

CONSTITUTION OF KENYA REVIEW COMMISSION

(CKRC)

VERBATIM REPORT OF

CONSTITUENCY PUBLIC HEARINGS,

MAKADARA CONSTITUENCY, HELD

AT KALOLENI SOCIAL HALL

ON

TUESDAY, 28TH May, 2002

CONSTITUENCY PUBLIC HEARINGS, MAKADARA CONSTITUENCY, HELD AT KALOLENI SOCIAL HALL, ON TUESDAY, 28TH MAY 2002

Present:

1. Com. Abida Ali-Aroni
2. Com. Charles Maranga

Secretariat Staff in Attendance

Roselyn Nyamato - Program Officer
Ibrahim Alubala - Assistant Program Officer
Zipporah Wambua - Verbatim Reporter

The meeting started at 8.45 with Com. Abida in the chair.

Com. Abida: Tunatakiwa tuanze saa mbili lakini tulikuwa tunasubiri watu wafike. Nadhania tuanze ili tusiwaweke wale wamefika mapema. Wale ambayo hawajafika watatukuta tukiwa tunaendelea na mkutano. Kuanzia, tungetaka kama kuna mtu atajitolea tuanze kwa maombi halafu tuendelee na mambo mengine ambayo tunatakiwa kufanya katika huu mkutano. Can we have a volunteer? Okey.

Bertha Ouma: Hallo! Good morning everybody. My name is Bertha Ouma, I am a member of the Women Political caucus. I would like to lead you in a word of prayer. Let us pray.

Heavenly father, we come before you this morning Lord, thanking you for giving us this opportunity to sit here and give our views to the CKRC. Lord, we request you to impact us with more knowledge so that we can contribute to much that is going to be of help to us and to the future generation. Lord we thank you for our Commissioners who are here with us to listen and present our views to the Constitutional Review. Father we pray for those who are still coming on the way, Lord let them reach

safely and be with us for the rest of the day. Most of all we pray for your blessings for the day. We ask this through the name of the Lord Jesus Christ, Amen.

Speaker: Thank you. Asante. Kabla hatujaanza tungetaka tujijulishe ndiyo mjue ni akina nani wako hapa na nyinyi, na kwa kuanza nitawajulisha watu ambayo tuko nao kutoka ofisi ya Commission. Tuko na Programme Officer ambaye ni Roselyn Nyauto, ndiye atakuwa anasimamia shughuli ya leo, ikiwa kuna shida yoyote mtamjulisha. Halafu tuna Assistant Programme Offer lakini sijui kama yuko hapa, Ibrahim Alubala. Okey. Halafu tuna yule ambaye atakuwa anarecord shughuli hii ya leo ambaye ni Zipporah Wambua. Halafu hapa mbele tuko na Commissioner Dr. Charles Maranga, na mimi naitwa Abida Ali-Aroni. Masharti ambayo tunafuata ni kwamba mtu yoyote anayetaka kutoa maoni ni lazima ajiandikishe pale nje na kueleza kama atazungumza au atatupatia nakala au memorandum, na pili tutawapa watu ambayo wana written memorandum dakika tano pekee yake kusummarize ili tuweze kusikiza watu wengi tuwezavyo siku ya leo. Watu ambayo watakuwa wanazungumza wasipitishie dakika kumi kwa mazungumzo yao. Baada ya hapo kuna register yetu ambayo mtu atakayekuwa amezungumza atakwenda pale na kuijaza. Kuna maneno kadhaa ambayo ni ya muhimu ambayo tunahitaji kupata katika register. Na pia ikiwa una memorandum utaiwacha hapo kwa hiyo meza. Na asanteni na pengine sasa tutaanza na mtu wa kwanza, na ukizungumza tafadhali kwa sababu tuna tape uanze kwa kueleza jina lako ili tuweze kupata record kamilifu. Na mtu anaweza kuzungumza kwa lugha yoyote ikiwa ni Kiswahili au Kingereza. Ukitaka kuzungumza lugha ingine utamweleza Programme Officer tuweze kupata mtu atakayetafsiri either kwa Kiingereza au kwa Kiswahili ndiyo tuweze kuelewa. Na kwa hivyo tutaanza na Grace Wanjira Machare.

Com. Abida: Utaongea lugha gani?

Grace: Nitajaribu Kiswahili na mtu (inaudible)

Com. Abida: Sawa tu tutaelewa hiyo. Usipitishie dakika kumi.

Grace Wanjira Machare: Habari yenu! Mimi naitwa mama Grace Wanjira na mimi nimekaa na group miaka mingi kutoka kwa mzee mpaka sasa. Na uhuru nimepigania. Shida moja mimi naona sisi akina mama hata wazee tunaelekea mwelekeo usio mzuri. Hakuna mtu anashughulika na mwingine na mbeleni hatukuwa na shida kama hizi. Hii ni kama nguo imeraruka hata wa kushona hakuna. Tunashindwa ni nani atashona? Tunauliza vijana wetu na wasichana na wazee na wauma tusaidiane tushone hii nguo tuone kama itaturuhusu tukae naye ikiwa imara. Ukikuta mama nyumbani ako hivyo. Ukikuta baba nyumbani ako hivyo. Watoto wameachwa wengi na baba na mama wamekufa. Hao watoto wako pekee yao. Maam kama mimi nikipewa hawa watoto nitawapeleka wapi na siko kazini? Hawa vijana wetu nao wanashikwa ovyo ovyo. Wale walio na hatia hawashikwi, wale hawana hatia wanashikwa na akiingia kule kwenda kumuona ni shida. Kwani na huendi na yeye ni kumuona tu na macho. Hii group tunataka tusaidiwe na tusaidiane kwa kuwa group tumejaribu hatuwezi. Kwa sababu kukanyanga ikinya moja hapa mbele hatuwezi. Kwa nini? Na ni nchi ile ile tulipigania uhuru. Hapo muanghalie na makini tuone tutaanza

wapi na tutaulizia wapi. Tumeshindwa. Sasa nikija kumaliza sina mengi. Neno ni hili moja tu kuwajulisha kama nilisema Kiswahili yangu si mzuri sana.

(Inaudible communication)

Grace: No njarie na Gikuyu.

(Inaudible communication)

Grace: Nitutoria kiuria ithui turi bururi, inyui muramenya Katiba no igarurwo tondu Katiba ino riu ingirega kugarurwo tutingumira ithui. Na ti ithui ithuiki ni bururi mugima ni guthira urathira.

Interpreter: What she is asking is, she is requesting you who are here to change the Constitution because if it is not changed it is going to destroy the whole society not only today but also tomorrow.

Grace: Riu tunyitare turi ithuothe hamwe tutharuke tuone kana nituguikara wega.

Interpreter: She is saying that let us unite together we change this society as one.

Grace: Riu nii ndikwaria muno ngutigira bau.

Interpreter: She is not going to add more, she is going to wind up with those few words.

Com. Abida: Thank you. Githu Nguyo. Ten minutes.

Com. Maranga: I just want to make a comment. Wakati mnatoa maoni zenu tafadhalini mtupe recommendations zile mnataka, mkisema zile taabu mnazo vile vile mtupe njia sisi kama Tume tunaweza tukafanya. Asante.

Githu Nguyo: My names are Githu Nguyo. I have got about four points that I would like to get across. The first point is the administration. Right from the word go we have got the headmen, the sub-chief, the chief. We have got a big problem especially with those in administration especially when it comes to dealing with cases in our areas. Like the woman who was here in front of us could not speak English, she knows Kikuyu, and you find that some of the chiefs and headmen we have got are not from our location. So my suggestion was these people come from the same area. They should have been brought up in that area and grown up in that area. I was suggesting some of the qualifications they should have to be given the job. They should be of 18 years and above. Secondly, because these people are leaders, they should also be the judges in that location and the wazees should agree for this person, he or she, to be given that responsibility. The second thing on chiefs is the office,

the maintenance of the office. The wazees in that location should be given the authority to look after that office. Like in my location in Makadara, I live in Jericho, we have a problem with the office. When we go to the chief's office you find that it is not very clean because may be the chief wants to do one or two things and he is a bit busy. So these are some of the things that I was thinking.

Now the second thing, I go to the police. We have been having a big problem with the police force in Kenya because most of these police force come out from schools immediately and join Kiganjo Police College by which time they have not undergone the problems people undergo in Kenya. And my suggestion was for one to go to Kiganjo Police College he/she should be of 21 years and above, not 18, and should have undergone some few colleges in town and should not just go to Kiganjo Police College without any qualifications. One has to do some few courses, one or two. Secondly on the police my suggestion was the house maintenance. These are some of the problems that are bringing corruption in Kenya because of the way the government is looking at them. The standard of housing and also their salary. I suggest that the police should be paid so that they can be maintaining their jobs.

I go to the third point about the hospitals. We have got hospitals like Kenyatta Hospital. The next hospital like in this area Jericho, we have a hospital which operates 24 hours. These hospitals I am suggesting that the churches around that area should be given a mandate to inspect these hospitals, like the one we have in Jericho which operates 24 hours, but we have a problem, there is no medicine. You go there even at 12 at night there is a doctor always t but you find that there is no medicine and in that area there are churches. When I talk of churches I don't regard whether it is a mosque as long as it is an institution where God is being praised. (inaudible) That is what I mean by church. It may be a mosque. The churches should be given mandate or rather should be partners with hospitals.

I will go to the President. On the President issue, I was suggesting that one of the reasons we had independence and as I always say because like our founding father Mzee Jomo Kenyatta is that he underwent problems and he knew what problems are when we are speaking of problems. One of the qualifications one should undergo is he should be above 35 years. The second thing is that the education background for a President is very very viable. By this I mean may be I have undergone college, university have degree and that kind of stuff. I was also suggesting that the Parliament should be given the mandate to be tackling most of the issues like I see the President has more authority than the Parliament. I was thinking that Parliament should be given more power to deal with some issues. And with those few remarks I say thank you very much.

Com. Abida: A moment. Sometimes we seek clarification and I think my colleague needs some clarification.

Com. Maranga: Now Mr. Githu you are saying that religious organizations to inspect hospitals. Yes. What about if they do not have knowledge about the hospitals? I mean some of them are not qualified health personnel. So how do they inspect hospitals? The other question. Religious organizations even if they inspected hospitals and there no medicines and if the

government is not bringing medicines to that particular hospital, what will they do?

Nguyo: If I go to the first question is that in hospitals like I see doctors (I don't know whether doctor of medicinal). In these hospitals we need churches, the churches appoint like in the mosque you find a doctor in it, they appoint someone and tell him or her you are the one going to take care of it. As for the second question about medicine the problem that I see between the hospital and the government is that there is no person who is willing to partner and when you have got a third party like stone in the traditional way of cooking, the three stones are going to combine and there will be food cooking. The problem that we have is that there are only two stones and that is why in implementing we have a third stone for the sufuria to cook.

Com. Abida: Thank you. The next person on the list is Nahashon Kinoti Murugu. Not more than ten minutes.

Kinoti Murugu: First my names are Nahashon Kinoti Murugu. I am basically a procurement specialist based in Nairobi and I would like to make a few observations regarding our existing constitution which has, since 1963 been used and which I find has a few anomalies or weakness. First the Constitution may have or may not have but I feel should be allowed to allow Kenyans the right to settle and live in any part of the country free from any ethnicity or any other barriers because in the past you have seen what has happened in the various parts of the country, there have been clashes and what not. Such should never be allowed in this country.

Number 2. The Constitution should not allow the President to be above the law. He should have minimal and absolutely necessary powers to allow him to govern without private dictatorship. You have seen what has happened in the past or in the current Constitution, he goes scot-free even when everybody else says this should not happen and he dictates and says yes, this is what is going to happen and everybody succumbs to it. That should never happen.

Number 3. The Constitution should allow the position of a President, Vice President and a Prime Minister with executive powers. The Prime Minister should have executive powers and I say the President should also be an elected chairman of the ruling party. The Vice President should be the chairman of the opposition party with majority at the general election. Prime Minister should be a member elect of any party.

Number 4. The Constitution should allow both Parliament and civic Electoral boundaries to be set proportional to the population and area. This will allow better and fair representation.

Number 5. The local chief should be proposed and elected by the locals so that such chiefs should be accountable to the locals for administration and development of their areas.

Number 6. There should be structures and provision in the Constitution to allow for the publication of all the taxes collected per

district and a portion of it to be allocated to the source area for the development purposes.

Number 7. All matters related to the gazettelement or allocation of natural resources should be thoroughly discussed by the Parliament after due consideration of resultant effect and benefits of such actions.

Number 8. The Constitution should provide a system and a structure of ensuring that farmers are encouraged to plant trees in their farms and those that cut existing trees to replace them by either providing incentives for every tree replaced for withholding permit to cut trees or restricting tree cutting to absolute necessity.

Number 9. Primary and secondary education should be free to all Kenyans. University and other college education should be charged minimum with government providing rules to parents and students possibly under the ministry responsible for the citizen's social welfare.

Number 10. Minimum qualification for parliamentary and civic candidates should be Ordinary Level with age limit of 35 years. The Constitution should provide for a structure that allows all Kenyans to enjoy social welfare. This should include free medical care and education at primary and secondary level including old age care. The Constitution should provide a structure that will control and market farm produce. The farmer should control the establishment of the systems so that the exploitation by the middle men is completely removed. Number 13. There should be a trade system that discourages and dispels cartels practised by certain community groupings causing prices to rise beyond the reach of the ordinary person.

Number 14. The Constitution should urgently address problems of failure to recognize available professionals. To strengthen and empower the professionals, each professional body should draw up its code of ethics and publicize its code of conduct that should be enforceable in law. In that I would like to add some more words. I think this number 14 is the one that has brought a lot of mess in this country in terms of corruption because, well, you could be whatever you are in the office, you could be an accountant, you could be an MD of a certain company, and then somebody who is interested is seen (inaudible) who perhaps by, let's say, some parties. Have tenders or may have done one, two, three things when there is competition. Instead of having balanced evaluation he sends excuses kind of evaluation we are doing because he has been talked to by the MD or the MD has been talked to by somebody else. And then your evaluation is compromised. So what I am saying here is that these professionals should be empowered such that they are free from arm-twisting.

Number 15. The professional bodies should take the role of supervising and support of each of its individuals so that arm-twisting and political influences do not mislead their members into malpractice. Penalties be clearly spelt out for a free uncorrupt profession.

Number 16. A body to set and regulate salaries of each of all cadres of public service employees to avoid avant-garde pay

rise which in the past have caused discontent and unrest. You have seen this with lawyers and what not and you can see what is happening to the hospitals and teachers. This is because this body is not there.

Number 17. The Constitution should allow each local government authority to develop its towns and markets proportionate to the revenue and potential of each area that suits its services.

Finally, and not the least, the forests in each district should be managed and supervised with full participation of locals who appreciate what such natural vegetation gives them in terms of rain, water and fuel. With that Mr. Chairman, I believe it will go a long way may be as a supplement or as one of many comments that will better our Constitution.

Com. Abida: Thank you very much. Could we have Bertha Ouma. Ten minutes Bertha.

Bertha Ouma: My name is Bertha Ouma. I am a member of the Women Political Caucus and I am basically here to present issues that highly touch on women. First and foremost I want to talk about land and property rights. The Constitution history of Kenya to some large extent of influence by ownership of land. This is because by the time the Constitution was being made, there were white settlers in Kenya and their interest was really to outshine the local Kenyan so that they get the land. But in this case women suffered double jeopardy. First and foremost on the basis of race and gender, first because they were Africans and land was meant for the white settlers and, secondly because they were women and women were not supposed to own land according to the customs and traditions. So I am requesting if it can be possible for issues land, the right to own land and inherit land and other movable and immovable property the women to be entrenched into the Constitution. An example we see women suffering like your husband just goes, sells a property. Because may be your name does not appear on the title deed and women are suffering with the children outside. So I am requesting the CKRC to look against this.

Secondly the constitution should regulate land tenure and ensure gender equity in land distribution. Thirdly, spouse's, approval regarding any transaction on land should be mandatory and included in the Constitution. I know my fellow women will agree with me because we know what we go about.

Secondly, I would like to talk about basic rights, these are on social, economic and cultural rights and should be protected in the Constitution. In particular knowingly affecting people with HIV/AIDS should be construed as an abuse of right to life. We are parents, we have brothers, we have sisters, and if you can know somebody really did this to even your own child or even your own daughter, I think there should be a law to control this.

Secondly the right to free and compulsory education – primary education should be protected and we want this to appear in the Constitution as well. Thirdly the right to employment should be protected and sexual harassment construed as a denial of the right to employment. Like ladies, most of us go looking for a job and we go through this experience quite a lot. Some of us

give in because of the current economical situation, others don't and they still suffer poverty. Lastly the right to know or to information should be protected.

Thirdly I want to talk about the issue of citizenship. Women have been faced with discrimination in respect to citizenship provision in the Constitution, in particular Section 90 and 91. So as a Kenyan woman, I am for the following: First, we want automatic citizenship to be accorded to any child born within or without Kenya so long as one of the parents is a Kenyan. Secondly, dual citizenship should be allowed in recognition of the increasing number of children of mixed heritage. Thirdly, the Kenya women should be able to confer citizenship to their foreign husbands which has not been happening. And another thing we want passports to be issued as a right.

Another issue for the women, women who are mothers, is regarding children rights. A child should be defined as a girl or boy under 18 years. The principle of the best interest of the child should be incorporated. There should be free and compulsory primary education and an office for children issue should be created. We know the Child Welfare has been working but has not been so effective.

Lastly I would like to talk about the legislature. Women have been marginalized just like the disabled and like the pastoralists, so it is a cry for the women that we want Affirmative Action, and what we want is the 50 – 50% seats reserved for women in parliament and in all public bodies. Legislation should be subject to public debate before it becomes a law. And being an MP should be a fulltime occupation. There should be an established supreme court with at least 9 judges that sit together and shall be the highest court of the land. I think that is all I had prepared for the day but with time I am still moving on cause the day is still long. Thank you.

Com. Abida: Thank you. Sign the register and give in your memo. Beatrice Ouma hautaki kuongea? Unakuja tu kuanghalia maneno? Mwangi Kareri. Tafadhali kuja utupatie maoni yako. Huna maoni? Okey. Leonard Lumumba.

Leonard Lumumba: It's unfortunate I did not bring my memo. I misplaced it. Perhaps I should start by saying that following the recent events have been unfolding especially in the media and touching on the honourable Commissioners, I have a few things to say. It is unfortunate that you are asking for more time and it is my feeling and the feeling of most people that you should be able to work within the time-frame that you were given the time that you agreed that you will be able to submit the Constitution to the Kenyan people, and it would be unfortunate if you would be asking for more time. We expect that you give us a Constitution at the end of the set time and that means we need a Constitution.

(Inaudible communication from Commissioner)

Leonard: Now within the ten minutes, you have not come here to argue with me. You have come here to collect views.

(Inaudible communication from Commissioner)

Leonard: That is my view. I am giving you my views and that is why you are here. So if you have come to argue with me that is another thing all together. By that time we need the constitution. Now let me get to what we have here.

The Constitution's supremacy should be retained I think it should be made difficult for the Parliament to amend any part of the Constitution. So instead of the current 65% should go up to 75%.

Citizenship. The Constitution should allow dual citizenship. Should a child born to one Kenyan parent regardless to parent gender be entitled to automatic citizenship? Yes. It should also apply to the spouses. What should be the rights and obligations of a citizen? They should have a access to land, to vote, to employment, to settle anywhere in the part of this country without discrimination of creed, religion or race or color of your skin. So they should all be allowed to enjoy all the rights that are enshrined in the Constitution.

Defence: Should the executive have exclusive powers to declare war? No. Should the number of political parties be limited? Yes. They should be limited to three instead of having each and every tribe starting its own political party. They should be reduced to three and if anybody, if any Kenyan feels that he/she cannot fit in any of the three political parties, then you should be allowed to present himself as an independent candidate.

Structures and systems of government: Should we retain the Presidential system of government? Yes. Should we adopt a Parliamentary system of a government in which a Prime Minister is appointed from the majority parties? That one I don't agree with it. Legislature: Should being a Member of Parliament be a full time occupation? Yes, it should be a full time occupation and we should not have people having more than one job and it should apply there. So if you are a Member of Parliament you should cease being a director and chairman of any other government parastatal or whatever. The executive: Should the Constitution specify the qualifications for presidential candidates, if so what should they be? What I am trying to say here is that we should not have education limits. We should not say a candidate should attain this or that qualification for him to become a leader. People have leadership qualities, we have witnessed in other countries where people do not even have degrees and they have performed very well. Here in Kenya we have people in ministries who have PhDs and yet their performance has been below par. I think what should be enforced are the structures. If we have good structures even a cow can be the president of this country so long as we have good structures. The judiciary: We need a judiciary that is independent. A judiciary that cannot be manipulated in any way by the executive. A judiciary that appoints its own officials, like let's say the Chief Justice, should be appointed within the judicial framework instead of being appointed by the executive.

Local government – We should allow local government in each and every civic or any municipality to be able to run their own

resources, collect their own funds, collect their own revenue and be able to spend their own revenue. They should only submit and they should only be accountable to the central government in terms of balancing their collection and giving in their report on expenditure. But they should not take their money to the central government and then begin taking from the central government.

The Electoral system – we should have a one man one vote system. We should not have a situation whereby there is a constituency that has only 10,000 people and another one has over 100,000 people. So we need a one man one vote system. The Electoral Commission should be able to advertise for the Commissioners to apply so that we do not have people nominating, parties nominating because they will still have a stake in that. They will still need to control these people in order to shape their own destiny. So we need an open cheque, a situation whereby people apply and people are employed, hired, on the basis of their qualifications.

Basic rights – we need to put it in our constitution that even the people in prison, they have their own right. We should not have people over crowding in a cell. We should not have a situation whereby there are people who have been given powers to kill with impunity especially the police and even the magistrate. Nobody has a right to take a life of any human being. It is only God who gives us this life and He only has the right to take it when He feels like and when He wishes. So the death penalty should be outlawed. The rights of vulnerable groups: We need to protect each and every group, people with disabilities, people from under-privileged communities or groups we should address their issues.

Land and property rights – I am of the opinion that everybody should own property anywhere in this country and we should not have a situation whereby people are being discriminated based on where they come from or on the basis of their color or tribe. So anybody should own property or land in any part of this country.

Cultural and ethnic, or may be I should leave that for other people to come and discuss. There is something else that is of great importance to me here I think I should be able to touch on it as I conclude. Constitutional Commissions – These Commissions, we should not like the practice is today where the standing committee on human right the chairman is appointed by the executive. I think we should come to a position whereby these Commissions are constituted by an act of the parliament and then these people are hired according to the laid down procedures within those particular Commissions so that the executive does not have any interference in these Commissions. And all other heads of other Commissions say like Land, Anti-Corruption, Gender and even on parastatals, these people, the executive should not have a say in the appointment of the people who are going to head or sit in these Commissions and including a Commission like this one. We should not have the executive or any other person other than people who qualify to sit on such Commissions.

And then on succession, we should have the speaker of the national assembly when we are approaching election. We should have the speaker of the national assembly, the last three months or so towards elections in charge of all the arms of the

government. He should be acting as President at that particular time so that we have a fair field playing ground whereby nobody is disadvantaged or nobody has an upper hand against his opponent so that we have a situation whereby even if we would be talking about succession around that particular time we will be able to transfer the powers to the incoming President without referring to the outgoing one. Thank you very much.

Com. Maranga: The first comment I want to make is that as a Commission we were given a mandate to give a comprehensive Review of the Constitution of this country. So it is the duty of the Commission to inform Kenyans that we are not able to accomplish some of the tasks. So whatever we are asking for is not for the bad of this country. We are asking so that you as Mr. Lumumba, you can be able to participate in some of the stages of that review. If you now for example tell us, we need to finish by October you know definitely so many stages of the review will be taken away from Kenyans. One, you will not have a chance to read this report of the Commission whether your views you have given are going to be reflected. Two, you will be able to ignore the National Constitution Conference which I think is so critical for all Kenyans where all these ladies will come and participate. Then if there are contentious issues like the system of government, majimbo and others, so you will not have a chance to have a referendum. So as a Commission we are independent and must tell the Kenyans the truth.

The other point I wanted to ask is you said one does not need degree to be leaders. So what is your proposal? So what is the minimum level of education for those you want to call leaders at different levels?

Leonard: To begin with actually anybody who has been to school. Anybody who has papers to prove that he has been to school, let's say like for the civic leaders, we only need somebody to have gone as far as 'O' level. And I have some people to refer to like Ronald Reagan, a person who did not see the inside of the university and he performed very well. We have other people who came before him and the economy was growing. So we only need somebody to slightly have gone beyond 'O' level in order to lead this country. If we have very good structures, you know the only thing that matters is structures. If we give a lot of powers to the executive they will become oppressors the following day. They will always bend these things to suit themselves. Coming back to what I said at the initial stage, probably there was an over re-action, but what I mean is that our Constitution. The one that has been indicated by the two regimes that we have had the Constitution initially was perfect, it was very good, and we only needed people like David Sprit who were there during those days and the people who went to Lancaster House it was not entirely...

I know you are capable of delivering a Constitution within weeks. But I think from what people are talking out there, I think it is the issue of money and if it is the issue of money, then it is unfortunate, because as days are going, as days are going you will be blamed in the future, because the way the political temperature is going is like you people after October you will not have the job. You are not going to be there after October.

Com. Maranga: Lumumba, let me assure you, wherever we came from we haf jobs, very decent jobs. What I want to tell

you, let me be telling you this, please know that we are an independent Commission, we have given the Kenyans and if you wanted us to write a boardroom Constitution we would have done it in a month, not even in 12 months. But because the law says every Kenyan, including that mama who came here from the dancers to give her views, then we must give that chance.

Leonard: I need such kind of assurance. That is what I was provoking from you. Thank you very much.

Com. Abida: Before you leave and I think (inaudible)

Leonard: We need a situation whereby not everything goes to the office of the President. We need a situation whereby if I feel as an individual that the President has wronged me, we need a structure, a system whereby I can be able take him to court. You know these people are doing these things with impunity because they know it will just end there. They are covered. And if we have structures whereby the Chief Executive can appear in court or a Chief Executive can sit somewhere and be grilled like we saw what happened to Bill Clinton the other day, then we will have succeeded in having a good structure. We need structures like in the police force, we need a Police Commissioner who is completely independent, who is not manipulated by the executive. Like for example today, party A is roaming the country is campaigning already, but party B, C and E whenever they want to go out there they are told that there is no security and yet we have witnessed that a member of party A went to Tana River and there were all the guns in Tana River that were guarding him. Why don't we use these guns also to guard party B?

So if we have structures whereby the Police Commissioner, the Chief Justice and the Attorney General and probably and probably there is another question I should have handled where we are talking of the Attorney General and the Minister for Justice. At least for these two people, whereby the Minister for Justice deals directly with the issues of prosecution, what have you, and if I have a problem, if my rights have been infringed in any way, I should be able to go his office and complain. And the Attorney General should continue being the attorney for the government and not mixing all these things. So we have structures like that, if like for example, why do people resist arrest? It is because they know where they are going there is nothing good there. But if I know I am protected even where I am going, we have good structures, nobody can come and manipulate me. Like for example the other day, somebody raped a girl here in Makongeni, just here, and was taken to court, and then what happened? He was given a suspended sentence, and you see that is a serious thing. If we have good checks and balances, good structures whereby I know if I go and complain, if I go and raise an issue, this issue will be taken into consideration. Then we will not be resisting arrest, we will not be throwing stones, we will not be out there demonstrating because we have structures that are governing and taking care of us.

Com. Abida: Thank you very much. Monicah Mwanthi.

Monicah Mwanthi: Jina langu ni Monicah Mwanthi. Mimi ni mmoja wa kutoka Makandara elders. Mimi kwa mchango

wangu katika Katiba sana sana nataka kuchangia habari wa uchaguzi. Uchaguzi tunataka kama inawezekana serikali ianghalie sana sana habari ya uchaguzi. Kusema hivi ni nini? Sisi tumeona tumechaguliwa kuna macouncillors, kuna MPs, kuna President tuseme hivyo. Sasa ile kiini cha uchaguzi tunataka kama kunakuwa na Katiba ya mtu akitaka kuchaguliwa aanghaliwe kutoka mashinani, tabia zake kama alikuwa mtu mzuri au ni nini au kama ana ubaya wowote alifanya ndio akuwe councillor. Sababu yake ni hii, tumeona kwa mfano ile uchaguzi wale watu tunachagua hatujui kiini yao kutoka mwanzo. Tunaambiwa saa ingine tunachagua kwa mfano councillor. Na tukichagua huyu councillor hakuchunguzwa na serikali. Kuchunguzwa na serikali ni kusema kama alikuwa na tabia kama alikuwa na makosa fulani, kama alikuwa mwizi, kama alikuwa mtu wa magendo, kama namna hiyo. Kwa hivyo sisi wananchi tunataka hivi, kama kuna uchaguzi mtu achunguzwe ile inaitwa good conduct ndiyo mtu achunguzwe kutoka kama ni MP, kama ni councillor, hata kama ni mzee wa kijiji ajulikane kama huyu anaweza kuongoza watu kwa ile njia inatakikana.

Pili, mimi maoni yangu ninaona hivi. Uchaguzi uwe wa kawaida. Kuchaguliwa kutoka mashinani na mtu achaguliwe, viongozi wote hata President achaguliwe na wananchi. Mayor achaguliwe na wananchi. Kila mtu kwa vile baada ya kwenda kule juu na executive committee na kwa hivyo tunatakiwa tuhushishe sisi wananchi. Tuwe kwa mstari wa mbele kwa uchaguzi. Pili tunataka habari ya majudges, tunaona kuna ubaya mwingi kati ya wananchi na police na majudges. Kwa mfano kunasemekana vijana kama wa mitaani, siingilii police lakini inasemekana police wanawasumbua sana. Kijana anaweza kutoka hapa akifika pale ashikwe, akishikwa anaulizwa Bwana ulikuwa unafanya nini. Kijana akienda huko hata kama anawekelewa alikuwa mlevi atakubali. Atakubali kwa nini? Kwa vile ukisema hapana yule prosecutor anakutuma mara moja uende rumande ukangojee. Na hakupewa muda wa kujitetea. Ajitetee aseme mimi nilikuwa hivi hivi. Ukianza kukataa basi wewe uko ndani. Hiyo tunakataa na serikali (inaudible).

Ya tatu kuhusishwa kwa akina mama. Tunataka akina mama wahusishwe kwa mambo mbali mbali. Kwa vile si kusema kama mwenzangu amesema hapa, kusoma ni muhimu, masomo ni mzuri na tunajua tunataka wale waliosoma. Lakini kuna yule mtu asiye na masomo lakini ana wisdom ya kufanya kitu. Kama wazee wa kijiji. Unaweza kuchaguliwa uwe hujasoma lakini una wisdom ya kuongoza watu na nini. Hiyo malalamishi yanatakiwa serikali ianghalie na tujue ni namna gani inaweza kutufanyia.

Kwa upande wa biashara. Sisi akina mama tuna shida, tuna taabu nyingi. Tunataka serikali kama inaweza ianghalie mama kutoka mashinani, yule mama anayeuzua mboga yake pale, yule anauza sukuma yake pale ndipo serikali ijue huyu mama anataka kusaidiwa. Kwa vile unaweza kuwa na watoto, siku hizi unaona ugonjwa unapeleka wasichana wetu, vijana wetu, akina mama tunabaki na watoto na wewe huna pahali pa kufanya kitu. Serikali iwe ikichaguliwa kwa bidii ya kuanghaliwa kutoka ndani: huyu mama yuko namna gani? Hawa watoto wako namna gani? Watalishwa namna gani? Hata kama mama ataendelea kudhoofika na watoto hawatasoma na ndiyo unaona hawa street boys na street girls wanakuwa hapa. Nafikiri mchango wangu sitatoa mengi, lakini ningependa kama ingekuwa na marekebisho hiyo marekebisho yafanywe na sana sana akina mama na watoto waanghaliwe sana.

Veronica : Asante sana. Na mimi maoni yangu

Speaker: Jina?

Veronicah: Jina Veronica kutoka (inaudible) Kwa upande wa serikali kwa vile tunaweza (inaudible) Fulani anasema ana shamba na anaenda kupatia watu wake. Sasa hiyo inatakiwa ianghaliwe. Watu wale wako ndani huko waanghaliwe na serikali, wasiseme hiyo nchi ni yao. Sisi wote ni wa Kenya na tukienda Kenya, na kama tulikuwa tunaenda pahali na tumetoka pahali pengine, tuseme tumetoka hii division ya Makadara tunaenda Embakasi tuseme hivyo, sasa tukienda kama Embakasi, wale wako Embakasi wanasema Embakasi ni yao. Sasa hiyo ni kitu inatakiwa ianghaliwe sana. Sasa ni yao namna gani na sisi wote ni wa Kenya? Tukienda huko tunaweza kuwakuta wametungojea ati tumetoka Makandara. Na sisi wote tumetoka Nairobi Province? Sasa hiyo imekuwa aje watu waseme hapa ni kwetu? Hapa si kwetu, sisi wote ni watu wa Nairobi. Na tunafaa tukienda mahali popote tujulikane kama watu wa Kenya na ni watu wa Nairobi. Kwa hivyo watu wasiende kutungojea huko. Serikali ianghalie mambo kama haya.

Kile kingine ninaongea ni habari ya town. Town mama kama mimi akienda na kibeti hawezi kutembea vile tulikuwa tunatembea zauni. Sasa machokora hata mama kama mimi anajiwekelea uvivu anatuma watoto wake wanaenda town ati enda ukaniletee kile kikoi cha mama, cha Veronica kile. Sasa hayo ni mambo mabaya sana hata Kenya sasa imechafuka kabisa na hatutaki mambo kama hayo. Wale viongozi watachaguliwa pale mbele waende waanghalie mambo kama hayo, kwa sababu hayo mambo ya machokora town yote imekuwa reserve. Hatuwezi sema sisi ni watu wa town. Tunaona hata hatujui kama ni town. Sasa waanghalie hapa itakuwa namna gani.

Ile ingine ni mambo ya uchaguzi. Kama vile tulichaguliwa maendeleo, maendeleo hata haijulikani huku chini. Hiyoy nayo imekuwa kitu kingine lakini kama KANU yule alichaguliwa KANU anajulikana. Sisi wana wa maendeleo hatujulikani na tulienda kwa kiwanja tukachaguliwa. Kwa nini sasa hiyo imekuwa hivyo? Ilikuwa ya serikali, maendeleo ni ya opposition au maendeleo ni ya nini? Kama ni ya serikali isemekane ni ya serikali, tujue sisi ni watu wa serikali. Mimi nitafika hapo. Asante.

Com. Abida: (Inaudible) Utatueleza jina lako kwa sababu tunaweka kwa record, ukianza harafu simama upande huu kwa sababu ya (inaudible).

Shirika David: Hamjambo? Jina yangu ni Shirika David. Umesikia. Naitwa Shirika David. Mimi natoka Makadara na ni asante sana kwa vile mimi nakuja hapa kutoa maoni ya Katiba ya Kenya. Hapa hapa tu ndiyo tulikuwa tunaitishia uhuru, nyumba hii hii tu, si ingine.

Kwa maoni yangu katika Kenya yafaa tubandilisha Katika na Katiba ni kusema ya kwamba tuanghalie maslahi ya wananchi wote kama vile tuliongea wakati wa zauni wakati tulikuwa hapa. Tulikuwa tunasema tunataka kumaliza umaskini na wakati huu

maskini ndiyo wananyanyaswa zaidi. Badala ya kujenga, ni kubomoa tunabomoa. Tunaona mali ya watu wakati tulikuwa watu walikuwa huko Lancaster House, Kenyatta alisema akija Kenya akirudi atalinda mali ya wananchi. Na tulilinda, lakini wakati huu ni kubomoa tunabomoa badala ya kujenga. Kwa sababu tunaharibu mali ya watu tukisema ni uchumi wa Kenya tunaongeza badala ya kuongeza wanasema uchumi wa Kenya unazorota. Wale wanaozorota uchumi huu ni sisi wenyewe kwa sababu ya kuharibu mali ya watu na ni yale yale tu tulisema tutalinda. Sasa tutalinda namna gani wakati tunabomoa na watu wanasema ni kujenga?

Ingingine ni hii, Katiba ya Kenya yafaa kubadilishwa kwa njia ya makini kulinda mali ya watu, kulinda mali ya maskini kwa sababu maskini hawana mahali pa kukaa. Kingine ni hiki tuna mashamba makubwa makubwa, na hii mashamba ilipatikana wakati wa kuitisha uhuru. Na haya mashamba kuna mtu aliye na acre nne elfu au elfu sita. Na hayo mashamba mbeleni yalikuwa ya wazungu. Wakati wazungu waliondoka, sisi wenyewe wananchi wa Kenya ndiyo tulichukua hayo mashamba. Mzungu alikuwa anapanda ngano, alikuwa anafuga ng'ombe, alikuwa analimia mahindi. Sasa wakati huu hayo mashamba yanaliwa na wanyau wa mwituni. Hakuna watu wanalima, hakuna mtu anaenda kulima kule. Na watu wengi katika Kenya hawana mashamba. Sasa haya mashamba tulikuwa tunapigania tukiwa binadamu inalimwa na nani? Kwa hivyo uchumi wa Kenya unazidi kufifia. Tungetaka watu wa Kenya, hayo mashauba makubwa makubwa tujue wale maskini hawana mashamba wagawiwe. Kwa sababu tunaona katika Nairobi watu wananyanyaswa kama vile mama mmoja anasema kama anaweka mboga pale ya kusomesha mtoto wake, hiyo mboga inanyakuliwa. Na yule anayenyakua yeye anapeleka kwake. Kama kioski inabomolewa hapa, ni mali inakuja kuchukuliwa. Kila mtu sasa anakuwa na taabu. Sasa watu wa Kenya tulipewa uhuru wa maombi, na kumaliza maskini. Sasa ni uhuru wa kuwa na umaskini zaidi.

