi. Pesa imeenda kwa court, makarani wa court wamechukuwa pesa yote. Karatasi iko hapa, nani alikuwa akitetea ati karani ya serikali iko mzuri. Court ya Milimani ni cort ovyo. Hiyo sio court, kama ni nyingine hiyo court ingefungwa. Ni mkuwa wake koka ingefungwa, hakuna court pale. Sheria itungwe, lawyer akuwe na sheria ingine, sheria ikitungwa mpya, lawyer akuwe na sheria, akienda kwa court, akienda kusaidia mwananchi kwa court, pesa alipwi court hapo hapo, kuliko kuchukuwa pesa, kupeleka kwa ofisi kwa account ya lawyer, lawyer anakaa na pesa miaka ishirin, halafu baadaye wewe unakufa, sheria ya lawyer ni mbaya, asaidii chochote.

Sheria ingine ile inatakikana itengenezwe, ikitoka hapa, ikienda kwa uchaguzi mpya sasa. Kenya, kura isipigwe mwezi wa kumi na mbili December, watu wanaenda kukula Christmas na kura inapigwa, isipigwe. Raia wote wanaenda wanakula reserve, kama mjaluo, mmoja wao ni mimi. Ninaenda kukula reserve, numba inapangwa, suit inawekwa na

(Inaudible)

Sheria ingine inatakikana ibadilishwe, ni ile sheria ile waBunge, ile inapenda kupitishwa wakati mwingine. Mimi nishwai kupiga kura tangu mwan nenda mwaka rudi. WaBunge wakishapiga kura hapa Kenya, waBunge wanakimbia wanaenda, kabisa hawarudi. Hata kwa slums. Halafu waBunge wanarudi hapa kama miaka tano imeisha, wanarudi na shilingi ishirini, kukuja kubembeleza mimi, kwasababu yeye hashaninyangany ya kutosha. Sheria hiyo ibadilishwe, sisi tunataka sheria ile mBunge wowote ule wananchi wanapigia kura, wananchi wowote, serikali ile ya hapa Kenya, ile wananchi wanapigia kura apewe nafasi akae na ofisi yake. WaBunge wote Kenya, wale raia watakuwa wanampigia kura, mwaka hii ingine, akae na ofisi yenye wananchi wanaweza kumwona kama kuna shida. Iko road block, iko watu wengine, hawawezi kuona president, awezi kuona minister. WaBunge wakae na ofisi yao binafsi, mwanaichi aende akamwone, kuliko kumpeleka upande hii, kumpeleka upande hii, au Onyango amekanyaga. Angalia mimi nakufa, usifikirie mimi niko na ukimwi, hiyo ni njaa. Nakufa kwa ajili ya serikali, naa, hakuna chakual, mtoto aende shule, mimi sikuli. Tosha.

**Com. Zein:** Mzee Madao tafadhali piga signature hapo. Tafadhali wamebaki tujaribu kuangalia time, ndiyo tuweze kumaliza haraka. Tunawaomba tafadhali muwe mnaharakisha pia. Bonvenja Magati?

**Bonvenja Magati:** Hamjomboni wote. I am happy to be hear because, nilikuwa natka niseme the office of the president has got a lot of excessive power, whereby it has brought a lot of suffering to the society. Some of the posts, some of the powers given to the president should be transferred to other ministries.

The other thing, we should do away with Provincial Administration, right from the P.C upto the Sub-Chief. Because it has brought embarrassment to the Kenyans. Hapa nataka kusema eeh serikali, nataka tusiwe na P.C, kutoka kwa P.C mpaka kwa Sub-Chief, kwasababu hawa wameaibisha wananchi.

Jambo lingine ni kuhusu shamba, unakuta watu wengine wako na shamba kubwa, na wengine hawana. Na hiyo inaleta matatizo kubwa katika nchi. Na mimi kutokana na maoni yangu naona, tuwachane na hii mambo ya kumiliki mashamba ili tuwe na, watu wakalishwe kwa vitu kama locations, mahali ambapowanaweza jenga manyumba, halafu, group ya watu inakaa hapo na hiyo mashamba inalimwa vyakula mbali mbali kama kahawa, majani chai, miwa, ambayo inaweza leta chakula na pesa ingine inaweza kutsaidia sisi hapa Kenya.

