

CONSTITUTION OF KENYA REVIEW COMMISSION

(CKRC)

VERBATIM REPORT OF

CONSTITUENCY PUBLIC HEARINGS,

STAREHE CONSTITUENCY,

HELD AT MATHARE YOUTH POLYTECHNIC

ON

28TH MAY 2002

CONSTITUTION OF KENYA REVIEW COMMISSION

**CONSTITUENCY PUBLIC HEARINGS, STAREHE CONSTITUENCY, HELD AT MATHARE YOUTH
POLYTECHNIC ON MAY 28TH, 2002**

Present

Com. Dr. Mohammed Swazuri
Com. Baraza Baraza
Com. Bishop Bernard Kariuki

Secretariat

Eunice Gichangi - Programme Officer
Christine - Assistant Programme Officer
Hellen Kanyora - Verbatim Reporter
Catherine Rimberia - District co-ordinator

The meeting started at 9.48a.m. with prayers and Dr. Swazuri chairing.

Com. Swazuri: Habari ya asubuhi wananchi? Tuko tayari kuanza, ingawaje watu ni wadogo lakini katiba ni ya hata mtu mmoja. Kwa hivyo kwanza tunaomba mmoja wenu atuongoze kwa maombi. Mzee hapo, tafadhali tuombe Mungu kwa siku ya leo.

Prayer: Na tuombe. Ewe Baba uliye mbinguni tumeomba kwa ajili leo tuko katika kurekebisha shida katika katiba, Mungu tuongoze na utubarikie yale yote yatatolewa hapa. Mungu tunaomba wale wote watahudhuria kikao hiki uwabariki. Mungu tunaomba kwa hayo machache kwa jina lako na la mwana na roho mtakatifu twaomba. Amen!

Com. Swazuri: Asante sana. Tumekuja hapa kusikiliza na kupokea maoni ya wananchi wa Starehe Constituency. Kama mnavyoyua sheria imesema kwamba mkutano kama huu ni mkutano wa Katiba, kwa hivyo mnalindwa na sheria ya katiba section 3A na kwamba mtu yeyote atakayekuja mbele ya mkutano huu, mbele yetu hapa, atakuwa analindwa na sheria kwa hivyo msemi vile mnavyotaka kama vile mzee alivyo sema katika maomba, shida zetu tunazijua, tuseme bila ya uoga, bora

tusitukane; tusitumie lugha mbaya.

Haya niko na Com. Nancy Baraza, mimi naitwa Mohammed Swazuri, kuna Commissioner mwenzetu amechelewa lakini yuko njiani anaitwa Bishop Kariuki Njoroge, atafika.

Interjection: Inaudible.

Com. Swazuri: They are going round. Hao wanatuitia watu. Halafu tuko na Secretariat yetu kwa hivyo hawa ni wenzetu. Kila anayetaka maoni kwanza ni lazima ajiandikishe pale na tuko na watu watano tayari wameandikisha. Kuna njia tatu za kutoa maoni. Kuna wale ambao wako na memorandum wameandika, na hawangetaka kuzungumza. Wataenda pale waandike majina yao waache memorandum hapo, sisi tutaenda kusoma. Kuna wale wameandika memorandum na wanataka kuipitia kwa ufupi, tunawaruhusu wafanye hivyo; tutawapatia dakika tano, lakini wasome mapendekezo, proposals, suggestions, solutions; wasisome hiyo yote, kwa sababu watu ni wengi na mda ni kidogo; dakika tano. Kuna wale ambao wangetaka kutoa maoni lakini hawajaandika, wanatumia mdomo tu kuzungumza. Hao pia tutawapatia dakika tatu. Na kila anayekuja kutoa maoni kwanza atatwambia jina lake kwa sababu tuna-record hayo mambo. Tunataka kujua ni nani aliyesema na akimaliza ataenda pale kuandikishwa majina yake tena. Na Commissioners wana ruhusa ya kamuuliza maswali kwa kufafanua, clarification, ikiwa lile neno lililosemwa halijaeleweka. Tumeelewana hapo? Dakika ni tano tano kwa wale wanaotaka kuzungumza, wale ambao wanataka kutoa memorandum zao za kuandikwa tu waende pale. Haya karibuni. Kwa hivyo tutaendelea na list vile ilivyoandikwa. Aliyekuja kwanza tutamusikiliza kwanza na anayekuja atakaa pale. Haya, mtu wa kwanza ni Christine Kezia. Karibu mama.