Kwa hivyo serikali ya Kenya ingefaa ibadilishwe na tuweke serikali ingine inayohurumia wale watu ambayo hawajiwezi. Na tukiwa sasa tutazidisha umaskini katika Kenya, ni watu gani watalaumiwa? Sisi watu wa Kenya ndiyo tutalaumiwa kwa sababu mnataka tu kunyanyasa wale wadogo. Hii Katiba ya Kenya yafaa msikizane nyinyi wote kama vile tulisikizana wakati wa kuitisha uhuru. Mashini kama ile ukiweka pale zauni haiwezi kunyakuliwa. Lakini sasa wakati huu ukienda hapa unakuta nyumba yako imevunjwa. Ukienda mahali pengine unakuta mali yako imeibwa. Na wale wanaoiba kama wewe unaenda kushtaki, hakuna mahali unaenda kupeleka hayo mashtaka kwa sababu watu wataungana mpaka hiyo mali yako imalizike.

Kwa hivyo kuna jambo lingine. Kuna watu wengi waliwachiwa nyumba na wahindi wakati wa 1952 na 53, 54. Hawa watu waliachiwa kwa sababu mkoloni alikwenda walikuja sasa kunyakua hayo manyumba ambayo waliwachiwa na wahindi. Sisi watu wa Kenya tukawa kama wanyau. Sisi tunataka tu kunyakua mali ya watu wengine. Sasa hili jambo yafaa Katiba ya Kenya ishugulike na hilo jambo kwa sababu umaskini umezidi. Umezidi sana.

Kwa hivyo sitaongea sana lakini mambo ya Kenya yafaa mfikirie. Katiba ya Kenya hatutaki serikali iliyoko wakati huu, kwa sababu tukiendelea na mtindo huo, sisi watu ya Kenya tutaulizika. Mtu ataweza kuuwawa hapa na uende ukamshtaki. Kumshtaki, na tuliona sisi, tunashindwa hatuwezi kwenda kutoa ushahidi kwa sababu ukienda kutoa ushahidi unakuja kuuwawa

usiku. Sasa ni ushaidi gani? Ndiyo unaona mambo mengi yamepotea katika Kenya kwa sababu mimi naogopa kwenda kutoa ushahidi ninapoitwa kwa police. Nikitoka ushahidi sasa hiyo ni kazi ya bure. Mambo yetu ya Kenya yafaa muanghalie kwa Katiba. Tuzsdanganywe na watu tulipigania uhuru bila msahara bila chochote lakini uhuru tulioupata tulipata kwa jasho. Na tunataka turundishe ile uhuru tulinyakua mahali pake pa zauni kuliko kila mtu kunyanyaswa na mwingine nchini mwetu Kenya. Kama sasa unaweza kuondolewa pale na ni kibanda chako unanjenga pale. Ukiondolewa pale mali yako inakwenda na mwingine anarudishwa. Kwani huyu mtu anayerudishwa pale ni mtu ya Kenya au ni wa wapi? Kwa hivyo mambo ya Kenya yafaa yaanghaliwe kwa makini kuliko kusikia huyo anaondolewa pale anapelekwa huko nje mwingine anarudi kule.

Na tena tunataka kiwango kama unanipa mahali pa kujenga Katiba tunataka iwe. Kama huyo anawekwa miaka kumi na mtu ambaye anajenga kwake, au ulipewa barua na City Council tunataka kiwango kiwekwe huyo mtu anafaa akae miaka mingapi. Ikiwa ni kama hii nyumba ya civic, unakaa miaka 20, unaka miaka 30 na kesho yake unakuja kuondolewa. Unaondolewa unapelekwa wapi na ulipewa hiyo barua, licence, na City Council, na City Council ni serikali ya mtaa. Kwani serikali ya mtaa si watu au si serikali? Kwa hivyo mimi yangu nikimalizia nasema Katiba ya Kenya irudishwe mahali ilikuwa wakati wa hayati Mzee Jomo Kenyatta, kwa sababu tulikuwa na uhuru wa kutosha. Asanteni sana.

Com. Abida: Tafadhali enda pale ukaweze kujiandikisha. Mtu anayefuata ni Simon Mwai. Simon Mwai dakika kumi tafadhali.

Simon Mwai: Hamjambo? Mimi naitwa Simon Mwai. Yangu nimekuja kutoa maoni juu ya wakati ambayo umechukuliwa sana na watu wa Commission kuchukua haya mawaidha yote kutoka kwa watu iharakishwe lakini si ile kwa haraka lakini ichukuliwe mambo ya maana na iweze kusaidia katika uchaguzi unaokaribia na tuweze kuchagua maleaders wenye wisdom katika iweze kuendelea na kuendelea mambo ya wananchi wote wa Kenya.

Pia ningetaka kwamba hii sheria zinaendelea za kushika watu ovyo ovyo, unasikia mtu ameshikwa juu ya pistol. Hiyo pistol hata haijulikani ni ya nini. Unashikwa unaabiwa wewe ni vagrant, wewe ni idler na wewe hakuna kitu unafanya. Na huku nyumbani unapata mzee alifanywa retrenchment, mama ni mwalimu yuko karibu kutolewa kazi, wewe hausomi, ndugu yako mwingine hana fees. Mmejazana kwa nyumba hamna chochote. Itaendelea aje watu wabaki hivyo? Sasa tunataka haya mambo yote yaanghaliwe, yabadilishwe, watu waweze kuishi vizuri. Na vile watu wataanza kusaidiana katika ile maendeleo ya kujua vile wataweza kuendelea wenyewe.

Na pia ningetaka kusema ya kwamba kuna wale leaders wanasimama katika huu uchaguzi unaokuja. Wanajulikana kama vile wanapenda vitu vyama kabla waingie katika hizo ofisi wanaingia. Wachunguzwe kabisa na waweze kujulikana ya kwamba ni nani ni nani katika maisha yake. Amekuwa amefanya nini na anajulikana yuko namna hii. Asikubaliwe hata kidogo. Na pia utapata ya kwamba sheria bado hatujaweza kusaidia wananchi katika nchi hii yetu. Tunawanyanyaza. Tunapatia matajiri uwezo au powers za kulemea wananchi wale wako katika hali ya chini. Watu wanaishi kama squatters. 30 years wewe ni

squota. Utakaa quota kwa nchi yako kwa miaka ngapi na sasa maisha inaendelea ikizidi kuwa mbaya? Unapata kuna malandlords, kama City Council ni landlord, unalipa nyumba kwa City Council. City Council yenyewe inakuja inachukua pesa lakini maslahi ya hiyo nyumba hawaanghalii, unalipa tu, unajenga, unaendelea. Miaka 20, miaka 30. Hiyo nyumba ni ya City Council au ni yako sasa? Kwa hivyo ningependelea kuwe na sheria ya watu kuwa wana-own hizo nyumba kwa vile hizo miaka zote wameza kuzishikilia na kuweza kujiendeleza na bado wanakuja kuchukua rent. Kwa hivyo hizo nyumba zianghaliwe vile watu wanaweza uziwa kwa bei inayoweza kuwa nafuu kwao ndiyo waweze kujitengeneza.

Unapata sheria hizi za mtu amefanya kitendo kibaya kama amerape mtu, halafu baadaye anapelekwa kortini, ana-achiliwa. Anarudi kufanya hicho kitu, anarudi tena, anashikwa, anaachiliwa. Tena anafanya kile kitendo hicho hicho tu anashikwa tena anaenda anahonga anaachiliwa tena. Sasa tutakuwa aje? Sheria haifanyi kazi au ni police hawashiki watu au ni magistrate anashindwa na kufanya kazi yake?

Na Rais pia aweze kuwa anachaguliwa na watu, mayor achaguliwe na watu, macouncillors wote wachaguliwe na watu, Attorney General awe appointed na Parliament, juu hawa ndiyo wanajua vile wanaweza kumtaka yule AG awe. Ningependa kuongeza ya kwamba, ndiyo unapata watu umaskini umezidi, watoto hawasomi hata wakienda shule hawafunzwi. Umelipa karo, umefanya kila kitu, lakini katika hizo skuli hakuna kitu kinaendelea. Watu wameambiwa wasilipe fees. Rais naye amesema, watu wanasema isilipwe, watu wanaenda skuli hailipwi, serikali haisaidii. Hicho ni kifo cha hiyo skuli kwa vile miaka moja, mbili hiyo skuli itakufa. Hakuna mtu atakuwa na nia ya kwenda skuli kwa sababu haisomeshwi, hailipwi, hakuna kitu kinaendelea. Kwa hivyo tujue ya kwamba tunaharibu kile kitu tunaweza kuendeleza maisha ya watoto wetu. Kwa hivyo watu wanatakiwa waambiwe kama ni kulipa fees walipe. Kama si kulipa wale wanasema isilipwe wawalipie au waanghalie vile hiyo mambo yatawezekana ndipo hizo skuli ziweze kuendelea. Otherwise zikikosa kulipwa hakuna kitu kitaendelea. Na kwa sasa tu ziko, hata sasa ukienda huko hakuna mtu anasoma. Vitabu hakuna, uniform watoto wanaenda wametarukiwa tarukiwa kwa vile hakuna uniform ya mitumba, tungekuwa tusha nunua. Asanteni sana kwa sasa.

Com. Abida: Asante. Jiandikishe pale. John Wachira. Usipitishie dakika kumi.

John Wachira: Habari zenu? Mimi kwa majina naitwa John Wachira na haswa nitaongea kuhusu na wafanyi biashara wadogo wadogo na haswa watu wale wa vioski. Kama tujuavyo kila mwananchi au kila mtu ana haki ya kufanya kazi, ya malazi, chakura, elimu na huduma ya afya. Lakini kabla ya kupata hizo, lazima uwe na msingi, na msingi utakuwa katika kazi unayoifanya ndiyo ujue vile vitu vingine utavipata, kwa sababu hakuna kitu cha bure.

Lakini kazi kama kwa nchi hii yetu imekuwa haba na mazingira na kufanya kazi yamekuwa magumu na yamekuwa ya kutatanisha. Na ni bora serikali iliyoko iwe inaweka sera zinazofaa ndiyo tuone vile wafanyi biashara au wale watu walio katika private sector wanaweza kujiinua na wafanye kazi na wacreate opportunities zingine ndiyo watu wetu wapate kazi. Sisi watu wa vioskii au biashara hizi ndogo ndogo tuko na shida moja mbaya sana na sana, naweza kusema ni kunyanyaswa na watu wa

City Commission. City Council tunaenda kule wanakupea cheti cha kufanya kazi, license. Lakini wakati unaenda pale kufanya biashara yako hawaitambui. Siku ile watakuja wanakuambia, hiyo ni karatasi na yenyewe ni karatasi, lakini inaonyesha uko na idhini ya kufanya hiyo biashara. Lakini wanakuambia ni karatasi wanakuhangaisha ndiyo mradi tu utoe kitu kidogo. Ukitoa kitu kidogo ndiyo watakuja kukuachilia. Lakini maneno haishii hapo, watakuwa wanafanya huo mtindo, wanakuja kila wakati na wanakusumbua na hawakuheshimu. Kwa hivyo watu wa vioski wamenyanyaswa na wamekuwa na shida mingi na wamekuwa wakilia kila wakati lakini hakuna yeyote ameshawahi kuwasikiza. Kwa hivyo ningepuliza kama kungewekwa sera au policy ambayo ingekuwa inakinga au protect hawa watu wafanya biashara wadogo, wadogo tungekuwa tunaenda kwa ile njia inafaa na tungekuwa tunainua hali ya uchumi wa nchi yetu. Kwa sababu mnajua wale watu wanaachishwa kazi, pengine kwa public sector au private sector wanakuja kwa vioski kwa sababu hiyo ndiyo biashara ambayo mtu anaweza kuanzia bila pesa mingi. Ukiwa na pesa yako kidogo utanzia hiyo biashara, utaendelea na pengine utajisaidia nautasaidia jamii yako.

Kile kitu kingine, hatujawahi kuwa recognized na serikali au local authority hiyo inayopeana hicho cheti, na kusudi hiyo dhuluma inakuja kutokea. Kwa hivyo tungetaka katika Katiba tutambuliwe na wakati unafanya biashara yako uwe unajua unafanya pasipo kuhangaishwa, pasipo wasi wasi, pasipo na wasi wasi wowote. Tena tumeshaona mara mingi watu wa vioskii, jambo fulani likitokea mahali Fulani, mtu wa kioski ndiye anaambiwa, hebu tuseme kama ni mwizi au ni madawa ya kulevya zinaendelea, kila mtu au watu wengi walio wako serikalini wanasema hiyo ni kwa sababu ya vioskii viko huko. Sasa ningetaka kuuliza, wale watu walikuwa na yale madawa ya kulevya huko Mombasa, walikuwa watu wa vioski? Mabilionaires. Sisi ndiyo kila wakati tunakuja kuambiwa sisi ndiyo tunahatarisha usalau ndiyo tunauza madawa ya kulevya. Tunasema serikali ina uwezo. Kama mtu anauza madawa ya kulevya, msije mkasema ni watu wa vioski. Sema ni mtu wa kioski na mtambue ni nani na achukuliwe hatua yeye kivyake. Msije mkasema eti ni watu wa vioski mnakuja kubomoa vyote. Hiyo itakuwa hasara na hakuna pahali tutakuwa tunaelekea kwa sababu tunataka kuanghalia vile tunaweza kujiinua sisi wenyewe na vile tunaweza saidia nchi hii yetu katika creation of job opportunity. Kwa hivyo ningepuliza wale wanaowakilisha hii Katiba hilo jambo la wafanyi biashara wadogo wadogo itawe maanani kwa sababu pengine hata wale wabiashara kubwa kubwa walianzia pale na wakafaulu. Asante.

Com. Abida: Asante. Jonathan Omoyo.

Jonathan Omoyo: Kwa majina ni Jonathan Omoyo kutoka Kangemi. Jambo ningenda kuzungumzia sana sana kuhusu mambo ya kanisa. Hapo ndipo nitanzia because tumepata shida sana kwa watu wa kanisa. It is very clear that now in Kenya we have persecution of Christians at their work-places. Sana sana the SDAs, who at times tumefika mahali ambapo kila mtu anafanya kibarua au kazi yake imewekwa ni kama sheria kwamba hakuna mambo ya kupata ruhusa on Saturday ili tuabudu kama mkristo yoyote. This has happened even in colleges where we are going and there are public colleges ambazo ni za serikali. They are happening in even pahali watu wanafanya kazi kama supermarkets na hata ofisi za serikali. You are told that on Saturday ndio siku mtakuja kazi and you don't have an option. So tungependa kama ingewezekana iwekwe very clearly kuwa Kenyan have a right to worship on their day. Na hata ni huzuni kwamba hata ikifika ni wakati wa kuwa na leave of one

day per week tukisema hii siku ya this leave niwekee on Sabbath so that mimi mnicountie hiyo siku nimeenda leave wamefika mahali wanakataa hakuna leave on Saturday. Unatusiwa na wakubwa ambalo ni jambo la kuhuz

unisha sana kwa imani ya mtu.

Tukizungumzia jambo la pili ni police brutality among the youths. Sana sana imekuwa ni jambo la huzuni zaidi sababu ya mapolice unapata is as if you are in a state of emergency in Kenya. Unapata may be unafika kwa nyumba very late ni saa tatu unatoka unaenda kununua sukuma. You get the police, wanakuaccost at any place anywhere, tunachukuliwa ndani ukijaribu

kujitetea mimi nilikuwa naenda tu kununua sukuma he can see you have either a ten bob where you are going to buy sukuma and you are in slippers wanasema you are idle or you were doing something. Ukiendelea kuwapinga hiyo case inaendelea kuwa kali zaidi. Ni wazi kwamba unaongezewa case as in you are arguing with the police. Yaani vile unaendelea kujitetea case yako unaambiwa kijana unaleta kichwa so vile unaleta kichwa sasa yako inakuwa ulikuwa umebeba bhang. Na ukweli ni kwamba ulikuwa unajitafutia na may be uko na shida because at one case tulikuwa tunachukuwa mgonjwa hospitali who was my sister. Kufika njia tukakumbuka tumesahau pesa nyumbani. Sasa mimi nikakimbia kurudi nyumbani. Sikujua kwamba police wanatoka mbele. Mimi kukimbia na ile hali ya huzuni kuwa my sister is very sick nikaangushwa chini na police. Kuamka I received a lot of slaps. Unakimbia unaenda wapi? Hata hawataki kujua. Nikapelekwa ndani, my sister was very sick sikufika kwa nyumba kuchukua pesa tumuweke hospitali. So I think the case of police brutality ndiyo sana sana it can lead even to civil disobedience in Kenya. Imefikia mahali ambapo itaweza kuwa we have lost confidence in our police and in any case tuone kama sasa wananchi hawatarekebishwa na sheria tuone vile tutawarekebishwa.

Jambo lingine ambalo ni la kuhuzunisha, ni kuhusu labour exploitation. It is now and again very open that Kenyans are being exploited because of the unemployment situation in our country. (Inaudible communication) Okey. So tuseme where I am working tuseme kama ni hapa Industrial Area, unapata mtu anaenda na siku hiyo ambayo unaenda may be unapatiana kitambulisho chako na ukiingia ndani you are told siku ya leo unafanya kutoka saa kumi na mbili asubuhi mpaka saa kumi na mbili jioni. Unaambiwa leo ulifanyia 60/=. There is no clear defination on how much you should receive in a day and for how long you should work in a day. Hiyo sheria sidhani kama iko, because you can work for the whole day na upate kuwa what you receive is 60/= na unaambiwa hakuna transport there is nothing na urudi nyumbani na mahali unarudi they don't want to care.

On the same issue of labour exploitation in these hotels mnaona hapa town I am one of the victims who has worked in a motel ambapo mimi nimemaliza college lakini ukienda huko hawakuitishi certificate ya college. Wanakuambia tunataka ile ya form four we want to train you. Ukiingia huko unafanya kazi ngumu ya kusomba viti na ku-set tables and the like and in the long run haulipwi hata ndururu na wao wanasema like in the (inaudible) they say mambo ya labour ya kufanya kazi for 8 hours haiko. You can work from today saa nne mpaka kesho saa nne na hulipwi claiming that unatrainiwa and in the real sense you are working for them. What they should have paid you as a casual worker au worker in that case.

Tukienda kwa land clashes tungependa kuwa as victims ambayo tulitolewa sana sana Molo and other places ni pendo letu kama tungerudishwa because we last a lot of hectares of land ambazo zilinunuliwa by our parents. Turudishiwe hizo shares because it is very very sad wale ambayo tulikuwa tumezinunua zimechukuliwa sasa na wengine ambayo hawakununua na wamepewa bure. Na hapa ndiyo ilikuwa tarajio letu. We are now beggars in our own country na hatungekuwa beggars because we had already set our lives but tribal clashes which were politically instigated moved us and we are now moving in Nairobi tukitafuta kazi ambazo may-be tungekuwa huko kwa shamba tukilima na tungejipatia majalio yetu. So tungependa wale ambayo wako na title deeds wakati ule clashes zilianza warudishwe katika mashamba yao and katika hii Contitution mpya iwe na a very clear land policy ambayo inazungumzia ni nani anatakiwa anunue shamba and with what procedure should you

acquire these shambas so that usinunue na after 5 years or 10 years wakati umesettle, mtu anakuja kukuambia hii hukupatiwa mzuri. Umetolewa na unaona mwingine akiingia na anaendelea kulima katika shamba lako ambalo ulikuwa unatumia.

And in our government services, I speak sana sana katika mambo ya health au ukienda kwa hospitali. Hatuhudumiwi sawa. Hakuna madawa, ukienda huko even the treatment wewe ni mgonjwa lakini ukifika huko vile madaktari wanakucheka, vile madaktari wanakuuliza maswali katika hospitali ni njia ya kuhuzunisha sana. Na even when we have to go to these government offices, because they know they are the only resource may be ndiyo watakupatia hicho kitu pekee yake because may be certificate au tuseme ukienda kutafuta birth certificate. You know you should go to a place ambayo utapatiwa hiyo birth certificate. Inakuwa sababu they know they are the only people and the last resort, they treat you, they mistreat you, they want bribes in every sector of the government mahali utaingia kwa ofisi at least wanataka kitu kidogo ndiyo wakupatie services ambapo yule anakupatia na yule anakumistreat ni wewe unamlipa as a tax payer. It is very painful to Kenyans and I hope in the new Constitution ya Kenya we hope you are very free na unajua Kenya kumesetiwa na Commission of Inquiry. Watu wametoa maoni na haijawai kuonyesha au haijawai change the situation in Kenya. So we are hoping that the Constitution Review of Kenya you are very independent na haya mambo ambayo mnaandika katika hizi vitabu na hivi maoni ambayo tunatoa angalau zifanye kazi and please we request that you should freeus from this yoke of problems ambayo tuko nayo. Thank you.

Com. Maranga: Nina swali. Bwana Omoyo, umesema eti watu wa Seventh Day Adventists wapewe siku yao ya kuabudu. Sasa mimi nakuuliza kuna madhebebu mbali mbali Kenya hii, kuna Waislamu, tuna wale ambayo wanaabudu Jumapili. Kwa hivyo ungetaka kila siku itengwe kama Waislamu wapewe siku yao, Wakristo wa Sabato wapewe siku yao, na wale wa Katoliki wapewe siku yao?

Omoyo: Okey. Kulingana na maoni yangu, ni time ilikuwa very short I was very clear that tungependa kila Mwanakenya at least apewe one day per week ambayo anaona ndiyo yake ambayo anataka kuabudu. Kama it is on Saturday, kama anasema mimi naabudu on Saturday apewe that opportunity on Saturday.

Com. Maranga: Asante. Swali la pili. Unasema askari wanasumbua watu sana kwanza area hii. Sasa wewe ungetaka kupendekeza nini, tufanye nini kama Tume la kurekebisha Katiba?

Omoyo: Mimi ningependa kusema hivi, kama Tume ya kubadilisha Katiba, tungependa muweke it very clearly to the police on what time they should at least arrest somebody. Ni wakati gani na anashikwa namna gani? Sio kwa njia ya mtu hajafanya kosa, unashikwa, you are mistreated, you are being slapped, you are confined unlawfully, unatolewa kwa mambo yako ambayo ungefanya hiyo siku and may I tell you one thing, kama serikali ilikuwa inalipa watu ambayo wamekuwa unlawfully confined Wakenya wote wangukuwa wametajirika kutoka kwa serikali. Kama ingekuwa ni serikalki inalipa.

Com. Abida: Asante sana. Susan Nduku.

Susan Nduku: Mimi kwa jina naitwa Susan Nduku. Makaazi ni South B Kiwandani. Sasa yangu ni kidogo tu, sitaongea mengi. Niko kwa akina mama. Serikali haituchukui vile inaeleweka, kwa sababu hata ukisikia kiongozi, wauma ndiyo wanamsukuma mbele. Kama unaniona hivi mimi ni mmoja nilikuwa naimbia Mzee Jomo Kenyatta. Kwa nini ninakaa slum? Na sina shamba lakini tumepatiwa na Mtukufu Rais Daniel Arap Moi akatutoa Nairobi West akatuleta hapa South B. Hapo tunapokaa tumepatiwa uwanja na tukaambiwa sio wa mtu yeyote. Sasa huo uwanja inasemekana ni ya maslum. Sisi tunaambiwa unataka kuwekwa ukuta. Sasa na sisi ni Wanakenya, tutapelekwa wapi? Tumekuja tukiwa wasichana sasa hatujui mahali pa kwenda. Kama mimi nilitoka nyumbani, sina Bwana huko nyumbani, amekufa. Nimekuja nikakaa hapa nikalea watoto. City Council inatukimbiza. Unaona mtoto yuko kwa mgongo, unaanguka na mtoto wanakupitia juu. Kama ni Katiba, ianghali sana akina mama.

Haya sasa kitu kingine ni hiki. Chokora wamekuwa wengi sana na miaka mingi tulikuwa hatuwaoni chokora. Sasa siku hizi hapa town kuna mamillioni ya chokora na serikali yafaa iwachukue hawa watoto wapewe mahali. Hata wageni wakitoka nje wanakuja wanapata chokora wamejaa na wanakamata akina mama wanawaangusha chini.

Kwa hivyo hata siku za Mzee huyu marehemu Kenyatta kulikuwa na ukimwi lakini haukusikika kuwa ni mwingi. Sasa ukimwi umekuja na hivi vyama vingi au unatoka wapi? Au, wananchi, ni namna gani? Mlikuwa mnasikia ukimwi? Sasa upo ukimwi, unajaa Serikali hii iko namna gani? Nikiongezea hilo akina mama tunyanyaswa, twataka tuingie bunge. Mama akiamka aongee unasikia titi titi kwa sababu hiyo mama anadharauliwa akiwa peke yake lakini tukiwa kumi, ishirini wanaume hawawezi kutudharau. Ni kweli akina mama? Ni kweli? Haya ingine ndiyo hii. Sasa akina mama tuanghaliwe namna tunacheza. Mzee mtukufu anakuja sisi tuko hapa Embakasi tunazungumza na yule mtu hana watoto, sisi ni watoto wa Mzee, kama tu ile nyumba haina baba na haina watoto. Tuanze na mamake. Lakini tukienda hapo ha, kila mtu hata wewe ukiwa pale anafurahi. Tuanghaliwe maslahi yetu, tuanghaliwe sana.

La pili, watu wa slum, pale tunakaa tupatiwe title deed. Sisi hatujulikani, tunakuwa tunawekwa tunarundikwa hapa. Kesho tajiri mmoja anaondoka anaenda huko anajenga ni wangu. Anapitia mlango wa nyuma au namna gani akina mama? Anapitia mlango wa nyuma anakuja anahesabu nyumba kumi anaona hiyo ni plot, inanyakuliwa. Sasa sisi na watoto wetu tunaelekea wapi? Katiba iambiwe ianghalie sana kitu kama hicho. Tupatiwe uhuru na ujue utakufia hapo, kwa sababu unatoka Kenya uende wapi? Yangu sio mengi, wacha nifike hapo. Asanteni sana.

Com. Abida: Asante. Pita pale. Benjamin Mutura. Hayuko? Tafadhali ukijiandikisha pale kama hautaki kuzungumza mueleze pale nje lakini ukitaka kuzungumza tutakuita jina lako. Julius Maingi.

Julius Maingi: Yangu yatakuwa machache. Majina naitwa Julius Maingi. Kitu ningetaka Katiba ianghalie kwanza ni mambo

ya appointment of PS, ambassadors and those people who actually

Com. Abida: Ongea kwenye microphone tunarecord pale.

Maingi: Alright. Kitu cha pili ni Kenya hii. Tuhakikisiwe ya kwamba kila Mkenya anapata elimu ya bure, matibabu ya bure. Na nikimalizia kila Mkenya aliye Kenya hii kwa kuzaliwa apewe right ya kuown land in this country bila kuambiwa eti huyu mtu mpaka anunue shamba. Serikali itakayokuja ianghalie Mkenya yoyote amezaliwa Kenya ana right ya kuown land in this country. Yangu ni hayo tu.

Com. Abida: Asante sana. Francis Alando.

Francis Alando: Hamjambo? Mimi naitwa Francis Alando. Yale mambo ningetaka kuzungumzia ni kuhusu Katiba ichunguze habari ya elimu ya watoto. Njia bora ninaonelea ya kugharimu elimu ya watoto ni kwamba mtu yoyote ambaye anafanya kazi hapa Kenya naambaye yuko zaidi ya umri ya miaka 18 wawe wakichangia 5% ambayo inaenda katika hazina ambayo itakuwa inaanghalia elimu ya watoto primary na secondary.

Na ingine ni upande wa matibabu. Wakenya wengi wanaumia kwa sababu hawana pesa za kugharimu matibabu. Ukienda hospitali za serikali lazima ulipe. Kwanza cost sharing inaumiza watu wengi kwa sababu Wakenya wengi wengine hawana kazi lakini inatakikana wapate matibabu. Ningependa pia hivyo wale wanafanya kazi na wana zaidi ya miaka 18 wawe wakikatwa pesa ambayo inaenda kwa health care kugharimu matibabu hata kama kwa watu wale hawajiwezi, ndipo wapate matibabu ya bure.

Ya tatu ningetaka kuzungumzia ni habari ya sheria ambayo iliwekwa ya wale walikuwa wananajisi watoto chini ya miaka 10 na 14. Ningependa wale wanaonajisi watoto hiyo hukumu iongezwe. Iwekwe wale wananajisi watoto chini ya miaka 14 waongezewe iwekwe chini ya miaka 16. Wale wananajisi watoto wa chini ya umri wa miaka 16 wapate kifungo cha maisha. Na ikiwa watakuwa wameambukiza watoto ugonjwa wa zinaa au ukimwi wahukumwiwe kunyongwa.

Na la mwisho umaskini umezidi hapa Kenya lakini umaskini tunaona ni kama serikali ndiyo imeletea raia wa kawaida. Kenya ina rotuba na kuna vitu ambavyo serikali inaweza kuchunguza na kuanghalia kama wanaweza kusaidia raia wa kawaida, maanake tukienda kuanghalia kuna sehemu zilizo na rotuba lakini hakuna maji ya kutosha. Serikali tungependa ianghalie hayo maneno na iwe ikifanya irrigation, itoe pesa za kugharamu irrigation, ambayo itakuwa inasaidia sehemu ambazo zina rotuba lakini hazina mvua ya kutosha. Nafikiri hayo tu ndiyo mapendekezo yangu. Asanteni.

Com. Abida: Asante. Sela Mwikali. Kuna mtu anaitwa hivyo? Tafadhali hapa tuko kwa mkutano ambayo ni muhimu akina mama. Sela Mwikali amesema yuko na memorandum sasa tena hataki kuzungumza. Ikiwa hamtaki kuzungumza na mmekuja

kama observers, tafadhali mjiandikishe hivyo pale nje ili tusiwasumbue kuwaita majina. Thomas Kimeu.

Thomas Kimeu: Hamjambo? Hamjambo tena? Kwa majina naitwa Thomas Kimeu. Pendekezo langu, mambo mawili au matatu. Kwanza ni hii inaitwa state security. Dunia nzima inajua chombo cha security ni ulinzi. Nafikiri hata nasukuru just a commentary sababu umenisaidia na vitabu kama hivi na vitatusaidia hata baadaye na tutasaidia, wengine ambao hawakuja hapa.

Hapo twawashukuru. Kwa hivyo hii mambo ya state security ni kupitia jeshi, police, prison na vitu kama hivyo, na dunia nzima inajua hivyo ni vyombo ambavyo mara kwa mala huwa vinatumika kwa kunyanyasa sio kwa kulinda. Unasikia kama kuna mkutano wa chama fulani unasikia state inasema eti mkutano si halali. Kwa hivyo ningependa kama kipengele 82(a) ambacho kilisema chama sasa ni multi-party country inaweza kuwa na vyama zaidi. Kwa hivyo sijui kama serikali yote itakuwa inaruhusu chama kimoja kiwe ndicho kina ruhusa ya kukutana bila kunyanyaswa au kuna vingine vinaharasiwa. Na kama mwananchi tunaruhusiwa kuhudhuria mikutano yoyote na chama chochote usikie maoni. Kama leo Review Commission imeturuhusu tuhudhuria na tutoe maoni yetu. Kwa hivyo utasikia kuna vipengele fulani hata mkifanya kuna ulinzi fulani hamwezi au huwezi tamka. Kwa hivyo hapo Katiba ambayo tunataka wakati huu twataka ipatie vyau vyote uhuru wa kukutana kutoa maoni na mwananchi naye awe na uhuru wa kwenda kusikiza na sijui tutakuwa tukitumia njia gani kuwakilisha, kusema hiki chama ndicho kinafaa kwa sisi kwa sababu hatufanyi election kila siku lakini mikutano ya vyau huwa inafanyika wakati kwa wakati. Kwa hivyo hapo huu unyanyasaji unaitwa ni state security kwa njia ingine vyama vingi huwa havina nafasi ya kutoa maoni.

Ile ingine ni President's power. Wakati huu tangu tuchukue uhuru na zauni tulikuwa tunaenda press. Hatukuwa tunajua nchi inayoitwa Somalia Katiba yake inaendelea aje. Hatukujua America Katiba yake inaendelea aje, lakini sasa tuko na internet tunaweza communicate na maTV, magazeti, tunajua Bush jana alifanya bunge lake hivi na hivi na akituma jeshi kwenda kupigana na nchi fulani anatumia fulani. Nafikiri sisi Waafrika sijui kama ni sisi tuko tofauti na wazungu, lakini kwa sababu culture yetu hata huitwa western culture ndiyo mara kwa mara tunafuata. Tungependekeza President apunguzwe mamlaka kidogo lakini akuwe ndiye mkuu wa majeshi kwa sababu unajua dunia imejaa taua na kila mtu anataka kuwa President na hata ukisikia siasa kwa wakati huu kila mtu anataka kuwa President.

Na kuhusu hivi vyau vya siasa ningependa kwa sababu mara kwa mara Africa inafuata siasa za Western tuwe na vyama viwili au vitatu, kwa sababu huu wingi wa vyau hausaidii mwananchi, ni kupiga mdomo lakini kila mmoja anasema mkinichagua nitawafanyia. Hakuna mmoja atasema sitawafanyia. Kwa hivyo hatuwezi sote kuwa maPresident. Kwa hivyo vyama vikiwa kama America, Democrats na Republicans vitakuwa vinashindana. Na vile vyama ambavyo tunavyo wakati huu havisaidii mwananchi, hata vinafanya watu wengi wasio na talent ya kuwa mapoliticians wanapoteza pesa zao mingi badala ya kusaidia wananchi.

Mambo ya economy. Ni ajabu sana nafikiri kila mtu Kenya mzima ataniunga mkono. Kulikuwa na President mmoja wa Peru wakati mmoja alitaka siasa alisema mkinichagua nitatoa ushuru kwa matajiri na nilishe maskini but he taxed the rich and taxed

the poor then he fed himself. Na baada ya miaka mitatu mambo ikaharibika kwa sababu alikuwa anapatia watu nini. Kwa hivyo serikali ya leo inatumia pesa mingi kujilisha yenyewe. Juzi President alienda ng'ambo akaomba msaada wa IMF na World Bank. Lakini akaleta wabunge wote hata waupinzani wakachukua hizo pesa zote na zilikuwa za kusaidia maskini. Kwa hivyo uliongezeka umaskini au ulipungua? Si umaskini? Ningependa Katiba iruhusu Rais awe akitoa nusu ya mshahara wake kwa kugharamia economy.

Mambo ya politics. Tunasikia mbunge fulani hakuhudhuria kikao na mimi nisipoenda kwa mhindi nakatwa mshahara. Si sisi ndio tulimuandika huyu mbunge? Tunasikia hata bunge halina quorum. Kwa nini sheria isifanye akatwe au wakatwe mshahara na anapokea laki nne kila mwezi? Hiyo ni safari allowance sio mshahara. Halafu siku ya campaign anasema nitaenda kuwafanyia na unasikia hata hahudhuri. Ndiyo unaona katika Kenya sasa kuna gap between the rich and the poor, sababu mimi kama ni mzee nimekaa bungeni miaka mia moja tunasema ni wewe tu ni wewe tu, you will be rich and rich na watu wengine watakuwa maskini maskini. Kwa hivyo hata sisi wananchi wa Kenya tupindue mtindo wa uchaguzi. Tuwe for a change ndio siku hizi kama mtu fulani ndiye alikuwa minister mwaka mwingine hata kama ananuka marashi tuchague mwingine naye pia ajiunde kwa vile siku hizi tunaona kila mtu anataka tumbo yake. Kwa hivyo hata sisi mavoters huwa tunafanya makosa kusema ni yeye tu, ni yeye tu. Kwa hivyo yeye na familia yake they will be rich na sehemu zingine.

Kuhusu kuchagua Rais vile ningependa, ningependa iwe rotational kind of election. Kama Rais anatoka North Eastern, Vice President atoke Coast. Na kama Prime Minister, na kama tunaweza kuwa na Prime Minister au speaker wa bunge, kama anatoka upande wa Western naye Mkuu wa Majeshi atoke Central ndiyo Kenya ibadilike. Kwa sababu siku hizi tunasikia Kenya kuna sehemu hata saa hii hazijapata barabara ya lami na tutakuwa tunasema tunasherehekea karibu 40 years of uhuru. Hatuna maji, hatuna stima lakini mahali Rais yuko tunaweza kusema hakuna stima? Na mahali Mkuu wa Police? Na mahali Mkuu wa Jeshi?

Com. Abida: (inaudible) Please address us and give us views.

Kimeu: Kwa hiyo ningetaka hiyo rotational kind of election iwe mwingine akitoka upande huu mwingine anatoka upande mwingine. Kile kingine ni kuchagua maministers. Ministers kama ingewezekana wangechaguliwa na bunge sio President. Na ikiwezekana sasa katika Kenya tuko na mikoa ngapi? Mikoa kama 8. Iwe hata kama watu hawakuwa wamechaguliwa kama wabunge wawe wanachaguliwa ndipo kila corner iwe na minister halafu hawa wengine bunge ipitishie. Ma-assistant ministers na mawaziri katika Ofisi ya President wawe wachache kwa sababu tunaona mshahara ni kubwa na Kenya economy tunasema si nzuri. Asanteni.

Com. Abida: Asante. Benjamin Mutuku.