Kwa upande wa equality, ningependa kuongea kitu moja kwasababu tukiwa na equlity ya wanawake na wanaume kwa boma. Sasa kama mwanamke anawezakuja tuseme asubuhi, au akuje saa sita unaweza kubali? Na kama Bunge itapitisha hio the Protection Family Bill. Hivi karibuni, tutakuwa na a lot of breakages of families in our societies which we don't want, kwasababu hata Mungu mwenyewe wakati alimba mwanaadamu, alisema mwanaume awe kichwa ya boma, na hatuwezi pinga mambo ya Mungu, mpaka tufwate mambo ya Mungu. Asanteni.

**Com. Zein:** Jackson Wambugu? Josiah Owino? Jackson ni wewe?

**Jackson Wambugu:** Hamjambo wananchi, yangu ya kusema ni machache sana. Mimi ningesema kwamba ile pesa watu wankatwa za N.S.S.F badala ziwekwe na serikali ihifadhiwe ati mpaka siku ile utakapo maliza miaka hamsini na tano, iwe mtu akipatiwa mkopo kulingana na ile pesa ametoa. Badala ihifadhiwe. Kama wewe umekatwa shiling elfu sita, upewe elfu sita ukajisaidie nayo, maana akuna mtu ajuwae la kesho. Waweza kukaa miaka ishirini, ukafa, na bibi yako ajasoma hata kidogo, yaani amesoma lakini hajui namna ya kuclaim hiyo pesa. Sasa nikienda kuclaim hizo pesa, kuzipata ni shida, lakini kama ulipewa kamkopo kidogo unawezakwenda kujenga kule kwenu nyumbani, ukawa na kanyumba kako, umejenga ama umetumia ile pesa, lakini interest iwe ni pesa kidogi sana, hata kama ni sumni moja, kwasababu ile pesa ni yako. Hiyo inafaa sana.

Ya pili, ile kitu ilioko, unakuta tumeshikwa kama hapa Kibera na tumepelekwa pale police station, tumeshikwa. Sasa, sasa yule O.C.P.D anakuwaka pale kama wiki moja, kama hauna chochote, wewe wiki moja inakwisha. Sasa ingekuwa kama kuna computer, Provincial Police force, akiwa kule juu anapiga computer anajuwa ni watu wangapi wameshikwa usiku wa leo. Asubuhi akiingia anasema makosa hii na hii, nendeni nyumbani, kwasababu haukuba. Saa zingine ulishikwa hauna kitambulisho, makosa kidogo kidogo. Sasa hiyo ingefaa sana. Akipiga computer yake, pa pa pa, makosa hii, namna hiyo. Hata siku moja nilisoma gazeti, uko nchi za America, watu wengine walishikwa, wazungu wengine walishikwa wamvuta bhangi, walishikwa na bhangi, wakapelekwa police. Wale police wa kule wakaivuta, ule, ule Provincial, police wa kule akasema kwamba, wale walishikwa na bhangi, waende nyumbani kwasababu hakuna ushaidi ya kwamba walishikwa nayo. Sasa court ingefaa sana, mtu akishikwa, badala authority ya kuwachilia wewe, yule yuko juu anakuachiliwa kulingana na makosa yanko, ni haoyo tu.

**Com. Zein:** Tafadhali piga signature hapa kwa hiyo kitabu. Joe Sam Owino? Nicholas Mkamba? Hayuko, Joshua Musembi?

**Joshua Musembi:** Hamjambo nyote, mimi nitatoa hoja kidogo. Sana sana ni kuhusu Sub-Chiefs na Chiefs. Sub-Chiefs wako na powers nyingi sana na Chiefs. Sana sana kule nyumbani. Unaweze kuchagua mBunge, na huyu mBunge anaweza kuwa minister, na akiita mkutano wake, Sub-Chief anaweza kusema hiyo mkutano iwezi kuweko. Kwa hivyo Sub-Chiefs wako na powers nyingi sana, hata na Chiefs, kulikohata wale watu tunachagua. Pia Sub-Chiefs nilikuwa naomba, kwa Katiba wawekwe wawe ni watu ambao wamesoma. Kwasababukule nyumbani wanawekwa Sub-Chiefs ambo ni wazee. Na kuongozwa na mtu ambaye ajasoma, hata unawezeenda primary, wale wanachukuwa walimu wa B.O.G, wanachukuwa mtu ako na D- ama ambaye amefika standard 8 na anasomesha mtoto wako, sasa hiyo ni kuonyesha wanarudisha masomo chini.