Christine Wanja Kezia: Majina yangu ni Christine Wanja Kezia. Mimi ni Chairlady wa Kabarak Mathare Women Group katika Mathare. Nina miaka hamsini na saba na nimezaliwa Mathare.

Ile ningezungumzia katika katiba ni kuhusu haki ya akina mama. Ile katiba ilikuwako ya kikoloni hakuna pahali ilihusu akina mama na ile katiba ya Kenya iko sasa haihusu akina mama. Na maoni yangu ningetaka haki za akina mama zitambuliwe. Lakini hata kama sisi akina mama tunataka tuwe sawa na wanaume wetu kuna kitu ile inatufanya tuwe wanyonge kwa sababu bwana hawezi kuwa na boma ikiwa hana bibi. Mtu hawezi kuwa na mali akiwa hana bibi, lakini sisi akina mama hatutambuliwi. Kwa hivyo ningependelea katika katiba ya Kenya haki za akina mama ziwekwe kwa sheria, tutambuliwe kwa sababu akina mama, hata tukifanya kazi gani hatuna maana sababu nilizaliwa kwa baba yangu, nikakosa haki yangu. Pale nitaolewa ni lazima niwe sina changu kwa sababu nikitafuta mali hata kama nilisoma mpaka wapi, itakuwa niya mzee.

Interjection: Inaudible

Christine Wanja Kezia: Kama inawezekana, tuandikwe sisi wawili, ili mzee akifa hakuna ndugu zake, ama baba yake atakuja kuninyang'anya kwa sababu jina langu litakuwa hapo.

Ile ingine tungenda sheria iwekwe kwa katiba ya nchi hii kuhusu uridhi. Kama bwana yangu amefariki na kama kimila inatakiwa niridhiwe na mtu mwingine na sitaki, katika katiba niwachwe namuna hiyo, niendeleo kukaa na wale watoto bwana aliniacha nao.

Lile lingine ni sisi akina mama, wasichana yetu kunasingiziwa, akina mama wanarithiwa, wasichana wanamesiwa na hakuna ile katiba inayowalinda, tungenda katiba ya sasa iseme kama mzee amepatikana na hatia ya kunjisi mtoto kama wa miaka tano, kumi inatakiwa iwe sheria, kama ni kifo ndiyo wengine waogope. Unajisi ndio unafanya ugonjwa wa ukimwi uenee kwa sababu bwana akiwa na ukimwe na ana mali, anandanganya wasichana hapa na pale na kuwaambukiza virusi vya ukimwi. Ningependa sheria iwepo.

Lile lingine ni kuhusu mimba. Sisi wanawake tunaona tuko kwa hali mbaya sana kwa sababu mimi naweza kuwa na wasichana watatu ama wanee. Niwasomeshe na pengine sina pesa, naomba, au nilikuwa na shamba nikauza, na huyu msichana akipata mimba na yule kijana wa tajiri pale sasa huyo mtoto atakuwa ni wanani? Katiba iwekwe. Ikiwa mtoto wangu kijana ataweka msichana mimba, yule mtoto atakayezaliwa atamlea mpaka miaka kumi na nane, kwa sababu watoto wengi wale machokora ni wale wanazaliwa nje ya ndoa na msichana mwenyewe hata hatasema yule aliyempa mimba, kwa sababu mtoto mvulana akiwa kwa shule anaweza kupatia wasichana watano mimba na pale anakaa wengine watano. Hao watoto kumi wataenda wapi si watakuwa ni kama chokora?

Interjection: Inaudible

Christine Wanja Kezia: Ningetaka iwekwe kama sheria. Ya mwisho ni kuhusu sisi akina mama. Kama mimi ni mfanyi kazi, bwana pia ni mfanyi kazi iwe hata ile uridhi ya pesa zake, mtoto wangu akifa, nami nife, wale watoto wataweza kuridhi ile mali ya wazazi wao. Hii ni kwa sababu siku hizi, mayatima wangkuwa na mali ya wazazi wao lakini inakuwa sasa mali si yao kwa sababu hawana mtu wa kuwalinda. Asanteni kwa kunisikiliza.