Benjamin Mutuku: Asante. Habari yenu? Yangu ya kwanza ni kuuliza Katiba. Jina langu ni Benjamin Mutura. Ya kwanza

ni kuuliza Katiba, yes tunabadilisha na vile tunabadilisha sisi ndio tulipanga kutoka wakati tulipewa uhuru. Wakati tulipewa uhuru tulikuwa tunapanga vizuri mpaka wakati wa Kenyatta, hata wakati wa President Moi. Lakini kufikia pale karibu katikati Kenya ikabomoka. Hatujaambiwa ilimbomoka kwa nini ndiyo shida nyingi inazidi kwa sisi wale watu wa chini sisi ndio nyasi ndani ya msitu na serikali haisemi. Sasa itakuwaje je kubadilisha Katiba hatujatengenezewa maslahi yetu? Kila kitu kinabomoka. Tukitaka wafanyi kazi wengi mpaka tuingie Parliament ndiyo wahesabu wafanyi kazi wetu. Watu wakifutwa hawaandikwi na sisi tunataka watu waandikwe. Tuko na watoto hawafanyi kazi na mafactory yanakaa bure. Zile pesa tulikuwa tunalipa wafanyi kazi wa zauni zilienda wapi, wakati huu, ndiyo watoto waandikwe? Na shule ziliwachiliwa ikawa waalimu wanaenda wakinuka pombe kwa class, mtoto atasikia mwalimu kweli? Wengine wanaweka glass ya pombe juu ya meza na anashika chaki. Mtoto atasikia mwalimu? Kwa hivyo serikali ya Kenya ianghalie Kenya ilibomoka kutoka lini ndiyo maslahi yetu iwe mzuri.

Mimi ninashangaa sana watoto wanasoma na uniform wakati huu. Anavaa uniform anaenda kwa shule na anarundi, hapa katikati anafukuzwa. Masomo hapati na mzazi anaitishwa pesa, pesa ya mjengo, na ule mjengo ukienda kwa ile shule mahali fundi wa kwanza alijenga akafikisha ni hapo hapo. Kwa hivyo mimi nauliza kabla hatujaendelea na mambo mengine elimu kwanza ya yule mtoto mdogo. Mimi nina na nywele nyeupe, sijui nitakufa kesho na siwezi nunua uniform ipelekwe shule. Na yule hajaanza shule atasoma namna gani? Kwa hivyo tuanghaliwe, na serikali kwanza ifikirie ilibomoka kutoka ukoloni mpaka saa hii bill ilikuwa high na niliona. Hata Nairobi haifai kuwa na mabonde kwa barabara. Lakini ina mabonde mengi kuliko huko reserve. Ituelezee ilibomoka kwa nini na ilibomokea wapi, kwa sababu sisi tuna taabu si hawa. Kwa hivyo nitafika hapo siwezi kuendelea sababu tuko wengi. Asante sana.

Com. Abida: Asante. Teresia Gitonga. William Oduor.

William Oduor: Hamjamboni wote?

Speaker: There is no power. Ongea tu.

William: Hamjamboni nyote? Naitwa William Oduor na nilikuwa na machache ya kusema. Yangu ni kuhusu elimu kwa watoto. Serikali yasema kuwa iko tayari kuhudumia watoto kupata elimu ya bure. Nilikuwa napenda kusema ya kuwa serikali haitii maanani. Maana ya kwamba sema kama 8-4-4 level hii watoto wa darasa la 8 hiyo pesa ya mtihani huwa yazidi kupanda kila mwaka kila mwaka, na watoto wa area kama hii kunao wale wasio na wazazi, kunao wale wanategemea bursary. Bursary haiwezi kutumiwa kulipa registration fee ya mtihani. Registration fee ya mtihani huwa inapanda panda. Kitu kama Kenya National Examination Council ya secondary, sasa imefika 4,000. Vile mwaka wazidi kupanda ndiyo pia inazidi kupandishwa tu, hivyo hivyo. Sasa nilikuwa naonelea kuwa serikali kupitia idara ya elimu ionelee vile watapunguza hiyo registration fee ili waweze kuhudumia watoto wengi. Maana kuna wale hawajiwezi na hawawezi raise pesa kama hiyo elfu nne. Sasa vile mwaka wazidi kupanda ndipo pesa zazidi kuendelea. Kwa hivyo nilikuwa naonelea wapunguze pesa hizo ili tupate elimu ya bure kwa

wanafunzi. Ni hayo tu.

Com. Abida: Asante. Sammy Nyamu.

Sammy Nyamu: Hamjambo nyote? Kwa majina mimi naitwa Sammy Nyamu. Sana mimi nitaongea kuhusu executive. Kile kitu nitaongea juu yake kwanza ikiwa ni Katiba ambayo tunazungumzia sehemu zile ambazo tunataka sana zibadilishwe. Kitu cha kwanza ni kiongozi wa nchi, President, asije akawa akichaguliwa kutoka sehemu moja, awe akichaguliwa na Wakenya wote. Kwa sababu, one, kiongozi akitoka sehemu fulani hata kama ni sehemu tunajua kabisa. Kwa muda mfupi ambayo ataingia pale akiwa ni President, utasikia sehemu hiyo imeinuka kiasi kwamba hata imeshinda sehemu kama hii sehemu ya Nairobi. Kwa hivyo pendekezo letu lile kubwa ni kusema ya kwamba wale watu ambayo wanakiania kiti cha President wakati huu au wakati ujao wakisimama Kenya tuwe na sehemu ambayo inasema ya kwamba tutachagua wabunge na macouncillor lakini President tunamchagua kando na wale wengine. Hiyo ni ya kwanza.

Ya pili tuna kitu ambacho tungependelea kabisa kwa Katiba ya Kenya kirekebishwe. Ni nguvu ambazo zinakuwa na President. Kitu cha kwanza, tukianghalia vizuri mtaona ya kwamba President wa nchi amepewa mamlaka zaidi kushinda hata mbunge. Ana-appoint Judges, departmental heads. Kwa mfano tukienda kortini utakuta majudges wote walio pale kama ni yeye ali-appoint hakuna njia yoyote judge atafanyia Wakenya haki bila kufanya consultation kupitia mahali fulani. Tuseme kwa mfano kama uko na case na mtu ambaye ni wa familia ile, kabla ya case yako haijaamuliwa judge ataconsult yule aliyemchagua pale amuulize, mimi naona mtu wetu ameshindwa, tutafanya namna gani? Hio ataambiwa do away with that case. Kwa hivyo tungeonelea majudges na wale wengine wawe appointed by the Parliament kulingana na, kitu cha kwanza, elimu yao, ujuzi na sehemu zile ambazo wamefanyia Wakenya kazi. Hiyo ni ya pili.

Ya tatu ni provincial administration. Tungependelea sana Katiba ya Kenya iscrap sehemu zingine kutoka kwa provincial administration. Tukitoka kwa chief-sio sub-chief-kwa chief tuingie kwa DO na DC. Sehemu hii ambayo kuna sehemu ambayo ni ya PC hilo haisaidii mwananchi na kitu chochote. Kwa sababu ile kazi PC anafanya huwa imefanywa na DO, na DC. Yake tu ni kutumiwa kama rubber stamp, ni kwenda tu kuweka rubber stamp na kusema ni yeye amefanya. Na kwa sehemu zingine PC yuko mbali sana na wananchi kwa sababu anaweza kuwa kama ni Western, itakuwa vigumu sana mtu kutoka Bungoma kwenda mahali PC yuko, huko ni mbali kabisa. Case zote za wananchi ziwe zinaulizikia kwa DC kwa sababu vitu vingi vikitoka pale kama ni mwananchi anataka kwenda kortini anaenda straight kortini. Hata wengine hawanjui kama kuna na PC. Hiyo ni ya tatu.

Ya mwisho mimi ningependelea hawa wabunge ambayo tunachagua tutengenezewe Katiba ambayo tukisikia bungeni kulikuwa na lack of quorum speaker wa bunge awe na mamlaka ya kusomea wale wabunge walikuwa bungeni na wale ambao hawakuweko, kwa sababu vile ambavyo mnasikia bungeni kuna lack of quorum ni vile vile kwa wananchi mahali mbunge alitoka huwa na lack of quorum kwa bunge. Kwa sababu wengi wakichaguliwa wanaenda kabisa hata hawaonekani kule.

Katiba itengenezwe, tukisikia ya kwanza mbunge wetu hayuko bungeni, ya tatu, ya nne hata sisi wananchi tuwe na nguvu ya kutangaza hicho kiti vacant na turudi tena kwa election. Ni hiyo tu, asante sana.

Com. Abida: Asante. Maina Christopher.

Maina Christopher: Habari zenu wananchi? Kwa jina naitwa Maina Christopher na nimetoka Makadara. Yangu ya kwanza, Katiba maoni yangu ni kuwa uhuru wa kuabudu, uhuru wa kukutana, uhuru wa magazeti, na uhuru wa wananchi kukaa pamoja lazima uheshimiwe na uwe ni kitu cha maana.

Ya pili, naona serikali inanyanyasa watu. Kama kuna sheria mbili, kuna sheria ya watu maskini upande wa Eastlands na sheria ya matajiri upande wa Westlands. Kwa hivyo mtu yeyote akishikwa lazima apatiwe government bond 24 hours na kama si hivyo apatiwe community service badala ya kukaa kwa jela.

Ya tatu, ushikaji wa nguvu, ujambazi, na kutumia bunduki, hukumu yake iongezwe iwe miaka 30 au mtu apelekwe kwa gas chamber, au andungwe sindano, au firing squard ili kumaliza uhalifu.

Ya nne, masomo na matibabu lazima yawe bure kwa raia juu tumepewa afya bure na sisi bure tupeane.

Ya tano, serikali ifanywe iwe lazima inatoa fungu lake la kumi na kodi na mapato yake kwa wale wasiojiweza, wajane na mayatima.

Ya sita, mtu yoyote akishikwa bure au serikali iwe ihusike na ulemavu wake either akufe jaa, akoshe matibabu au serikali imeshindwa na kazi yake kumzuia au kumu-protect, lazima alipwe compensation vile korti itaamua. Serikali pia lazima ihakikishe raia wanaishi sawa sawa, apate matibabu, nyumba nzuri na elimu na maslahi yao. Kuongezwa kwa kodi au kuongezwa kwa nyumba au sheria yoyote inayotaka kuongezwa kikatiba lazima raia waambiwe watoe uamuzi wao sio ati tu inafanyiwa kwa mkutano wa watu wadogo halafu sisi tunaambiwa tufuate. Lazima raia wawe ndiyo wanaamua kama kodi itaongezwa au ile maneno inawahusu. Kuwe na ugawanyaji wa mali, ugawanyaji wa kazi, ugawanyaji wa elimu sawa sawa kwa kila mtu. Isianghaliwe ni rangi, isianghaliwe ati ni maskini au tajiri, wote wakuwe sawa. Na tunaweza omba wenye Katiba waturudishie ile korti yetu ya kitambo ya wazee ile inaitwa Ombudsman ili iweze kutatua case zingine kama case za jamii, case ya biashara, au case ya watu wamekosana jirani kwa jirani kuliko kusumbua mahakama kupeleka case ndogo ndogo na mahakama ina kazi mingi. Hiyo kazi iwe inafanywa na wazee wa mitaa, chief au wale wazee wa kanisa.

Ingingine ni hii maneno ya vitu vya kienyeji kama pombe ya kienyeji, madawa ya kienyeji. Hayo madawa na pombe serikali imeipinga sana na huo ndio msingi wa sisi Africa kama maendeleo yetu kwanzia jadi za mababu zetu. Kwa hivyo ni lazima irundishwe bora tu kuwe na ile quality control inafuatwa na raia wainafuata yaani haidhuru binadamu. Bora tunapeleka kwa

government chemist. Yataweza kurudisha uchumi upande ingine na pia turudishiwe matibabu kutumia dawa za kienyeji.

Ingingine ni serikali ijaribu kuunganisha Umoja wa Maataifa, East African Community na World Council ili dunia yote tuwe jamii ya dunia kuliko kukaa tu kama sisi wa Kenya tuko kivyetu. Ingefaa tuwe tunafikiria African Union, tunafikilia World Council ili tuweze kupata maendeleo sawa sawa na hawa wananchi wetu. Tuache kubaki nyuma. Yangu nimesema, asante mwenye kiti.

Com. Abida: Asante. Peter K. Serem.

Peter Serem: Mimi kwa majina ni hayo mumesikia ni Peter Serem.

Com. Abida: For record purpose just repeat your name tafadhali.

Peter Serem: Kwa majina ni Peter Serem, mimi ni resident wa South B hapa Makadara. Mimi yangu ni kuhusu mambo ya umiliki wa ardhi katika Katiba ya leo. Mimi kulingana na mapendekezo yangu ni kwamba serikali vile inapeana ardhi, mimi kwangu sioni kama ni mzuri sana, maanake ninaona kama kuna mapendeleo fulani . Ardhi, kwa upande wangu, mimi ningenelea kwamba kuwe na committee katika kila location ambayo itakuwa inahusika na mambo ya ardhi. Maanake tukiweka ardhi kuwa inahusika na mambo ya Lands unakuta ya kwamba mimi ninaweza ona plot fulani ikiwa katika area hii kwa mfano ya Kaloleni. Mimi nikienda kule kwa Lands nitapewa ardhi hiyo. Na nitakuja, na kumbe ni public utility place, na nitaanza kukorofishana na wakaaji na kwa sababu nitakuwa nimetoka kwa Lands itakuwa na ile right ya kumiliki hiyo ardhi. Lakini mimi kwa mapendekezo yangu ni kwamba Lands iwe inapeana mambo ya mashamba yawe yanaongelewa au yanakuwa dealt with by people katika location. Hao ndio wanajua ile area vile ilivyo, kuliko mtu kwenda kwa Lands kukuja na makaratasi. Mtu atokee na makaratasi zake katika location level na kuwe na ile committee ambayo itakuwa inajua hii ni nursery, hii ni shule, hii ni barabara, hii ni nini. Ndiyo wakati kama huo tuwe tunaweza kuwa independent na tunakosa mambo ya unyakuzi wa ardhi.

Na pia kitu kingine ningependa kuendelea katika hiyo ardhi ni umiliki wa ardhi. Ni vibaya sana kusikia mtu katika Kenya hii ana acre 3,000 na kuna mtu katika Kenya hii hana hata kasehemu fulani ya ardhi. Na mimi yangu nasema ya kwamba, haya maneno nilijaribu kusema katika Njonjo Commission na sasa sijui hiyo Njonjo Commission inaishia wapi. Mimi ningependekeza watu wale walio na haya mashamba mengi, sijui wana right gani na hawa wana right ya aina gani. Mtu katika location au katika area fulani ana shamba inayochukua acre 3,000 na mtu hana shamba. Watu wote kuwekwe kiwango cha shamba. Hayo mashamba mengi ambayo watu wengine wamechukua, haya mashamba yakatwe yarudishiwe raia wengine. Ni vigumu na ni chungu kama huyu mbunge mzungu aliyekuwa upande wa .. huyu Criticos huyu, upande wa Taita. It is very sad news and very embarrassing indeed kusikia eti mtu constituency mzima wale wanaokaa katika ile constituency ni squatters wa yule mtu. So ninasema wampigie kura maanake hawa ni squatters wanakaa kwake so itabidi wampigie kura ama kama hawampigii kura atawatoa katika constituency. So unakuta mtu kumiliki constituency mzima jauni katika serikali ambayo

tunasema tuko huru, mimi kwangu personal, mimi naona hiyo kitu isiwe tu tunaiongea katika sijui Commission, tumeongea kwa Njonjo Commission, pia tunaiongea leo kwa hii. Mimi ningependekeza hiyo kitu ianghaliwe sana. Kwamba ardhi, hakuna binadamu special kuliko mwingine. Ardhi zile zimenyakuliwa, kuna wale wamejenga hata saa hizi magorofa. Kuna machoo za City Council zimeenda hapa town. Wengine wamejenga ma-petrol stations. Hawa watu, tukimaliza Commission hiyo kitu ikuje ikuwe, iwe ni sheria. Kama ulinyakua kitu cha raia kirudi kwa raia, ama ufungwe. Hiyo hazina ya hizo flats iwekwe katika serikali irudi katika raia, raia wafaidike na hiyo maanake hiyo ni ardhi yao.

Pia kuongezea katika mambo hiyo ya ardhi, maanake ndicho kitu sana kilinilete hapa, kuna mambo tunasema slum dwellers. Mtu hapendi kuwa slum dweller. Hakuna mtu hapendi kuishi katika estate, na hakuna mtu hapendi ku-own an estate, na hakuna mtu hapendi kuishi katika nyumba nzuri. Wale watu wanaokaa katika slums, unakuta hizo slums ni mahali ambapo panashikana na mto, mto sana sana. Slum zinafuata mambo za mto. Hawa watu wapewe pia haki zao. Hizo nyumba, serikali pia iwaanghalie, maanake saa zile wanapodevelop huo mto inakuja inaonekana kitu, unakuta mtu ameenda kwa Lands, amekuja na title deed, hawa watu wanakuwa evicted from there. Sasa, utakuwa squater for 20 years? I am a parent katika slums. Sitaki mtoto wangu akuwe parent tena hapo. Nataka nimsomeshe kwa ile shida maanake siwezi kupata estate, nimsomeshe halafu yeye akuje ajenge hiyo slum, apewe haki, maanake atakuwa may be 20 years, 30 years kama nitakuwa nimemzaa hapo katika slums. Itakuwa ni aibu tena yeye bado akuje akae slums au tena afukuzwe. Yeye sasa akuje aidevelop maanake nitakuwa nimempa ile elimu kulingana na vile nitakuwa nimejikakamua, na atafika katika ile elimu ya kiwango ambacho wengine watafika.

Kwa hivyo nikimaliza upande wa lands nimemaliza hapo na nikirudi sasa upande wa mamlaka ya urais. Mimi haswa kwa upande wangu mimi ningependekeza ya kwamba rais ni mkubwa na nchi ikiwa na rais sio vizuri pia asiwe na mamlaka. Rais awe na mamlaka zake. Mamlaka ya rais, kidogo tu. Mambo kama ya ku-appoint watu wengine ndiyo yanatakikana at least yaondolewe kidogo. Kama hii mambo ya NSSF vile nasikia. Sio ati mtu anaweza kupigiwa tu simu mahali ambapo yuko ati umefutwa kazi. Basi iwe committee ya kuappoint watu katika hizo makazi na hii committee pia iwe inawafuta hawa watu. Pasiwe tu ati mtu unawekwa pale kufanya kazi kulingana na matakwa ya mtu mmoja. Na mtu sasa akiwa kwa kazi yake kuwe na ukweli na sababu nzuri ya kutoa mtu pale.

Ile mimi naweza kusema pia ni upande wa wabunge na macouncillors. Councillor ni mtu tumemchagua na mbunge ni mtu tumemchagua. Mbunge akiwa supposed kuwa ana-attend hiyo bunge, a-attend hiyo bunge. Sasa kama ha-attend bunge na hatukumchagua, pasiwe ati by-election inakuja kama yeye amekufa. Kuwekwe sheria ya kwamba kama yeye haja-attend bunge hiyo area iwekwe by-election, mtu mwingine awekwe a-attend hiyo bunge afanyie raia kazi, maanake kazi ya bunge pale ni kazi ya raia. Mimi sina mengi. Yenye nimekuwa nayo ni hayo tu. Na mimi ninasema asante.

Com. Maranga: Bwana Serem umeongea vizuri. Ningeuliza, umesema wananchi wa Kenya wawe na kiwango cha shamba kile ambacho mtu anaweza kuwa nacho. Pengine ulikuwa umefikiria ni kiasi gani, kwa mfano?

Serem: Mimi vile ninavyoongea mimi nimekuta kumbe hii Kenya ni kubwa sana. Kile kiwango ningeweza kusema, maanake somebody tunasikia kwa magazeti na kwa news, mtu ana-own forest mzima katika Eldoret. Hii forest ni kitu kama 3,000 acres. Kwa hivyo kumbe inaonyesha kwamba mtu katika Kenya, yule mtu maskini atakuwa na acre 3 na tajiri akuwe na acre 6. Hicho ndicho kiwango ningependekeza. Tajiri akuwe na acre 6, ikizidi akuwe na 10, si ati akuwe na acre 1,000. Between 3 and 10 wale wako supposed kuwa na 10 ndiyo akina Moi sasa na akina Biwot ndiyo wakuwe na 10. Hiyo ni mapendekezo yangu.

Com. Abida: Ronald Kidula.

Ronald Kidula: Kwa majina naitwa Ronald Kidula, mimi ni mkaaji wa South B. Nitaongea kwanza kuhusu wabunge tunaowachagua na macouncillors. Sisi wale watu tunawachagua wabunge, mimi ninaonelea ya kwamba tuweke kwa Katiba ya kwamba wabunge wawe wakihudumu kwa miaka mbili na nusu, isiwe tano. Kwa sababu gani? Wakati tunapochagua wabunge au councillors wanaenda huko wakati tumesha wachagua, wanaenda kule, vile vitu ambavyo wanasema wata-implement, utekelezaji wa yale maendeleo ya ile constituency au ile location, hawatekelezi. Sasa itakuwa ya kwamba wawe wakipatiwa muda wa miaka mbili na nusu ili tuone maendeleo ile watakuwa wanafanya. Kama hawatakuwa wakifanya hayo maendeleo, tuko na right wale watu ambayo tunampatia kura kama mimi nampatia kazi kura yangu, tuwe na right ya kuita uchaguzi. Kama hatakuwa anatekeleza vile ambavyo tunavyotaka, kama ni tume itachaguliwa ya kwamba, kama ni constituency ya Makadara, kama ni mbunge tumechagua, iwe ya kwamba Tume ichaguliwe iende ichukue maoni ya watu wale ambayo wanakaa kwa ile constituency. Waulizwe kama yule mbunge anaweza kuwa anafanya kazi ya maana. Kama hakuna tuite uchaguzi tuchague kama ni mbunge mwingine kuliko kule akienda anasema mngojee miaka 5 ziishe nimalize miaka 5 ndiyo mtanitoa. Hiyo tutakuwa tunafanya kazi ya bure. Tena itakuwa ya kwamba mimi ninachagua mbunge, mimi mwenyewe sina kazi, mimi ninakupatia kazi napatia mbunge kazi na hakuna ndururu ninapata na sipati kazi. Nakupatia aje kazi na wewe huwezi nitekelezea vile mambo ambayo mimi nataka niwe raia kama wewe mwenyewe? Wewe ulikuja ukatuomba kazi. Inakuwa ya kwamba tunakupatia kazi uende kutufanyia kazi yetu wewe unaenda kujitajirisha. Mtu kama councillor, councillor kulingana na ward. Kama hafanyi kazi yake vizuri tunampatia mwaka moja na nusu. Kama haendelezi maendeleo katika hiyo location ward pia tuna right ya kuita pia watu wa hiyo location tuitishe uchaguzi kwa serikali tufanye election ingine.

Nitaongea kuhusu tena City Council. City Council inapeana kibali ya kwamba ukijenga kioski mahali inasemekana kwamba uende ukachukue kibali katika ofisi zao. Unaenda, unachukua, unaenda kwa City Council wanakuambia uende kwa Muoroto uchukue yule mtu anakuja kuanghalia site. Unaenda unachukua yule mtu halafu mnaenda mnaanghalia ile site. Unaruhusiwa jenga kibanda pale. Ukijenga kibanda, baada ya mwezi mmoja au wiki moja inakuja inaondolewa na local authority. Hiyo ni serikali ya pili katika Kenya. Inakuwaje kwamba wao ndiyo wamekuauthorise uweke pale kibanda wanakuja wanang'oa. Tunaongea poverty eradication hapa Kenya. Huu umaskini tunasema tunataka biashara watu wadogo wadogo wajiendeleze. Moi kila wakati anasema watu wa biashara ndogo ndogo tunataka waendele mbele. Itakuwaje sisi hiyo ni local government

na ni serikali ya pili inakuwa ya kwamba hao ndiyo wanarudi wanaleta umaskini Kenya. Unakuta vibanda vyote vimebomolewa. Mimi kama mwananchi mdogo nina riziki ya kula pale. Badaaye unakuta kwamba sina hiyo kazi tena. Labda nimepata retrenchment yangu nimeweka kazi kwa kile kibanda. Baada ya kuweka kazi kwa kile kibanda baadaye nikiamka saa kumi na moja hakuna hicho kibanda, kazi yangu yote hakuna. Nitaanza kumangaunga hapa town nikienda kuuza uza. Utasikia watu wasiuzie town.

Nitaongea kitu cha pili kuhusu askari. Nguvu za askari ni mingi sana. Askari ni binadamu kama sisi na alitoka kwa raia. Kabla hajaandikwa alikuwa raia kama sisi, na ni wale watoto tumezaa au ni ndugu yangu kama mimi ameenda kazi ya police. Wakati hakuwa police akishikwa analalamika ya kwamba police wamenishika. Yeye mmoja akienda kwa kuwa police unakuta yeye ndio anaharass wananchi. Tuwekewe sheria. Huwezi shtaki police kwa police. Police ianghaliwe Tume iwekwe kama ni ofisi abayo tutakuwa tukienda sisi. Police akikupiga, au police akikushika bila makosa pia na wewe unaenda kumshtaki. Lakini huwezi enda kwa police unaambia police alikupiga au alikunyanganya uende kushtaki police kwa police? Haiwezekani. Tuanghaliwe mahali ambapo tunaweza kuwa tunaenda kushtaki police kwa sababu hao ni binadamu kama sisi na Kenya hatuwezi kuwa tunakaa kama sisi wale watu ambayo hatukai kwa nchi yetu. Ukiona police usiku unakimbia mbio. Ukikimbia mbio akikushika anakuuliza ulikuwa unakimbia nini? Unamwambia nimeogopa. Hata siku hizi tumeogopa police kwa sababu afadhali ukutane na mwizi atakunyang'anya na akuache. Police atakunyang'anya na akupeleke ndani. Sasa hiyo kitu ndiyo hatutaki.

Kitu ya tatu – watu kama hawa maministers, tuseme hawa wabunge sasa, vile wanachaguliwa kama minister, unakuta mtu kama Biwott anathreaten, unasikia yule ni total man. Haya majina ya kusema total man, ndiyo unaona hata mpaka police wakati mtu kama Biwott akikunyang'anya shamba lako, hakuna vile unaweza jitetea kwa sababu ukienda kwa police, police anasema ai ni kwa total man? Total man siwezi enda. Uanona, yule atakupeleka mbali. Sasa lazima Kenya hii tuwe na uwezekano ya kwamba mimi ni mwananchi wa Kenya na Biwott ni mwananchi wa Kenya. Awe akijua ya kwamba sisi lazima tuwe na haki ya kula. Hawajawekwa kule waende kujisifu na kulinda mali yao na serikali.

Na pia ile kitu ningepata sisi Wanakenya tutafutiwe wale watu ambayo hatufanyi kazi. Tutafutiwe kama hii pesa wabunge wanakura hii mishahara nono, nono, hii million moja, wakate, ifike hata, kwa sababu kuna mtu mwingine anafanya kazi ngumu sana. Mtu kama mwalimu, mwalimu yeye ndiye amesomesha yule mbunge na unakuta mbunge anakura pesa mingi sana kuliko mwalimu na bila mwalimu huwezi kuwa mbunge. Itakuwa je ya kwamba mwalimu hawezi pata pesa kama ile yule mbunge anapata?

Kitu cha nne, uongozi, uongozi katika Kenya yetu. Inafaa tuanghaliwe uongozi ni nini. Uongozi sio masomo. Kama mimi mwenyewe sijasoma na mimi ninaweza kuwa kiongozi mzuri. Kuna Kenya ya kwamba au mahali nakaa kama location watu wamesema mimi kama Kidula naweza kuwa kiongozi na sijasoma. Sasa mimi nauliza tusiwe na ubaguzi wa uongozi iwe ya kwamba ati lazima uwe na certificate ya form four au eight. Mimi labda sikubahatika kuwa wazazi wangu hawakuwa na pesa

ya kunisomesha. Na mimi nimekuwa kwa ule mtaa na ninaonekana naweza kuwa kiongozi. Itakuwaje nikiwa kiongozi naambiwa ukitaka kuwa councillor lazima uwe na certificate au uwe na degree, au Makadara mzima mimi najulikana kama Kidula naweza kuongoza, naambiwa niende niongoze halafu unaambiwa ukuje na certificate. Mimi sina haki ya kuwa kiongozi? Ikiwa sina haki ya kuwa kiongozi sifai kuwa Mwanakenya. Na kwa sababu gani? Kama itakuwa wale watu ambayo ni matajiri ndiyo watakuwa viongozi au wale watu wamesoma sisi wale watu wengine hatutakuwa tukiongoza, kwa sababu itakuwa uongozi ni wa matajiri na uongozi ni wa wale watu wamesoma. Na kiongozi yule ambaye amesoma unajua afadhali kuwa na wisdom kuliko kuwa na ile akili, ile ya kusema tu kwa sababu mimi ni nini. Uongozi ni akili ya kuzaliwa, uongozi sio masomo. Sasa mimi ningesema sheria ianghaliwe katiba ya kwamba uongozi usiwe wa wale watu wamesoma. Iwe ni kwamba wananchi wamekubali ya kwamba unaweza kuwa kiongozi, ni sawa. Uchaguliwe. Nimetosheka.

Com. Abida: Wairimu Mungai.

Wairimu Mungai: Hamjambo? Mimi naitwa Wairimu Mungai nimetoka South B. Yangu ni machache tu. Ningetaka akina mama waanghaliwe juu ya Katiba. Nitaanza na mtoto mdogo msichana. Mtoto msichana tunajua kwa kweli akiwa mdogo anabaguliwa sana. Yaani kuna discrimination juu ya masomo, anafanyishwa kazi ya nyumba sana, na kwa hivyo hata kutoka mwanzo mtoto msichana anahitaji Katiba imuprotect. Tuseme iwe compulsory education kwa watoto wasichana. Tena kuwe na sheria inasema watoto wasichana wasiozwe wakiwa wadogo. Kuna mila fulani zinashika watoto wakiwa wa miaka tisa au miaka kumi, kumi na tatu hivyo wanaozwa kwa wazee. Hiyo nataka Katiba iseme hiyo haiwezekani. Tena hata ikawa ni mila tunajua sana kuna mila na culture ambazo saa zingine Katiba inasema hiyo ni mila kwa hivyo sisi hatuwezi kuinterfere na mila. Vile tunataka ni sheria iwe juu ya mila. Hata kutahirishwa kwa watoto wasichana kuanzishwe na hizo mila zinafanya hivyo. Mtu akifanya hivyo anashikwa na serikali inaanghalia watoto wana haki yao. Sababu akiwa mtoto mdogo yeye hajui haki yake.

Tukiendelea tuone kama hata ni high school, bado kwa mtoto msichana kuna discrimination, kwa sababu akipata mimba, yeye ndiye anaacha shule, na mtoto wa kivulana anaendelea. Kwa hivyo lazima tuanghaliwe ati haki ya mtoto huo hata akiwa high school ako na haki yake ya masomo. Tukianghalia hata akiolewa kwa bahati mzuri amemaliza masomo ya high school na amezwa. Sasa akiolewa katika hiyo nyumba tunaanghalia tunaona mwanamke yuko na discrimination kubwa sana sababu hata hajui haki zake. Anafanya kazi kama ni huko mashambani anafanya ile kazi kubwa sana lakini kama ni pesa zikija tuseme ni pahali pale kuna kahawa akifanya kazi huko kwa kahawa pesa zikija zinaenda kwa nani?

Public: Kwa wazee.

Wairimu: Ni wanawake wangapi wako na title deed? Ni wangapi?

Com. Abida: Wairimu, please if you are addressing the Commission we don't want to turn it into a public rally. Please give us your points and advocating you can do another day.

Wairimu: Thank you. Okey. Kwa hivyo ningetaka Katiba ianghalie, yaani sheria ziwekwe in place. Kama ni inheritance au sharing of land, mwanamke na mwanamume wawe wanashare equally. Kusiwe ati mwanamke hana hata say. Tukianghalia tena kwa leadership, kwa uongozi. Tunajua kwa kweli kuna wanawake tisa kwa bunge na ni kwa nini? Si sisi wanawake ni wa Kenya? Kwa hivyo tungetaka sheria iwekwe in place. Sababu ya kimila wanawake hawawezi kuchaguliwa na wenzao. Kwa hivyo tunataka kuwe na ile inaitwa Affirmative Action. At least a third of the parliamentarians in parliament wawe ni wanawake.

Na si hivyo tu hata kwa makazi, mahakamani, public service hata kwa kijeshi na police wapatiwe nafasi waongoze hii nchi yetu. Hata vile wenzangu wamesema kwa resources za finance au resources zingine za nchi tunataka hata wauma nao wawe considered, sababu hii nchi ni ya kila mtu, kama wenzangu wamesema. Kwa hivyo tunataka wauma wawe considered katika allocation ya resources na especially ya land. Na nitaulizia hapo.

Com. Abida: Thank you. David Masime. You can speak from where you are.

David Masime: Thank you. Mimi kwa jina naitwa David Masime. Nina pendekezo juu ya disabled. Ningependekeza ya kwamba disabled wachaguliwe katika Parliament automatically. Wachaguliwe automatically katika Parliament na katika local government kama ministry. Katika hawa disabled kuwe na mwanamke na kuwe na mwanamume ambaye atadeal na kudefend, kama ni mama adefend akina mama, kama ni baba adefend akina baba. Tena disabled awe na uhuru sababu tuna makosa ambayo tunaona. Unaweza enda katika ofisi fulani, unaambiwa enda urudi kesho. Enda urudi kesho na hawezi kuona condition yako, kutembea kwako ni ngumu zaidi. Hiyo ningependekeza iwe sheria. Kama mtu disabled yoyote awe treated as a disabled. Kazi yake iwe rahisi ndiyo atakuwa akiona kama yeye ni mwananchi wa Kenya, hata serikali yenyewe imeanghalia maslahi yake. Tuwe na uhuru. Tuna different kinds of disabled people, for example kama mimi sasa I am a disabled, mimi natembea na mkono na yuko disabled mwingine ambaye ni blind. Sasa ningependekeza kama ni blind katika Parliament awe ni mtu anarepresent blind, kama ni disabled ambaye anatembea chini kuwe na disabled anarepresent wale wanatembea chini. Kama ni bubu vile vile. Ichaguliwe na sheria a-represent wale watu sababu nimeona kwa mfano moja katika Kenya nimeshukuru sana hiki chama kinaitwa Safina. Ndicho nimeona pekee yake kikichagua disabled mmoja mama mmoja anarepresent all disabled in Kenya, na ni mtu mmoja hawezi kurepresent all the disabled in Kenya. Kwa hivyo ningependekeza Tume hii iweke maanani iwe sheria.

La pili, ningezungumza mambo ya President. Mambo ya President inatakikana kama ningependekeza Tume ianghalie kwamba President akitoka upande wa Luo afanye only two terms hata kama yeye ni mzuri wa aina gani, afanye terms mbili pekee yake. Halafu wakati mwingine Presidency ikikuja iende kwa kabila ingine, afanye terms mbili au term moja, kuliko mtu afanye for 20 years. Unajua ukifanya for 20 years umeumiza watu wengi, au kabila yako pengine wamebenefit zaidi kuliko kabila lingine.

La tatu, kwa wajane, akina mama wale maBwana wao walikufa. Akina mama wale Bwana yao wamekufa nimeona wana taabu sana. Wana tabu kwa ajili hii: Bwana yako amekufa, wewe ni mama, ndugu wa Bwana wanataka kunyang'anya huyu

mama mali yake yote kwa sababu yeye ni mama. Pengine hakuzaa na ameolewa hapo amekaa miaka 10 na hakupata mtoto. Mama huyo awe na haki yake. Apewe mali kwa sababu amekaa hapo kwa muda mrefu sana.

La nne, lugha ingine inatendeka hapa kwa akina mama ni lugha mbaya sana na hiyo ningependa Commission iweke maanani sana. Mtu yeyote, ukiona mama yoyote akitembea au akipigwa katika barabara na mtu strange, mama huyu hajui ni nani, unasikia piga tu malaya huyo. Hiyo lugha ningependa ikataliwe kabisa na iwe sheria. Ukitusi akina mama ni malaya uwekwe ndani uende uexplain ni nini, sababu hiyo lugha imezidi sana. Na mama wengi wamesha umia kwa hayo maneno.

Mambo ya raping – Raping iwe kitu very serious kwa sababu unaona mtu mzima kama mimi, miaka karibu 50, unakamata msichana mdogo wa 3 years unarape. Hata 3 years ukipelekwa mahakamani unafungwa miezi 6. Miezi 6 si kesho nitarudi nitarape mwingine? Ningependa iwe sheria kali kwa mambo kama hayo. Ni hayo tu.

Com. Abida: Asante sana. Jane Wanjiru.

Jane Wanjiru: Habari zenu? Kwa jina naitwa Jane Wanjiru kutoka Shauri Moyo. Niko na pendekezo kuhusu Katiba na yameongewa mara mingi yale nilikuwa nayo, lakini kuna chache tu ile nitaongezea. Nitaongezea kuhusu wasichana wadogo. Wasichana siku hizi wamekuwa watu wa kushikwa shikwa ovyo ovyo. Ningetaka serikali irudishe sheria ili wanaume wakishika wasichana wadogo wanachukuliwa hatua.

Ya pili, kijana wakipata mimba na msichana mdogo, yaani wako shule pamoja, hata kijana anachukuliwa hatua analea huyu mtoto hata kama ni wazazi wake watalea. Imekuwa kawaida sasa msichana akipata mimba analea mtoto pekee yake na anaachwa bila masomo. Sasa mimi ningependa tu serikali iwe na uwezo kwa hao vijana. Kama ni wazazi wao watalea huyu mtoto mpaka afike umri wa kuwa ni mtu mzima.

Ya tatu ni shule. Shule imekuwa saa yote ni bure na sio bure. Kama ni bure iwe ni bure kuliko wazazi wakienda shule wanaitishwa fees na huku serikali ilisema ati watoto wanasoma bure. Kwa hivyo serikali iwe na msimamo kwa ya kuongea maneno yao.