Vile vilie unaweza kuchukuwa mBunge ambaye ajamaliza ata form four, huyo mBunge anwekwa kwa ministry of education ama anawekwa kwa ministry of Signs and Technology, huyo minister atafanya kazi gani. Elimu ipate maana katika nchi yetu, hiyo ni kitu ingine nilikuwa nachangia.

Ile ingine ni Traffic Police; Mimi ningesema traffic police waondolewe, kwa Kenya. Sababu hata sioni kazi yao. Sababu hata

kuna Kenya gazeti ambayo nilisoma, inasema mtu akionekana anaongea na mobile na anaendesha gari, ashikwe, na ni wengi sana. Mimi huwa na waona. Kwa hivyo Traffic Police, kila mtu a., tukiwa gari imejaa, tunaweza kuwa tunakaa inje, hata huwa sioni kazi yao wanaangalia, wanaangalia gari, halafu wakiona gari iko hana makosa wanaenda wanachukua huyo kando, ile gari inaendelea tena na iko na makosa. Kwa hivyo Traffic police ni kama wanatumia pesa ya Kenya bure, na watu wanaendela na kupata shida.

Ile ingine ni madiwani; madiwani vile wanachaguliwa, wengine wanachaguliwa wazee, kulingana vile wako na pesa na vile wamekaa kwa hiyo kijiji, kwasababu ikiwa ni siasa za Kenya, ni lazima uanze kuwa na pesa. Huyo diwani uamwona ni mzee ambaye hat ajui maendeleo ni nini, na mnamweka hapo, andanganya nyinyi nikiwekwa hapa nitatengeneza barabara, na hajui kwamba yeye hata ile pesa ako naye ni yake ya kutia peke yake. Anawadanganya bure, kwa hivyo ningesuggest, kwasababu wakenya wamesoma sana, na mimi naelewa wakenya wamesoma, madiwani wawe pia ni watu ambao wamesoma. Kwasababu akienda kule, utasikia ule ni mayor na ule ni diwani ni mayor ambaye, na mayor ni mtu mkubwa. Na sasa ule diwani ni mayor na wa standard 8, sasa mayor ataelewe namna gani about the environment. Sasa hiyo ni kuangusha mambo ya Kenya, hao watu wawe wamesoma na wachunguze kulingana na masomo yao.

Vile vile, viel watu, sababu ukichagua president kama saa hii mimi ninaambiwa tutachagua na president Moi anakua hapo, Mwai Kibaki anakuwa hapa. Sasa president Moi hata simjui, na sijawai muona, mama hajawai mwona, anaona kuku anaambiwa sababu ya wwakati wa siasa anaambiwa kapike kuku. Sisis atuwezi elewa na yeyey. President, nilikuwa na suggest, president akachaguliwe na waBunge. Baada ya kumchagua yeye, achaguliwe kwa constituency yao, halafu akifika kule wachaguane wachague president wao mwenyewe. Kwa sababy hiyo ni kama sisi unaagizwa ktiu chagua huyu ni kama president na wewe hujui yeye ule kwao anakaa namna ganai, unasikia ni kuku K.A.N.U ama unasikia S.DP ama chama yoyote, unachagua chama lakini uchagui president na akifika kule hakuna chochote atukufanyia, utaendelea na kuumia.