Interjection: Inaudible

Charles Karuri Muriungu: Nina miaka arubaini na tisa na mimi na nimezaliwa Western Province sehemu ya Mumias. Maoni yangu ni juu ya security ambayo inaweza saidia Kenya iendeleo ama isiendeleo. Security ya Kenya tunaona imezorota kwa mambo mengine madogo zaidi ambayo yanalingana na uongozi either katika Armed Forces, or Forces za Kenya zingine kuwa relaxed na nchi inaendelea kuwa mbaya. Nchi haiwezi kuwa na raslimali nzuri kama hakuna security. Mimi ningeomba watu wote ambao walikuwa wamefanya kazi kwa Armed Forces, ni watu walio na ujuzi na wasaidie serikali namna ya kuweka security ndio nchi iendeleo.

Com. Swazuri: Kwa hivyo warudishwe kazini au wasaidie namna gani?

Mr. Karuri: Watasaidia kwa kuwa na vikundi katika sehemu zao walikozaliwa ili watekeleze jukumu la kulinda area zao.

Kunaweza kuwa na wizi wa ng'ombe kila mahali, na mtu yeyote aliyezaliwa mahali huko ana ujuzi wa kusaidia watu kama chiefs kulinda sehemu hizo. Askari waliostaafu, wana ujuzi wa security na huo ujuzi huenda ukazorota ikiwa hawafanyi chochote. Watu kama hawa wanaweza saidia serikali kwa kulinda kila corner ndio nchi ipate rasli mali kutoka nje na iendelee vizuri ikiwa na matumaini. Nchi zingine kama Uganda hazina wizi au chocote kibaya kinachofanyika.

Jambo lingine ni wale watu wamefungwa. Inatakikana serikali, hata wakikopa pesa kutoka nje, ianze projects ambazo zitasaidia mahabusu kujifundisha yaani what we call rehabilitation, mambo yanayowasaidia wakitoka jela. Wanaweza hata kuwa wanalipwa pesa kidogo ambayo inawaweza wasaidia wakitoka huko ndio wasiwe watu wa kuhangaisha nchi. Ni hayo tu.

Com. Swazuri: Tuko na Mzee Humphrey Gachie.

Humphrey Gachie: Majina yangu ni Humphrey Gachie. Nimetoka Central Province na nina umri wa miaka hamsini na miwili. Maoni yangu kwanza ni kuhusu hawkers ambao wanasumbuliwa sana na askari wa City Council. Wakati mwingine hata hawker akiwa na leseni ya kazi, kama vile mtu wa kupiga viatu rangi, huwa karibu na booth. Hao askari wa City Council wakija, wanamshika na kumshtakia kufunga njia. Tukiangalia vizuri, tunaona ni unyanyasaji mtupu hapa kwa sababu watu huguza hiyo booth na huwa hawashtakiwi. Huyu hawker akipelekwa kotini huwa anaulizwa kama amekubali mashtaka, na kwa vile hataki kufungiwa inabidi akubali. Sasa ombi langu ni serikali iangalie hili jambo, kuwa kama hawker akipewa leseni asishikwe. Nimeona watu wengi ambao wana leseni halali lakini bado wanashikwa na kushtakiwa makosa ambayo hajayatenda.

Com. Swazuri: Na kwa nini hao hawkers huwa wanakataa kupelekwa mahali fulani. Tukisema tupeleke hawkers wote area fulani kwa nini huwa wanakataa kuenda wote?

Mzee Gachie: Huo ni ukweli kuwa wanakataa lakini kuna mahali pengine kama City Centre ambapo ni mahali pa kila mtu ambapo unaweza tolewa upelekwe mahali kama uwanja wa Kasarani? Hapo customers ndio watatoka wapi? Ile hali City Centre watu kutoka sehemu mbalimbali wakikupitia wanakununulia. Kwa hivyo ningeliza serikali kuwa mtu akipewa leseni awache kusumbuliwa. Sina lingine, ni hayo tu.

Com. Swazuri: Enda pale uandikishe. Sasa tuko na Bruce Kathurima. Mtu anaweza kuongea lugha yoyote anayotaka kama Kiingereza, Kiswahili, Kikamba, Dholuo, Kikuyu anaruhusiwa.