Ingingine ni hospitali. Hospitali sasa maskini wamekuwa na shida kubwa sana kuhusu matibabu. Maskini akienda hospitali, wacha tuseme sasa ni Kenyatta, inasemekana ni ya serikali, lakini ukifika huko huwezi tibiwa hata kama umeokotwa barabarani. Itakuwa ni shida sana utakufia tu kwa form. Kwa hivyo maskini aangaliwe sana kwa sababu anakaa kama si Mkenya na hana haki zake. Hayo tu ndiyo niko nayo.

Com. Abida: Hebu subiri. Unasema matibabu ni ghali sana. Sasa unataka Katiba ifanye nini?

Wanjiru: Kama kuna hospitali ya serikali, si kunasemekana sio ya bei kali. Kama maskini amepolekwa wacha tuseme ameokotwa kwa barabara, pengine amepigwa na wakora. Sasa huyu hana mwenyewe. Serikali kwanza inadeal na huyu mtu anatibiwa, ndiyo sasa wamfuate yule aliyempiga, kwa maana sasa wanakufia kwa maform.

Com. Maranga: Yaani tunauliza ungependekeza nini kwa watu maskini kuhusu matibabu?

Wanjiru: Wasaidiwe.

Com. Abida: Cornelia Akinyi Omondi.

Akinyi Omondi: Hamjamboni. Kwa jina ni Cornelia Akinyi Omondi. Jambo ambalo ningependa kuongea zaidi ni kuhusu ma-askari. Ukienda pale kwa City Council unapewa kibali kwamba uweke kioski yako ufanyie biashara, na huku pia askari wanatoka kila mara unashikwa unawekwa ndani. Hata ukipatikana unapika maandazi hapo nje wanakubeba unawekwa wanasema eti huna license, na hata kama unayo license bado utafanya nini? Utawekwa ndani.

Ya pili ningependa kuongea kuhusu hospitali upande ya HIV/AIDS, ukimwi. Kulingana na vile huu ugonjwa umeenea katika Kenya yetu, ningependa serikali kama wangetenga mahali pa hawa watu wagonjwa, ikiwa wanaweza kuwa wanafanya kazi na wanalipwa mshahara kwa sababu wengi huwa wanafukuzwa kwa kazi wakisema ati hawawezi. Wangepea pia watu kama hawa haki yao. Hata kwa upande wa dawa kwa vile dawa imekuwa bei ghali, hawa watu inafaa waanghaliliwe zaidi kama wale watu wengine, wasitupwe, juu wengi huwa wanatenga watu kama hao kwamba watazidi kueneza huu ugonjwa. Asanteni.

Com. Abida: Asante. Taabu Joshua.

Taabu Joshua: Hamjambo. Kwa majina ni Taabu Joshua. Nilikuwa na maswala kadha wa kadha ya kuakilishia Tume. Kwanza, sisi kama wakaazi wa Makadara ni lazima tuzungumze juu ya askari police. Tungependa iwe ni sheria Commissioner wa Police na hata askari angalau wawe vetted na Parliament. Commissioner of Police must be answerable to the people kwa sababu sana sana katika eneo hili kuna mtu alisema kuna ubaguzi wa sheria. Sheria ilioko hapa Makadara si kama ya kule Kilimani, Westlands. Wewe unaweza ukashikwa ndani ya nyumba na mtu ataenda akuandikie robbery with violence, ama murder kwa sababu anaona wewe ni maskini, hujiwezi. Sasa ningependekeza pia watu kama OCS wawe ni kama legal experts, au wawe na at least expertise kwa kitu kama psychology ili akikupeleka kule na magistrate au judge agundue kwamba walikusingizia, ashtakiwe kwa sababu yeye ni mtu anaelewa sheria vizuri na alijua anafanya nini.

Ya pili, uwezo wa Rais. Kwa mapendekezo yangu ningependa katika sheria za Kenya tuwe na ceremonial President. Awe kama unifying factor wa nchi yote halafu tuwe na executive Prime Minister, huyu awe ana-run maswala ya serikali na yuko answerable kwa bunge. Kwa sababu ningependa state iwe delinked from the Parliament.

Halafu swala lingine, hili litahusu watu kama Bwana Masime, vijana, na haswa akina mama kwa sababu tunajua wakati wa kura hawa akina mama sana sana ndiyo wanatumika kuchagua viongozi. Ningependa tuwe na special nominees katika Bunge la Kenya. Wanawake wawe catered for, the youth hawa sasa wawe under 30 years, at least from 21 to 30 years pia wawe na representatives wao katika Bunge la Kenya kwa sababu pia wana matatizo yao na wangependa wawe represented kule pia.

Halafu jambo lingine pia, viongozi tunaowachagua, na hii haswa ni kwa wabunge na madiwani. Kwa wabunge ningependekeza sheria, Tume, tuform, tunaweza ita kama ni accountability forums, kamati za uajibikaji. Tuseme kama mbunge wa Makadara akuje hapa Kaloleni siku moja aulize raia tungeweza fanya nini kuempower the youth, wa-mama na hata wazee? Iwe anaenda Bunge na yuko na direct authority kutoka kwa sisi wananchi. Si ati anaenda Bunge anasema ati wananchi, wakaazi wa Makadara wamesema hivi yet hatujasema lolote. Wewe unatumeet saa ngapi? Wawe wanakutana na sisi hapa katika mashinani.

Halafu sheria za Kenya pia ningependekeza wakati wa uchaguzi, kama kigezo the basis of electing leaders inafaa iwe patriotism, merit na mambo mengine. Si kuanghalia maswala kama ati mtu lazima awe tajiri. Kama tungekuwa tukianghalia matajiri wakati ule wa zauni, tungekuwa na viongozi kama Tom Mboya? Yule alikuwa maskini, babake alikuwa anakata tu sisal, angepata hiyopesa ya kuhonga watu wapi? Inafaa kila mtu apewe uhuru wa kujitokeza asimame mbele ya watu aombe kura. Sio lazima awe tajiri. Lazima tujihadhari mabwenyenye, na watu wale wanafikiri wameshajenga wealth, watakuja wanahonga hongwa watu. Lazima iwe katika sheria za Kenya kila mtu awe na uhuru wa kusimama. Pia ningependekeza sheria za Kenya, parties zote ziwe funded na government. Kwa sababu naamini kama mwananchi hii ni tax payers' money. Hii sio pesa ya mtu. Hizi ni pesa zetu zile tunalipa kodi.

Na pia rafiki yangu mmoja alizungumza juu ya masomo. Pia mimi nazungumza juu ya umri. Ni pendekezo langu katika sheria za Kenya tuwe na viongozi bora, awe ni mzee, kijana, mama au msichana. Tusianghalie umri kama kigezo cha kuwachagua viongozi wetu, tuanghalie ana nini ya kutufanyia. Awe mwenye busara, awe muandilifu na awe mtu mmoja ambaye anaweza ku-articulate our views in the right manner vile tunataka. Ni hayo tu kwa sababu watu ni wengi.

Com. Abida: Asante. John Otieno.

John Otieno: Hamjamboni wananchi? Nina maoni kadha ya kupresent. Majina yangu kwanza ni John Otieno. Kwa maoni yangu kwanza ni uchaguzi na hasa uchaguzi wa urais. Katika uchaguzi wa Rais, Rais hafai kuwekwa tu pale yeye ni Rais kama hajapata angalau 50% ya kura za wananchi. Inafaa awe amepata angalau 50% ndiyo awe Rais na kama hajapata inafaa kuwe na run-off ya wale wawili wa kwanza wanaoongoza ili mmoja wao apate hiyo 50%.

Pili ni kuhusu elimu. Unaona sisi, haswa wazazi wanalipa fee katika mashule tena baandaye wanaulizwa walipe vitu kama

examination fee. Examination fee haswa mukilipa nyinyi wazazi huwa ni ya nini? Inafaa examination fee katika mashule itolewe kwa maana tukilipa ile au wazazi wakilipa fee ya mashule iwe inahudumia pia hiyo examination.

Tatu ni kuhusu askari. Sisi vijana haswa hatuna uhuru wa kutembea. Kwa nini? Tukitembea unasikia pengine unaitwa na mtu, ukianghalia nyuma ni askari, unashikwa, hauna kosa, ulikuwa unatembea. Kwa nini? Hakuna. Police inafaa wakiwa kwenye patrol sana sana wawe na uniform ndiyo hata sisi wananchi tuweze kuwa-identify na hata akikuita uende ukiwa hauna wasi wasi. Lakini kama hana uniform akikuita pengine anaweza kuwa ni mkora utoroke hujui ni nini inaendelea. Maoni yangu ni hayo tu.

Com. Abida: Asante. Councillor Robert K. Ouma.

Robert Ouma: Hamjambo? Mimi nitaongea na Kiswahili kwa sababu nitaongea kila mtu asikie. Mimi naongea kama diwani. Mimi jina langu ni Robert Ouma Onyango, mimi nawakilisha mtaa huu wa Kaloleni kama diwani wa Kaloleni hapa 1992-1997. Na sana kwanza mimi nitaongea kama diwani wa Nairobi kwa sababu mimi nimekaa huku. Mkitaka kubadilisha sheria muanghalie sheria za nguvu zetu kama madiwani. Kwanza mimi ningeomba serikali ianghalie nguvu za madiwani.

Thank you very much. Hapa ni ward yangu lazima nilete bahati kidogo. Asante sana. Now kwanza nitaongea kama diwani wa Nairobi. Mimi nimekuwa diwani this is my 10th year now and I am ending my term this year. Hakuna kitu mimi nimefanyia ward yangu Kaloleni kwa sababu wenzangu mimi sina nguvu City Hall. Nguvu zote wamepatia Chief of Staff. Serikali (inaudible) nguvu zote za madiwani, hatuna nguvu katika City Hall. Tunaambiwa ati sasa diwani tulikuchagua wewe barabara iko namna hii. Wengine sasa wamepata siasa ya kusema ati hakuna kitu amefanya. Mtu aingie huko ndiyo ajue ati sisi hatuna nguvu hata kidogo. Kama ni city engineer ameletwa na serikali, town clerk ameletwa na serikali, city education officer ameletwa na serikali. This man is not answerable to the council, he is not even answerable to the mayor of this city. Now mimi nikisema ati barabara ni mbaya nitaenda kwa nani? Kwa sababu huyu Chief of Staff atasema nitatengeneza councillor. Sasa nimekosa maji katika mtaa huu for about three months nakaa huko karibu na City Hall. Nimetembea na miguu yangu (inaudible) you will not be answered. Wakiona ati umekuja kwa General Manager mara mengi, General Manager anaomba ruhusa anaenda. You will never get into the office. Hatuna nguvu, nguvu zetu kama diwani, madiwani warudishiwe nguvu zao.

Tena mimi ningependa mayor wa Nairobi city achaguliwe na wananchi. Sio eti party moja inaenda kwa sababu ndiyo wengi. Wanaenda wanachagua mayor kwa sababu hiyo party ndiyo imerudisha madiwani wengi. Sasa diwani tu anatoka kwa hiyo party ya wale madiwani wengi. Mayor achaguliwe na wananchi. Na huyu mayor akichaguliwa na wananchi aende hata Bunge kwa sababu madiwani hawana say kwa Parliament hawana nguvu huko kwa Parliament. Unaona wabunge wanaenda wanapitisha mishahara yao, mishahara mikubwa, na sisi madiwani tuko na huo huo mishahara tu, na sisi ndiyo tuko na watu. Even this morning nimekuwa na watu. Mara ngapi MP wa Makadara amekuja hapa Kaloleni? Mara ngapi amehold (inaudible) tangu achaguliwe? Na mimi ningependa hata Nairobi hapa there is no need of uchaguzi wa MPs. Wanafanya nini

MPs wa Nairobi, wanafanya nini hapa? Kama tutaweza kuchagua madiwani wale wataweza kazi, there is no need of wabunge hapa Nairobi. Wanakura pesa ya nini? Hakuna haja. Kwa hivyo mimi hayo ndiyo maoni kidogo nilikuwa nayo na watu wajue ile taabu tuko nayo City Hall, ukisema hata ukitaka kusimama, simama ukijua hapo tuko na taabu. Lazima watoe hii sheria ati hao Chief Officers are not answerable to us. They are answerable to their godfathers. Thank you.

Com. Maranga: Bwana Robert Ouma, unasema hamna nguvu zozote huko kwa City Hall.

Ouma: Hatuna.

Com. Maranga: Sasa nyinyi kama councilors mnakuwa mnafanya nini kama hamna nguvu yeyote?

Ouma: Ndiyo tunaomba serikali saa hii, tunauliza serikali and we have been asking the government, kama hatuna nguvu, is there any need of needing a councillor in the Nairobi City Council?

Com. Maranga: So ungetaka, na kama je, tuseme kama tungetoa madiwani wote wa Nairobi.

Com. Abida: Mama ambaye anazungumza huko nje tafadhali tokeni nje muache mtu ambaye amepewa nafasi ya kuzungumza kuongea.

Com. Maranga: Nimeuliza hivi Bwana Ouma, wewe umesema wabunge wa Nairobi wasiweko? Na kama watu wa Nairobi wakisema vile madiwani wasikuweko lakini wawe na chief officers pekee yake, itakuwa je? Hayo maoni unaona-je?

Ouma: Hiyo maoni ndiyo sababu nimesema irudishiwe wananchi. Wananchi wakisema wanataka wabunge, na unasikia wanasema ati hata hawa hawana haja na wabunge kwa sababu hawajaona wabunge. Sasa wananchi hawa waseme ati wako na haja na mbunge au wako na haja na councillors. Sio mimi kwa sababu hata mimi nitatoka councillor. Yule mtu atakuja sio ati mimi, yule mtu ataitwa councillor hata badaye, hata mimi nikitoka, apatiwe nguvu over the chief officers.

Com. Abida: Sasa unasema mnataka nguvu.

Ouma: Yea. Tunataka nguvu zetu.

Com. Abida: Nguvu gani hiyo? Unajua hatujajua kitu hatujakuwa City Hall.

Ouma: Okey. Nguvu moja tunataka ni nguvu ya kuandika chief officers from town clerk down to mpaka chini.

(Inaudible question from the Commissioner)

Ouma: At least we are not fools in City Hall, hatuwezi kunini. Kama shamba ni langu si mimi nitajua vile nita nini. We are not fools at the City Hall vile watu wanafikiria.

Com. Abida: (Inaudible question)

Ouma: Sio nguvu ya kuandika pekee yake. Mimi nikiwa na nguvu ya kuandika huyu chief officer, the town clerk, niko na nguvu ya ku-repair this road, niko na nguvu ya kuona maji yapo hapa Kaloleni, niko na nguvu mingi. Sio nguvu ya kuandika pekee yake.

Com. Abida: Next, Tony Wambua. Elijah Oiriga. Wambua amepatikana? Ndiyo wewe? Okey. Kuja hapa tafadhali na kama una memorandum dakika tano, you give the highlights, we shall read the memorandum.

Wambua: Asante sana Commissioners, councillor wa hapa Robert Ouma, councillor wa Viwadani, Mr. Tom Mboya. Sijaona councillor mwingine, pole, MP hayuko, pole. My name is Tony Wambua na mimi ni mwanachama wa Kenya Micro-enterprise wa jua kali, waalimu wale wanaosomesha wa jua kali. Na leo nitaongea maoni ya wanachama; waalimu pamoja na wanafunzi wao. Kwa hivyo yale mimi nitaongea hapa si yangu pekee yangu, ni yangu na wana jua kali pamoja.

Ya kwanza, tunauliza kama hii Constitution tunaongea wakati huu ni ya ukweli au si ya ukweli? Tunasema ni ya ukweli kwa sababu ile Constitution ingine ilikuwa ya mbeleni hatukuongea, hatukupatiwa nafasi, lakini wakati huu tumepatiwa nafasi. Kwa hivyo hii Constitution tunaongea sasa itakuwa yetu. Kwa hivyo lazima tuiongelee na tuseme vile tunataka. Moja tunasema tunataka ile inaitwa separation of power. Tunataka the President awe na zile nguvu zake. Tunataka Parliament iwe na nguvu yake. Tunataka Judiciary hao pia wawe na nguvu zao. Wakati huu wajuakali wanafikiria ule umaskini uko hapa ni kwa sababu powers zote zimewekelewa President. Zimechukuliwa zote zikawa na mtu mmoja ndiyo tuko na hii taabu tuko nayo. Wajuakali wanasema hata executive imeingia sana hata kuwa ina-influence wanasema tunataka so and so as a Member of Parliament. Hiyo tunasema ni mbaya. Tunataka wananchi wapatiwe nafasi ya kuchukua yule mtu wanataka.

Ile ingine ni Judiciary. Tunafikiria the executive imeingilia Judiciary sana kwa sababu ni mtu mmoja anachagua judges. Mtu mmoja tu pekee yake ndiye anachukua judges. Hiyo ni mbaya. Tunataka judges wachaguliwe na Parliament. Parliament iketi ianghalie huyu mtu amesoma sawa sawa, ametumikia wananchi miaka 10, tunajua anapotoka, tunamjua sana huyu mtu anaweza kuwa mtu mzuri. Parliament iongee, iongee, ijue huyu mtu. Ikiona huyu ana tatizo wamkatae. Wakiona ni mtu wa sawa apelekwe awe judge.

Ile ingine nataka kuongea ni citizenship, kidogo tu. Tumeona watoto wetu sana sana akina mama, si sana wanaume, kwa

sababu mwanamume hapa kama mimi au kijana yule anaenda anachukua bibi kutoka Tanzania. Akija hapa na wawe na mtoto, na huyo mtoto azaliwe hapa Pumwani, huyo mtoto akiwa miaka 18 si atakuwa mwananchi? Kwa sababu amezaliwa na baba. Haha. Sasa je kuna msichana wetu hapa? Msichana wetu tumezaa na kijana akatoka Tanzania mwaka mmoja, wakae miaka 10 wakaenda kwa wazee, wazee wakakubali ni Bwana na bibi. Sasa je hawa wakiwa na mtoto si huyo mtoto ni citizen? Ni sawa sawa? (Affirmation). Thank you. Hiyo ilikuwa taabu sana hata kwa watoto wetu kwa sababu akipata mtoto na Mtanzania au Muganda anakatalishwa kipande. Hiyo hatutaki.

Com. Abida: (Inaudible comment)

Wambua: Okey. Sorry. Haya hapo citizenship tumemaliza. Tuje kwa defence. Defence tunataka lazima mtu mmoja awe na nguvu kwa sababu tunaweza kurukiwa na nchi ingine. Uganda inaweza kuturukia au nchi ingine. Nataka mtu mmoja awe commander in-charge na huyu anakuwa President. Lakini lazima Parliament ianghalie kama before the President declares a war against any country, it has to be discussed by Parliament.

Structure ya serikali nikate kidogo. Tunasema the President – tunataka President because he is executive and a very important person, ni mtu mkubwa sana, tunataka apigwe kura na kila mwananchi. Kila mwananchi ampigie kura. Lakini nasema, hatutaki President awe anatoka kwa constituency. President anakuwa mbunge na anakuwa President. Tunataka President awe President wa Kenya na si mbunge. Hiyo ndio mzuri.

Ile ingine tunataka watu wa jua kali tunataka legislature, bunge pia. Watu wengine wameongea habari ya watu wa bunge. Kwa kweli tuna shida na wabunge, sijui wanafanya part-time or wanafanya full-time. Tunataka wabunge wetu wafanye kazi full-time.

Na wakiwa kama leo sisi ni watu wengi wa Makadara hapa, mbunge wetu awe hapa ili tuwe tunasikizana na yeye, anajua taabu zetu. Sasa akiwa hayuko, atajua aje taabu zetu? Tunataka kila wakati mbunge wetu awe na sisi.

I want to say something about local government. Sisi wajuakali kwa sababu sisi ni wengi tuko kwa slums, tuko kila mahali, tunataka mayor wetu awe elected by sisi, sisi wenyewe. Mayor to be elected by us directly. Mayor wa Nairobi, mayor wa Mombasa, mayor popote ndiyo sisi tuchague.

Electoral Commission, very fast. Tumeonelea kwamba kuna taabu sana kwa Electoral Commission kwa sababu Electoral Commission haina nguvu. Kwanza hata hatujui ni siku gani tutapiga kura. Hiyo si mzuri. Nchi zote zingine kazi ya Electoral Commission ni kujua ni kalenda gani, ni siku gani elections zitapigwa. Hiyo tunataka wananchi wawe wanajua mimi nitapiga kura mwaka gani na siku gani.

Jambo lingine ni tunataka mtoto akiwa miaka 18, 18 years, hata sasa kuna wengine wamekuwa 18 leo lakini they cannot vote kwa miaka 5. Hiyo ni mzuri kweli? Si tumekataza huyu mtu kupiga kura? Tunataka voters' registration iwe continuous, all the

time, kwa sababu mtoto akiwa sasa anataka kupiga kura, amekuwa 18, awe anaweza kupata voters' registration.

Ile ingine na itahusu hapa Nairobi sana kabisa, kabisa ni kwamba mahali hapa we are 103 voters Makadara. Hawa ni watu wengi sana. Kuna mahali kwingine kama huko Tana River, mahali kwingine huku na huku, they are 20 thousand. Mjumbe wetu wa Parliament akienda Parliament ako na watu nyuma yake 103, mtu mwingine ana 20. Hiyo ni sawa sawa? Hiyo si sawa. Tunataka constituency registration ikiwa na 30 to 40 thousand voters, hiyo iwe a constituency. Kuna mahali pengine kama councillors. Kuna councillor huyu wa viwandani na councillor mwingine huko na huko. Tunaona Viwadani hapa ni 20 thousand voters. Councillor mmoja anaweza hiyo? Hawa ni watu wengi ndiyo tunaona vyoo kila mahali ni mbaya kwa sababu hiyo ni kubwa sana. Tunataka ward ikiwa na 4,000 to 7,000 voters iwe ward.

Sasa ni kumaliza sasa. Tunaomba wakati watu wanapiga kura, hizo kura mahali wanapigia, inaitwa polling station, si ndiyo, hizo kura to be counted there. Hapo, hapo. Hatutaki kusikia masanduku yamechukuliwa yakapelekwa. Aa aa. Tunataka watu wakipiga kura zihesabiwe hapo hapo.

Sasa ni kumaliza sasa. Basic rights – Watu wa jua kali wanasikia basic zao right. Kile kitu unatauni, ile kitu unasikia lazima serikali ikufanyie, wajuakali wanafikiri hawapati. Kitu kimoja kwanza, sisi wa jua kali tunafikiri wakati Constitution ilikuwa inatengenezwa hakukua jua kali lakini wajua-kali wako. Si ndiyo? Tunataka benki yetu ya kijua-kali. Benki iwekwe ambayo itasaidia watu wa jua kali. Wakati ule kulikuwa na agriculture inaitwa Agriculture Finance Corporation ambayo ni ya farmers. Kuna ingine inaitwa tourism. Hiyo ni ya kusaidia wale watu wa masafari nini, lakini hakuna banki ya micro-enterprises. Kwa hivyo tunataka benki ya wajua- kali ili isaidie wajua-kali.

Sasa wajua-kali pia tunataka basic education. We are demanding from the government. We want watu wawe na elimu compulsory education, kila mtu aende shule ili awe anaweza kujisomea gazeti. Na tunataka serikali isaidie wananchi kutoka standard one to standard eight, basic, free of charge.

Ile ingine na ilikuwa huko mbeleni sijui ni nini council imeingia wapi, hatujui. Tunataka kuwe na clinic, these small clinics, just a small kiosk, a clinic. Lakini mama akiumwa na kichwa anachukua dawa. Tunataka serikali itupatie clinics ili watu waweze kupata ile medicine kidogo kidogo huko. Hiyo itasaidia wananchi sana. Hata sana, sana watu wa kijiji, tunaumia sana huko. Si ndiyo. Tunaumia, tunataka basic health iwe free.

Wambua: I'm widening up. Ile ingine mumesha-ongea, imeongewa kabisa lakini lazima niseme kwa sababu wajua-kali wakisikia sijasema watanipiga. Wanajua-kali wanasema wamesha-ona serikali ikiwapatia wakulima mashamba huko Kitale, kila mahali wamepatiwa, lakini wajua-kali hawapatiwi mahali pa kufanyia kazi zao. Wajua-kali wanasema wanataka mahali hata ikiwa ni kiosk lakini iandikwe jina lake. Hapo tu pamoja? We want to be given that and we are demanding from the government because it is a fact.

Na mwisho, mwisho kabisa, tunataka serikali iwasaidie wajua-kali na basic rights ili mwana- juakali akitembea awe na basic right as a citizen kwa sababu siku hizi akitembea tembea anashikwa na police kiholelaholela. Hiyo tunasema pia hatutaki. We want basic right kwa wajua-kali, akina mama na kila mtu. Asante sana, nitasimama hapo. Nikiwa nimeacha mahali tutaongea huko Mbotela kesho. Asante sana.

Com. Maranga: Tuna maswali, niko an maswali. Unaitwa Tony Wambua. Wewe unasema constituency iwe kati ya watu 20,000 na 30. Okey. 30 to 40. Sasa unasema 30 to 40?

Wambua: Yes.

Com. Maranga: Lakini nataka kuuliza wewe ukianghalia constituency ya Makadara na uanghalie constituency moja ambayo iko North Eastern, North Eastern ni kama kutoka Busia na kwenda Mombasa. Unajua hivyo? Na hiyo ni constituency moja, 700 kilometres to 8 wide. Hata ingawa hakuna watu, je hawa watu ambayo tumesema ni wachache, kwa sababu inaonekana wewe unasema wale watu ambayo wako wachache Kenya hii hawana haki. Kama ukisema kama sasa watu wa Elmolo ni wachache sana, yaani hawatakikani kuwa na constituency?

Wambua: Thank you.

Com. Maranga: Ndiyo mimi nakuuliza. Na hapa kitu kingine cha pili, ujue Nairobi iko na maji, iko na barabara nzuri na tena pengine mko na hata electricity. Lakini wale watu kama hawa hawana. Kwa hivyo niambie vile tutafanya.

Wambua: Hii basic tunauliza ni yale maneno ya kusaidia wananchi, si ya kusaidia miti au wanyau au kusaidia mchanga au mawe. Si ni watu? Representation ni watu, si ndiyo? Elimu hatuomeshe mawe. Au tunasomesha miti? Kwa hivyo tunasema hata kukiwa hiyo minority kunaweza kuwa shida kidogo kwa sababu ya distance huko. Hawa pia wafikiriwe. Wanaweza kufikiriwa kama special case, lakini hatuwezi kusema ati mtu anatoka huko na because they are specific and they are 10,000 lazima wawe na mbunge. Hapana. Wanaweza kuanghalia Kenya, not as tribal. Tuanghalie Kenya kama ni nchi yetu hata Elmolo ni Mwanakenya, hatuwezi kumwanghalia kama Mwanakenya. Kwa hivyo mimi nasema Commissioner I think that can be considered as a special case.

Com. Abida: Thank you. Agnes Kwamboka. Elijah according to my list did not want to give view. He left it blank. I've re-checked. Kwa hivyo, what we are saying tafadhali, mkijiandikisha huko muandikishe sawa sawa. Elijah I will allow you lakini nina blank hapa. Just see for yourself, you have no view. Hapana. Sasa kama mnalia habari ya haki na haki kidogo kama hii hamtaki kuifanya sawa sawa huko. I will allow you lakini mtu yule ameandika hapa blank, mimi namruka kwa sababu itsays no view. Mrundi huko mkaandikishe tena. Asante.

Elijah Oiriga: Kwa jina naitwa Elijah Oiriga. Mambo yangu yale nitaongea kwanza ni upande wa judiciary. Judiciary iwe independent kabisa kabisa, na iwe na serikali yake inaisimamia proper. Wacha iwe na central government ya kuanghalia judiciary pekee yake kwa sababu hiyo ndio iko na shida na wananchi. Iko na shida na kila mtu kwa sababu judiciary inalinda watu wakubwa pekee yako. Na hatuoni kwa sababu gani inalinda upande mmoja.

Upande mwingine ni equality ya wanaume na wanawake iwe sawa kwa sababu sasa hawa watu kuna wengine wanalinda miti sana kuliko hata wanaume. Lakini nafasi nzuri hapatiwi. Kwa hivyo equality ya watu wote iwe, na wauma mkianghalia hata presentation yao naona ni sawa. Hakuna mahali tunaweza sema wamejiangusha. Equality yao iko sawa na hata presentation yao vile nimeona wanakuja iwe hivyo. Serikali iwaanghaliwe equally kwa sababu kuna upande mwingine wanaweza kuwa hawaelewi lakini wafundishwe mpaka waelewe wako equal na nchi yetu.

Upande mwingine MPs wako wapi? MPs ni wangapi wako hapa? Hakuna?

Com. Abida: Tafadhali, this is not a public rally.

Elijah: Aaah. Si eti public rally. Nilikuwa nataka kujua kama yuko.

Com. Abida: Sikiza. Let us have order here. You are addressing the Commission. Please talk to us. Okey?

Elijah: Sawa. Sawa. Wako? Si ndio mimi nasema...

Com. Abida: Hebu nipatie hiyo mic yako. Tafadhali pastor tumeketi hapa kujaribu kuweka law and order in our country. Nimesema tafadhali this is not a political rally. You are addressing the Commission. This is the Commission here. Hatutaki siasa. Ngoja sisi tumalize kazi yetu. Siasa itafanywa baada ya kazi hii, tafadhali.

Elijah: Kama hawako ni sawa. Kile kiko nchi yetu ya Kenya Bwana Commissioner kama mko hapa serikali yetu tumechagua tangu 1963. Tukichagua tangu 1963 watu wetu wanaenda Parliament tunaona Parliament yetu haijielewi kile inafanya pale.

Ya pili wabunge katika Parliament. Tunasikia wabunge hukosa quorum. Tusomewe republic majina ndiyo tuelewe ni mbunge yupi haendi Parliament kulingana na kazi ile amepewa. Upande wa Rais – Rais awe mtu wa watu wote na achaguliwe na watu wote na iwe rotation si ati inaenea katika upande moja na inakaa pale miaka yote. Pia katika mambo ya maombi na kanisa, watu wapewe nafasi ya kuabudu kwa sababu unaweza kuniuliza wataabudu namna gani. Kenya yetu siku zote ni za kazi. Mtu kama leo anaenda kuomba, kesho ataenda kazi. Kwa hivyo iwe mtu apewe nafasi ya kuabudu na ndiyo watu waelewe kwamba Mungu ndiye ana uwezo wa mambo yote. Yangu ni hayo.

Com. Abida: Catherine Muthoni. Una maoni? Okey. Jackline Binya. Nancy Mawiria. Agnes Kwamboka.

Florence Maitiva: Habari zenu? Mimi naenda kuongea upande wa walemavu.

Com. Abida: Unaelewa Kiswahili?

Florence Maitiva: Eee. Mimi naelewa.

Com. Abida: Haya.

Com. Maranga: Haya endelea. Anza na majina yako.

Florence: Mimi naitwa Florence Maitiva kutoka Langata Wilson, (inaudible) kutoka Nairobi West.

Com. Abida: Unaitwa aje?

Florence: Mimi naitwa (inaudible)

Com. Abida: Okey. Endelea tu.

Florence: Upande wa walemavu, mimi wakati mwingine husikia radio inatangaza multi party inaingia Kenya na tuko na watu wengi wasiojiweza. Mimi nauliza serikali yetu kwa nini haiwezi kutoa kitu kidogo kwa walemavu wale hawawezi kujisaidia?

Ya pili, ni upande wa serikali. Upande wa serikali tumeteseka. Siku hizi mtoto wa kiume hawezi kutumwa saa mbili, saa tatu nje. Akipatikana nyorosha mkono, ukingoja ile sukari au majani huoni mtoto. Unauliza mtoto yuko wapi. Ikifika saa tano ndiyo unanza kuhangaika, Eric ameenda wapi? Hebu enda kwa kioski fulani . Unambiwa fuata njia ile ya kwenda kule kwa chief huko ndiko nimeenda wazee wameteremka na wako na raia huwezi kujua ni askari shauri yeye yuko na nguvu na kiswahili ingine ya kuongea, mtoto nyorosha mkono akaenda. Ukienda kufuata mtoto ukifika huko mahali wanapelekwa, mzee nimetafuta mtoto wangu fulani ameingia hapa, anaitwa fulani ndiyo amekuja aje? Nimemtuma mtoto nimesikia serikali ilikuwa inazunguka ikashika mtoto. Mimi nasema sasa mimi nataka kugonga ule mlango wa boss. Ukienda kugonga pale kwa OCS anakwambia mama mtoto hawezi kuja hapa bila makosa. Na mimi namwambia mzee, nilituma mtoto nje, mtoto mkapata hana makosa yeyote na mtoto hajafanya chochote. Kwa hivyo serikali yetu siku hizi tunateseka. Kwanza mwezi huu wamechacha. Hatupati watoto. Watoto wa kiume wamejifungia kwa nyumba, hawatoki.

Ya tatu mimi nataka kuongea ni upande wa wanawake. Wanawake wapewe nafasi ya kuongea na wanawake wapewe haki yao. Ya nne kitu mimi nitaweza kuongeza ni elimu. Wanasema elimu ni ya bure, hospitali ni ya bure, watoto wengine tumeshidwa kusomesha. Serikali huko kwa hospitali, si wapunguze kitu kidogo shauri ya serikali.

Kitu mimi nasema, nitaweza kuongea kwa upande wa serikali yetu ni wanyanyasi. Upande wa serikali ukizoesha mtoto aende achukue ile nyanya ya fulani aweke kwa mdomo, (inaudible). Siku hizi serikali ni hatari, tumeteseka tumechoka. City Council ikikupata haitaki kujua wewe ni mama. Kale kamboga kanapigwa teke, kila mkate wanabeba ukiingia kwa nyumba ni machozi, mtoto ni machozi. Sasa mimi nauliza upande wa serikali yetu, hiyo licence wanapeana ni ya nini? Siku hizi tunabebwa mpaka licence yote inabebwa, wanaenda nayo. Mpaka uingie ndani utoe kitu kidogo ndiyo utatoka hapo. Ni ya mboga unatoa, ni ya mtoto yule walibeba unatoa, sasa machozi kila kona iko. Sasa tutafanya nini? Tunalia, siku hizi ni kilio.

Kitu moja nataka niongee, hii Katiba yetu tunataka tuharakishe na tufanye haraka. Wale watu tunachagua wa kwenda bunge tuchague mtu wa maana na mtulivu, yule anaweza kuanghalia wananchi maslahi yao, wananchi ni nini wanataka, mtu mnyenyekevu. Tukiwapeleka hapa anasema wauma, wazee, watoto (inaudible) ikuwe juu. Mnateseka na maji, humuoni tangu aende Parliament. Mimi hapa kura yangu sijui. Hii barabara hii nataka iwe lami mpaka huko, na kumuona pekee yake ni shida.

Kujaribu kwenda hiyo ofisi unaenda kugonga pale, mimi nilipeleka mzee pale wacha nigonge niko na taabu. Mama huyo yuko mbele, ukienda kugonga pale anakwambia, nataka kuona mtu fulani. Haa! My boss! My boss is busy. My boss has got many sisters, mama can you wait three minutes here. Unakaa! Unakaa! Ulikuwa na njaa hujakunywa katurungi. Kwani wale wanajulikana wakikuja hapa chwa wanaingia, chwa ameingia, unaachwa hapo ukihangaika, ukihangaika mpaka masaa inaenda shauri wewe unafanya hapo? Mimi nasema serikali yetu tafadhali ianghalie maslahi ya watu wa mapato ya chini. Tumeteseka, tumehangaika, tumechoka. Kwanza serikali siku hizi ndiyo wabaya kabisa hata sijui nitawaita waizi sijui nitasema nini. Kwa sababu tumehangaika tumechoka sisi. Tumelia kilio ile ya mwaka, tumelia watoto wetu.

Tuna kitu moja mimi nataka kuongea cha tano. Wahindi wako na company, amejenga kampuni kubwa kama hii Kaloleni yote. Muhindi anaenda kwao anaenda kuleta watu anakuja kuandika kwa hiyo kampuni na tuko na watoto wamesoma, vijana, wasichana yaani mpaka unashindwa sasa itakuwaje. Si hiyo mmeona au ni mimi pekee yangu nimeona?

Kuna kitu moja mimi nitaongea upande ya serikali. Upande wa serikali siku hizi sioni ni kitu gani wanafanya wale tulipeleka. Sijui ni nini wanaenda kufanya pale. Tumeteseka mabarabara, tumeteseka kila kitu. Sisi tunataka tuweke hiyo Katiba yetu, tukuwe wakali na tukuwe macho na tufanye hii kitu haraka. Yule mtu anachaguliwa anaenda mbele, sijui nitasemaje kwa kilugha au kwa Kizungu, tupate kama tumefanya hii kitu tumechagua mtu kama hii Katiba yetu tumesha nyorosha. Kwa hivyo tumeteseka. Akienda mbele apate maneno mengine ni mpya. Turekebishiwe maneno. Tumeteseka tumechoka. Mnaona-je watoto wangu?

Kuna kitu kingine nitaongea upande wa vijana. Kijana amechukua msichana wangu. Yule msichana wangu ameenda wapi?

Wacha niongee upande wa msichana. Wewe kijana simama wewe unatoa meno nje. Kijana wewe umechukua huyo msichana wangu na huyo msichana wangu ni mtu amesoma na wewe umesoma. Sasa ukienda kumpeleka hapo, si wewe unafanya kazi na yeye anafanya au unamwambia wewe mama baki wewe pumzika mini am a boss, wewe pumzika. Huyu msichana anaweza kuendesha nchi hii na akuwe President. Siku hizi wanawake mmetuziua mambo mengi. Tumeshomesha wasichana wako na elimu kubwa, wanatakikana kuguruma mbele ya wazee. Ni uongo akina mama? Ni sawa. Tupatiwe nafasi na sisi.

Com. Abida: Wamboka, ongea tu maneno yako pekee yako. Wachana na wenzako kila mtu ataongea.