Haya ile ingine, ni hawa watu nasiki huyu mtu ako na kazi karibu tano, utasikia yeye ni manager Kenya Tea Development na utasikia yeye ndiyo manager wa Breweries, na kuna mtu ambaye yuok hapa hata hajafanya kazi, kwa hivyo mtu akishika kazi ashike kazi moja. Na ikiwa ni mhindi ambaye amekuja huku, asilipwe pesa amboyo ni nyingi, alipwe pesa kulingana na ile kazi anafnaya. Wakenay sisi tunaweza lipwa mia nane ama elfu nane, na huyo mhindi anachukua elfu selasini, na ile kazi mnafanya ni kazi ambaye inahusiana, huyu akikata joint na wewe unakata joint. Kwa hivyo mishahara iwe pamoja na pia wahindi wawe wakieshimo wakenya, kwasababu hata unasikia wahindi kule wanapigia wakenya, wanapigia wakenya wanachukua. Sasa tumekuwa kwa era gani, sabbu sasa ambaye amekujaji anakutusi, ambaye ako na pesa anakutsu. Kwa hivyo mimi nilikuwa naomba, hiyo maombi wafanyi kazi pia waheshimiwe. Na hii mambo ya casuals kukaa karibu miaka mingi ukiwa casuals, hiyo amri zifuatwe vizuri, kwasababu mtu anafanya kazi anaenda nyumbani akiwa na miaka katibu nyinigi, hiyo nayo nilikuwa nasema namna hiyo. Asanteni.

**Com. Zeina:** Asante sana. Gerald Owour.

**Gerald Owour:** Hamjamboni wananchi, nu shukurani sana kwa commission kuja kutusikiza maoni yetu. Mimi hasa naongea juu ya, vijana ambao hawana kazi, na wasicha pia ambao wanarandaranda ambao hawana kazi, hiyo inaongeza ufisadi hapa Kenya sana sana. Maana sasa kutembea hata katika mastreets uko, unapata watoto wanangaika, machokora na serikali iko na uwezo wa kuweka hata hao machokora katika sehemu moja ili wapate kusaidia katika kazi zingine, maana hata ukitembea uko Rift Valley, unapata kuna nafasi kubwa sana, hata wanaweza kuwekwa uko, waelemishwe, wafanye kazi ipate kuraisisha hii uchumi wetu wa Kenya.

Kile ningeongea sana ilikuwa mjambo lingine ambalo ndugu yangu mmoja amesema hapa, kuhusu mahali kuna faida na mahali hakuna faida. Hasaa naongea hii juu ya mahospitali na tuseme health centres. Iko mbaya sana. Mimi kama mtu ambaye sina mapato kabisa, napata nikipata shida kama ya msiba, haina faida inayeletea na nikienda huko hata kutazama ule maiati hivi ni sharti nitoe kitu kidogo ndiyo niweze kuona na ni hasara tupu nimepata kwa hiyo, hata mimi ndiyo ningesaidiwa. Sasa hapo naona kama pengine serikali ipate kutusaidia kuchunguza ufisadi uliopo katika hayo mambo. Ata hapa Nyayo ukienda kuchuckua ata hii nini ya gathering, ndugu yangu utakaa hapo, unaweza kubadilishiwa makalamu nyingi sana bile kutumikiwa na unataka tu karatasi. Sasa sitaongea mengi, na ni hayo tu, asanteni sana.

**Com.Abubakar:** Asante sana Bw. Owour kea hayo maoni. Joseph Njoroge.

**Joseph Njoroge:** Hamjamboni, kwangu ningenda kuwashukuru macommissioner na wananchi wote, asanteni kwa kufika, kwani najua ni jambo muhimu kurekebisha Katiba ya nchi.

Jambo la kwanza ningependa kuguzia election of our M.Ps, uchaguzi wa waBunge wetu. Kwa sasa hivi najua, mnajua kwamba ili mBunge aweze kuchaguliwa, inatakikana hajuwe kuongea Kiswahili na Kizungu lakini hayo hayatoshi tu, kwani kila mtu anaweza kuongea Kiswahili na Kizungu. Hata mtu ambaye anakaa hapa mtaani anaweza kuongea, je ningependa kuwauliza mbona isiwe hivi, tuweze kuweka kiwango fulani, tuseme kama ni educational background, tuseme yeh, if our M.P hajafikisha hicho kiwango tusimchaguwe. Kwani sasa tunajuwa katika Bunge letu, kuna waBunge wengi ambao hata wajasoma, hiyo ndiyo sababu tunaona sababu ya kujadili mambo ambayo yanatuhusu sisi, wanaenda huko kupigana na kunyakua mali ya nchi.