Bruce Kathurima Mutegi: Maoni yangu ni kama yafuatavyo. The president should be appointed on a two term basis which should take place after every five years. Ya pili, the president should run face to face with the vice-president so that people can know in advance who he is. The president should appoint the cabinet who should then be approached by the parliament. The judicial service commission should be given powers to appoint the Chief Justice, High Court judges and Court of Appeal judges

who should then be approved by the parliament. The Mayor should be elected directly by the people and not the Councilors. The Parliament should have powers to appoint another legal body which can prosecute like the Attorney General.

Com. Swazuri: Thank you very much. Mwingine ni Njuguna Ng'ethe.

Njuguna Ng'ethe: Nii njitagwo Njuguna wa Ng'ethe na nyumite itura-ini ria Huruma thiini wa cukuru itagwo Huruma 'A' Nursery School.

Translator: Yeye anaitwa Njuguna Ng'ethe na ametoka katika sehemu ya Huruma Nursery School.

Njuguna Ng'ethe: Hamwe na uguo nimuroiga nimuguthondeka katiba tuthondeke miikarire iitu ya kweheria thina.

Translator: Pamoja na hayo, mnasema mtatungenezea katiba kulingana na jinsi ya hali ya maisha yetu, tuondoe umaskini.

Njuguna Ng'ethe: Hamwe na uguo, akorwo ni muciaru atwara mwana cukuru, mambiriirie ngiri mugwanja na magana matano, nginya ngiri ikumi na ithano kinya ngiri mirongo iri. Ninguria katiba kana no tuhote guteithiririo arimu matige kuingata ciana ciitu niundu wa kwaga irihi riu inene na niurenda mwana waku athome thiini wa cukuru.

Translator: Pamoja na hayo, kulingana na katiba angeuliza upande wa school fees wanalipa elfu saba elfu na nane na kuendelea. Wangeuliza kwa upande wa katiba walimu waache kufukuza watoto kwa sababu ya shida za kinyumbani.

Njuguna Ng'ethe: Hamwe na uguo, niundu wa kwaga mbeba nyingi nimukwenda murore thirikari iitu uria mungitunyita mbaru nigetha mwana wa muthiini ahote guthoma ta mwana wa uria wi wira.

Translator: Pamoja na hayo, angependa kuuliza serikali yetu tukufu ishughulikie maskini kwa sababu ya shida zilizoko.

Njuguna Ng'ethe: Hamwe na uguo, aciari aingi nimaregete gutwara ciana cukuru niundu wa uria mahinyiririo ni uteithio, no manginyitwo mbaru ni thirikari iitu, ikorwo ikimenya athini aya maciariirwo bururi uyu witu wa Kenya na maruiire thi ino tukorwo nitureyatha, nitukwenda ona ithui tuheo wiyathi ucio wa kuringana na mwana wakwa arikie guthoma kana mwana wa muthini uria ungi.

Translator: Kulingana na hayo, angependa kuuliza serikali isaidie wale ambao hawajiwezi.

Com. Swazuri: Vipi? How?

Njuguna Ng'ethe: Uria kwagiriire, ni muciaru atwara mwana cukuru na akariha kiria enakio, mwana wake ndakaingatwo. Agathii na mbere akirihaga kinya thiri uria eritwo ni mwalimu uthire. No ndakaingatirwo mwana acoke mucii matindage na nyina kinya agithii gucaria kiria gikurio. Niundu wa uguo ri tukona hau niturahinyiririka turi aciari aria athini muno.

Translator: Anauliza walimu waulizwe waache watoto kwa shule, mzazi akipata alichu nacho anapeleka shule and mtoto anaruhusiwa kuendelea na masomo.

Njuguna Ng’ethe: Uria ungi nitukuria katiba mugithondeka, muthondekere akorwo ni thigari iria ciikuo riu niciratuhiyiriria muno. Magukora ni ta nyamu, nita kindu gitari bata na ni binadamu tawe.

Translator: Kwa upande mwingine, anagusia katiba ikirekebishwa, ilenge polisi kwa sababu wananyanyasa wananchi.

Njuguna Ng’ethe: Niundu wa uguo, matingianda warie, kana umorie nikii gwekika mokaga gutuhata o uguo kana we ndungianda kwaria we niwe wina kirauni gia gukuhinyiriria. Na riria wetagia wiyathi uyuu ri, ona ndari kuo. Aciaritwo thutha waku. Nitukwenda katiba mututhondekere onao matutue turi andu muturugamiriire thirikari.