Florence: Jambo lingine mimi nitasema ni upande wa vijana tena. Vijana wamekosa heshima kwa wazee na wamama. Unapata mtoto, wewe simama ndiwe wa rika doti. Hiyo simu ndiyo ile. Unasikia mtoto kama huyo akisema, mama, mama mzee ni aje? Yaani mimi huuliza nchi yetu hatuwezi kutoa heshima kwa wale wametuzaa? Tafadhali, tafadhali yaani tunaomba.

Ya sita tena niseme nimalize, hawa vijana wakipatia mtoto msichana mimba kijana apate pesa huyo mtoto asomeshwe. Watoto wamejaa kwa manyumba. Hiyo tu ndio madam nilikuwa nayo.

Com. Abida: Mary Nyaboke. Mary Nyaboke anataka kuongea? Teresia Nduku. Rose Bosibori.

Teresia Nduku: Habari zenu? Mimi kwa jina ninaitwa Teresiah Nduku. Mimi nataka kuongea juu ya Katiba. Katiba ya hapa Kenya tunataka turekebishiwe, juu tukianghalia kila pahali tunaona kila kitu kiko juu. Hakuna kitu ambacho kiko chini. Ukienda upande wa hospitali, iko juu. Ukienda upande ya shule, iko juu. Sasa inafaa mturekebeshie ile Katiba wenye tutachagua watuongoze kwa njia mzuri. Mimi sina mengi nitafika hapo.

Com. Abida: Rose Bosibori. Hellen Ndungwa. Winfred Nduku.

Winfred Nduku: Mimi ni Winfred Nduku. Nitaongea kidogo kuhusu elimu. Tunaona serikali ya Kenya tunaambiwa elimu ni bure, lakini tukianghalia watoto wakienda shule kila mara wanafukuzwa; inatakikana hii, pesa ya kujenga, pesa ya vitu vingi sana. Kwa hivyo ningependekeza tuanghaliwe sana kuhusu elimu kwa watoto kwa sababu hata watoto wengi mtaani wamekuwa machokora kwa sababu wazazi wao hawana nguvu za kusomesha wale watoto. Wazazi wanaitishwa pesa mingi na hawana nguvu ya kutoa hiyo pesa shuleni.

Tena napendekeza kuhusu hospitali. Pia utaona mtu mtoto wake amekuwa mgonjwa halafu hata hana ile pesa ataweza kupeleka hospitali kwa vile tunaitishwa pesa mingi na sisi watu hatuna mapato mazuri, watoto wetu watazidi tu kumia sababu hatutaweza ku-afford ile pesa ya kupeleka hawa watoto hospitali. Kwa hivyo tungeomba tuwekewe pesa kidogo ya hospitali na mashule. Asanteni.

Com. Abida: Mary Wanjiru. Purity Mueni. Rosemary. Adam. Florence Maitika. Orade Silvarance.

Orade Silvance: Hamjambo wananchi? Mimi kwa majina naitwa Silvance Odhiambo Obade. Mimi ni mkaaji wa Makongeni Ward 4. Maoni yangu kuhusu hii Katiba yetu mimi nitatoa yale machache tu naweza kuongea juu yake. Ningependa kuongea juu ya citizenship ya Kenya. Wale huwa wanaingia Kenya Bwana Macommissioners sijui huwa wanakuja namna gani halafu mtu anapata tu, kwa ajili wengine huwa wanaingia today anaingia kesho unasikia ana nyumba Buruburu. Sijui procedure gani huwa wanafuata vile mtu anaingia leo na kesho yeye ni Mkenya na tena anaweza kufanya chochote. So tungeomba iwekwe katiba, mtu akiingia kuwe na procedure ile inafuatwa kama yuko chini ya kitu fulani inafuatwa, ifuatwe mpaka aulize siku fulani pia ndipo aweze kuwa citizen wa Kenya. Wengine wakiingia, unakuta mtu anaingia kumbe anaishi kwa hoteli then later on tunarudi tunakuwa na shida kama ile ilitokea ya bomb blast iliyoua watu wetu. Sasa ningepomba sheria iwekwe ile inaweza kutuweka kwa njia nzuri hatuwezi kuwa na magaidi hapa Kenya.

Ya pili ningepomba kuhusu provincial administration. Hawa watu ningepomba kutoka kwa chief mpaka PC iwe tunaweza kuwa na mtu aliye capable. Sio mtu amesoma lakini tunataka mtu capable ambaye wananchi wanaweza kupenda, anaweza kufanya kazi ya wananchi, lakini asichaguliwe na wananchi. Chief asichaguliwe na wananchi au assistant chief kwa ajili atakuwa anafanya kazi ya wananchi. Kwa vile ukichaguliwa hutaki kufanyia watu mabaya na saa zingine huwezi kufanya kazi yako sawa sawa. Sasa mimi ningepomba chief, assistant chief and so forth wawe wanatoka kwa serikali lakini wawe watu capable. Akipatikana na makosa raia wanaweza kumshtakai kwa njia fulani.

Nikija tena kuhusu prisons zetu. Mimi vile naona sana sana nitaongea vile ukimwi imeenea Kenya. Ningepomba serikali ya Kenya au ningepomba tuweke kwa Katiba mtu hata kama yuko kwa prison apate nafasi bibi yake aweze kumtembelea halafu wanakaa naye pamoja ili shida nyingi zisitokee.

Nikiendelea, the third one, ningependa wale macandidates kwa ajili tunasikia yeye ni chairman wa party fulani, na ile party ilimu-sponsor kwa Parliament baado anakaa anakura salary na hicho chama. Ningependa mtu akiachiliwa kwa nomination, wakati wanaenda kwa nomination si mtu ataachwa? Wakati ameachwa mwingine unasikia anaruka kwa chama kingine anataka kugombea tena the same same seat. Since alijua kwa hiyo area hiyo chama hakina nguvu sana atackukua. Wakati watu wanatoka kwa nomination mtu akitoka kwa chama kile alikuwa akigombea aruke kwa kingine apewe three years kama ni kwenda bunge au councillor. Akae hapo watu wamu-study kwanza, kwa ajili wengine wanaruka at the same time akiingia huko hakuna kazi anafanya. Saa zingine anaruka kwa ajili ana pesa. Sasa ningepomba tuweke sheria mtu akitoka kwa chama fulani aruke kwa chama fulani apewe duration ile atakaa hapo kama hajacontest kiti chochote.

Kuhusu Electoral Commission, boss saa hii ni Bwana Kivuitu. Mimi ningepomba huyu mtu awe anachaguliwa na wananchi so that he can be fair. Electoral Commissioner kama anakuwa appointed na President he will serve kile kitu President anataka. Akiambiwa hii area lete Obade ataleta Obade hiyo area. So mimi ningepomba kwa hiyo line, Electoral Commissioner awe

anachaguliwa na wananchi kutoka every constituency. Kuwekwe sheria kama anaweza kuchaguliwa na officials wa vyama vyote vilioko hiyo constituency halafu ndiyo apate hiyo vote. Hiyo ni maombi yangu.

Nikimalizia, ningependa tuwe na body ile inaangalia vitu kama privileges za parliamentarians. Hatutaki tukiamka leo tunapata watu wa Parliament waliamka na wamesema wamejiongeza mshahara fulani . Ningependa tuwe na body ile ya kuangalia kama inastahili waongeze waongeze, kama privilege line wanastahili kuwa nayo wakuwe nayo. Lakini sio ati wanakaa chini na wanaamua juu yao. If it is so then kila mtu wakae chini hata kama ni councillor wapewe pia nafasi wakae chini waamue vile wanataka. Lakini mimi ningependa kuwe na body fulani inayoangalia kazi ya parliamentarian na wakati wanataka kuongezwa kitu au wanataka privilege fulani , kunayo body ile inavet hiyo. Nafikiri hayo machache ndiyo nilikuwa nayo. Asanteni.

Com. Maranga: Bwana Obade wewe unasema chairman wa Electoral Commission of Kenya achaguliwe na Kenya mzima. Si hii itakuwa gharama kubwa sana kwa sababu ni kama kuchagua Rais?

Silvarance: Mimi nasema hivi kwa ajili Electoral Commission when he is appointed by the President, automatically he will serve the interests of the President. If not, if he cannot be elected by all Kenyans, tungepata namna ingine ili achaguliwe na watu fulani kama sio parliamentarians alone then hapa councillors wawe included.

Com. Abida: Jonathan Karoki.

Jonathan Karoki: Habari ya wananchi? Jina langu ni Jonathan Macharia, natoka hapa Buruburu. Kitu cha kwanza ambacho nataka ku-address ni (interjection) Kitu cha kwanza ambacho nataka ku-address ni mambo ya nomination ya President. The President should be a graduate kwa sababu asipokuwa graduate itakuwa shida sana kuarticulate international affairs. The next thing is the nomination of Members of Parliament. First of all they should be 18 years and above up to 70 years. The next thing wanafaa kuwa wanaweza kuongea Kizungu na Kiswahili. Kitu kingine wanafaa kuwa na secondary school certificate ambayo ame-attain. The next thing at least the Member of Parliament anafaa kuja kwa wananchi aandike blue-print yake na mambo yale atafanya katikati ya wananchi, na hayo mambo yawe endorsed na 20 members wa hiyo civic body, kama vyama vya wanawake na hivyo vyau vingine.

Mambo mengine ni ya Electoral Commission – The Electoral Commission board should be appointed by Parliament. Haifai kuwa President ana-appoint the Electoral Commission. Yanafaa kuwa ni mambo ya Parliament. Inafanywa na Parliament.

The next thing is about the education process ya hii country. We need first of all to have a review of the 8-4-4 system because it is not arguable with the international standards of education. Inafanya graduates wakuwe redundant everywhere. That is basically it.

Com. Abida: Asante. Beatrice Opany.

Beatrice Opany: Hamjambo? Naitwa Beatrice Opany. Niko tu na machache ya kusema. Kwanza nataka kuguzia kuhusu masomo. Kwa maoni yangu mimi naona Wakenya wote waachwe wasome from nursery to standard 8 free of charge. Wazazi wapewe tu jukumu la kununua uniform pekee yake, na vitu kama vitabu na pesa yoyote inayotakikana serikali isimamie hiyo.

Ya pili nataka kusema kuhusu matibabu – Wakenya wengi wanaumia juu ya umaskini na hii inakuja juu watu wengi hawajiwezi.

Unapata mtu ameenda hospitali na anaogua kasha anakufa juu ya kukosa nauli ya kutibiwa. Mimi vile ninaona ningependelea kama wananchi wanaweza kuwachiwa government hospitals ziwe free of charge, because unapata kitu kama ukimwi inaenea sio ati Wakenya ni washerati ni vile tumekosa pesa hatuwezi kujitibu. Unapata ukienda hospitali pengine kile unaugua huwezi hata uka-afford panadol. Sasa huyo daktari au nurse atakuweka hapo juu huna pesa, huna chochote. Sasa ile hospitali watu wanalipa waweke private hospital, lakini any government hospital iwe free of charge for Kenyans.

Halafu kuna haki ya watoto – Watoto wanateswa sana kwa njia zile sio mzuri, unapata mtu ana-rape underage. Mtu yoyote yule atakayepatikana ana-rape underage anatakiwa awekewe a very very serious penalty in court. Kama ume-rape mtoto yule minor age unatakiwa upewe sentence death. Rape haitakikani isikizane hii nchi yetu.

Ya tatu ni kuhusu citizenship – Okey sisi wote ni Wakenya na unapata kama sasa nimepata nafasi ya kwenda nchi ya ng'ambo.

Nikienda Nyayo House, kupata passport ni shida na naona hiyo si mzuri. Kama wewe ni Mkenya wa kweli ukisha-onyesha kitambulisho chako na ukaonyesha wewe ni mtu uliyezaliwa hapa, kupewa passport kinatakiwa kiwe kitu cha sekunde moja si ati unapewa sheria mingi. Juu unapata mtu kama Msomali atapewa passport juu yeye ana pesa ya kuhongana na juu wewe ni Mkenya na huna haki yako, utanyimwa passport na wewe ni Mkenya. Naona hapo pia lazima Katiba isaidie Wakenya wapewe passport juu wao ni Wakenya.

Halafu ya pili tuseme sasa mimi nimeolewa na foreigner – hapo pia nilikuwa naomba tusaidiwe. Nikiolewa, whether it is a man or a woman, wapewe citizenship. Wasikanyagiwe. Ukifika kiwango kile unataka kuolewa au uoe mtu umemsoma huyo mtu ukaona huyo mtu si mbaya, na kama si mtu mbaya Kenya pia inatakiwa impe citizenship.

Halafu kuna haki ya land – Sasa kama mimi ni mwanamke. Kule mimi natoka baba yangu akikufa mimi siwezi kupewa shamba juu mimi ni mwanamke. Na ninaona hapo si mzuri. Inatakiwa tupewe equal rights, both men and women. Kama kitu cha shamba kimetoka hata mimi nipewe haki yangu nipate shamba langu. Asanteni.

Com. Abida: Hayo ni maoni yake wacha tumpatie respect. Katiba itatwambia kama atapata haki hiyo anataka. Frank Katiech.

Frank Katiech: Nina mambo kadha hapa ya kuongea, kwa majina ni Frank Katiech. Ningependa kuongea kuhusu the form of government ambayo ningependa tuwe nayo au niwe nayo. Ningependa kuomba tuwe na that type of unitary government whereby hatuwezi kuwa na serikali ya majimbo. Hii inauanisha ya kwamba kwa mfano tumekuwa na serikali tulio nayo ya kwamba we have had very powerful Presidents, wana mamlaka makubwa sana until wamefanya tumekaa kama nchi ya majimbo. For instance tulikuwa na President wetu wa kwanza aliyekuwa Mkikuyu, Jomo Kenyatta. By that time alikuwa the President tulipata ya kwamba that community iliendelea sana. We had very good infrastructure from there, very good schools there, very good hospitals from there. Next akaja our next President, President Moi. Tukapata ya kwamba vile alichukua mamlaka na since we had given them very many powers aka-transfer that to the Rift Valley region. So by that what am I trying to say? Ninasema ya kwamba lazima tu-reduce mamlaka of our President. Kwa mfano, kama appointment of the head of parastatals, hiyo inatakiwa ifanywe na ministers, because tumepata ya kwamba wana mamlaka kwamba wana-appoint na wana-fire any time. Lakini tukiipa Parliament haya mamlaka inaweza kuwa inajadili kama ni tabia ya mtu waone kwa nini wanam-fire. Okey. Next point.

Ministers wawe chosen according to their academic standards. You find that I am a primary school teacher and I happen to be in Parliament and I am appointed to be the Minister of Health. And there is somebody who is in that Parliament alosomea medicine, he is given pengine to be the Minister for Agriculture. So unapata ya kwamba things are spoilt, tuna-reduce our country kufika level ya zero just because tumekataa kutumia those experts that we have in Parliament. So what am I trying to say? Kwa Katiba, kama mtu ana qualifications na yuko kwa Bunge, amesomea medicine apewe that ministry inayohusika na maneno ya madawa.

The other thing – ku-fund all political parties. Tumeonelea ya kwamba when we have the current government for instance they don't fund other parties. Na wanagundua ya kwamba, they use that system we call 'make them poor, take them so easy'. Sababu they have not funded the other people na tumesema ya kwamba hii pesa ni ya tax payers, we pay. So ningependelea kwamba kwa Katiba tuweke kile kiwango cha pesa. Tukisema ya kwamba for instance ni milioni moja au billioni moja to each party iwe hivyo. Hata zile party ambazo ni changa lakini wana very competent people wawe na nafasi ya kugombea viti.

The other thing, legalization of marriage – Tunapata kuwa siku hizi uchumi ni ngumu na mimi ninaoa msichana wa mtu na sina mahari ya kupeleka wakati huo. Lakini wanakuja wananifinya sana lazima nitoe mahari ndiyo tu-legalize marriage, na huwezi kujua kifo kitakuja lini. Wazazi wa msichana wananikazia, sina pesa, sina ile mahari wanataka, wanakataa ku-legalize my marriage. In the course, mimi ninaaga dunia. Unapata kuwa kuna wrangles, my wife hawezi inherit anything in that boma because wanasema we had that situation of 'come we stay'. So ningependa kama serikali ingesema mtu akioa na ni Mkenya for six months, na ana ushahidi ya kwamba hawa watu wanaelewana wawe in a position to legalize their marriage.

The other thing ninaguzia, kwa sababu as we talk more about it it is when the Commission will know tunataka hicho kitu. Tungependa kwamba the date of election ijulikane kwa Katiba. We should not make it a secret weapon because when it is a

secret weapon I can do anything to you. Iwe ya kwamba ikiwa ni December 25 iwe hivyo na ifuatwe hivyo. We are causing a lot of confusion in our country, even currently, just because imekuwa our secret weapon. Kwa hivyo kwa Katiba ningependelea kwamba kuwe na the exact date ambayo tunakata uchaguzi uwe ukifanywa.

This is the last point. Jambo lingine la kusema ni kwamba kiongozi lazima awe na elimu fulani. Mimi kibinafsi ningependelea ya kwamba kama mtu is capable, whether alisoma au hakusoma, aweze kusimama kwa kiti chochote whether cha Bunge au cha ucouncillor. Maanake hata kwa Biblia Musa hangeweza kuongea lakini Mungu akamuweka pale akamwambia ya kwamba nitakupa msaidizi ambaye anaweza kuongea, naye ni Aaron. We can have a very good President with qualities of leading na tuwe with very good advisors kwake. So mambo ya kusema degree, aa aah Mungu hakuumba mtu na degree. Mungu aliumba viongozi, leaders are born.

The other thing – our Members of Parliament. Ni lazima tuwe kwa Katiba ya kwamba members watakuwa wanachunguzwa after two and a half years. That's because there are some members of Parliament wana-articulate ya kwamba we are going to do abcd. Na since they are guaranteed ya kwamba they will go for a term of 5 years, wanakaa tu huko wanalala huko, haumuoni. But if Katiba yetu inaweza allow ya kwamba they be vetted after two and a half years, watakuwa wanafanya ile kazi. If they do not actually live up to the expectation we must have a by-election and if they feel that the by-election is too expensive to carry out wachukue yule mtu alikuwa number mbili kwa ule uchaguzi achukue pale mahali. Kupitia kwa hiyo njia tutafanya members wawe effective ili waende with the policy they articulate. So iwe kwa Katiba ya kwamba members after two years, hata kamati iwe formed ya kwamba wachunguze kwa vile alisema nitaleta shule, alisema nitatengeneza barabara, alisema nitaandika watu wangu, aliandika? Kama hakuandika ang'olewe. Kama unaona uchaguzi mwingine ni very expensive yule ambaye alikuwa number two achukuliwe. Kwa mfano tukiwa tunakimbia mbio na ipatikane ya kwamba yule wa kwanza alitumia madawa ya kulevya, si huwa wanamnyanganya ile medali wanampa number 2? So thank you very much.

Com. Maranga: Nina swali. Kwanza kabisa ni kuhusu ndoa. Wewe umesema ati watu wakikaa miezi sita wakubaliwe kuwa mke na Bwana au mume, lakini nakuuliza, sasa unataka Katiba itupilie mbali tauduni za watu? Kwa mfano, watu wa Kikamba usipotoa mbuzi tatu huwezi ukatambuliwa kabisa. Kwa hivyo unajua hata kama tunataka kuweka Katiba lazima tuanghalie mila za wananchi wa Kenya. Pengine upande wa Wajaluo wana ile wanafuata, Wakisii kuna upande wanafuata, na watu wengine. Sasa wewe unataka tutupilie mila zote halafu useme watu tu wakae kiholela holela? Hiyo ni kitu moja.

La pili, umesema wabunge wasipofanya kazi kama walisema watajenga shule, mabarabara, kuleta maji muwatupilie mbali baada ya miaka mbili unusu. Je, kweli hiyo ndio kazi inatakiwa kuwa ya wabunge, kutengeneza mabarabara? Atatoa wapi pesa ya kutengeneza mabarabara? Atatoa pesa wapi ya kutengeneza mashule?

Frank: Lile jambo la kwanza la ndoa, unajua kuna traditions au mila fulani ambazo zimeleta shida. They are the same same people wanakatalia hiyo mila ya kwamba wanataka mbuzi tatu na msichana wao akikufa wanaanza kuleta shida. Msichana

anauliza kwa mortuary miezi tisa au miezi nne, wanastruggle ya kwamba watoe nini, au hakuchukua mali ya mzee. Ningependa ya kwamba kuna mila zingine ambazo zimepitwa na wakati, tunajiita dot com. Ya kwamba saa hizi wanasema wanataka shamba, yes. So mila ambazo zimepitwa na wakati tunataka tuziache. Wanataka wakuje at a round table wajue, kweli, tunakatalia hii mila, na inaleta usaidizi kwa watoto wetu? Mbona mtoto wangu aende aolewe mahali fulani halafu atoke huko kwa sababu hakupata mahari? Na wanasema hakuna mahali pako hapa sasa. So ningependelea ziko mila zingine zimepitwa na wakati ambazo nataka zitupiliwe mbali.

Maneno mengine ya kusema ya kwamba wabunge wanasema hii, they are our representatives. Wanataka waende waongee na serikali huko. Since hatuwezi kwenda huko sote, waende huko wa-negotiate with the government wajue ya kwamba watu wangu ambao nawakilisha wana mahitaji mbali mbali, ni hii, wa-present, halafu wapewe msaada.

Com. Maranga: Okey. Thank you so much.

Com. Abida: Eunice Muthoni. Jane Nyambura. Jedidah Nyambura. Betty Moraa. Wewe ni nani?

Betty Moraa: Betty Moraa.

Com. Abida: Okey.

Moraa: Hamjambo? Mimi naitwa Betty Moraa kutoka Viwandani. Sana sana kile kitu nataka kuongea ni juu ya maskini na tajiri. Hiyo ndio nataka kuuliza serikali. Sasa nikianghalia upande wa kununua vitu kama wakura, mashule, hospitali ukianghalia upande wa serikali ukiona kwa mfano, ile nitatoa kwa mfano ni Saitoti. Unaona Saitoti anaingia supermarket na yule maskini anakaa kwa slums na yeye anaingia supermarket. Na huyu hana njia ya kujisaidia yoyote, lakini mtu kama Saitoti ni minister, mtu kama Mudavadi ni minister ni mtu yuko na pesa. Na huyo mtu mwingine common man maskini yaani hana kitu ya kujisaidia. Ni kufanya biashara ndogo ndogo ajisaidie. Hiyo ni upande wa kununua chakura. Kwa hivyo mimi naomba serikali, upande wa maskini kuwe na kitu chetu kama ni supermarket iwe kando, supermarket vitu vya maskini viwe chini kidogo, viwe nafuu. Hiyo ndio naomba upande wa serikali ianghalie hayo maneno.

Haya, na kitu kingine ni hii tukianghalia upande wa mashule unakuta mtu kama Nyachae anapeleka mtoto wake shule tuseme kama ni Lenana High School or Loreto High School. Analipa 40,000 au 50,000 na Moraa akipileka wake huko na yeye analipa 40,000 akipita mtihani. Si tuko pamoja sasa, na huyo mtu mnajua ni mtu tajiri yuko na pesa. Kwa hivyo upande wa mashule ningepomba serikali ituanghalie sana sana kama wale watu wako slums. Tuwe na shule zetu kando ya ya wale watu maskini kwa sababu upande wa sheria nikianghalia, maskini tunafinyika sana. Minister anatoa 40,000 school fees na Moraa anatoa 40,000 for school fees kwa mtoto wake. Sasa ndiyo unaona tunakuwa na wakora wengi Kenya na machokora wengi kwa sababu mimi sina hizo pesa nitaenda kulipa. Yeye yuko na pesa, mtoto wake anaendelea kusoma na wangu anaenda

kuwa chokora. Serikali naomba upande wa shule muanghalie upande wa maskini wawe na shule zao kando ambako wanalipa kitu kidogo kwa sababu Kenya ya siku hizi inasema hakuna kitu cha bure. Kwa hivyo na sisi tuanghaliwe maskini.

Nikianghalia sheria, hii ilitengenezwa zamani na sisi hatukuwa kwa sababu upande wa maslum tumesahaulika. Hakuna usaidizi, tunasikia kuna msaada ambayo serikali inatoa. Msaada huo hautufikii sisi hautuoni. Sasa ndiyo ninaanghalia ninaona ule upande unaotawalwa kuanzia Muthaiga, hiyo sheria ni ingine na sheria ya maslums ni ingine. Ndiyo sababu naomba, sisi ni Wakenya na sisi ndiyo serikali na sisi ni mali ya serikali without Mkenya, without binadamu au mwananchi raia serikali haitwi serikali. Sisi ni mali ya serikali na sisi tuanghaliwe na serikali. Hiyo naomba serikali ianghalie.

Na tena kile kitu kingine mimi nilikuwa nataka kuongea ni upande wa wanawake. Wamekanyangwa sana, wamesahaulika Kenya, hawajulikani kama wako. Na hawa wanawake ndiyo wanachagua hawa watu wanawakanyanga. Hawajulikani, na sasa ninauliza upande wa wanawake tuanghalie tuone na sisi tupewe right, tupewe haki zetu na sisi, tufanane na wanaume, kwa sababu tumekanyagwa sana. Hatuwezi kukaa vile tumekaa hivyo. Hiyo haiwezekani. Maneno mengi yale yamepangwa ya serikali sisi wanawake hatuwezi kuambiwa. Tunakuja kujuatu, kitu kinatokea. Nauliza serikali kitu moja, nilisikia uchaguzi ulifanywa, nasikia walichukua wanaume wanne wakawekwa kila mahali, lakini sikusikia mwanamke hata mmoja aliwekwa upande huo. Example ni nani, walichukua Raila wakaweka, wakachukua yule mwingine Mudavadi, kile kitu wanaita New KANU. Lakini sikusikia mwanamke hata mmoja aliwekwa kwa hiyo group. Kwa nini? Nauliza serikali ianghalie hayo maneno. Kwa hivyo sina mengi lakini sana sana kile kitu nitarudia, watu wanaokaa slums waanghaliwe, wapewe haki yao. Na ardhi wapewe, ile wanayokaa, na pawe ni pao, sio kurushwarushwa ovyo. Kwa hayo yote, mimi nimesema asante, sina mengine ya kuongeza, tutaonana tena.

Com. Abida: Asante. Jonathan Karoti Macharia. Kuna mtu anaitwa Jonathan Karoti? John Mwangi. Amin Mutoni. Amin au Amina? Amina.

Amina Mutoni: Hamjambo? Mimi naitwa Amina Mutoni, I am the chairlady Kenya Refugees na Maendeleo ya Mbotela. Ile kitu ningetaka kuzungumza hapa kwa Commission ni juu ya uwezo wa President. Mamlaka ya President ipunguzwe asiwe na zile powers za kusema fulani apewe Makadara yote iwe yake au vitu kama hivyo. Na chama kile kiko kwa power kiweze kusaidia vile vyama vingine. Kama chama kweli ndicho kimetawala kitakuwa na nguvu. Sasa na vile tuko katika democracy chama hicho kiwe kinaweza kusaidia vyau vile vingine. Na tukifika hapo juu ya chama ndiyo tunapata wabunge. Wabunge nataka ikiwezekana katika serikali hii tunaunda, wabunge mishahara yao ipunguzwe kwa vile Kenya kuna shida nyingi sana. Wasiwe wanapata mamillioni pale na wale wananchi wamewachagua nao wako huko hawana namna. Wabunge wakishapunguziwa hiyo mishahara yao walipwe mishahara ya kawaida ndiyo tutaenda kwa kitu inaitwa poverty eradication. But we are not going to eat the word, hakuna nenol inatwa eradication tuseme ni ku-reduce, of course we cannot eradicate.

Sasa maskini, si mishahara imesha-punguzwa, mishahara yao ikipunguzwa, ndio tutaenda kwa wale watu wametoa vile viwaja

vikubwa mashamba makubwa kama yale tumesema ya Kitale au ukienda hapa Small World, wale wanajua pahali panaitwa Small World ukisha-pita Athi River, kuna pahali kama hapo unaenda hivyo ukiwa kwa gari mpaka ulale unapita mahali pengine pale panaitwa Rukenya, unakuta hilo ni shamba la mtu mmoja. Hatuoni ni kwa nini katika serikali mpya tuwe na mambo kama hayo. Hatujui Mkenya yule anapaswa kuwa na miles of land. Wakenya wote ikiwezekana katika serikali yetu mpya Wakenya wafikiriwe. Vile tunasema vijana wetu wako idle, tunawaita wezi, tunawaita nini. Mkenya yeyote ninafikiri anaweza kulima. Sasa watu wachukuliwe kama kuna mashamba kule Embakasi like America watu waende wapewe mashamba kule. Nafikiri mtu anaweza kupanda maharagwe, atapanda mahindi kidogo, serikali mpya isaidie wananchi wake. Si kuachilia watu wakae kiholela na huku ndiyo tunasema nini na watu wanaendelea kufanya mambo ya corruption. Wananchi wote wafikiriwe, mtu awe anaweza kujisimamia. Sio lazima tutoshee maofisini lakini mtu awe ana namna ya kuweza kujisimamia. Kwa vile hizo shida zote ndizo zimekuja ikawa kwamba sewage zimejaa, kuna overload ya watu, lakini overload imeletwa na usimamizi mbaya wa serikali ambao tuko nayo sasa. Ile nyumba ilijengwa ikae watu watano siku hizo za ukoloni, inakaa watu 20. Kwa hivyo mambo kama hayo matajiri wakiwa watanyang'anywa hayo mashamba makubwa nafikiri tutakaa vizuri kidogo. Nimemaliza upande wa poverty eradication.

Upande wa pesa kuna kitu kinaitwa budget. Budget ikisha somwa mara nyingi huwa hatujui nini inaendelea. Katika serikali mpya budget ikisomwa kuwe na committee kabisa tuwachane na Treasury ati ministry. Committee ijue hizi pesa, hii allocation kama ni ya kutengeneza barabara, hizi pesa zimeingia kutengeneza barabara au zimeenda kununua mashamba mengine kule Kitale? Ama zimepeleka wale watoto wa matajiri wameshindwa kusoma America? Allocation of funds, iwe pesa, kama ni za barabara, barabara itengenezwe, kwa vile tunalaumu labda MP, councillor lakini allocation of fund pesa zinaenda wapi zile zinasomwa pale? I mean budget, zinaenda wapi pesa hizo? Mambo kama hayo na sisi wananchi tungetaka kujua katika serikali yetu vile yanaenda. Budget ikisha-kuwa mastered vizuri nafikiri hiyo ni special committee ya pesa hizo. Na tuache kutumia neno squatter. Na tutawacha kutumia neno squatter ikiwa watu wamekuwa allocated mashamba, kwa vile sioni kwa nini tuitane masquota na ni serikali yetu inatuachilia tuwe masquota. Kila mtu awe responsible na serikali iwe inachunguza mambo ya watu kabisa.

Tujaribu pia tukiwa wananchi hata ukiwa hujachaguliwa kwa chochote na hujakuwa nani tuanghalie mambo ya corruption. Corruption kabisa katika serikali ijayo mtu akipatikana ametumia pesa za serikali vibaya au ameuzua gari la serikali au amefanya kasa huyu mtu achukuliwe hatua kabisa na hiyo kazi ipewe mtu mwingine aliye na uwezo. Hata MP ikiwezekana katika serikali mpya, MP akae miaka miwili, achunguzwe, si kukaa tu miaka mitano na kusema mimi niko, mpende msipende. Hakuna kitu kama hicho katika serikali mpya. MP miaka miwili, kama hawezi tumtoe tumweke mtu capable ambaye atasaidia wananchi. Tunaweza kupiga kura tu mtu atolewe kwa kiti baada ya miaka miwili akionekana hawezi kazi. Kwa vile si yeye anasimamia, hiyo si nyumba yake, atakuwa pale kwa ajili ya mwananchi.

Tukifika katika serikali mpya, tumeweka MP na kila kitu, tutaweza kuwa na shida kweli vile tunazidi kuwa wengi. Of course Kenya inaweza kuwa watu ni wengi, na mpaka tujue tutafanya nini watu wakiwa wengi. Basi hapo watu hawa hawataweza

kupata kazi. Wale walioko maofisini, kuna kitu kinaitwa retrenchment. Kitu kama hicho kama watu wanapunguzwa kazini, tujaribu kuanghalia tunapunguza watu namna gani. Tunaweza kupanga umri wa ku-retire kwa vile shida zimezidi. Labda huu umri wangu ninaweza ku-retire, lakini mtoto wangu, tuta-retire na yeye kweli? Haitawezekana. Kwa hivyo retiring age, kama tunazidi kuwa wengi, tuifanye iwe miaka kama 45 hivi kwa vile mtu aki-retire atakuwa kweli ame-create nafasi kwa yule mwingine aliye nyuma yake. Retiring age ikisha-punguzwa itakuwa tunaweza kuendelea na serikali mpya vizuri. Nafikiri nitafika hapo. Asanteni.

Com. Abida: Fredrick Aritha.Charles Nyajwaya.

Charles Nyajwaya: Nimewasalimia wageni wetu. Majina ni Charles Nyajwaya. Yale maneno yangu, maneno watu wamesema, nimesikia na mimi pia nina yangu ya kusema na nime-support yale wamesema. Yale maneno kijana mmoja alisema hapa ati leadership is not education, that is very correct. Si tuache ati everything should go to graduates. Yule asiye graduate can do better than that graduate so why can't we give him? Nime-support hiyo.

Na maneno yangu Commission, don't be just Commission na yale tumesema (inaudible) sasa it is useless. I am talking of my age, I am over 50. Nimeona wakati wa Kenyatta nikiwa hapa Nairobi nikianza kazi nimeanza wakati wa Kenyatta. Akikufa niko hapa. Nimefanya wakati wa Moi sasa ninaimaliza. The harassment is too much especially in the area I am staying now, even if they are here. Makongeni is too much. I don't know of any other area iko namna hiyo because Makongeni saa kumi na mbili, I am speaking of Makongeni and Kaloleni, saa kumi na mbili hapa stage yetu ya maziwa unashikwa na police. They go round, they go round, wanasema wamekushika saa nne. Wanakushika hata hapo ndani ya Makongeni, they go with you round, round kufika saa nne ndio wanakupeleka kule ati umeshikwa saa nne. Kwa hivyo that is bad actually, because we are in Kenya. There was a time ambayo walishika msichana wa Kaloleni hapa akitoka kwangu. Na kwenda kuanghalia ameshikwa kesho yake, nikijaribu they could not take me in ati ninasema nini. Sasa I also told them the way you are I have also the same, same people with what you have in my home. I went to Westlands alitolewa simu tu kupigwa. Lakini tukisema ati mtu lazima akuwe na mtu mkubwa ndiyo mtu atolewe, that's bad, because he might not be there, might have passed away, where can you go now?

Kitu kingine, my friends mkizichukua, mimi on myside sitaki kitu ya kuchukua na kesho yake no reaction on it. High court – I have been in the High Court. Nimeanza 4th December 1991 nimeanza case yangu hapo. It was an accident case. My friend the way high court is, is not high court because ukikanyagwa na gari na gari ikimbie, kwanza mnaenda civilian case. Civilian case ndiyo 3rd floor. Civilian case hiyo nilikuwa number 10, room 10. Case yangu ikafanywa na unajua judge yule anafanya si mmoja. Unarudi room 87, nini na nini ikafanywa. That was 4th of December 91 ikaenda huyu akamaliza 30th of June 92. Judgement ika-come out in November. After judgement ikaenda kwa civilian. Civilian huyu kijana anaitwa Ringera alikuwa anakaa room 21 hapo kwa chamber. Aamefanya case yangu, that was 93. Case, fikiria case ya 91, imefika 2000 mwezi wa 5 tarehe 26 which was a Monday. How long is that? Is it not two months?

(Inaudible comments from the public)

Charles: Hata wale wamekufa nyuma yangu, si ni wengi? After that judgement because I have been following my things one by one ambayo judgement ya civilian case ninayo hata ndani ya nyumba yangu saa hii, copy zake zikitakikana. After judgement 29th of May 2000 nikachukua judgement yangu. My judge was Mr. Olwal, ndiye alikuwa judge wangu, Muhindi. Haya nikachukua judge's statement, nikachukua karatasi moja inaitwa decree inayozaa naye interest mpaka wakati huu because insurance za Kenya ziko mkono zetu. Nasikia fulani ni director upande fulani, sasa inatakikana sisi sote tuwe madirector ndiyo tulipwe our rights? Sasa fikiria tangu hiyo accident ifanywe mpaka saa hii how many years mwaka 2002? Is it not almost 14 years na hujalipwa. Hiyo ni sheria gani? Unless wewe ni ndugu ya Fulani. Because I remember there was a time my brother was going for an interview huko airforce alikuwa mwalimu. Nakuchukuliwa saa ile, aliachwa. Lakini kwenda mara ya pili ambayo alipita kwa mkono ya fulani: huyu ni ndugu ya fulani. That was the interview. That one should not be there in our present Kenya. But ile nataka mu-react zaidi ni the way we are being harassed in Kaloleni and Makongeni na police wetu. It is too much, because unless you know Mr. so and so ndiyo uachiliwe. Mengi wenzangu wamesema, tumeshukuru, na waki-react kwa yale yote mumesema na waende hao pia wasikie, nafikiri itakuwa mzuri. Asanteni.

Com. Abida: Peter Rachiet.