Then jambo la pili ni mshahara ya waBunge wetu. Kwa sasa hivi ningewza kuwajulisha, an average M.P earns about half a million, yet we are told that an average Kenyan lives below poverty life, does that really make sense. Yaani nilikuwa nasema hivi, mBunge wa wakawaida mshahara wake ni kama nusu million, ilhali mwananchi wa kawaida, kwa siku hata hawezi kupata shiling sabini, kweli hiyo ina any sense? Kwa hivyo nilikuwa nasema hivi, sisi kama wananchi, ingekuwa afadhali kama ingekuwa possible tuwezekuhusishwa katika nyongeza za mshahara wa waBunge wetu, ju haimake sense mBunge ku-earn half a million yet watoto huku Kibera hawana education, hizo pesa anakula peke yake. Then kwa hilo tu jambo ningependa kusema hivi, mBunge alipwe kulinga na vile anaenda kwa Bunge, kama leo usipoenda utalipwa mshahara wa hiyo siku, juu wengu huwa

waendi kwa Bunge, wanangojea tu when kuna jambo muhimu kwa Bunge ndiyo wataenda kuvote, but the other days mtu anaenda anafanya private business.

Then jambo la tatu ni corruption. Kama mnavyojua, maybe you believe that we can't fight corruption ama hatuwezi tuskashinda, but nilikuwa na suggest hivi; mBunge yeyote ama sio mBunge tu peke yake, hata kama ni raisi ama mwananchi tu wa kawaida, ambaye anapatikana kama, anajishughulisha na mambo ya corruption ama amecommit anu economic crimes, apelekwe koti, mali yake ichukuliwe, government iweke katika bank iendelee kuzaa faida, lakini asikubaliwe kuhold any government office. Na kwa kufanya hivyo najua tunaweza ku reduce corruption, Kama wengi wenye mnajua about this Goldenberg issue, hizo pesa zilikuwa nyingi, zingeweza kusaidia kusomesha watoto huku Kibera, na hata sio Kibera peke yake, but kwasababu serikali yetu tu iko hivi iko hivi, hizo pesa zimepotea just like that, yet sisi wananchi hapa ndiyo tunaendelea kuumia tu.

Then the fourth issue, ni education, surely ningependa kusema hivi; our government na sio tu government. Government yenye iko kwa office, kama iwezi deliver education for all, then wananchi wa vote no confidence with it, ipate kuondolewa na ambaye inaweza kuhakikisha kuwa wananchi wanapata education, iwekwe katika hiyo office. Juu elimu ndiyo kitu cha muhimu katika nchi. Kama hakuna elimu there is nothing you can do. Then, kwa hiyo to about education, kama tunajuwa katika nchi yetu tuna few public Universities, that's mean hata kama mtu ako qualified, anweza kataa kuchukuliwa in those universities na hakuna kitu atafanya, juu those grades ziko juu sana. Sasa nilikuwa na suggest hivi, mbona our government isikuwe ikipatia loans wanafunzi ambao wajafaulu, ku join those universities but sio wote. Those ones that are promising, wenye ambao wanaonyesha kuwa wanaweza kujitaidi hata wakipatiwa that nafasi. Wapatiwe mkopo ambayo watalipa baadaye na wa join foreign universities, juu in our country surely izeo karibu six universities haziwezi ku accommodate all those students.

Then another thing, ni about those universities, the parallel degree programmes. Mbona our government isipatie students loans, ipatie loans juu sa najui hiyo board ambayo inshughulika na loans inapatae to those wenye wana join public universities. Je, na wale hawakufanikiwa but walikuwa na those marks zenyw zilikuwa zinatakikana, mbona pia nao wasipatiwe loans, juu ikiendelea hivyo, then our education system itakuwa tu ni ya watu matajiri peke yao. Juu mtu kama wa Kibera, a normal person in Kibera, hawezi ku afford ku join parallel programmes kama hajafaulu kuenda ku join the universities. Kwa hivyo wananchi ningependa kuwasihii, just strive that our government should provide basic education na sio basic education peke yake, maybe form four ndiyo ikuwe tu that is the level that every Kenyan should attain where education is concerns. Thank you.