Translator: Kulingana na hayo anasisitiza polisi akikutana na wewe hakuulizi umetoka wapi ama unaenda wapi, anakushika tu na hao polisi hawakuwa wamezaliwa, wamezaliwa juzi juzi kama uhuru umepiganiwa. Kwa hivyo katiba ilenge polisi waache kusumbua raia.

Njuguna Ng’ethe: Ndiri na mangi.

Translator: Na ni hayo tu.

Com. Swazuri: Tuko na James O. Ochieng. Kama hayuko basi ni Dominic Otieno Apiyo. Karibu.

Dominic Otieno Apiyo: Nawashukuru commissioners kwa kuweza kufika hapa leo. Nina represent group inaitwa “Maendeleo Mabatini Youth Group” and this is our area of operation. Tuna maoni tungependa sana yawekwe katika katiba ya Kenya, na nitayasoma haraka haraka ndio time isinikate.

Com. Swazuri: Ungesema mapendekezo. Proposals.

Mr. Otieno: Proposals zetu sasa ndio nasoma. We have been wondering why the just like any others why the people of Kenya are so tribal oriented or based and so unprogressive. To be wise we are not here to put blame on individuals or institutions because, perhaps time has not yet decided and the systems by which unity and progress are perceived are themselves too, through sectionalism e.g. politics and government. For that matter, this system we proposed should not be political or governmental based as such. That means this systems should not interfere although may influence later the running of politics and government. This system we recommend after careful thought. However, we must stick to the important points while for detailed explanations, we are ready to and willing to present ourselves or views any time anywhere before the review process. Besides, it will remain open for corrections and additions just to ensure to it’s worthy for the people of Kenya before and after implementation. Target: all people of and or living in Kenya above 2 years old at or in the community levels nationally, the objectives of this system; forgive me we have given this system title as “A unitary non political system for the people of Kenya”. So its objectives are as follows:

1. To offer responsibilities within the community to our intellectuals.
2. To distribute responsibilities to many.

3. To create that sense of beauty and ownership within the whole society
4. To create job opportunities and an atmosphere of activity nationwide
5. To facilitate government services to the common people i.e. the majority
6. To formulate perfect and promote a national society i.e, tradition devoid of negative power influence including bad politics based only intelligence and reason.

Com. Swazuri: How is this system going to work? How are we going to put it in place? What structures does it have?

Mr. Otieno: I'm just reading the last objective then I come to the structures.

Com. Swazuri: Don't overlook the point

Mr. Otieno: The 7th one is to undertake such services not rendered to the society by the government e.g. advisory, communal, record keeping. The structure of this system according to our views is to divide the nation of Kenya into smaller administrative areas called 'communities'. These areas must be exactly equal and same size as sub-locational divisions of the government. Each community shall be an entity of its own but under or of the same system nationally. That is to say what one community practices under this system shall be done country wide and officially. All the affairs of the community shall be classified under 12 respective departments namely; Health, population and family planning, natural resources and environmental development and conservation, culture and national dignity promotion and development, human resources development, education, poverty eradication (eradication), communication and migration, employment, science and technology, agriculture and security. Each department shall be headed by a leader selected by the community and whose position shall be totally ceremonial and entitled to no pay. There shall be no deputy. The criteria for selection shall depend on one factor which is success and all statuses. Academically, socially, morally and economically together with the willingness of the person who must be a member of the community. Among the contendants the winner will be the one with the highest qualifications or qualities. All persons living or considered so in Kenya are eligible and must be members of a community. One is free to become a member of any one community as one may desire so long as that community is in agreement of which the community may set its own rules and regulations for registration of new members, but not in consistence with the laws of the country. Until a future time the fees for registration of both persons and communities shall be set at the same level respectively and amended so nationally. Persons shall register as persons of the community while the community as members of the system. Persons selected to occupy office shall or must become responsible to establish office and provide or maintain rent throughout the term of office.

Interjection: Inaudible

Mr. Otieno: Memorandum nilikuwa nimeacha huko offisini na hii system yetu tulikuwa tumeona sababu wakenya wengi tuko so tribal based na tungependa system moja ile inaweza tushika sis wote na ndio tukaona tunaweza divide into small areas.

Com. Swazuri: Hiyo ni community na kila sub-location ina community yake na mkubwa wake ni nani nationally? Haina hiyo, kila mtu anajitawala vile anavyotaka?