Peter Rachiet: Hamjambo wananchi? Mimi pia nilikuwa na maoni chache ambayo ningependa Commissioners wasikie. Jambo la kwanza kabisa. Kwa jina naitwa Peter Rachiet. Swala ambalo ningependa kuzungumzia kwanza ni swala kuhusu mamlaka ya Rais. Tukianghalia Katiba mbeleni tunaona ya kwamba Rais amepatiwa mamlaka mengi zaidi, zaidi. Na hayo mamlaka yamemuezeza kufanya vile anavyotaka kutolingana na maoni au matakwa ya wananchi. Nikisema tu kwa mfano, tukianghalia katika appointment ya officers wa serikali wakubwa wakubwa unaona kwamba President mwenyewe amepatiwa powers mingi ambazo anaweza kutumia kuappoint anybody na hakuna mtu ambaye anaweza uliza. Na tumeona mali mingi sana hawa watu ambao pengine wanapatiwa hiyo kazi hawawezani na hiyo kazi. Na katika mashirika mengi, unaona mashirika haya yameanguka kwa sababu watu ambao waliwekwa huko hawako answerable to anybody na wanafanya, wanapora hizo mashirika mpaka zianguke na hakuna vile watu wa Kenya wanaweza fanya. Kwa hivyo mimi ningependelea kuhusiana na hayo maneno ya ku-appoint hao maofficer wakubwa, inafaa Parliament ipatiwe nguvu ya kuanghalia ya kwamba nani huyu anapatiwa hii kazi na record yake ni namna gani. Vile vile maministers, wale ministers ambao President ana-appoint, ningependelea kwamba kuwe na Parliament ianghalie record ya hawa watu kwa sababu wengine wamefanya kazi kubwa kubwa mahali wakapora mali halafu kesho unasikia mtu huyu tena ndiyo minister, anapora. Kwa hivyo ningependelea Katiba yetu mpya iipatie sio tu President the power ya ku-appoint hawa watu lakini wengine pia wa-vett waanghalie kwamba huyu mtu record yake ni namna gani.

Katika upande wa uchaguzi ningependelea kwamba uchaguzi ufanywe mala mbili. Tuwe na uchaguzi wa wajumbe tofauti na

uchaguzi wa Rais uwe tofauti. Kwa sababu gani? Unapata kwamba wakati ule uchaguzi unafanywa wa Rais na wa Bunge kunakuwa na a lot of confusion, a lot of rigging. Na ingekuwa vizuri ili watu wa Kenya wachague Rais wao. Kwanza watu wachague wabunge halafu tubaki na uchaguzi wa Rais ili kila mtu yule anaenda kupiga kura ajue ni ya urais pekee yake. Itakuwa ni rahisi zaidi. Mimi mwenywe nimewahi kuwa presiding officer katika uchaguzi. Na nimeona jinsi corruption na rigging inaendelea wakati tuko na uchaguzi wa councillor, wa MP na wa Rais. Ni rahisi sana kufanya rigging. Kwa hivyo kama ingewezezana, vitofautishwe halafu hii maneno ya rigging inaweza anghaliwa kwa makini.

Kuongezea, Electoral Commission – Electoral Commission mimi naona waongezwe nguvu zaidi za kuconduct elections. Wakati huu tunapata kwamba serikali iko na nguvu hata karibu kushinda Electoral Commission. Kwa hivyo Electoral Commission kama ingepatiwa nguvu zaidi za ku-conduct elections independently sana sana na iwe de-linked, watofautishwe na provincial administration. Kwa sababu provincial administration wakiingilia hii maneno ya election ndiyo tunapata kuna vitu kama rigging, sehemu kama zile za remote kama North Eastern, Tana River, nini na nini, Turkana, unapata kwamba rigging inakuwa rahisi sana kwa sababu hizi areas ni remote na provincial administration huko wanaogopwa sana, sana. Unapata chief wanaingilia, DO wanaingilia, DC na PC wote. Kwa hivyo unaona rigging inaweza kuwa rahisi kwa sababu provincial administration wako involved na provincial administration wako answerable to the President.

Tena nikizungumza habari ya judiciary, habari ya makorti na nini na nini, ningependelea kwamba Katiba mpya yetu ifanye judiciary kuwa totally independent. Iwe totally independent. Hiyo ma-legal experts wanaweza kujua vile watafanya, lakini judiciary iwe na mamlaka yake ambayo serikali haiwezi kuingilia. Kwa sababu hapa Kenya tukianghalia unapata kwamba mtu mdogo, watu wa kawaida hawana haki. Ukienda kwa korti pengine umepelekwa huko on wrong, unapelekwa bila makosa yoyote na ukifika pale hutajitetea. Kwa mfano, unaweza shikwa na police umetoka kazi usiku: wapi kitambulisho? Unatoa kitambulisho cha kazi, unaambiwa twende. Ukijaribu kuwaambia kwamba wewe huna makosa, wanasema utasema mbele. Ukifikiswa kule kesho utapelekwa kortini, na umeandikiwa maneno tofauti kabisa. Unaweza wekewa bangi kwa mfuko halafu unaandikiwa mhesimiwa huyu alipatikana na bangi. Na ukijaribu kujitetea korti haina saa ya kukusikiza. Utaambiwa wewe case yako remand baada ya wiki mbili. Kwa hivyo tunataka tuwe na judiciary au court ambayo iko very independent. Isiwe ukipelekwa pale na police wewe utasomewa mashtaka, ukikataa, unaambiwa unaharibu wakati wetu kwa hivyo utapelekwa remand na huna kosa hata moja.

Na kulingana na hiyo nguvu za police zingerudishwa kwa sababu police wakishika mtu bila makosa watakupeleka court, watakufunga kama ni weekend, kama ni Friday utafungwa huko mpaka Monday. Kwa hivyo inatakikana tuwe na nyumba au tuwe na ofisi ambayo wananchi ambayo wamedhulumiwa na police pasipo makosa wanaweza enda na wakashtaki. Kwa sababu tunanyanya-swa. Hii Constitution, Katiba yetu does not give us enough protection. Unaweza shikwa bure na hakuna pahali utashtaki, hakuna pahali utasaidika. Kwa hivyo inafaa ofisi ipatikane ambayo mtu akidhulumiwa na police anaweza enda akasema na asikizwe na hao police waitwe na hiyo case ichunguzwe vizuri.

Jambo lingine ambalo ningependa kusema ni kuhusu wabunge wetu. Hawa wabunge ambayo tumewachagua, tunawachagua katika vyama mbali mbali, na sana sana katika hii Parliament tunaona kwamba kuna a lot of defections. Hawa MPs wamejiongeza mishahara mingi sana na wamejiongeza tu wenyewe. Inafaa hiyo mishahara wanajiongeza ianghaliwe economy ya Kenya iko namna gani. Huwezi sema wajipatie 500,000 na watu huko nje wanateketea. Economy hakuna pesa, waalimu hawaongezwi pesa, manurses hawaongezwi pesa. Mbona wabunge waongezwe pesa na tena wengi wao ni matajiri. Kwa hivyo kuwe kwamba hao wabunge wasijiongeze pesa bila board yoyote ambayo inaweza angalia: hapana, hii pesa economy yetu ita-support? Iwe hivyo.

Na pia naona hawa wabunge wetu inafaa wawe fulltime katika kazi yao. Wakienda Parliament, kama ni speaker kama ni nani aanghalie huyu mtu ana-atend kila siku au sio, sababu wanalipwa pesa mingi na saa zingine ana-make tu technical appearance, anaenda siku moja au anaenda tu masaa, aonekane tu halafu ametoka. Kesho vile vile anaenda biashara zake. Inatakikana hiyo kazi iwe ni fulltime kabisa kwa sababu wanalipwa pesa mingi na wanatu-represent. Na vile vile pia katika Katiba tungeweka nafasi ya kwamba tukichagua wabunge wetu tupatiwe nafasi, tukiona kwamba mbunge wetu, tuseme kama mbunge wa Makadara hapa hatumuoni, haiti mkutano, huwezi kumuona kwa ofisi, huwezi mpata mahali, Katiba itupe sisi wananchi ambao tumewachagua nafasi ya kuwaita. Hata kama itangazwe kwa radio, itangazwe kwa gazetti na watu waweke signature kama watu 1,000 hivi kwamba tunamtaka mbunge wetu tuongee na yeye hivi na hivi. Na wapatiwe ruhusa ya kutangaza kwamba wame-lose confidence in their MP.

Swala lingine ni swala la shamba. Kweli Wakenya tuko watu wengi sana wako landless wale ambao hawana shamba hata moja, na kuna wengine wako na mashamba elfu na maelfu ya acre. Ningependelea Katiba iweke limit, iseme kwamba kama mtu mmoja awe na kama acre, kama yeye ni tajiri ana uwezo wa kulima hilo shamba na kulitunza iwe 1,000 acres. Na hapa Kenya mtani-support kuna mashamba mengine ambayo yalinyakuliwa wakati tulipata uhuru na wale watu wakubwa wakubwa. Mtu alikuwa anaweza chukua 10,000 acres na hilo shamba mpaka wa leo ukienda halijalimwa, ni shamba lake tu, na ilhali kuna watu ambao hawana shamba. Kwa hivyo serikali ipatiwe nguvu ya kufanya hivi, ya kusema kama hili shamba ni kubwa na huyu mtu halimi, basi serikali inaweza litumia kwa njia yoyote au imlazimize auze kwa watu wale wanataka ili hilo shamba lilimwe. Hakuna haja tuwe na njia, mtu ana shamba 10,000 na halimi kwa sababu yeye ni tajiri yuko na njia zingine. Kwa hayo tu nimesema asanteni sana.

Com. Abida: Tunaomba kuahirisha mkutano mpaka saa nane kamili tafadhali. Tukutane saa nane kamili. Wale wanaenda lunch na wale wanapumzika waweze kufanya hivyo, saa nane kamili tukutane hapa.

Com. Maranga: Ninafikiri tuanze kikao chetu ninaona kuna watu wengi sana. Sasa tunampa kila mtu dakika tano tano ili aweze akatoa maoni yake. Na kwa hivyo kuna mama mmoja alikuwa amebaki anaitwa Teresia Gitonga. Na mimi nitafuata wakati kabisa. Teresia, uko wewe? Wapi Teresia Gitonga? Hata hayuko. Haya una dakika tano, toa maoni yako mama.

Teresia Gitonga: Mimi naongea kuhusu defence kwanza. Amiri Jeshi Mkuu asiwe si President, awe ni mwana-jeshi mwenyewe kama zauni. Halafu political parties ningeomba ziwe pia katika Electoral Commission kama upizani kwa sababu kwa sasa Electoral Commission iko na watu wa KANU tu na hakuna wengine. Judiciary pia naonelea ingekuwa vizuri kama ingekuwa na uhuru, yaani kuwe na uhuru wa mahakama na isiwe President ndiye overall kwa hao majudge na asiwe ni yeye atawachagua.

Halafu katika local government kama City Council, macouncillors wasiwe ndiyo wana mamlaka ya kufanya kila kitu vile wanataka. Kwa mfano kama sasa mji huu wa Nairobi na miji yote ya Kenya watu wanalalamika kwa ajili ya grabbing na ni macouncillor wamefanya hayo, wale tumechagua. Kwa hivyo wasiwe na uwezo wowote. Pia wakiruhusiwa kuandika watu, kuwe na control ni watu wangapi wanatakikana, councillor ataleta watu wangapi? Isiwe mmoja analeta watu wengi halafu, akiwaleta, kwa sababu ni yeye amewaleta amewapatia madaraka, wanakaa kwa ofisi kama saa hizi kila ofisi ya City Council imejaa watu na huku nje hakuna watu kwa sababu ni wa macouncillor wamepewa madaraka na hakuna kazi wanafanya. Tena kwa mashamba kuwe na kamati itaanghalia case za mashamba kwa sababu case za mashamba zinakaa, wazee wanakufa, watoto wanaendelea, case hizo haziishi, zinaendelea tu kukaa mpaka mwisho hazikatwi. Watu wale wanahusika wanakufa kama hazijakatwa. Halafu kusiwe na kiti cha kuachiwa ati kuna mtu atawachia mtu kiti kama cha President ama cha mbunge. Watu wote wawe wanachaguliwa na wananchi. Na kama kuna hii grabbing imeendelea hivi, hata hivi tunaandika sheria, sheria hizi zikipita zitarudiwa kwa sababu wamechukua mali ya uma, na hakuna mahali pa watu wenyewe kufanyia maendeleo yao na kuuza.

Halafu kuwe na price control kwa sababu kwa sasa hakuna price control. Mtu anauza vitu vyake vile anataka. Tena kuna watu wa matatu. Watu wa matatu wachukuliwe hatua, haswa hawa wanaitwa Kamjesh na manamba, kwa sababu kukinyesha wanatuongezea pesa wanasema tulipe pesa zaidi. Kama juzi walilipisha shilingi 100 mahali pa shiringi 10 kwa sababu hakuna mtu anaanghalia hiyo.

Pia tuna watu wanaachishwa kazi na wote wale wanachishwa kazi wanachishwa bila kulipwa pesa zao. Wanakaa hapa wakiitisha pesa zao na hakuna mtu anawalipa. Hawana pesa za kuendelea kuishi hapa na mwisho wanakaa tu hivyo bila mtu wa kuwatetea. Kwa hivyo serikali imeshindwa kwa mambo haya. Vile vile wanatoa watu kwa manyumba vile wanatoa watu kazini. Vile vile naona upande wa serikali tumeshindwa sana kwa sababu watu wengi sasa wamepoteza kazi kwa sababu ya makampuni kusemekana yanafungwa na kazi zilizokuwa zinaendeshwa zinaendelea tu lakini pesa sijui zinaenda wapi. Kwa sababu ni watu wengi wameachishwa kazi, shida huongezea kwa wale watu hawana kazi.

Halafu upande wa education – primary iwe ya bure ndiyo kila mtoto aweze angalau kusoma na kuandika. Halafu hii mambo ya hospitali – tuwe na hospitali ambayo inahudumia wananchi. Kuwe na ya serikali na ile ya pesa kwa sababu wananchi wengi hawana pesa kwa sasa ya kulipa hospitali na hawapati nafasi ya kutibiwa. Watu wanaenda hata Kenyatta National Hospital na wanakufa hapo tu bila kutibiwa kwa sababu kitambo aende aone social worker inakuwa ni mpaka kesho asubuhi mnasafiri tu

kwa ajili ya card, unaenda kwa ajili ya admission, mpaka inakuwa mpaka kesho asubuhi mtu hajatibiwa, hajaona daktari na hii ni mbaya kwa serikali ambayo kweli ilipigania mambo haya.

Halafu kuna hawa watu wa kuuza madawa ya kulevya. Wachukuliwe hatua kali kwa sababu wameharibu watoto wetu hapa na dawa hizo, na hata wakishikwa, kwa sababu wale wanahusika ni wale wakubwa wakubwa, hakuna hatua inachukuliwa. Hatusikii ikiendelea. Pia hizi pombe ambazo ni pombe haramu zimefanya watu wengi nchini kuharibu afya yao kwa ajili zinawekwa dawa mbaya.

Kuna hii service charge ya City Council. Tunaomba hii afadhali iishe kwa sababu hakuna service tunapata kutoka kwa hawa. Halafu hizi biashara zinafanyiwa katikati ya mji kwa mabarabara, hizi kwa maoni yangu ziishe kabisa, na isiwe mchezo. Kama vile sasa malorry yanazunguka tu huko ya askari na bado soko zinaendelea tu. Ni kama mchezo unafanywa huko. Hata Kenya sasa hakuna askari wa kuhesimiwa. Hata serikali ikisema kitu hakuna mtu anaheshimu kwasababu hakuna mambo yanatendeka. Tena naonelea kuwe na kikosi maalum cha police au sijui nikiite aje, cha kuchunguza haya mambo ya police kwa sababu police wamekuwa na mchezo mbaya hata ni kama wakora. Hata asubuhi ya leo mlisikia kwa radio askari police waliibia watu huko Kasarani kwa roundabout na wengine wameshikwa. Hatua kali iwe inachukuliwa. Kuwe na kikosi maalum, si wale police wenyewe tu wanashika hawa wengine, kikosi maalum cha kuanghalia hawa police kwa ajili wanafanya ukora sana. Mengine nitatoa kesho.

Com. Maranga: Asante mama. Asante. Anayefuata ni Esther Wanjiku. Tafadhalini mchukue dakika tano, watu ni wengi. Nitakukatisha kama wewe huwezi kufika huo wakati. Esther Wanjiku.

Esther Wanjiku: Habari zenu?

Com. Maranga: Unaanza na majina yako.

Esther Wanjiku: Maoni yangu siku ya leo naweza ingilia upande wa slums. Wale watu tunakaa kwa slums tunaoneka kama watu hawana haki ya kuishi Kenya yetu. Sababu ni kwamba ikiwa umeishi mahali unaona wakati mwingine mnakuja mnabomolewa na mahali hapo anakuja anajenga tajiri. Inaonekana kama tajiri ndiye aliye na maana kuliko huyo maskini, na huyo maskini mahali hapo amekaa, amekaa kama miaka 5 au miaka 10, na wakati amekaa hapo hana mahali pengine pa kwenda, hana kwao. Pengine ni msichana alitoka kwao nyumbani zauni sana alikuja akazalia hapo watoto na wameoa tena. Kwa hivyo hawana mahali pa kwenda wanapotoka hapo. Hawa maskini wanastahili kuanghaliwa sana. Wawe na haki ya kuishi Kenya yao.

Inginge naweza kuongeza ni mambo ya hospitali. Watu wanaenda hospitali bila pesa ya kulipa. Ukikosa pesa ya kulipa unakaa hapo nje, mwingine anakufia hapo nje. Kwa hivyo ningenelea serikali ianghalie mambo ya hospitali sana na sana, sana

ningesema Kenya yetu vile ilivyo kusiwe na ma-dispensary ya watu binafsi. Kwa sababu hizi hospitali za watu binafsi ndizo zinakataza watu wasitibiwe vizuri katika hospitali ya serikali. Ukienda hospitali ya serikali hakuna dawa. Unaandikiwa kwa card ati uende ununue dawa ya shilingi 7,000 na hujawahi ona ata shiringi 1,000. Kwa hivyo hutatibiwa kwa sababu umeandikiwa hospitali ya serikali clinic fulani uende uchukue dawa ya shilingi 7,000, na hayo madawa yako kwa ile hospitali ya serikali. Kwa hivyo sana sana nikaona hii maoni yangu ningeonelea hii mahospitali ya watu binafsi ingestahili kumalizwa ndiyo hospitali yetu ya serikali iwe na madawa na watu waweze kuhudumiwa. Hayo yakiwa ni maoni yangu.

Na shule ni watoto wawe wanasoma bure. Mtoto wa maskini anapita secondary anaenda anaitishwa shilingi 20,000. Mzazi wake hajawahi pata hata 10,000 tangu azaliwe na kwa vile ni mama mzee au ni mzazi mzee na hawajawai pata 10,000, na mtoto anaenda secondary, atasikia shilingi 40,000 na akijaribu sana hakuna siku ataipata hiyo pesa. Kwa hivyo masomo yetu ya Kenya hii inaonekana ni ya matajiri tupu kwa sababu matajiri wataweza kusomesha hata akiitishwa shilingi 100,000 atasomesha mtoto. Na wewe mtoto wako anarudi nyumbani sababu huna pesa ya kumulipia.

Upande mwingine wa askari ningependa kutaja. Askari nao wanakuja kwa kijiji, wanashika wananchi, wanakutana nawe wanakushika na wanakupeleka station. Ukipelekwa station unaandikiwa ulishikwa na chang'aa na unaonekana ulishikwa tu na watu huna chochote. Wengine ukipelekwa station unaandikiwa umeshikwa ukiwa na pistol. Na pistol hujawai kuiona hata kutumia hujawahi. Pengine unahukumiwa kifo na umeshikwa bila makosa, hujafanya kosa lolote. Hiyo ningependelea kuwe na wazee wa mtaa. Wazee wa mtaa watakuwa wakianghalia mahitaji ya wananchi wao. Hawa wazee wataungana wewe kwa sababu wanakujua sana. Lakini tukiachia serikali utafungwa na pengine utanyongwa na kumbe hujawahi pata kitu kama hicho. Hujawahi uza chang'aa, unaenda unaandikiwa shang'aa na umeshikwa tu bila makosa yoyote. Na wale wanashikwa na chang'aa kwa sababu wana pesa mingi ya kuhonga huyo anaachiliwa. Yule mtu ameshikwa tu akiwa idle, kama amesimama, huyo ndiye anaenda kuhukumiwa na hiyo chang'aa yake, au anaenda police station anapatiwa bangi anaenda anashtakiwa nayo. Kwa hivyo ningesema wazee wa mitaa wapatiwe nguvu. Kwa hayo machache sitaongeza.

Com. Maranga: Asante, uandikishe hapa. Asante kwa maoni. Kimatu Chris wakati ni wako.

Kimatu Chris: Shukrani sana. Hamjamboni?

Public: Hatujambo.

Kimatu Chris: Basi kwa majina naitwa Chris Kimatu. Mengi yamesemwa. Ninakubaliana na waliyoyasema, nitajaribu nitumie muda mnaosema wa dakika tano. Kwanza maoni yangu ningeomba Katiba ya nchi yetu iwe na utangulizhi ambayo kwa Kizungu tunasema ni Preamble, na huo utangulizhi uwe na ndoto na maono yetu. Tena Katiba ya sasa imeandikwa kwa lugha ngumu. Ningeomba Katiba iandikwe kwa lugha inayoweza kueleweka na wengi wa wale wanaoweza kusoma Kiswahili au Kizungu maanake ya sasa mwenye kusoma aielewe ni yule amesomea sheria. Tena kitabu kilichoko cha Katiba kinauzwa tu

government press. Ningeomba kitabu cha Katiba kiuzwe kwa bookshop zozote ndiyo mwananchi awe anaweza kuzipata. Tena ningeomba kitabu cha Katiba, I mean masomo ya Katiba yawekwe kwa curriculum ya shule kuanzia primary level. Tena Katiba ya sasa inayo sheria za ukoloni. Sheria za ukoloni ni kama ile inaitwa the Government Lands Act, zauni ilikuwa ni Crown Lands Act, kuna ile ilikuwa inaitwa Administration of Native's Act, saa hii ni Chief's Act. Kwa hivyo hizo sheria mimi ningeomba tu ziondolewe, ni za kikoloni. Tuliziomba kutoka kwa ukoloni.

Katiba ya sasa kuhusu haki za kibinadamu haiongei juu ya haki muhimu. Haki zinazoongewa ni za kijamii na za kisiasa. Haki muhimu au zile first degree rights kama vile shelter, food, education, basic education na health haziongewi kwa Katiba. Mimi ningeomba Katiba ya sasa iwe inayo matibabu free ambapo kuna ambulances za kubeba mgonjwa kupeleka hospitali na zile tax payers money zitumiwe kulipa hayo matibabu. Isiwe mtu anakufa kwa nyumba kwa sababu hana pesa za kutibiwa.

Education – Iwe ni free kwa primary level, na tena free kwa university level ndiyo iwe ukisomesha mtoto, ukijikakamua ukimaliza Form 4 hapo pengine anaweza kusomeshwa na serikali free maanake tunalipa kodi nyingi sana. Tena haki iliopo, kama kuna haki ya kuishi katika Katiba ya sasa, inatatanisha. Unaweza kuuawa uki-resist arrest. Sasa hiyo haki umepewa na mkono huu na umenyang'anywa na mkono huu mwingine. Mimi ninaona kuwe na haki, haki first degree right za human right. Tena udhaifu mwingine unaonekana kwa Katiba ya sasa ni kwamba Mkuu wa Sheria anaonekana kwa mikono yote mitatu ya serikali. Mimi ningeomba, ninashindwa sana kama kuna minister anaitwa Ng'eny wanakaa kwa cabinet na Mkuu wa Sheria halafu huyo Mkuu wa Sheria ndie mkubwa wa prosecution, ndiye director wa prosecution na Ng'eny anapelekwa mahakamani aende akashtakiwe Mkuu wa Sheria akiwa ndiye anaongoza hayo mashtaka. Na wako na ile collective responsibility kwa cabinet. Sioni ikiwezekana. Kwa hivyo ninaomba kuwe na kutenganishwa kwa mamlaka, Katiba iweze kutenganisha mamlaka, iweze kupea uwezo mamlaka mikono ya serikali na itenganishe.

Tena kwa ardhi – Ni vibaya sana kwamba mimi ni Mkenya halisi, mimi sio second class citizen, na mimi ni quota, hiyo ni mbaya sana. Ninaomba Katiba ya sasa i-address issues za land rights na kila Mkenya awe ana uwezo wa kumiliki ardhi. Katiba ya sasa haiongei juu ya ardhi kwa mwananchi, inaongea juu ya Government Lands Act na ninaomba tena mabadiliko ya katiba yawe sio mengi sana. What was an original document in 1963 has been changed many times sasa hatuna original document. America ilipata uhuru 1776, imebadilisha Katiba 17 times. Kenya ilipata 1963 imebadilisha Katiba 31 times. Kwa hivyo sasa the document we had ile ilikuwa original saa hii si original. Kwa hivyo ninaomba mabadiliko yasiwe mengi sana ya Katiba. Tena ninaomba mahakama iwe huru na isiwe inaingiliwa na serikali tekelezi ambayo ndiyo the executive, na majudge na mahakimu wote wasiwe wakichaguliwa na Rais. Kuwe na Tume ya kuwachagua maanake itawezekana aje executive ni mkono wa serikali na uendelee kuchagua ma-officer wa mkono ule mwingine ambayo ni judiciary? Haitakuwa mzuri.

Uraia – Zauni ilikuwa ukiwa na birth certificate wewe ni mwananchi wa Kenya. Siku hizi wale wameona hiyo birth certificate inaandikwa it is not automatic kwamba wewe ni mwananchi wa Kenya. Sasa sisi hatuna cheti cho-chote cha kuonyesha wewe ni mwananchi wa Kenya. Ninaomba Katiba iwe ikieleza ni nani haswa atakuwa mwananchi wa Kenya. Na, tena itueleze wazi

wazi kama, mimi nikioa mzungu yuko na right ya kuwa mwananchi, lakini mwanamke akiolewa na mzungu huyo Bwana yake haruhusiwi kuwa mwananchi. Ninaomba hiyo ianghaliwe na Katiba. Tena wakati huu Rais anao uwezo wa kumnyima mtu uraia wake-citizenship. Example ni Sheik Ali Balala, alinyang'anywa juzi na Rais. Kwa hivyo naomba Rais asiwe na mamlaka ya kunyanganya mtu uraia. Mimi nikinyanganywa nitaenda wapi?

System ya serikali, mimi ningependelea iwe unitary kamaile tulio nayo sasa lakini power nyingi zipewe local authorities. Na local authorities ziache kuwa zimeunganishwa under the Ministry of Local Government ndiyo zisiwe kuna mahali zinaungana na serikali tekelezi tena. Parliament, ninaomba ikiwezekana bunge iwe ndiyo ina-vet uchaguzi wa maofficer wakuu wa serikali kama Permanent Secretaries, kama vile Judges na watumishi tu wakuu wa serikali kama Police Commissioner. Isiwe wanachaguliwa tu na the executive ambapo ni serikali tekelezi. Mishahara ya MPs isiwe ikipitishwa na wabunge wenyewe maanake juzi hawakupea waalimu muda wa kujipitishia mishahara yao na waalimu wanalia. Kwa hivyo ninaomba maMP, mimi ningependelea kuwe na Tume. Kuwe na Tume ya kuanghalia maslahi ya maMPs na kama kuna MPs ambayo wataomba kuwe na Tume hakuna haja na kuwe na nominated MPs. Kama kutakuwa na nominated MPs bas wapewe zile specific groups kama vile walemavu. Rais asichague chairman wa Electoral Commission, achaguliwe na Tume ambayo imebuniwa na asiwe na uwezo wa kuvunja bunge ndiyo tusipate hii nafasi ya kuhamahama kutoka chama hiki au hiki, tuwe na provision ya private candidates. Iwe kwamba mtu kama hapati chama cha kumu-sponsor anaweza kuingia kama private candidate.

Okey. Kwa provincial administration. Sioni haja ya kuwa na maDO na maDC na maPC, tuwe na machief tu na labda maDO. Hawa wengine wote waondolewe. Tena mayors wachaguliwe na raia. Constituency boundaries ziwe re-drawn maanake kuna constituency zingine ziko na 4,000 registered voters na zingine ziko na over 100,000 registered voters. Sasa zile specific groups nilikuwa nasema ziwe represented kwa nomination ziingie sasa kwa hawa wachache. Halafu kuwe na committee ya kuanghalia biashara, kama vile Breweries isiwe ikimaliza Castle na ikituongezea pombe bei. Kwa hivyo kuwe na kamati ya kuanghalia hio. Halafu kuwe na Constitutional Commissioners ambao watakuwa wakianghalia hii maneno kila maa. Kuwe na anti-corruption Commissioners na wasiwe ni kama vile juzi nimeenda kijiji kingine nimeona mwizi akifukuzwa na wezi wenzake wakifika kwa corner wanaulizana, tumesikia, sasa tugawane. Kwa hivyo nao wale anti-corruption Commissioners wasiwe hivyo. Kuwe na Human Right Commissioners. Halafu kuwe na jeshi la kupambana na magonjwa hatari kama ukimwi ambalo kazi yake ni kuwa armed na vifaa vile vya kupambana na haya magonjwa, na jeshi ya kupambana na umaskini. Kwa hivyo shukran sana.

Com. Maranga: Asante, hiyo memorandum unaweza kutuachia. Anayefuata sasa anaitwa Martha Mureithi, wakati ni wako, dakika tano.

Martha Muriithi: Jina langu halisi ni Martha Mureithi. Pia katika uongozi au katika majina nimepewa kufanya kazi ni Lady Diana Princess. Hata Kenya kuna Princess. Vile naenda kuongea kidogo, mimi ni mkaaji wa hapa Marigu-ini, nimezaliwa hapo, nimelelewa hapo kwa makotoni mpaka nikafika mahali niko sasa. Jambo moja nataka kuongea ni kuhusu uongozi katika

Kenya yetu. Mimi ni mama lakini singependa mama aongoze katika Kenya, awe Rais. Maoni yangu au pendekezo langu ni kuwe na mwanaume aongoze, awe Rais. Jambo la pili mwanamke anaweza kuwa Makamu wa Rais maana wanawake watatukalia sana.

Jambo lingine nataka kuzungumzia ni kuhusu fees. Ingawa wengi sana wameongea kuhusu vile tunakaa hapa slum, maana sisi hatujui uongozi wa huko juu uko namna gani, lakini tunajua huko mahali tunarokota makaratasi huko vijijini. Kule vijijini tungeomba serikali ya leo ipate kutuughalia kuhusu ujengaji wa nyumba mzuri. Tupewe makao mazuri na tusaidiwe maana kule kule ndiyo kuna uchafu na kila aina ya magonjwa vijijini. Katika vijiji kuna maTBA wako hapa. Serikali ianghalie maTBA ambao wamesomeshwa na Amref, wamesomeswa na Sister Mary, wakuje waanghalie katika vijiji vyote, hakuna kijiji katika Kenya nzima ambacho hakina hawa watu wanaohusika vijijini. Ningeomba serikali ianghalie sana na iweze kuletea wana-afya hivyo vifaa vijijini.

Nikienda kumaliza maana sisi tumefundiswa katika kijiji to keep time. Tunaomba masomo ya watu wazima katika vijiji. Mimi nimezaliwa pale sijawahi kusoma lakini ningependa niongee Kizungu angalau uzee ukienda. Ninaenda kumaliza, asante sana njaa ndiyo imetushika sana. Wakati mwingine mukienda huko semeni wauma saa ingine soda.

Com. Maranga: Asante wewe ujiandikishe. Asante kwa maoni yako. Mwingine ninayemuita ni Daniel Omondi. Yes wakati ni wako, five minutes.

Daniel Omondi: Hamjambo? Kwa majina ni Daniel Omondi, mimi ni mkaaji wa hapa Kaloleni. Kitu cha kwanza ambacho ningependa Constitution Review Process waangalie ni separation of powers. Nafikiri separation of powers itatusaidia sana kwani wakiweza kuanghalia different arms zinashugulikia shuguli za wenzao nafikiri tutafika mahali. Then upande wa political parties tumeanghalia jinsi political parties zinakuwa formed hapa Kenya. Some are just for individual development kwa vile hata tukianghalia saa hizi nyingi zao hazijafika hata 10. Sasa mimi nilikuwa napendekeza political parties ziwe 10 na ziwe self funded ili government isiwe inaingilia mambo yao sana. Then upande wa political parties nilikuwa naomba kwamba kusiwe na mtu yoyote ana uwezo kuvunja party yoyote.

Upande wa Parliament – Kwa vile masomo ni kitu muhimu sana na hakuna kiongozi ambaye anaweza ongoza wale ambayo wamesoma. Kwa hivyo nilikuwa naomba all MPs lazima wawe graduates, university graduates, because kama wewe ulifika darasa la nane na unaenda ku-compete au kukaa na wale wamefika university, hauwezi kulingana nao. Watakuwa may be wewe unabaki nyuma sana. Sasa nilikuwa naomba MPs wote wafike university.

Then number of women representatives in the next Parliament iwe at least 20 and above. Second, upande wa Parliament tulikuwa tunaomba there should be of no vote of no confidence. Vote of no confidence on the executive should be through an independent tribunasl approval, not by voting system which is majority rule. Then Parliament should approve all government

estimates. Parliament must allow a private member bill on matters affecting the budget.

On the executive tulikuwa tunaomba the President must be a university graduate. The President should not appoint the Attorney-General, Chief Justice, Auditor General, Police, Prison Commissioner, Central Bank Governor, Public Service Commissioner, parastatal heads. Hayo maoni yalikuwa yametolewa kwa sababu tumekuja ku-find out ya kuwa once the President amepewa those powers za ku-appoint hawa wakubwa ana-influence. Lazima aseme kitu na lazima wamurudie. Sasa we find out that hakuna maendeleo yoyote kwenye hizo arms za government. The said people should be appointed by independent bodies or Parliamentary Committee related to their arms. Then they must have security of tenure ili ni lazima awe na muda wa kukaa kwa ofisi na whenever wanataka kutolewa kwa hiyo ofisi lazima kuwe na tribunal for recommendation before dismissal. Kabla ya kutolewa kwa Chief Justice au Attorney General lazima kuwe na ile Commission au board ambayo lazima wapitishie ukweli kama amefanya makosa au hajafanya kazi yake. Si mtu mmoja anaamka na kusema Chie Justice amefutwa kazi.

Upande wa judiciary ambayo ni mahakama na mengineo, tulikuwa tunaomba kuwe na independent na the right machinery ambayo ni uwezekano wa kufanya kazi. Tuwe na uwezo wa kuenda kulilia body yoyote ambayo inaweza tusaidia ili Wakenya wawe na uwezo wa kujitolea maoni.

Then local authority – Mayor must be elected directly by the people. Councillors must Form 4 products. Ukweli tunaona ya kuwa most of our leaders wale ambayo hawajasoma wakishindwa kusikizana na wale wamesoma wanatumia nguvu. Kwa hivyo tulikuwa tunaomba lazima councillor afike form four ndiyo aweze ku-lead ile generation iko.

Then upande wa Electoral Commission ni lazima i-involve people in restructuring and Reviewing boundaries and constituencies, because kama hapa Kaloleni na Makongeni waliunganisha wards ikawa moja. Na tulipoenda kufuatilia tuliambiwa those people walikuja wakakaa na wakaaji, na wakaaji wakititisha ya kuwa Kaloleni yaweza kuwa na Makongeni. Yet huo ni uongo, because kama group ambayo tuna-deal na Kaloleni hapa, hakuna report yoyote tulipata ya kuwa kuna Electoral Commission members wale wanakuja kusikiza maoni kuhusu jinsi wanaweza unganisha hizo mitaa mbili.

Com. Maranga: Malizia, malizia.

Omondi: Nikimalizia, ni kuwa chairman wa Electoral Commission should be elected by members wale wamechaguliwa kutoka kwa each political party the way inafaa. Na election date should be specified. Hatufai kuwa tunakaa ya kuwa twaweza pata election July, twaweza pata election any day. Kwa saa hizi tunajua election inafaa ikuje December, so after the next five years tunafaa tujue iko December tena. Sio tunaambiwa may be May tunaweza pata election.

Then nikimalizia the Constitution should introduce an independent institution to receive and investigate complaints about

excessive use of power and bad governance. Ni muhimu sana tukikuwa na mahali tunaweza kulilia kama kuna shida yoyote tunaona either kwa police, kwa chief au hata ofisi yoyote ya serikali. Kwa hivyo nilikuwa naomba Constitution iweze kuintroduce that office.

Com. Maranga: Thank you very much. Asante. Tupatie memorandum. Asante kwa maoni yako. Anayefuata ni Francis Wangila. Ni wewe? Okey come, it is your turn, 5 minutes.

Francis Wangila: Kwa majina naitwa Francis May Wangila. Nina maoni kidogo ningependa kuwakilisha kwa Tume kuhusu familia. Kwa maoni yangu ningependelea tuwe na, kwa upande wa Judiciary, appointed judge mmoja ambaye atakuwa akianghalia maslahi ya familia. Kwa sababu siku hizi tuko na shida sana, ukipata mama wamegombana kwa nyumba, ukifika pale kortini mwanamume hana uwezo wa kuongea. Sasa wanashika yule mwanamume hata kabla hajatoa shida ile ilikuwa imetendeka kwa boma, mwanamume amefungwa na unapata watoto ndio wanaumia.

Halafu kitu cha pili, ningependa kwa upande wa Electoral Commission tuwe na siku moja, na hiyo siku iwe ni holiday. Kwa sababu unapata watu wengine hawapigi kura juu hiyo siku unapata wanaambiwa waende kazi. Sasa hiyo siku iwe tu imetengwa kwa kura na watu wasiende kazi ni iwe ni siku ya uchaguzi. Ni hayo tu.

Com. Maranga: Asante Francis. Enda hapo ujiandikishe ati umetoa maoni mbele ya Tume. Anayefuata ni Valentine Makolau. Hayuko. Haya. Anayefuata ni Councillor T.M. Mutune. Wakati ni wako 5 minutes sir, give me a summary.