Com. Zein: Thank you, thank you very much Mr. Joseph Njoroge for those views. Patrick Ashiwani? Haya na tumemaliza list yetu, kuna mtu yeyote ako hapa anataka kutoa maoni, tungetaka kufunga hiki kikao saa kumi na moja, kuna mtu yeyote amebaki anataka kutoa maoni, wewe, haya tufungie>

**Michael Sang:** Asante sana, nawasalimu wananchi hamjambo, naona leo mmekuja kweli kuto maoni yenu, nafikiri mmekaa

kutoka asubuhi mpaka saa hii. Mimi ni Michael Sang. Kweli leo tunaona watu wetu wa Kibera leo imekuwa ni shukran sana, kwasababu leo tumepata ma-commissioners ambao wamekuja kusikia maoni yetu.

Nitaanza moja ya maoni yangu yenye niko nayo. WaBunge wetu ambao tunawachagua kwa sehemu zetu, ambao wanatuwakilisha, ni kwamba wakati wao mwingi wanachukua wakikuja Parliament, kwa mfano wanakuja Tuesdays, Wednesdays and Thursdays. Ambapo huyo mBunge hana wakati wakuona wananchi anawakilisha kule nyumbani./ Kwamba yeye anakuja kukaa huku Nairobi, kuonekana ya kuwa, anajificha, awezi kuonekana na wananchi. Jukumu ambalo amepewe kuakilisha Bungeni, huyu mtu mara nyingi hawezi kuonekana na wananchi, kwani kwamba serikali ingetakitana ama Katiba ibadilishwe ya kwamba, huyu mBunge apewe ofisi kwa sehemu ambye anawakilisha uko anakotoka.

Ya pili ni kwamba, land issue. Ambapounapata ya kuwa wakubwa wengi sana unapata wako na mashamba makubwakubwa ilhali watu hapa Kibera wamefinayana hata hakuna pa ku..., hivi karibuni tutakosa hata mahali pa kukanyaga. Kwamba watu wamefinyana sana hapa na ilhali kuna watu wako na mashamba ambayo haitumiki hata kidogo. Kwa mfano ukienda sehemu za Rift Valley unapata mtu ako na ata 3,000 acre ambayo haifanyiwi chochote, na kuna mwananchi hapa ana chochote, he is a squatter, na huyu mtu ako na hii shamba na hawezi kutumia. Ukienda sehemu kama Karen, mashamba ni kubwa sana, uanona boma iko mahali moja halafu hiyo yote ni shamba na hakuna mtu anaishi na kuna watu wamefinyana hapa, hana mahli ya kujenga, hana ata ya kukaa. Kwamba ingewezekana ya kuwa, kuwe na acres fulani ya mtu mmoja anayeweza kukuwa nayo.

Ya tatu ni kwamba education; Ukienda sehemu, mambo ya masomo, ni kwamba hata unapata mwanafunzi aliyepata, huyu mwanafunzi alisoma akapata, tuseme kwa mfano akiwa darasa la nane akapata ule uwezo na akasoma akajitaidi na anatoka kwa familia ya umasikini. Huyu mwanafunzi amesoma akapata marks yake kadha na hivi karibuni tutakuja kupata ya kwamba corruption intaingia hata secondary schools, ambapo wale wanafunzi kutoka kwa wale hawajiwezi, ni kwamba hata watakosa nafasi kwa secondary schools, kwamba corruption itafika huko na wakubwa wenye wako na pesa, wataweza wao peke yao. Hivi karibuni watakuwa wanapeleka watoto wao uko, kwamba wale hawaziwezi, wenye hawana pesa, and inawezekana kuwa hawataweza kupeleka watoto wao shuleni.