Mr. Otieno: Infact haina national office kama tuseme president. So this power

Interjection: Inaudible. Itakuwa ukabila zaidi.

Mr. Otieno: No. Haitakuwa ukabila kwa sababu tumejidi divide into sub-locations. Consider a sub-location, hakuna vile tutakuwa tribal kwa sababu hatujadi divide tuseme kama Nyanza ama nini. Kila sub-location itakuwa na twelve leaders who must be people who have read, with money and are respected whose responsibility itakuwa ni kuadvice the community. Hawatakuwa wanalipwa kwa sababu ni watu wameendelea. Kwa kweli wale wamesoma kama community hatujawapea kazi. Mara mtu ameenda kupata kazi huko America ile hali ni mzaliwa wa Kenya and alikuwa supposed kusaidia community. Sasa mtu kama huyu anaweza kuwa anafanya kazi America lakini tumempa responsibility ya kutuongoza kwa issue fulani inatuhusu huku vijijini?

Interjection: Inaudible

Mr. Otieno: This one, nilisema it won't interfere with the government. The government will continue but this will be another government just within.

Interjection: You are saying you want country which is a military state, non-political system?

Mr. Otieno: Yes. It is but political system will be without intering with the government.

Com. Swazuri: Mwingine anayefuata ni Barak

Barak Obuk Blasto: Asante sana commissioners, secretaries na viongozi wenzangu. Kwa jina ni Barak Obuk Blasto, ni former councilor na Nairobi City Council. Yale yaliyonileta hapa ni maoni yangi kibinafsi kuhusu nchi hii. Hasa, nitaanza na mda ambao unatakikana. Kwa wakati hii tunasema kuwa president apewe mda ya miaka miwili, two terms in office. Walakini, naipendekeza ya kuwa wabunge pia wawe na terms za muda ya terms tatu ili mtu asiwe anachukulia parliament kama nchi yake ama kama ni kwake ambapo atakufia.

Com. Swazuri: Three terms za miaka mitano mitano?

Mr. Obuk: Yes. Three terms za miaka mitano kwa wabunge, two terms za miaka mitano mitano kwa raisi. Tukitoka hapo, councillors nilikuwa na mapendekezo ya kwamba wawe na four terms.

Com. Swazuri: Za miaka mingapi?

Mr. Obuk: Za miaka mitano mitano.

Com. Swazuri: Kwa nini yeye anapewa mda mrefu, si yeye angeachwa afanye hiyo iko chini yake?

Mr. Obuk: Because yeye ako katika mashinani. Ikiwa atakuwa amefanya kazi vizuri, watu watachagua, walakini, kama hatakuwa amefanya vizuri atatupiliwa mbali. Tukirudi kwa powers za president, mapendekezo yangu ni kuwa, president asipewe ruhusa ya kuappoint ambassadors, permanent secretaries na judges. Hii nguvu yote iende kwa bunge na wale ambao wanataka kuwa appointed katika vyeo hivyo, lazima wawe vetted na bunge ionekane amesoma mpaka wapi, amefanyia hii nchi nini, ndipo awe appointed. Powers of the president to be reduced. Nikirudi upande wa judiciary, powers ingefaa zipewe parliament kwa maana parliament inatenga sheria ambazo judiciary inatumia. Kwa hivyo, parliament ndio ingefaa wawe wanaappoint Chief Justice, Court of Appeal Judges, kurudi chini. Ni hayo tu.

Com. Swazuri: James Ochieng' amefika?. Tunaenda kwa Kennedy Gitau Kuria.

KennedyGitau Kuria: Majina ni Kennedy Gitau kutoka huku Huruma Roundabout. Nilikuwa nataka kuemphasize juu ya loans. Mambo kama vile universities zinapewa loans, nilikuwa naona hata primary na secondary na colleges wawe wanapewa hizo loans wawe wakilipa baadaye. Sana sana secondaries na colleges sio universities only.

Com. Swazuri: Sasa baina ya kupatia watu wote loans na kuwaambia wasome bure, afadhali ipi?

Mr. Gitau: Nilikuwa naona tu hivyo.

Com. Swazuri: Ikiwa serikali haina pesa, na masomo kama ya primary wote in laki nne, sas tukiandia wote loan na serikali haina pesa basi haitawezekana. Hiyo ungesema serikali iseme msilipe kitu.