Councillor T.M. Mutune: Asante sana Commissioners. Nawasalimu, hamjambo. Mimi naitwa Thomas Mboya kutoka hapa Viwandani. Ninaona mengi yamesemwa. Yangu, nitaanzia kwanza na walemavu. Ningesema walemavu wamekuwa wengi na sio kupenda kwetu. Wengine wanakaa kama slums huko hawajafika town. Ningeomba pia wakati serikali inaundwa mambo yao yawe yakipitishwa Bunge, wawe budgeted. Kama ni mahali wawe wanajulikana wako wapi, na kama ni slums sheria iwekwe wawe wanashugulikiwa kabisa na serikali mahali wako. Ya pili, kuna chokora wengi wamejaa jaa huku. Ningeomba washugulikiwe kupitia Bunge ndiyo wasiwe wengi sana. Wamejaa town, wako huko Industrial Area, wapi, wapi, ndio tuone pia watapungua.

Pia ningependa serikali ile inaundwa ishugulikie mambo ya kupanga uzazi. Iwe kwamba mtu akifikisha watoto tano, kama inawezekana iwe ni sheria kutoka Bunge, ipitishwe ajaribu kukwamia hapo ndiyo tusiwe na watu wengi namna hii na chokora wengine pia. Hilo jambo lipitishwe Bunge.

Ya tatu ni kuhusu wafungwa walioko prison. Ningeomba kutafutwe mbinu nyingine iwe inapitishwa kwa Bunge, Parliament. Tujue mtu akishikwa bila makosa, akipelekwa kortini asikae kule siku nyingi. Kuna magonjwa, kuna nini, awe akipewa kama ni one week tu halafu mtu anahukumiwa na mahakama na akionekana hana makosa anawachiliwa ndiyo watoto wetu waache

kukufia ndani. Pengine mtu hana hatia ameshikiwa bure vile mnasikia watu wakisema mambo ya police, pengine mtu ameshikwa kwa mambo ya kinyumba, boma. Wiki moja tu anafungwa au anaachiliwa na kunajulikana vile kumeenda.

Hii ingine ni mambo ya retrenchment, retirement na death – Kuna watu wengi ambayo wako huko wakifariki. Pengine ni yeye alikuwa sole bread winner kwa hiyo nyumba, hiyo nyumba inaisha kabisa na amezaa watoto na yuko na bibi. Ningeomba mtu akiwa retrenched kama miaka imefikia au retirement kuwe kunachukuliwa bibi yake ama mtoto wake mmoja ajalibu kushikilia hiyo boma na hiyo kitu iwe ni kama sheria inafuatwa kabisa. Retirement pia, hata death kama ikiwezekana katika familia moja, ama bibi au mtoto ashikilie juu. Saa zingine unakuta katika boma, Bwana akienda hata watoto waliokuwa kwa shule wanapotea wote wanakuwa machokora. Lakini serikali ikijaribu kuchukua mtu mmoja kwa hiyo boma awekwe kwa hiyo kazi mzee alitoka ili ashikilie boma. Hiyo pia iwe ni sheria hivyo.

Pia ningesema upande wa informal settlement huku nafikiri slums. Serikali inajua watu wako mahali kama Embakasi, wapi kama Nairobi kama hapa kwangu kuna watu wengi sana more than 7,000 people. Lakini ukienda kwa slums ukienda wapi ukisema unakaa mahali fulani ukiambia wakubwa kwa ofisi kubwa hawajui. Ie kitu wangeanghalia kwa plan wanaona stima za wire zapita juu au karibu na mto, Ngong river, for example. Ningeomba tu hawa watu, hii serikali inaundwa hawa watu wanajulikana wako. Badala ya tuseme wawachwe wazaane kuwe na kitu kama temporary allocation, hata kama sio permanent, iwe mtoto au Bwana, wazazi wakifariki mtoto anaweza kuwa na cheti kidogo temporary cha kuonyesha baba yangu alikuwa na nyumba hapa. Kwa sababu nyumba nyingi family ikienda wengine wananyang’anywa namna hii Kiswahili Kiswahili juu ilisema temporary, lakini itasaidia wananchi sana.

Ile ingine kuhusu MPs na councillors – Ningeomba mtu aki-serve two terms, that is ten years ipitishwe kwa Parliament au kwa local government, awe akipewa pension, awe akilipwa akiwa nyumbani juu wanasiasa wanakufa vibaya wakiacha hii siasa. Si ni kweli? Anakuwa kama mtu alitetea wananchi, si unaona sasa ni kama Ngei huko Kangundo hana miguu, hana mshahara. Sasa angekuwa analipwa kitu kidogo juu alitetea uhuru pia angejisikia yuko nyumbani hata kama amekuwa mbaya kidogo. Kwa hivyo mambo kama hiyo ya pension.

Com. Maranga: Malizia councillor.

Mutune: Kwa hivyo yangu yalikuwa ni hiyo sina mengi. Nilikuwa tu na point kidogo.

Com. Maranga: Asante. Utuandikie hapo kitabu chetu rasmi halafu utuachie hiyo memorandum yako. Asante. Anayefuata ni Haun Azangu. Haun Azangu, it is your turn.

Haman Azangu: Hamjambo wote? Majina yangu naitwa Haun Azangu, chairman Baluhya. Nitazungumza kwa mambo machache yale nimekuwa nayo. Mimi kwa upande yangu ningeelelea wakati wanapochagua mayor katika kila town wawe

wakitumia njia ya kupitia kwa wananchi. Mayor awe akichaguliwa na wananchi kwa sababu katika council tumekuwa na confusion mingi. Wanapochagua mayor wanachagua mayor yule ako na pesa, anafanya campaign hapo kisha anachaguliwa. Sasa hawezi kuhudumia hiyo council katika njia ambayo inafaa. Corruption imetokezea katika council na ni kwa sababu huyo mayor ambaye anasimamia saa ingine kipawa chake si cha kuongoza hiyo council. Kwa hivyo ningependelea awe akichaguliwa na wananchi.

Tena kuna shida ingine ambayo inatokea katika registration. Children acknowledgement, yaani vile watoto wanavyopatikana. Kuna mama mwingine anakaa katika slums, pengine hakuweza kuelewa mambo, na akajipatia mimba na akapata mtoto kabla hajaingia katika clinic na jina la mtoto huyo halipatikani katika kitabu cha registration. Mama kama huyu mtoto wake akitaka kuingia katika shule au akitaka kupata passport inakuwa shida sana. Sasa ningepomba Katiba ifungue nafasi hiyo kwa mama kama hawa kwa sababu hawa watoto ni raia wa Kenya. Wapewe vibali vya kuonyesha kwamba walizaliwa katika Kenya ili wasiwachiliwe hivyo na kuwe na shida vile inakabidhi wananchi wa kawaida.

Tena tuko na President, huwa anaweza kunyang'anya mtu uraia wake. Sheria ile imewekwa kwamba President anyanganye mtu uraia na huyo mtu apotee kutoka Kenya aende nchi ingine, sheria kama hiyo mimi maoni yangu nasema ya kwamba President asiwe na mamlaka ya kunyang'anya mtu uraia wake. Ilikuwa imewekwa katika Katiba ile ya zauni lakini kwa sasa mimi natoa maoni yangu ya kwamba hiyo iweze kuondolewa.

Tuko na provincial administration ambayo ndiyo inalinda utawala wa mikoa. Tuko na mahali pengine mimi ningependelea ya kwamba katika hiyo provincial administration tuko na police ambayo wanaitwa administration police. Hiyo ni idara moja tu na police hawa wa kawaida. Ningependelea hawa police waunganishwe na police zingine iwe tu idara moja kwa sababu wakiwa separate hivyo kazi ile wanafanya haonekani, kwa sababu wanashinda tu mahali chief yuko, saa ingine wanapelekwa mahali pengine wanasimama tu kando kando pale. Security yao haonekani vizuri kwa sababu hata kama wakishika mtu hawawezi peleka mtu kortini. Maneno yao huwa hayasikiki. Napendelea ya kwamba hiyo idara ikiunganishwa iwe moja itakuwa na maana.

Com. Maranga: Chairman jaribu kumaliza, wakati wako unaisha isha.

Haman: Na ile ya mwisho ni kwamba ikiwa MP au mtu yoyote yule anaelectiwa kufanya kazi haonekani machoni pa watu, kama vile wananchi wanaendelea kuona mtu walimchagua na amepotea, natoa neno hili ya kwamba sheria iwe ya kwamba wanaweza kukutana mahali, na wakikuwa wengi na waseme wana-vote no confidence kwa huyu mtu, wanaweza sikilizwa. Nafikiri sitakuwa na mengi, ni hayo tu.

Com. Maranga: Asante Bwana Zangu, unaweza ukajiandikisha. Asante kwa maoni yako. Mwingine anayefuata ni Zachary Mogaka. Five minutes sir.

Zachary Mogaka: Asante Commissioner na wananchi wale tumekuja nao. Kwa majina mimi naitwa Zachary Mogaka, mzee wa mtaa wa South B. Ya kwanza mimi niko na maoni kidogo. Kwanza kabisa nauliza point moja tu, sijui kama serikali inaona hicho kitu. Kama watoto wetu, kuna watoto kama wale wengine matajiri, maskini wote wanazaa watoto wanafanana. Lakini ukifika mahali unakuta watoto wamefunguliwa ofisi fulani kutoka ng'ambo au hapa Kenya. Na hawa watoto ni wetu. Watoto wa matajiri wanatumwa ng'ambo. Wakifika ng'ambo unakuta ofisi iko ng'ambo ya kuja kusaidia watoto wale maskini hapa Kenya. Na zauni tulikuwa tunaona watoto maskini walikuwa wanasaidiwa kwa njia zaidi zaidi, lakini siku hizi unakuta watoto wetu wanatumwa kwa watu fulani kukuwa matajiri. Ninuanisha kusema hivi. Sisi siku hizi tuko na machokora au hamuwaoni? Machokora wako wengi sana. Ukienda kila town huko unakuta machokora na si machokora, lakini wanafunguliwa ofisi ya watu fulani kufaidika pekee yao. Kwa sababu unakuta hawa watoto si machokora. Pesa inaletwa, watu wanaitwa mahali fulani iko shule inafunguliwa hapa ya machokora lakini hiyo pesa inatoka ng'ambo ndiyo serikali hatujui kama inaangalia hiyo pesa inaingia wapi, sababu hawa watoto wasaidiwe. Maoni yangu nilikuwa nasema hivi, hawa machokora, badala ya ile pesa inatoka ng'ambo washikwe wote wapelekwe kwa shule. Hiyo pesa fulani walikuwa wanajisaidia waingie kwa shule. Yule mtoto atapatikana kwa town akisurura ovyo ovyo awekwe ndani, kwa shule, sio kwa cell, awekwe kwa shule, kwa lazima. Hiyo ndio point one nilikuwa naona Katiba ipinduliwe ndiyo tutakuwa na usalama Kenya yetu kwa hawa watoto wetu. Hiyo ndiyo point moja ninaona.

Point ya pili sana sana sisi tunakaa kwa slums, unakuta sisi watu wa slums ndio hutokeza kuchagua kiongozi Fulani. Matajiri wale wanakaa kwa gorofa hawaji.

Lakini maskini wale tunakaa kwa slums ndiyo tunachagua hawa watu. Mtu akienda Parliament au kama ni mbunge haanghalii yule mtu maskini. Kwanza anaangalia anapigia yale matajiri simu iko kitu fulani iko shamba mahali fulani Kayole, na wewe maskini wewe ulimchagua hapa hata hakuanghalii hapo wewe mahali uko. Serikali pia ituangalie hapo upande wa maskini. Sina mengi ya kuongea.

Com. Maranga: Yule ninayeita tena ni Maganda au Magendo, I don't know. Magambo, now it is your turn.

Michael Magambo Opondo: Naitwa ndugu Michael Magambo Opondo. Asante sana kwa kunipa nafasi ndugu Macommissioner. Nitawasalimia nyinyi yote mmehudhuria hiki kikao jioni hii. Hamjambo? Nikianza kwenye simulizi za maneno mkiangalia pale nyinyi nyote mtaona kumeandikwa raia ndiyo serikali. Si ni kweli? Mimi pia nikisisitiza mbele ya Commissioners nasema vile wengine waliotanguliwa kusema ya kwamba tunataka sisi sote tuwe na serikali ambayo inawajibika serikali ambayo ina good governance. Ni kweli? Leo hivi mengi yamesha-semwa. Nitakosoa sehemu tu kidogo ambayo ningependa ifanyiwe marekebisha na serikali yetu tukitarajia hii Katiba mpya ambayo tunataka tuwe nayo.

Tumekuwa tukililia neno uchumi kwa miaka kadhaa hivi sasa. Dawa ya uchumi ni nini? Na ni kwa nini huo uchumi umezorota?

Nataka nitangulie na swali la ukulima. Nataka kusema ya kwamba serikali yetu tukufu badala ya kusaidia wakulima ndiyo imechangia zaidi kuua wakulima. Ni kweli? Nasema hivyo kwa sababu gani? Hapa Kenya tunalia ya kwamba tuko maskini na Mungu alitusaidia kabisa taifa na mchanga wa Kenya haifai kuwa maskini.

Com. Maranga: Bwana Magambo, you are addressing the Commission. Wewe unahutubia Commission. Wewe toa maoni yako, toa ile unaona ni mapendekezo ambayo Tume itachukua.

Opondo: Napendekeza kwenye Katiba yetu tutakayotengeneza serikali ianghalie mkulima kwa vyo vyote ya kwamba mkulima akiwa na mazao yake, mazao yake yaweze kununuliwa kwa bei inayofaa, huyu mkulima aweze kufaidika kwa vyo vyote. Sababu ambayo inafanya niseme namna hivyo, mkulima wa Kenya hivi leo, tuchukue haswa kwa mfano majani ya chai. Majani ya chai sisi tunakunyua machicha na the middle men ndiyo wanafaidika kwa hiyo majani. Wale ambayo wamesalia hawapati faida kwa yale majani. Hapo hapo serikali iweze kuanghalia bei ya vitu tunavyovitumia. Hakuna haja serikali inunue mchele sasa kutoka ng'ambo uje hapa, mchele wa ng'ambo tuwe tukinunua na mchele wetu wa Mwea Tabere hauwezi ukapata market. Serikali ianghalie hilo swala, iwe ni mchele, iwe ni mahindi, vyo vyote vinavyo-husu wakulima.

Jambo la tatu nikiongezea hapo. Naomba serikali ianghalie swala la usawaziko wakati wa kununua au wakati wa kuuza vifaa vyayo. Unakuta ya kwamba serikali inatumia pesa nyingi ikinunua vipuli kutoka katika nchi za nje, na hizo nchi ambazo serikali inanunua vitu kwake hizo nchi hazinunui mali yetu. Kuwe na usawaziko ya kwamba serikali ifanye uhusiano na hizo nchi ya kwamba tukinunua vipuli tuseme vya billion moja na kadhalika, na sisi pia katika hiyo nchi tuweze kuuza vitu kama vya milioni mia nane. Tuwe na usawaziko kwa hiyo njia.

Jambo lingine – Nchi hii tumebarikiwa tuko na wataalam na fani za utaalum hazijatumika kwa njia ambayo inastahili. Tuchukue kwa mfano kama barabara, barabara zetu zimeharibika, tuko na wizara ambayo inahusika na wataalam pia wako pale. Naomba kwenye Katiba ambayo tuko nayo na vile tuko na wataalam ya kwamba kazi zozote zinazofanywa na zikifanywa na sisi Wakenya na wataalam tuko nao, wataalam wetu wapewe nguvu ya kutosha waweze kufanya hizo kazi kwa njia ambayo inastahilika. Sio kuchukua wataalam ambayo wanatoka nje wanakuja hapa na wanatunyang'anya kazi.

Jambo lingine – Tumelilia swala la kukosa usalau, awe mdogo, awe mkubwa analilia usalau. Ni kitu gani haswa kimesababisha usalau ukose katika nchi hii? Na tunajivuna tuko na operational arms zote za serikali. Nipende nisipopenda usalau utakuwepo au ukose kukuwepo, kwa sababu ya mambo matatu yafuatayo:

Jambo la kwanza ni umaskini ambapo mtu akiwa na njaa, mtu akiwa ni mdhaifu, ni mgonjwa, hana chochote, huyo mtu huwezi ukamwekea hizo operational arms ya kwamba umu-tame lazima kutatokea shida. Kwa hivyo naomba serikali tukufu ambayo tuko ndani yake, nikichukua kwa mfano kuna hawa ndugu zangu machokora ambayo ndugu fulani amewataja hapa, serikali iweze kufungua shule ambayo inatitwa approved school i-accommodate hawa vijana wote waweze kuwa vijana wa manufaa

katika hili taifa badala ya kuwaacha wapotee namna hivyo na wengi wao wanachangia kwa njia ya uhalifu.

Jambo lingine,

Com. Maranga: Saa yako iko karibu kumalizika, malizia.

Opondo: Kuna area fulani ya vijana wa huduma kwa taifa. Hiyo area pia iweze kupanuliwa maanake hiyo area pia inasaidia kwa njia ya ku-eradicate umaskini. Vijana wawe na akili sawa sawa na waweze kuwa wajenzi katika hili taifa.

Jambo lingine ni privitisation ya government parastatals. Inahuzunisha na ninaomba kwenye Katiba wakati ambayo serikali inawekewa vikwazo na IMF ya kwamba lazima i-privatise, lazima ianghalie area ya privatization kwa makini sana. Nichukue area kama wizara ya telecom na wizara ya uchukuzi haswa area ya reli. Ndiyo, wataprivatise, lakini unajuaje hiyo privatization ambayo unafanya kama kesho hiyo reri ambayo ume-privatise kule Mombasa kumeletwa mabomu na yanapitishwa na serikali haijaanghalia ni kitu gani kinachoendelea, hayo mabomu yaje yatulipue sisi wenyewe. Asanteni sana.

Com. Maranga: Asante Bwana Magambo, ujandikishe hapo kitabu chetu rasmi, asante kwa maoni yako. Anayefuata sasa na ningependa kuwatangazia ya kuwa yule ambaye yuko na nakala au memorandum ambayo ameandika unaweza ukaipeana hapo pole pole uandikishe hata badala ya kungojea kutoa maoni. Kwa wale ambayo hawataki kutoa maoni lakini wako na memorandum. Kwa hivyo unaweza kuipeleka kwa ile desk yetu uweze ukaandikisha. Lakini ninayemuita sasa ni Bwana Nicholas Lesale. Ni wewe? Hayuko. Next anaitwa Peter Gatheru. Okey, you are the next on the line. Take the mic and make sure you start with your names.

Peter Kamau: Asante sana Commissioners na wananchi. Kwa jina ni Peter Kamau, nakaa mtaa wa Makadara. Nimekuja kutoa maneno siku ya leo nikipendekeza iingizwe kwenye Katiba ikiwezekana. Kati ya yale nitazungumza yamezungumzwa na watu wengine lakini kuongeza zaidi ndiyo mzuri ndiyo iunganishwe na waone kweli imetufinyilia.

Kwanza ningeanza na upande wa security – Security kwa jumla imekuwa bovu sana nchi yetu ya Kenya kwanzia kule kwa mtaa. Kule, tunavyoishi, tumekuwa siku hizi ni kama watu wako kwa curfew. Tunakaa na uoga kwa sababu maadui wamekuwa ni wakora na askari wale wanastahili kutulinda. Tunaogopa ikifika saa nne, huwezi kuona mtu kwa mtaa. Hivyo ni kumaanisha kama hujanunua kitunguu yako ujue utakura chakura bila kitunguu. Security tukiendelea zaidi upande wa transport unachukua matatu ukielekea zako nyumbani ama kwingineko, lakini huna uhakika wa kuwasili pahali unaenda kwa sababu hilo gari linaweza ku-haijakiwa wakati wowote na wakora ipelekwe pahali wanataka na wawanyanganye mali zenu zote na zaidi ya hapo wanaweza kuwalazimisha mfanye mapenzi kati ya wanaume na wanaume ambayo hamjuani. Ukifika town centre kuna uoga pia kwa sababu ukifika huko lazima ujichunge umebeba nini kwa mfuko wako umefunga koti, umefunga saa sawa sawa kwa sababu wakati wowote unaweza kuyamiwa, kwenye bustop, mabusiness, manyumba ile tunayoishi. Kwa upande wa

security askari wanapotembea usiku kuchunga usalau wetu hatuwaamini kwa sababu akikosa kitambulisho nakamatwa na hata akijaribu kujitetea au kutetewa na mtu ambaye kweli ameona ameshikwa itakuwa ni ngumu sana apelekwa kule dani. Ningependekeza wale askari wanapiga patrol siku hizi ni wengi, ni watano, wa sita na wanaandauna na administration, ningependekeza kati ya wale kuwe na mmoja ambaye anawasimamia wale. Yule anaweza kuwasilisha case kidogo kidogo kama hiyo ya kitambulisho na kudhibitisha kwamba kweli wameshika mtu mhalifu au wamesika mtu ambaye pengine ametumwa na mamake kwenda kuchukua kitu kule dukani.

Upande wa pili ni street families wale wanatajwa kama machokora. Si chokora kwa sababu kule kwenye town wanaishi na mama zao na kuna wazee pia wanatembea na akina mama ambayo wanapatia wale akina mama wale watoto tunaita chokora. Hili jambo la street families linafaa lichunguzwe sana. Kama ni kufanyiwa rehabilitation wapelekwe pahali ambapo serikali itakuwa inawasaidia.

Number tatu – habari ya masomo. Tuwe na free education kutoka standard one mpaka standard eight. Isiwe ni kama wakati huu kuna pesa zinaingizwa za development au zingine zinafanya watoto wafukuzwe shule, wanakimbia nyumbani wazazi wakikosa pesa mtoto anakaa kama wiki moja au mbili. Kabla ya kupata pesa huwezi kurudisha mtoto kule kwa shule hali wale wengine wanasoma na wanaendelea na masomo. Huyu mtoto hata akipata pesa arudi kule hawezi kufikiana na yule kwa maana yule mwalimu hawezi kurudia yale masomo alikuwa anasomesha wale watoto wengine juu ya yule mtoto. Utapata shule watoto wanarudi chini sana.

Com. Maranga: Malizia.

Kamau: Asante. Kwenye shule ili waalimu wawe na courage ya kusomesa zaidi kuwe na system ya kuwa-motivate ili wapate nguvu ya kusaidia watoto wetu.

Medical treatment – Habari ya hospitali iwe free haswa hizi ma-dispensary za City Council, na kuandikwe qualified doctors, wale sio watu wa kubahatisha ati mama ni mgojwa nafikiria ni kichwa na kumbe ni typhoid au ni meningitis, anapewa wrong medication. Badala ya kumsaidia inaenda inaharibu afya yake. Hata akienda kule kwingine mbele inakuwa shida sana kumtibu.

Ile ingine ni ya hawa ma-politicians. Wanaposimama kwa jukwaa kule kwa mtaa tulisikia wakati tulichagua huyu mtu ni kama ali-warn ile constituency yake anaweza kutoa statement zingine za kwamba kutoka leo kwendelea nime-ban mtu fulani kukanyanga kwa hii constituency yake. Mbali alimchagua yeye kusema hiyo ni mali yake? Nani alimpatia yeye ufunguo kusema mimi ndimi nitakuwa nikifungua hiyo gate ili watu wengine waingie kwenye ile constituency? Hiyo statement ndiyo inasababisha tribal clashes kwenye hii nchi yetu. Kwa hivyo achunguzwe ikiwezekana wafuatwe na wale wanaohusika wachunguzwe kwa nini walisema hivyo na ikiwezekana wachukuliwe hatua.

Com. Maranga: Asante Bwana Gatheru. Thank you very much. Sign our official book na utuachie maoni yako. Raphael Munyao. Wakati ni wako, dakika tano.

Raphael Munyao: Habari zenu? Habari zenu tena? Mimi kwa majina naitwa Raphael Munyao. Nitaanza na mahakama yetu. Mahakama yetu tunapelekwa na police. Police akinipeleka mahakamani nikiwa sina kosa na amenipeleka, nimeenda nimewekwa remand kama miezi tatu, nikitoka tukikutana hapa barabarani ananiambia wewe ukicheza nitakupeleka tena. Mimi ningeomba police kama amenionea, pengine alikuwa anataka niondoke achukue bibi yangu, pengine alikuwa anataka niondoke apate nafasi fulani au pengine alikuwa ananitesa kwa sababu tunatoka area moja tunapakana na anataka achukue area ya shamba yangu. Ningeomba police akinionea na nikienda nikimshinda na mimi nimushtaki. Na mimi niwe na nafasi au ruhusa ya kumrudisha pale alinipeleka bure.

Ingingine ningeomba kutoka mahakama police wanachukua watu, kule kumewekwa kodi inaitwa ya walevi. Wanakuja wanachukua mtu kwa bar saa tatu asubuhi, saa nne, saa tano, wanaenda wanashtaki ni mlevi. Huyu mtu anahangaishwa, anafungwa anatolewa pesa na hiyo bar ni licensed kama hoteli ya chakula. Mimi nilitembea Tanzania nikakaa mwaka moja, sikuona korti ambayo inafunga watu ati kwa sababu walikunywa pombe. Uganda vile vile. Hapa kwetu tunahukumiwa kimakosa. Kwa nini asishike yule mtu anauza hiyo bar au mwenye bar. Anashika yule anakura na anaenda anafungwa. Hiyo rule ya kuhukumu walevi ni hapa Kenya hakuna mahali pengine. Kama nimesema vibaya mnisamehe, kwa sababu kuna wale wameokoka hawataki kusikia pombe na pombe imejaa Kenya, kila mahali, bar, bar. Hiyo imekuwa ni faida ya askari. Ni faida ya askari.

Nikirudia upande wa haki za kimsingi kama vile ilivyoandikwa, hatuna haki na haki zetu kutokana na serikali zinavunjwa na hawa police. Police wanakushika wanakupiga kama mnyau wa msituni, huna makosa na huna mahali utaenda kumshtaki. Chief pia. Hiyo ningeomba Commission mjue tunateswa na hao watu wawili, administration na police.

Com. Maranga: Anza kumalizia.

Munyao: Ikiisha ni sawa. Upande wa machief – na chief wanaandikwa vijana na vijana mnisamehe. Mtu anaandikwa akiwa na miaka 30, 40. Atakaa mpaka miaka 60 na kama jirani yake hapo ni adui yake atakaa na hiyo shida miaka hiyo yote. Ningeomba chief na assistant chief waandikwe watu wamefikisha miaka 60 na akifikisha 70 aende retire. Kama alikuwa anatesa watu hapo area ataandikwa mwingine, huyu ataondoka.

Upande wa hospitali – Mimi ningeomba hospitali zitafutiwe njia ingine ya kupata pesa. Hata kama ni ile kodi tulikuwa tunatoa zauni, tutoe shilingi 20 au 100 iwe ni kodi ya hospitali. Kila location, kila division watu wako na wakubwa wao-maDO, machief, nini. Halafu mtu akipelekwa hospitali kama ni Kiambu aende bure, akipona atoke bure, kama amekufia huko aende mortuary bure na atoke mortuary bure. Kuna mtu hana pesa ya kulipia mtu hospitali au mortuary na huyo mtu atakaa huko,

atateseka, saa zingine anaambiwa kaa hapo ufanye kazi ndiyo uondoke hospitali. Hiyo nimemaliza.

Com. Maranga: Iwe ya mwisho hiyo sasa. Hiyo ndiyo ya mwisho yako sasa saa imeisha.

Munyao: Haki ya ardhi – Ningeomba serikali yetu kwa wale tunakaa slums, wale wanakaa slums watafutiwe njia ya kupewa title deed, wasikae temporary maisha yote. Unaona saa zingine tractor inakuja inafagia na ulikaa hapo miaka 20. Nimemaliza.

Com. Maranga: Asante Bwana Munyao. Anayefuata ni Lucas Oketch. Dakika tano na utoe maoni na mapendekezo. Na mimi naona uko na memorandum.

Lucas Oketch: Kwa salaam mpokee kwa njia mzuri. Mimi naitwa Lucas Oketch, mimi ni mtu wa KANU, Nyando constituency. Hospital fund – Nilifanya kazi na kampuni fulani 22 years. Sijaenda hospitali nilale na hii pesa inatoa faida. Kwa nini siwezi pata faida? Na kama nilitumia nikigonjeka ni sawa, lakini kama sijagonjeka siwezi pata faida. Kwa nini?

Ya pili, mambo ya vyoo. Niko hapa Nairobi nimetoka nyumbani kuja kudai NSSF. Nimeuza hata kuku ndiyo nifike hapa Nairobi. Kwa hivi vyoo nikuje na bag yangu ya mkojo na ingine ya mafi hapa, mnasema vyoo viwe ni vya pesa? Wale wanataka kwenda choo cha pesa ijengwe choo superb waende kwa vyoo vya pesa, na choo cha public kiwe ni choo cha public.

Secondly, niko na kiu sana nataka kunywa maji. Maji mpaka nilipe pesa ndio ninunue maji. Hapo kuna ukweli? Tunaelekea wapi? Maji free. Second thing ili tusaidiane tupambane, education free, hospitali free, masoko yote Kenya nzima, iwe soko dogo, iwe ni nini, ni nini, iwe juu ya serikali. Sio mtu ajenge ati hapa ni private, sijui hapa ni stage, sijui hapa ni ya nani. That should not happen. Serikali isiseme uchumi umeharibika na uchumi uko kwa mfuko wa watu binafsi. Masoko yote yawe ni kwa serikali ili nikitoa kuku yangu niende pale napatiwa receipt naingia kwa soko nauza kuku yangu. Si imeenda kwa serikali? Mbona hospitali isikuwe free hapo? Mnasema ati hospitali ikuwe free wapi, kama masoko ni ya binafsi, ingine sijui ni ya primary, sijui ni ya stage, ingine sijui. What are you telling me? It should not be like that, nimesema hivyo.

Retrenchment – Nikuje retrenchment. Nilipewa retrenchment 97 na up to now, sijapata malipo yangu yote na pesa zilitolewa na World Bank. Hako hakuna ifichaji? Inatakikana nikipatiwa retrenchment hapo na hapo nipatiwe pesa yangu na nitoke hata kama ni nyumba ya kampuni nitoke. Nikipewa nusu nusu hii pesa itanisaidia? Nothing wrong and don't tell me it is nothing, I don't make me nothing, I don't make us rubbish.

Second point, thuggery control, wavunja nyumba. Hii sasa mpaka tushauriane na wazee wa kijiji. Police alitoka huko Garissa, hajui mtoto wangu ni mwizi, mimi najua mtoto wangu ni mwizi, jirani wangu pia anajua mtoto yangu ni mwizi. Nimejaribu kukanya mtoto, mtoto anataka kunigonga mimi kwa maana ninamharibia jina. Police anajua mtoto wangu ni mwizi? Nafikiri

anaiba na huyu police. Si anahonga na anatoka kila siku huku na anaiba na police. Kwa hivyo from there inatakikana machief, masubchief washauriane na wazee na waende kwa nyumba ya jirani na jirani hata ukishikwa huko police station tuko na right ya ku-gang kama hapa Kaloleni tu-gang, tukuje tuseme huyu mtoto alishikwa kwa makosa. Tukiwa wanaume wawili hata na wanawake watatu tuko na right ya kuambia police unasemewa kitu kisicho cha haki. Police anaweza kufunga wewe bila hatia yoyote lakini sisi tukikusimamia wewe hata kama nyumbani kwa kweli utafungwa? Lakini tukificha, bunduki iko kwako umeficha kwako, na unasema sheria ikuanghalie, sheria ikuanghalie kitu gani? Sheria kwanza ianze kwa nyumba yako ndiyo itoke nje. Nimesema kweli machiefs nguvu zipunguzwe na wazee wapewe mamlaka ya kusaidiana na machief.

Ya pili – Ku-cultivate land, haya mashamba makubwa makubwa. Tuseme yule ako na uwezo wa kulima shamba aende kwa sub-chief aseme hili shamba linakaa bure na aweze kulima. Kama anaweza kununua anunue, kama hawezi kununua alime tu kwa maana kuna yule alipewa bull- dozer na hawezi kulima hilo shamba na linakaa bure na tuko na jaa. Huna pahali pa kulima na kwenda kulima inabidi ukondeshe na shamba ni ya serikali. Why can't they mark that shamba, likikaa bure more than five years without anything kama unaweza kufanyia kitu uombe ruhusa kwa chief au kwa DO upewe ruhusa ya kulima hilo shamba, pia hilo shamba ni la serikali.

Com. Maranga: Wewe Lucas malizia. Malizia watu ni wengi.

Lucas Oketch: Okey. Sawa. Nikirudi kwa nguvu za uongozi, awe director, awe manager, awe lawyer awe Chunga hata nani hao wote wanakaliwa na Parliament, na Parliament ipitisha huyu ametosha anastahili kusimamia kitu fulani . Sawa sawa? Okey.

Haya, votes – Tukiingia kwa votes, votes zinatakikana ziwe zikihesabiwa hapo kwa hapo na masanduku yasichanganywe. Sanduku la councillor fulani mwekee sanduku lake na ihesabiwe hapo, hapo kabla hajatoka ndiyo ufichaji huu wa kuhesabu makura na kutupa kwa mto uishe. Sawa? Okey.

From there President hana sheria ya kufukuza MP au kufukuza minister na asiwe na sheria ya kuchagua ministers. Ministers, iwe MPs wanakaa chini wanachagua yule anastahili awe minister pahali fulani, au awe ni manager kwa kampuni fulani masomo yake yametosha anachaguliwa na maMP. Hapo sawa?

Com. Maranga: Maliza Lucas. Au nikukatishe sasa.

Oketch: Pole, kidogo I am finishing now. When I come to domestic affairs' once a woman has left her husband she should not be allowed to get married to another man next time, and it should be that and when she is getting married should report to the government that she has loved this man and now they are in agreement to be one thing, but there should be no remarriage after divorce. Sawa, nimemaliza mimi Lucas Oketch.

Com. Maranga: Anayefuata anaitwa Charity Kariuki. Charity W. Kariuki it is your turn.

Charity W. Kariuki: Namsalimu nyote, hamjambo? Kwa majina ni Charity Wanjiru Kariuki nimetoka upande wa South B. Niko na machache ningependa kusema kuhusu walemavu. Walemavu tuko nao. Kwanzia mwanzo, umezaa mtoto akiwa na shida na ile hospitali unaenda unahitaji pesa. Hawezi tibiwa bila pesa. Halafu ikifika kwa masomo yake ni expensive hata kuliko ya wale watoto wa kawaida na hapo tunaona walemavu wengi hawapewi chance yao ya kusoma.

Ya pili ni kuhusu wale wanakuja kufanya kazi hapa kwa maindustries. Tuko na wahindi na tuko na watu wengine wa kutoka nje. Wanakuja hapa tunaajiriwa, mara umeajiriwa, mara wewe ni mtu wa kibarua na wale ambayo wanakuja ndiyo wanajianghalia wao wenyewe. Hii inauanisha hivi, mkiandikwa kazi moja na mhindi, mhindi ndiye anamuajiri na mko sehemu moja na yule mhindi mwenzake utakuta anapatiwa 20,000 na wewe unapatiwa 100 kwa siku ati kwa sababu yule ni mhindi na wewe ni Mwafrika. Hapo wasiwe wanapatiwa mamlaka. Kuwe na kiwango, ikiwa wahindi watakuwa na maindustries hapa, kuwe na kiwango Mwafrika atakuwa analipwa 8,000 yule wa chini, na hawa wengine waanghalie wenyewe.

Jambo la tatu ni kuhusu serikali. Tuko na askari wanatulinda na unakuta hao ndio wanatunyanyasa zaidi. Ukipelekwa kortini case yako inauliza miaka 10, hata yule mlikuwa na case na yeye amesha-kufa. Mta-case na nani? Kama case itaenda kortini isiwe zaidi ya miaka miwili, iwe inaisha kabla ya miaka miwili, ikizidi sana mbili na nusu. Asanteni.

Com. Maranga: Asante kwa maoni. Anayefuata ni Vincent Riulu. Vincent, ni wewe? Okey come forward. Thank you. Vincent you take the mic, you have only five minutes, if you can do it earlier the better and I can see you have a memorandum. Give us the main recommendations.

Valentine Miguna: Thank you very much. My name is Valentine Miguna kutoka KAWE, Kenya Association for the Welfare of the Epileptics. Kwa hivyo mimi pia nitazungumza juu ya walemavu. Kwanza kabisa, persons with disabilities have watched and suffered over the years due to poverty and indignity in their hopes to continue to grow in unless a natch is curved during this Constitution Review so as to give them hope by enacting for them the following act in the Constitution Review Committee:

1. Equalisation opportunity for persons with disabilities. State has the financial responsibility for national programmes and measures to create equal opportunities for persons with disabilities. State should include disability matters on regular budget of all national, regional and local bodies. It should go further and consider equally use of economic measures eg. loans, tax exemptions, ear marked grants and special funds. This is to stimulate and support equal participation by all persons with disabilities in the society. It is very sad that programmes and institutions catering for those persons have collapsed due to lack of funds in this country Kenya. They range from vocational training centres, education assessment, resource centre as well as

schools for the disabled. All these should be revealed or should be revived through the yearly budget which is to be read the coming June. Therefore in short the yearly budget should include or should cater for persons with disabilities so that their sehemu should also be put in that development.

2. Tax waivers – Assisting devices that make persons with disabilities’ life easier, bearable and accessible are very very expensive especially to children with disabilities due to poverty in Kenya as you know. Therefore the government should consider tax waivers on all gadgets imported and needed to be used by persons with disabilities. Furthermore, the government should support the production of these gadgets locally for example someone needs a wheelchair, he cannot get this wheelchair because it is imported and the amount of money being used to import is very very high whereby a person living in Suba like me cannot manage to get that bicycle. Therefore, that thing should be made locally and available anywhere in Kenya for persons with disabilities.