Another issue is that our police officers, unapata ya kwamba in Kenya unaambiwa kuna freedom of movement, kwamba mtu anauwezo, si ilali mtu atembetembe, lakini unapata hata saa saba mchana, unaambiwa ati wewe unaenda wapi? Unafanya kazi wapi? Ilhali Kenya hii, hakuna kazi. Hakuna kazi Kenya hii, na unaambiwa ati unafanya kazi wapi ati unaenda wapi, unashukia umepolekwa, unaenda kufungwa rumand. Hata wiki mbili bila hatia yeyote. Hiyo nikuonekana ya kwamba our police officers hawafanyi kazi kulingana.

Also in the public service, unapata ya kuwa, mtu akiingia kwa serikali, unaweza kwa mfano, unaweza pata mtu anaingia kwa serikali akiwa na mali kidogo kadha, lakini akitoka uko, ama kidogo utasikia he is a billionaire, he is what, unakuta ya kuwa hawa watu wanatunyanganya, they are grabbing our resources ambapo kuna watu wenye wangetumia ile mali, lakini yeye

kulingana na ile nguvu ako nayo, anachukuwa mali hiyo na anachukuwa kuwa yake na familia yake. Ni hayo tu ndiyo nilikuwa nayo asante.

**Com. Zein:** Tunataka kufunga hiki kikao saa kumi na moja, na tutakuwa tukikaa pia T.C.A Langata, Kitengela Road, kesho pia. Kwa hivyo kwa wale ambao mko hapa mnaweza kupasha hiyo habari kwa wenzenu. Kesho wakuje huko, P.C.E.A Langata church.

Asante sana, bwana commissioners, kwa majina naitwa Steve Gombe. Mimi ni mkaaji wa Kibera. Ningependa kuto maoni yangu, kwa vile nimepatiwa muda wa mwisho, ningependa kuwatolea, sana sana mengi yamesemwa lakini ningependa kusema yale maybe hayakuwa yamesemwa.

Katika hizi hushuru sisi hukatwa, hizi ni mataxes. Hii pesa mara nyingi, watu wengi wanakatwa lakini hatuoni penye zinaenda. Sasa ningependelea serikali ijayo, hizi taxes zikuwe zinapelekwa katika hii elimu, hii free medical services, free education. Kwasababu watu wengi wanasema elimu ikuwe bure. Generally, iwezi kuwa bure, lazima mkuwe mkitoa pesa kidogo. Sa hiyo pesa, si amutoi direct, sa vile mnatoa kwa ushuru, zinaingia huko directly.

Tena, kama ningekuwa raisi wa Kenya, kama ningekuwa na hiyo kipawa cha kuteua ma cabinet. Ningekuwa nateua, let's say kwa mfano minister. Nateua minister, kulingana na kitu ambacho amesomea. Kwa mfano, unapata katika Ministry of energy, unachukwa minister ule ambaye ana ile ujuzi kulingana na ktiu ambacho atakuwa ana deal nayo sanasana katika hiyo nyanja.

Kwa pili, watu wengi wanalia education. Inafaa kuwa ya bure hapa Kenya. Ndiyo ni ukweli. Kijana mwingine amesema hapa, kiwango cha mwisho, mtu anafaa kupitia hapa Kenya, inafaa kuwa kidato cha nne. Hiyo pia mimi nilimuunga mkono, kwasababu mara nyingi, unapata watu wengi wanafikia, usishangea wengine wanafika class 3, wengine 2, wengine 6. Au mwisho darasa la nane, na si kitu cha ajabu, kinafanyika. Sasa hiyo inalinga na ule waziri, aliyewekwa huko. Sana sana unapata kama waziri wa elimu. Kwa mfano, si ogopi kusema, katika hii ministry of education, the minister who is there, holds under control generally, unapata hao wengine ndiyo wanafanya kazi. Tena unapata kuna kitu kingine hapo katika hii Bima House, mimi mwenyewe niko affected. Mzazi wangu alikuwa na pesa katika Bima House, ndiyo alifariki, lakini mama yangu mzazi kukua kufuatilia hizi fitu Nairobi, lakini anapelekwa pelekwa hivi. Mara nyingi yeye hukuja huku, anakaa siku mbili, tatu hivi, tena anarudi nyumbani, anaambiwa hii firm ilianguka. Hii inalingana na watu waliowekwa kule, wakuwe ama to head that department. They went and messed up with everything. So some of the guys are being affected, generally they can't go further with education because of such things.