Mr. Gitau: Si hiyo wamesema kwa primary? Kwa hivyo wanaweza sema vile vile kwa secondary na college. Jambo lingine ni kuhusu rights za binadamu. Watu wengine wakenya wahajui rights zao. Nilikuwa naona ziwe published kwa magazeti halafu zienezwe kila mahali.

Interjection: Inaudible

Mr. Gitau: Sasa unaona watu wengi hawajui mambo ya katiba hata vile tuko hapa ni wengi hawaja participate.

Com. Baraza: Sawa. Nakuuliza aje, sasa ndio tusiendeleo kukaa kwa kutojua tuseme tuwe tunafundisha watu katiba.

Mr. Gitau: Ndio. Ni hayo tu.

Com. Swazuri: Tutakuwa na Protus Odhiambo.

Protus Odhiambo: Kwa majina naitwa Protus Odhiambo kutoka “Solidarity Youth Group” hapa Huruma, Ngei 2. mapendekezo yangu ni kwa executives kwanza na hii inadeal na President. Ningeolea kuwe na mtu mwingine juu ya President ambaye ni Prime Minister atakaye kuwa appointed na parliament. Wabunge wanakaa chini, wanasema mtu fulani ana qualities za kuwa prime minister. President awe tu pale, kazi yake ikuwe ni kama siku fulani imefika afaa afanye hivi au vile lakini asiwe na powers zile anazo. Upande wa pili ni upande wa local government ambapo kuna mtu kama Mayor ambaye anachaguliwa na councilors. Wakati mwingine wakisema hawamtaki akiwa Mayor, inakuwa hana powers anakaa pale nyuma na wenzake ambapo ni jambo la aibu sana. Mimi ningeona Mayor apigiwe kura na achaguliwe na wananchi. Deputy wake ndiye jukumu lake linaweza kuwa kwa wale councilors ndio wamchague. Jambo la tatu ni upande wa youth. Mtu akifika 18 years ndio anapata ID. Bila ID ni vitu nyingi sana huwezi pata kama Driving License and Passport. Ukishikwa, polisi hawezi kuitisha passport, atakuitisha ID? Kwa nini hawaitishi ID bila kuitisha anything kama Driving License kwa sababu unaweza kuwa hauna ID, lakini una passport. Kwa hivyo hilo jambo liangaliwe. Ni hayo tu.

Com. Swazuri: Pascal Owino

Pascal Owino: Kwa majina naitwa Pascal Owino na nina mapendekezo kadha wa kadha ya kupeana. Kwanza ningetaka kuuliza, ni nani alitaka hii katiba ibadilishwe? Kwa sababu ilianzia na wabunge kasha ikaja kwa wananchi, swali langu ni kuwa je ni mapenzi ya wabunge ama ni ya wananchi ya kurekebisha katiba? Jambo lingine la kusisitiza ni kwa upande wa katiba ningeliza baada ya kuirekebisha, iwe ikifundishwa katika shule ndio watu waelewe haswa maana ya katiba ni nini. Jambo la tatu ni kuwa katiba ikirekebisha, itafsiriwe kwa lugha mbali mbali ndio watu waelewe maana kabila ni nyingi hapa Kenya. Haifai kuwa katika iko kwa Kizungu na Kiswahili peke yake, inafaa iwekwe pia kwa lugha za kijamii. Jambo la nne ni kuhusu jinsi ya kujitambulisha kwa polisi. Ukikutana na polisi ni lazima akuulize kitambulisho kiko wapi. Ukimtolea ya kazi, anasema anataka ya kitaifa. Vile mwenzangu amesema mambo ya passport and driving licence, lazima hata ukimuonyesha hizo mbili atasisitiza kuwa anataka hiyo ID card ya kitaifa. Jambo lingine, ni kutaka kujua ni nani anafaa kupata kitambulisho hapa Nairobi? Hii ni kwa sababu utapata kuwa watu wengi hasa kutoka Western ukitaka kitambulisho utaambiwa rudi nyumbani ile hali wewe ni mzaliwa na Nairobi. Sasa itakuwaje hakuna mtu anafaa kupata ID hapa Nairobi? Ningeuliza ni nani anafaa kupata ID hapa Nairobi?