3. Financial education for persons with disabilities – Financing education and training of children with disabilities in every critical issue to be considered in this Review Commission because many bright pupils or children with disabilities or disabled adult persons have dropped out of school and other learning institutions due to lack of school fees. This is happening and yet the central government and other local authorities have bursaries and scholarships for needy bright pupils from other able-bodied pupils. Therefore their education should be included in the yearly budget. You know we have several bright pupils like Daniel Aganyanga. He is a High Court judge. If people did not take action to educate this person I am sure all his talents and everything he has would have been dumped. Therefore, since the parents can not carry out the education of these people I am hoping and requesting the government of our

Com. Maranga: Wewe Lucas, wakati uliongea watu walikaa kimya. Mimi nitaamuru wewe utoke nje.

Valentine: I am kindly requesting the government to see that these pupils are properly educated and should be the responsibility of the children.

Legal backing in court – Persons with disabilities have very little legal backing in our society eg raping a blind and there is no witness the case is likely to be thrown out, therefore to correct this mess three things must happen. Someone raping a disabled and going to the high court judge, because but since there is no witness who saw you and because the person is also blind the case will automatically be thrown out because there is no legal backing. Therefore, one, the publication of sessional paper number 602. This is to create an awareness that the Kenyan government is still using the sessional paper no. 5 of 1968 which reads in part that: care and rehabilitation of persons with disabilities which is nowadays outdated and rarely followed. Therefore, to give the disabled hope in the new millennium, the efforts of the government to draft and publish a new sessional paper should be considered in the Constitution Review Committee. Number two is enact the persons with disabilities act. This will give protection against molesting degrading and mistreating persons with disabilities. Unapata mwingine ana mtoto ambaye

ni kipofu. Hawezi kumpeleka huyu kipofu kwa sababu watu watumcheka huyu mtoto kipofu, na tuko na watoto vipofu wako na capabilities tofauti tofauti. Therefore, yule anayemficha mtoto kama huyu the government should take action.

Lastly, the Special Education Bills Act (that is number 3). This Bill will provide education scholarships and all other basic mandatory skills of education starting from nursery to tertiary institutions. I hope this Bill will create the necessary foundation and basic laws and justice for the promotion, development and protection of Kenyan with disabilities now and in future. Therefore I am hoping the government to take new action on this.

And lastly to finish that one I am requesting our honourable government that persons with disabilities do not have representatives in Legislative Council. We have only one disabled person who is honourable Asinyo whereby majority are not listening to her because it is one person. I am requesting the honourable committee that all eight provinces should have at least one disabled person representing those disabled people within those eight provinces in Kenya.

Com. Maranga: Thank you very much.

Valentine: I am going to state a bit on land cases. All land should be government land. I have witnessed a case where land has taken over 30 years in court. What for, and the land is in Kenya? All government title deeds should be scrapped and land should belong to the government.

Immorality in dressing – That should be taken in action. Most people nowadays are raping ladies because of immorality in dressing. Unapata msichana amevaa kama mvulana, mvulana amevaa kama msichana. We have seen that this thing has worked in Congo and therefore it should also be in Kenya.

And lastly dowry should not be mandatory in Kenya. That is why people nowadays are killing their wives because they bought their wives with five donkeys or five heads.

Lastly, chiefs should be appointed and should be transferred all over Kenya. A chief in Suba should be transferred to North-Eastern, likewise that one in Coast should be transferred to Western province. And that way everything will work well.

Com. Maranga: Miguna you should respect the chair. Thank you very much. Asante sana kwa maoni yako, kuja hapa ufanye registration na hiyo memorandum utuachie. Nafikiri Lady Diana aliongea kwa hivyo hawezi akaongea tena. Kuna mwingine hapa anaitwa Purity Mwaura. Purity yuko? Basi wakati ni wako. Uanze na majina yako, una dakika tano.

Gladys Waturi: Hamjambo yote? Majina yangu ni Gladys Waturi. Walioandika wali-confuse hapo. Gladys Waturi. Waliniambia nitaongea kwa niaba ya hilo jina. Kwa maoni yangu sisi kama wauma tunakuwa na mzigo kubwa sana haswa kwa

watoto wetu waume na wasichana. Sisi ndiyo tunabeba huo mzigo. Maoni yangu ni ya kwamba mtoto yoyote msichana akipata mtoto, either amepata na mzee rika ya baba yake, au amepata na kijana, awe akilea huyo mtoto yaani mwanamume ambaye amezaa huyo mtoto, sababu wauma tuko na mzigo mkubwa wa kulea hawa watoto. Hiyo ingekuwa maoni yangu ya kwamba yule mwanaume amezaa huyo mtoto iwe jukumu lake la kumlea na kumsomesha.

Ya pili, ningezungumza kuhusu serikali. Sasa mtu akiwa na kioski yake ukiuza unapatwa na AP, unapatwa na askari police, unapatwa na City Council. Sasa unashindwa kati ya hawa watu wote ni nani ataanghalia ukweli wako na uko na license. Hawa watu wamekuwa watu wa kukura pesa bure tu, hawa watu wote. Youth wanakukuta, chief anakuta wewe, askari pamoja na City Council. Sasa hata tunashindwa, tunatafuta pesa ya hawa maofficers? Ningependa wale wenye hiyo jukumu tujue ni akina nani.

Jambo lingine nitaongea kuhusu korti. Uko na case na yule mliye na case na yeye pengine anajuana na askari, anaenda anapeana pesa huko, wewe ukienda file yako imepotea-ukienda hata pengine mlipigana ukamamizwa, P3 imepotea. Mambo ya korti nayo tungependa yaanghaliwe sana, juu yametuumiza sisi wale hatuna marafiki na hao askari, na hawa majudges. Kwa hivyo ningependa tuanghaliliwe sana hiyo maneno. Na ni hayo tu, asanteni.

Com. Maranga: Asante Purity, tuwekee sahihi kitabu chetu rasmi, asante kwa maoni yako. Anne Wanjiru. Yule anayefuata anaitwa Rose Mugo. Okey, wakati ni wako.

Rose Wambui Mugo: Hamjambo? Mimi kwa majina naitwa Rose Wambui Mugo nimetoka upande ya South C lakini hata South B naishi. Maoni yangu ningependa ya kwanza tunanyanyaswa sana lakini sisi wenyewe ndiyo tunajinyanyasa. Kwa upande wa rais, yeye anabeba uongozi mkubwa kuliko yeye mwenyewe. Anastahili kuwa na uongozi mmoja kama rais. Lakini hapo unasikia yeye mkubwa wa michezo, ndiye mkubwa wa viwandani, viwete, wapi, unasikia yeye mwenyewe ndiye ako nayo. Lakini sisi wenyewe ndiyo tunamchagua kwa sababu hatukujua hapo mbeleni. Wakati tumeshafundishwa kidogo tumejua wakati mwingine tukichagua tukachagua rais akiwa na kazi moja pekee yake. Sawa.

Kazi ya pili ni mbunge – Mbunge tunapanga laini, siku yetu inapotea, tunamfanyia campaign, hiyo malipo hata saa zingine unaenda unalala njaa. Kuna wengine wanasema ndiyo wanatumia pesa zao lakini akifika pale anakuwa yeye ndiye maskini wa mwisho. Ndiye anakura pesa zetu kwa sababu sio mshahara wake anatumia na vile utaenda pale anasema hutamuona kwa sababu yuko busy, na kumbe hayuko busy. Anataka tu ile utatoa mfukoni umuongozee. Kwa hivyo hiyo inatakiwa tuanghalie sana wakati wa kuchaguana.

Lingine, tunasemekana maskini ni million 23 na tajiri ni milioni 7. Si unaona umaskini unaingia kwa sababu wewe mwenyewe umemchagua mtu aende akuwakilishe lakini akifika huko anakuwa ndiye anakukura kwa sababu anakura ile pesa mingi ya serikali. Kama ni half a million anakura kwa mwezi, si amekura hata yako wewe maskini? Halafu anasema hilo shamba liko

upande ule, liko na watu kama 1,000 lakini hilo shamba nalihitaji. Anaenda pale anasema niwekee title deed, hilo shamba amelichukua. Nyinyi 1,000 mliondo pale, nyinyi mliomchagua, mmetoka nje. Umaskini umekwisha au huajakwisha? Hautaisha.

Halafu ya pili ni hospitali – Ukiambatana na hawa wazungu wanakuja kutoka America, kutoka wapi wanasema Kenya hospitali ni bure, masomo ni bure. Akifika hapa unasikia: he, nisaidie pesa ya kulipia mtoto shule. Shule yoyote kutoka nursery mpaka secondary hata university lakini anashangaa anasema si tulisikia Kenya ni bure na tunatoa pesa tunachangia kwa sababu ni bure.

Tafadhali, sisi wenyewe ndiyo tunajiweka kwa moto na Katiba yetu kama tungejua hapo mbeleni ati sisi wenyewe ndiyo tunajiweka moto, tungerekebisha. Saa hii naomba tu iwe ni sheria katika Kenya, ipitishwe ati masomo ni bure na hospitali ni bure. Kwa sababu hata vile tunasema tunasomesha watoto bure kama haijapitizwa kwa sheria, yaani kwa Katiba, haiwezi ingia, bado tutazidi kulipa.

Kuna kitu kingine. Mtoto ninazaa, akiwa msichana akiwa kijana, ninazaa sawa, ninalea sawa. Lakini akifika pale msichana anasemekana hana haja. Pengine baba yake anaweza sema: ee siwezi kusomesha msichana kwa sababu ataolewa, ataenda kwake. Hayo ni makosa. Ningependa tafadhali haki za akina mama, msichana ni mama wa kesho, haki za akina mama zionekane katika Katiba kwa sababu yeye ni mtu kama yule mzee. Tena kuna watoto siku hizi wameachwa sana, ni yatima na wale wengine wanazaliwa barabarani na wauma kama mitaani, town, na wengine vijijini. Hawa watoto wakijaribu kutafuta haki zao angalau wasome kidogo hawawezi wakapata njia ya kusoma au kukura vizuri. Haki za watoto nazo ningepomba Katiba iweke maanani. Mimi nitaachia hapo.

Com. Maranga: Asante Rose Mugo, asante kwa maoni yako, tuwekee sahihi kwa kitabu chetu rasmi. Anayefuata ni Monica Ochieng. Monica Ochieng, hayuko, right. Yule anayefuata sasa tunamuita Morris Mutuire. Morris Mutuire, hayuko. Seth Wanjiru. Hayuko. Anayefuata sasa anaitwa George Omoke.

George Omoke: Asante Macommissioner wetu. Kwa majina ni George Bernard Omoke and natoka mtaa wa Makongeni. To start with tunalia umaskini each and every time and actually this country has a lot of resources and since they are not equally distributed the poor suffer. The government should waive taxing the poor people. Masikini wasilipe ushuru wowote kwa serikali. Point number one.

The second point ishaongewa hapa lakini nitaipitia tu. The law governing foreigners should be reviewed. Here is a case where you find that foreigners come into this country, they have money and then it appears that because of money, they misuse the situation whereby wanatumia hizo pesa vile wanataka. You can remember a case whereby there was somebody, mzungu mwingine, alikuja na because ako na pesa akataka kufurahisha mnyau. That such a person should not be allowed to leave the country. Kitu kama hicho, mtu akifanya kitu within the country should be prosecuted here. Ahukumiwe huku sio kwamba anaenda kwao kuhukumiwa.

The other point is about the employer and employee. All employed people, especially men, should endorse their wealth to the next of kin because you find that many people especially we men wakati tunaenda kujiandikisha huko ni nani atarithi urithi wako, unakuta kwamba uliandika baba yako au ndugu yako. Kutia uzito sana your brother should be scrapped. Ikuwe kwa Kenyan law kwamba your brother should not be seconded as next of kin.

Jambo lingine, the MPs, councillors and as per job group civil servants should have their salaries deducted 30% to cater for the children from poor families those who are unable. The other point is about the head of state. The President should not be above the law. He should face court orders after his tenure is over if he committed political or economic crimes, he should be prosecuted in within a three-month period. Hiyo iingizwe kwa Katiba ya Kenya because unaona yale mamlaka the head of stake yuko nayo ni kitu ambacho he takes advantage of na ku-misuse public resources. The other thing is nepotism and tribalism should be dealt as with criminal. Here is a case where you find the head of state, for example comes from Coast Province or is an Arab. He takes advantage and allocates his people too much forgetting that Kenyan people belong to 42 tribes.

The other point is about the lawless state in the country. The government inaandika watu wengi especially kwa administration na kwa internal security. I will not talk about this because they have already talked about the point. Civic education ikuwe open na wa-scrab some sections kama ya police utawala, AP, whereby government resources is misused. Instead waweke kitu kama civic education ikuwe an independent body ambayo the government should use to educate common mwananchi about their rights. Sina mengi ni hayo machache.

Com. Maranga: Asante sana Bwana Omoke. Sasa yule namuita ni Kizito Yuki. Kizito Yuki hayuko? Au ni wewe. Okey asante, karibu. Dakika tano.

Kizito Yuki: Habari zenu? Mapendekezo yangu nilikuwa nataka kutoa mbele ya wananchi wa Kenya, mbele ya watu wa Katiba ni haya. Kwanza majina yangu naitwa Kizito Yuki Nyanjong' natoka sehemu ya Kano lakini katika Nairobi nakaa South B. Niko na maneno machache tu kama tatu. Kwanza, kusaidia upande wa security, sheria ingewekwa katika Kenya kwamba wanaume wakifika kiwango cha miaka 18 wawe wakiwekewa kiwango cha mshahara wanaoweza kuuchukua kwa DC au katika ofisi ya DO ili tupunguze mambo ya ugaidi na wizi ili watu kama hawa wakati ukifika na amepata mshahara anaelekea kutafuta kazi. Akipata kazi ile kiwango cha ule mshahara sasa kinakatwa. Ikifika wakati yeye anaelekea kuacha kazi yake, afutwe au aendele na kazi mpaka retire, baada ya retire yake hakuna kitu atapata kwa sababu amekuwa akikula pesa zile alikuwa akipata katika mshahara.

Lakini kabla hajapata kazi serikali iweke kiwango cha mshahara kwa wanaume na wasichana ambacho wanakipata. Akiwa ni mwanamke, akikuja kuolewa huo mshahara unakatwa: akiwa mwanamume akipata kazi huo mshahara unakatwa. Hapo tunaona tutapunguza hali ya security. Mambo ya ugaidi yataisha, mambo ya security itakuwa sawa. Hayo ni maoni yangu ya

kwanza. Hayo maoni yawekwe katika Katiba kwa sababu jambo kama hilo hatuna Kenya.

Neno la pili, wazee wa mtaa, tunaita wazee wa chief, nafikiri hawa ndio wale wako karibu sana na wananchi. Ningependekeza sheria iwekwe ili wazee wapewe mshahara kiwango fulani ili hata hawa wapate namna ya kujisaidia ili wananchi wasione kama wazee wananyanyasa hawa.

Neno la tatu, ofisi ya chief – Chief amepewa sheria ya ku-appoint wazee. Hapo kwangu ningesema ni sawa kwa sababu kawaida wananchi hawataki yule mtu anayesema ukweli. Pia nasikia watu wakisema chief apunguziwe cheo chake. Vile vile na President, mimi nitakuwa tofauti sana na hawa watu wanaopendekeza ati President pia powers zake zipunguzwe. Wananchi ndiyo wanaomchagua President na wanampatia yeye nguvu kukaa pale. Powers zikipunguzwa atafanya kazi namna gani?

Com. Maranga: Jaribu umalize.

Kizito Yuki: Ningependa tumuongeze President nguvu kwa sababu mimi nikiwa kwangu mimi ni President wa boma langu. Lazima niwe na nguvu ya kwangu.

Jambo la tatu kwangu ni mambo ya mashamba – Mimi nauliza sasa. Mambo ya mashamba unakuta mtu ametoka India, nchi nyingine, na mimi ni Mwanakenya hapa kwenye ardhi ya Kenya. Unakuta unakuja kunaondolewa ati huyu mtu amenunua hapa.

Kwa nini yule alikuwa pale hawezi kupewa hilo shamba na yeye ni Mwanakenya? Hapo mimi ningependa serikali impatie Mwanakenya nguvu ya kurithi ardhi. Mambo yangu yanaisha hapo.

Com. Maranga: Asante sana Bwana Yuki, ufanye registration kwetu, asante. D.C. Karangi.

D.C. Karangi: Asante sana wananchi wote. Hamjambo? Jina langu ninaitwa David Chege Karangi kutoka mtaa wa Mathare. Sasa Macommissioner nimefurahi sana kwa kazi yenu. Nimekuwa nikifuata gazetti vile mnaendelea na yale ninayo sasa mengi yake ni hayo yamesemwa ijapokuwa katika Katiba ambayo mnatayarisha sasa ningemuuliza mfikirie kuweka ya ukali zaidi, yaani ya kuuma. Naona Katiba ya sasa haina meno kwa sababu nikitazau upande wa wafanyi kazi wa serikali mwananchi anaweza kuandika barua katika ofisi fulani na hiyo barua haijibiwi. Sasa ninastaajabu kuna sheria gani kama mwananchi akiwa na shida au malalamiko yake akipeleka barua ya malalamiko yake kwa ofisi ya mtumishi wa serikali upande fulani au kwa local government haijibiwi. Hata anaweza kupeleka barua ya kuuliza apewe majibu mpaka kachoka akaachana nayo. Hiyo naona haifai hata kidogo, na Katika ile itawekwa sasa iwekwe sehemu ambazo zinaeleza kama mtu ana malalamiko yoyote anapeleka kwa ofisi ya uma, yanatakiwa yajibiwe haraka iwezekanavyo na kama hayawezi kujibiwa kuwe na mahali anaweza kupeleka hayo malalamiko yake. Kama ofisi ya President, kuwe na ofisi ya kuchukua na kufuata malalamiko kama hayo, kwa sababu wananchi wengi wakishaandika barua wanachoka: Sasa inakuwa wanasema haidhuru, na anakaa tu akiwa anasumbuka. Anakuja anasema hana kitu anaweza kufanya, na nchi yake na ile shida anayo bado inamfuata. Hiyo naona haifai

hata kidogo, na ni lazima shida za wananchi ziweze kushughulikiwa upesi iwezekanavyo. Mfanyi kazi wa serikali ameandikwa kwa pesa za uma na kwa hivyo ni lazima ahakikishe kile wananchi wamemuuliza, hata kama ni barua ameandika, amemjibu vilivyo sio ku-ignore hiyo barua au kuona haina haja.

Na ya pili katika sheria za biashara nimeona mara nyingi watu wanakuwa na license ya kufanya biashara zao na wanaendesha hizo biashara zao. Kama ni vioski vinavunjwa vunjwa na pengine hawajapewa notice na bado license wanazo za kufanya hizo kazi na hiyo biashara ndiyo wanategemea. Sasa inawaletea shida zaidi na vitu vyao vile walikuwa navyo hata vinapotea na hakuna mtu anakwenda ati kushtaki fulani ati alipwe compensation.

Na ingine mahakama zetu zimekuwa zikifanya case zingine ambazo wale wahalifu wenyewe ndiyo wanapata judgement in their favour na hawa ndiyo wahalifu. Sasa yule victim kama ndiye hana makosa hata anaenda kufungwa. Akisha-fungwa anaweza kukaa hata miaka 8 au zaidi halafu wakati wa appeal ile court ya appeal inasema huyu alifungwa kwa makosa na hiyo miaka yote imekuwa meant to torture him na family. Hii ni irreparable damage na hii ningetaka Katiba ya sasa iweke kazi hiyo katika Katiba, i-emphasize kabisa kwa nguvu iseme kukitokea jambo kama hilo mahakama yenyewe ilipe compensation kwa yule aliyefungwa miaka hiyo yote. Hiyo mental torture kwake na jamii yake na pengine kazi zake zote imeharibika na maisha yake zimeharibiwa pamoja na family yake.

Com. Maranga: Malizia mzee.

Karangi: Mahakama inaweza kukaa na case hata zaidi ya miaka 25 bila kufikia uamuzi na hii Katiba i-emphasize mahakama iwe ikimaliza case haraka iwezekanavyo. Kuna sheria ingine wanatumia ati injunction. Hiyo injunction inanyang'anya watu mali yao halafu wakiona hiyo alipewa yule injunction pia alikuwa mhalifu wanashindwa kurudisha mali ya yule mali yake ilichukuliwa ikapewa yule mhalifu. Asante sana, ni hayo.

Com. Maranga: Asante Bwana Karangi, tuwekee sahihi kitabu chetu rasmi. Simon Githinji. You have five minutes. Give us a summary of the main points, I can see you have a memorandum, give us the highlights of the main points.

Simon Githinji: My name is Simon Githinji. I have just come all the way from South B, I want to start with my first point with election. I have seen a tendency in this country to hold elections

Com. Maranga: Ongea kwa Kiswahili sauhani.

Simon Githinji: Nimeona katika nchi hii uchaguzi unafanyika wakati wa Christmas. Ninafikiria wakati huu watu wengi huwa wamesafiri kutoka mahali pao ya kawaida. Nafikiri uchaguzi ni hapa Kenya pekee yake unafanywa wakati huo. Between 12 and 31 December it should not be there. Iwekwe siku zingine kama November, August kama nchi zile zingine ili watu wote

wawe wanapiga vote. Halafu katika hiyo elections pia watu wa Kenya wengi hawajaelimishwa sana, kwa hivyo nafikiria ili waweze ku-vote kwa njia inayofaa inafaa uchaguzi wa President iwe kando na uwe na siku yake, uchaguzi wa Parliamentarians uwe kando na uwe na siku yake na uchaguzi wa civic authorities uwe kando na uwe na siku yake ndio watu waweze kufanya proper division kwa yule mtu wanaenda kumchagua. Kwa sababu siku hizi unakuta mtu anaenda kuchagua kutoka kwa watu 10 na hauelewi utafanya namna gani na ndiyo sababu ufisadi unakuja unaambiwa fanya hapa, fanya hapa na utoke na unatoka bila kujua ni nani ume-votia.

Jambo lingine, watu wamesema kuhusu free education na free health care. Jambo lile lingine ni kuhusu nyumba. Housing imekuwa problem katika nchi hii. Ningefikiria kwamba serikali inafaa iongezee taxation kwa wananchi au i-improve collection ya taxation ili kwamba tuweze kujengea watu wote nyumba, kama ile project iko hapa Nairobi ya ku-upgrade slums. It is only 30 billion. Hiyo ni shilingi kidogo sana kwa watu wa Kenya. Tuki-contribute kama 2,000 shillings miaka miwili tutajenga hizo nyumba zote. Kwa hivyo sifikiri tunahitaji kwenda kwa World Bank na whatever kutafuta pesa when we can sacrifice for two, three years tuone watu wote wako na nyumba.

Halafu pia mambo ya land nafikiria mashamba na land imetumiwa vibaya na wale watu wako na pesa. Ninafikiria tuondoe mambo ya title deeds ili land yote iwe ni ya Wakenya bila kujali kama wanaweza ku-afford au la. Kama wewe huna shamba unaenda unagawiwa mahali kidogo unanza kujenga hapo, na yule ambaye ako na mashamba na hakuna kazi anafanya wanyang'anywe wote. Land iwe ya serikali except in towns, mahali ambapo ni kwa biashara unakopeshwa hiyo nchi unajenga nyumba yako unafanyia biashara lakini kusikuwe na mambo ya kuuza na kununua mashamba katika rural areas.

Jambo lingine ningefikiria ya kwamba hii system ya kuwa na President katika nchi imetuletea shida kwa sababu ya tribes zile tuko nazo nyingi na kila kabila out of the 42 inataka kuwa na President. Nafikiria tukuwe na Prime Minister yule ambaye atakuwa anachaguliwa na Parliament. Tunachagua Parliamentarians, tunajua hao ndiyo wanaenda kutuongoza halafu wana-vett mtu mmoja ambaye atakuwa Prime Minister, anachaguliwa. Yule anapatiwa kazi ya kuongoza serikali, anakuwa ana report kwa Parliament na ana-report kwa wananchi kuhusu mambo vile yanaendelea. Anakaa two terms for five years halafu anatolewa. Mambo ya President tuweke kando kwa sababu yamekuwa ni mambo ya kunyanyasa watu.

Chiefs should be abolished. Sioni ile kazi inatengenezwa na chief katika Kenya ila kunyanyasa watu. Kwa hivyo ninafikiria watu wameongea hayo maneno na ninafikiria chief atolewe Provincial administration likewise itolewe kwa sababu kama hapa Nairobi tumeona City Council inakuja inapiga hawkers, PC anakuja anapiga hawkers, sasa hujui ni nani utahonga au ni nani utafanya namna gani. Provincial administration itolewe tuachwe na local authorities.

Jambo lingine la mwsho ni kuhusu majina ambayo tunapatia districts. Tumeona katika siku za hivi karibuni Teso district, Kikuyu district, Kalenjini district, mambo kama hayo. Tuondoe hayo majina katika districts zetu. Wale watu waliweka majina ya provinces walikuwa watu wenye hekima sana. Waliweka Eastern, Central, mambo kama hayo. Hawakuzi-identify na

makabila na kwa hivyo tunafaa na sisi tuondoe makabila katika district zetu. Tunaweza kusema district one to district 42 badala ya kusema Teso district, Bukusu district, who district, so watu wanaanza kujiona kama ka-section, hii ni place yetu, hii ni district yetu kwa hivyo nyinyi ondokeni. Tuondoe hayo majina katika miji na katika mambo mengine ya serikali.

Kumalizia, government ikuwe na responsibility ya kupeana security. Tumeona watu kama youth groups, sungusungu, Taliban, Mungiki hao wote wanakuja kwa sababu security imeisha. Serikali iwajibike katika kutoa security. Hii itawezekana kama corruption itaondolewa.

Jambo la mwisho ningetaka kusema Prime Minister awe ana-appoint viongozi wa parastatals, kwa sababu in the current system politicians ndiyo wana-appoint wale watu ambayo wanatakiwa waongoze. Kama walienda shule au hawakuenda wanawekwa wasimamie kampuni kubwa, inaanguka na watu wengi wanapoteza kazi. Nafikiri inafaa Parliament ikuwe ina-approve through the Prime Minister.

Jambo la mwisho kabisa – Nafikiri tuwache ku-rely on IMF na World Bank lakini tuamue sisi wenyewe ku-sacrifice, kukusanya tax na kufanya mambo yetu na tutaenda kuendelea in the next five years. Asante sana.

Com. Maranga: Thank you very much, sign our official register and give us your memorandum. Thank you. Yule anafuata ni Joash Owiti. Joash Owiti hayuko. Next one is Peter Ademba. Karic Chege yuko? Okey.

Peter Ademba: Kwa majina naitwa Peter Ogara Ademba mkaaji wa hapa Kaloleni. Maoni yangu yanahusu watoto na nasema hivi, watoto tunajaribu kuwapatia elimu tukiwa na nguvu. Na hawa watoto tukisha-wapatia elimu wakiwa ni watoto kama wasichana wakati amesha fika miaka 18 wewe unafikiria anaenda shule, kumbe amepiga corner. Na hapo unakuja kumpata kama amesha-olewa. Na hiyo wewe kutoka mwanzo wa kusoma kutoka nursery mpaka wakati huo, sasa inaonekana wewe ulifanya kazi ya bure. Ukiwa na watoto kama wanne, watano na ni wasichana wamefanya, huyu mzee ni kama ataachwa hana nguvu. Pesa zimeenda zote kwa masomo na hakuna kitu kinapatikana. Wakati huu wanasema mambo ya zauni ya kuolewa iliisha isipokuwa ni kuelewana na kukaa pamoja.

Ingene, upande wa vijana – vijana nao wakisha-pata elimu mzuri, wakienda ng'ambo wakirudi anakuja na msichana ambaye hata ukienda huko unasikia ndiye manager, ndiye director wa kampuni fulani . Na ukijaribu kwenda huko kusema mimi ni Fulani, wanakuanghalia, watu wanashtuka, wanasema ee, ati ni mtoto wako? Ndiyo. Ukienda huko unamwambia ulikuja aje? Sasa akikupatia mtu akupeleke nyumbani, ukifika huko unakuta kwa mlango wanaandika mbwa kali, sasa mbwa kali unashindwa ni mbwa kali aina gani? Unafikiria ni mbwawya kawaida, kumbe ni bibi. Sasa ukiingia huko anasema: aa, huyu hafai kuingia kwa nyumba yangu. Unawekwa kwa nyumba sijui ni ya nini mahali ambapo servants quarter. Kwa hivyo wazazi hapo waanghalie kusaidia hawa watoto, wanaumia kwa njia hiyo. Pesa zote amesomeshea hawa watoto hakuna msaada unarudi.

Kwa hivyo neno langu la pili ni sisi tunaishi hapa Kaloleni. Hizi nyumba za Kaloleni ama haya maduka, shopping centre hivi, sijui ni karibu miaka 18 hivi nimewajua wenyewe na sasa hizi nyumba na bado City Council inakatalia haiwezi kuachia wapangaji wale wameishi hapo. Watu wengine wamekaa zaidi ya miaka 50, karibu miaka 45 wakiwa wameishi kwa hizi nyumba na wanalipa.

Neno lingine la tatu, ni mashamba. Haya mashamba, sisi tunashindwa wale watu wamefanikiwa kupata fedha kidogo. Unajua watu wote hawawezi kuwa pamoja, hata mkianza kukimbia mwingine ataacha mwingine. Kwa hivyo wamefanikiwa kwa masomo na wakapata mahela. Wanakuja kunyanyasa wale ambayo wako mkono tupu. Saa zingine anaona huyo mzee ana shamba kubwa na hana mtoto ambaye amelimika, sasa hata kulima nguvu zimeisha. Sasa hilo shamba ananyemelea anataka anyakue kwa shauri ya pesa. Ukienda kusema hapana hili ni shamba, ukienda kwa chief au kwa korti ukianza kuongea wewe na witness ambayo wanajua hilo shamba, kusema ni lako ulilipata kutoka kwa babu yako na ni la ukoo wenu, sasa jirani anakuja kwa maana ana nguvu anataka kukunyang'anya.

Com. Maranga: Ademba malizia.

Peter Ademba: Sasa utaona huyu anazunguka usiku 24 hours anaenda huko anapeana kibunde. Sasa wewe ukienda huko unaambiwa, mzee kuja kesho kutwa, kuja siku ingine. Sasa unatembea mpaka nguvu zinaisha na huyu anakunyang'anya shamba.

Nikimalizia, mambo ya case katika court – tafadhali, files zinapotea na kwa kweli hazipotei. Ni kwa sababu ya kupeana kitu kwa wale ambayo wanahusika na mafiiles. Sasa ukienda huko files zilitolewa mahali zinafaa zikae zinawekwa mahali pengine hata wewe ukifikiria huwezi kufikiria file inaweza kuwa hapo. Wakati sasa muda umeisha ndiyo file inaonekana. Na hiki kitu naomba serikali ikiwa hawa watu wanafanya hiyo kazi wanalipwa mshahara na huyu mtu ambaye wanahangaisha ni Mwanakenya na anataka haki yake, anataka kunyang'anywa kwa njia ya pesa. Yangu ni hiyo.

Com. Maranga: Asante Mzee Ademba. Asante, tuwekee sahihi na utuwachie memorandum. Bwana Chief Abdala sijui kama una la kusema? Lakini utasema kama mtu wa mwisho, wacha niite mama mmoja, atufungie, ndiye wa mwisho leo, Rehema Msimbi. Kuja hapa utufungie na kesho nataka kutangaza kuwa sisi kama Tume tutakaa katika Mbotela Social Hall. Sawa sawa? Kwa hivyo yoyote atakayetaka atakuja kesho. Asante.

Rehema Msimbi: Semeni halleluyah! Mimi naitwa Mama Rehema. Hizi nyumba zetu tunakaa ndani kutoka Mbotela, Kaloleni, Makadara, Ziwani, Shauri Moyo, hizi nyumba zilijengwa na wazungu wakapeleka kwa City Council wakasema washike kwa miaka 20 tupatiwe hizi nyumba. Na hayo magorofa mnasema mjengee watu sisi akina mama, nyanya yenu, hakuna kazi. Tutapata wapi? Si hizo nyumba wanatundanganya wafanye vile walifanya Majengo wakanyang'anya akina wazee

wale hawana pesa, matajiri wakachukua? Ndiyo tena hii inataka ifanywe namna hiyo. Tutaenda wapi na tushalipa? Wazungu waliambia City Council wale wanaokaa kule wakae kwa miaka 20 na wapewe hizo nyumba. Mimi niliingia 64 mpaka saa hii kama bado naitwa Rehema. Sasa tutaenda wapi? Mtoto, mjukuu wangu, tutaenda wapi? Mtupatie hizi nyumba, vile mnasema tunajenga ili tupate kang'ondo tukikula kwa vile wengine hatuna mashamba vile nyinyi mnasema. Sisi wengine hatuna mashamba, tunahangaika na wajukuu na wale wengine sisi Waluhya huita sisoni, wale walizaliwa na wajukuu. Ni hayo tu, sina maneno mengi, yangu ni hayo asante.

Com. Maranga: Asante Rehema Msimbi. Bwana Chief una la kusema kabla sijafunga? Kuja tu, pengine hapa ni area yako, toa maoni kidogo na uambie watu wengine wengi waje kesho watoe maoni upande wa Mbotela. Asante. Lakini wale mmetoa maoni leo muende muambie wengine waje. Sio nyinyi mnakuja kutoa maoni kesho. Ni wengine tunataka kuwaona, asante. Lakini nyinyi mnaweza kuja msikize. Mko na haki ya kufika hapo.

(Inaudible communication from the public)

Rehema Msimbi: hata wale watu (inaudible) wanaingiliwa wanataka pesa wakanyang'anya huyo mama shilingi 1,000 wakamwambia tulikuwa tunataka 20,000. Police ya sasa mimi sifichi, mimi ni mtu wa kuokoka hata machief hawafanyi kazi. Hawafanyi kazi. Ukienda unapeleka donge kidogo wanakura sasa wewe unaingiliwa na wakora wanakupiga.

Abdullah: My name is Abdullah. Wananchi mimi niko hapa kama mtu binafsi. Msiogope ati huyu ni Chief ndiye atafunika wewe macho ndiyo azuie labda yale ungesema. Mimi mwenyewe kama Mwanakenya niko hapa kibinafsi nitoe yangu lakini siko hapa kikazi. Kama ni kazi ofisi iko wazi tunaenda kufanya kazi huko lakini mimi kama Mwanakenya niko na haki sawa na ile yako. Nafikiri Commissioner hiyo ni sawa.

Maoni yangu ningenda kwa maneno ya dini. Maneno ya dini – Nchi hii ya Kenya tunaamini watu wengi 60% na juu ni wana Christo. Hata hivyo kuna watu wa dini mbalimbali, mimi nikiwa mmoja wao mimi ni Muislamu na kile kimetutatiza sana ni kwamba tunafanya kazi kuanzia Jumatatu mpaka Ijumaa na unapumzika Jumamosi na Jumapili. Tungependa consideration fulani ifanywe watu Waislamu ambayo ni wafanyi kazi au ni public officers, iwe mila ya nchi Waislamu nao waweze kupata siku zao kama Jumamosi na Jumapili kwa sababu kwa dini iko. Sababu ukiwa kazini siku ya Ijumaa huwezi kutimiza mambo yako ya kidini. Uko kwa suruali, uko kwa suit, tai iko, assignment ni ile, ile tu kawaida na yule mwingine hakuna tofauti, lakini siku ya Jumapili imetengewa nafikiri kwa Wakristo. Na hiyo heshima ingefanywa hata kwa Waislamu kwa sababu wako wengi, they are all over kama si 50% wako 35%. Wako. Kwa hivyo hii nchi hatuwezi kusema ni nchi ya Wakristo pekee yake ni nchi ya Wanakenya wakiwa na dini mbalimbali. Hiyo ni moja.

Ingingine ni hii maneno ya kumiliki. Ukiwa binadamu na umelelewa na ukawa mkubwa na una akili zako unaweza kumiliki hata iwe file kama hii. Lakini ikiwa kumiliki kitu imekuwa standardized kulingana na kabila au kuwa correct kisiasa inakuwa shida. Hata uwe nani, ukimiliki kitu tungeheshimu kwa sababu hata sheria ya saa hii inaheshimu. Lakini ukimiliki kitu tuseme mahali

kabila fulani wako wengi, inakuwa shida. Ni yako, inakubalika kisheria, lakini kimaisha kidogo inakuwa ngumu. Si ndiyo? Yangu ni hayo tu na tafadhalini sana isichukuliwe kama ni chief amesema. Ni mimi mwenyewe Abdi Abdullah amesema hiyo. Si chief. Sijakuja hapa kama chief. Nimekuja hapa kama Abdulla kibinafsi. Tafadhalini.

Com. Maranga: Asante Bwana Abdalla, hata kama ungesema you are still chief you are protected under the law, kwa hivyo kuna machief wengi sana wametoa maoni mbele yetu sehemu nyingi sana za Kenya sio wewe wa kwanza. Basi asante. Kwa niaba ya Tume ya Kulekebisha Katiba, mimi ningetaka kusema sasa tunataka kufunga kikao hiki cha leo. Sisi tunaomba kabisa watu wa Makadara wale wamebaki waje kesho asubuhi Mbotela. Sisi tutakuwa huko saa mbili Mbotela Social Hall. Kwa siku ya leo hata sisi ni binadamu nafikiri tumefanya ya kutosha na tunashukuru wananchi wa Makadara. Lakini wacha niulize mwenzangu naye aseme moja lakini mimi ningeomba Bwana Chief kwa sababu wewe ni mtu wa dini ya Kiislamu, utufungie kwa maombi. Asante. Simameni tafadhalini tufunge kwa maombi.

Abdallah: Prayer. (Kiislamu)

Com. Maranga: Sasa asanteni na Mungu awabariki. Thank you.

Meeting ended at 5.30 P.M.