Finally, ningependa kusema kuwa, this top government officials or the civil servants. Hawa watu, ndiyo basic salary yao, anawezakukuambia ni 75,000, which is true, lakini unapata kuna pesa zingine za sada. Unapata entertainment, ana about 100,000, kama sidanganyi. Travel allowance; maybe ndiyo, kutravel anaweza travel ndiyo, petrol ndiyo anaweza kutumia

nyingi. Lakini mimi nalia sanasana hii entertainment. Unapata at the weekend anapatiwa this much. Sa mimi ushangaa hii pesa nyingi, halafu unapata watu wengine wanasumbuka hapa Nairobi sana sana, unapata mtu anasema hako Nairobi. Kama sijasahau mzee mwingine hapa amelialia sana hapa, akisema ati, niko Kibera napiga kura, hata nyinyi wenyewe mlisikiliza nyinyi wenyewe. Na hiyo pesa yote hio, traveling allowance, entertainment and the rest. Hii pesa yote uenda wapi, sa sisi ushangaa kitu kama hii. Ninaweza kusema nimemaliza na hapo.

**Com. Zein:** Asante sana Bw. Steve Ngovi. Hiyo ndiyo itakuwa mwisho wa hii kikao. Tunawashukuru watu wa Kibera Kiranga, kwa yale maoni mlitoa hapa leo. Tumesikiliza watu karibu sitini, na nafikiri hiyo ilikuwa ni attendance mzuri sana, kulingana na ile mahali tumepitia. Other provinces. Kwa hivyo we are very thankful to the people of Kibera, for this high attendance and for the good presentation, which we have received from them. Tungetaka kuwaeleza kwamba kesho tutakuwa P.C.E.A Langata Church, Kitengela Road. Kwa hivyo wale watakuwa na nafasi pia, mweze kufika huko, mmealikwa kufika huko pia. Kwa niaba ya wenzangu hapa, (**Interruption Inaudible**) Oh yeh, pia nimekumbushwa na professor ya kwamba, hii sio mwisho wa kuchukua maoni Kibera constituency, kwasababu tutakuwa tukiokota maoni mpaka mwezi wa nane, August. Hapa sasa tuko Nairobi Province, tunaenda next North Eastern, halafu Nyanza, Rift Valley, halafu Western. Itakuwa ni August. Kwa hivyo mpaka August, mtu wote wa Kibera ambaye anataka kutoa maoni ama kuandikisha. Anaweza kuandikisha, apatie Co-ordinator, ama chairman wa sis Bw. Godon, ama members wa C.C, ama yeye mwenyewe ailete Kencom house kwa headquarters ya commissioner. Kwa hivyo msifikiri, leo ndiyo mwisho wa kuchukuwa maoni, kutoka watu wa Kibera, bado mna nafasi ya kukaa chini, mwandike. Na pia mlete kwa commissioner. I hope you understand that. So I want to close the session with a word of prayer, from any of you. Anybody who wants to volunteer? Kuna mtu yeyote ambaye angependa kutufungia hiki kikao kwa maombi?

**George Isaya:** Basi, tuanda kufunga hiki kikao kwa maombi. Kwa jina George Isaya, kutoka sehemu za Kisumu, nashiriki na Africa Selnebe, tuombe.

Asante Mwenyezi Mungu Baba, Mwana Roho Mtakatifu, Baba tunasema ni asante. Kazi ambayo ilikuwa mbele yetu baba imefikia ukingoni. Waliofanya hii kazi, Baba nawaweka mkononi mwako, upate kulinda hawa ma-commissioners, wazidi kutufanyia kazi, kwasababu wanatetea haki yetu. Baba wale wote wamenena pia uweze kuwabariki. Hao wageni wetu kutoka hapo Undugu Ground, wanapoenda, baba utawaongoza. Sisi ambo pia tutabaki hapa, baba pia utabaki nasi. Naomba machache nikujua utayatenda, kwa jina la Yesu Kristo Mkombozi wetu. Amen. Asante.

The meeting ended at 5.00 p.m.