Com. Swazuri: Watu wote. Watu wapatiwe ID popote walipo. Unajua maana ya Katiba?

Pascal Owino: Katiba, mimi najua tu vyenye hii mambo ya (inaudible).

Com. Swazuri: Unajua maana ya Katiba?

Pascal Owino:

Com. Swazuri: Sasa basi nakwambia katiba ni sheria ambazo zinafanya maisha yako yaendele. Kama vile Mungu alileta sheira zake katika Bibilia, katika Quran, katika Torati, katika Zaburi kufanya maisha ya wanadamu yaendele vizuri. Sasa zile sheria zote ambazo zimetukabidhi kuhusu maji, kuhusu chakula, nguo, mazingira, elimu, barabara, mahakama, hayo yote ni mambo ya katiba. Watu walianza kutaka kubadilisha kwa sababu ilionekana maisha yao hayaendi vile wanavyotaka. Wabunge, wananchi wa kawaida, wanasiasa wote wakakuta kwamba ile katiba iko ina kasoro. Ili tuishi vizuri tunavyotaka ni lazima tubadilishe. Sawa? Enda uandikishe jina lako hapo. Tutamsikiliza Susan Wanjiru.

Susan Wanjiru: Majina ni Susan Wanjiru kutoka kwa kikundi kinaitwa 'Mathare Volunteers'. Mapendekezo ni kwamba watoto wanaorandarada kwa streets watafutiwe mahali ambapo wanaweza kusomea maana wengine wanashikwa wakivuta gum na wakishikwa wakati mwingine huwa wanafungiwa wiki mbili (14 days) halafu wanaachiliwa na kurudi kwa streets. Kwa hivyo ningenelea kuwa watafutiwe mahali hata wakishikwa wapelekwe shuleni wapewe elimu. Pendekezo lingine ni kuwa akina mama kuwa tunafinyiliwa katika uridhi. Mahali mama ameolewa na bwana afariki, hiyo mali inachukuliwa na ndugu wa akina bwana halafu mama anafukuzwa na ako na watoto. Pendekezo lingine ni kuhusu wale mama wamefliwa (single parents), serikali iwafikirie wapewe msaada kidogo kama small scale business, ili waweze kujisaidia na kulea watoto, maana hawana usaidizi mwingine popote. Ni hayo tu.

Com. Swazuri: Enda pale uandikishe jina lako. Kabla ya kumuita mwingine, yule anaingia hapa mbele yenu ni yule Commissioner niliwaambia kwamba atatuunga baadaye aitwaye Com. Bishop Bernard Njoroge Kariuki. Karibu. Sasa ni zamu ya Ruth Wairimu.

Ruth Wairimu: Jina langu ni Ruth Wairimu. Mazungumzo yangu ni kuhusu kumaliza umaskini. Naomba serikali isaidie wananchi kama hawa wanaoishi kwa slums. Badala ya kuondolewa wanapoishi, wapewe hiyo ardhi wajenge nyumba za kudumu badala ya nyumba zinazochomeka kila wakati au kunyang'anywa na matajiri. Jambo lingine ni kusomesha watoto wale wa maskini wanaoishi kwa slums maana ndipo chokora wengi, wanatoka and 'mother streets' wale wanaombaomba mitaani. Wasaidiwe wawe wakiishi kama binadamu wengine. Jambo lingine ni kusaidia wale akina mama wanaweza biashara na akina baba kupeleka nchi za ng'ambo barua zile zinaweza kuwasaidia kupeleka nje, badala ya kuuzia matajiri. Kuwe na banki ya kuwasaidia. Jambo lingine ni kusaidia watoto waliosoma kupata kazi kwa sababu baadaye ndio wanarandaranda na kuwa wakora wakikosa kazi. Jambo lingine ni kuzuiliwa maandamano katika nchi yetu, hiyo ni kueneza vita vya nchi zingine kwa nchi

yetu. Jambo lingine ni kusaidia wale wasiojiweza. Badala ya kuombaomba mitaani wajengewe mahali pa kukaa, wawe wakiletewa michango ile itawasaidia. Ni hayo tu.

Com. Swazuri: Pitia pale mama uandike jina lako. Sasa tuko na Rev. Kimwele.

Rev. Joseph Kimwele: Kwa majina ni Joseph Kimwele. Kweli Kenya yetu imekuwa na mambo mengi ambayo si ya kueleweka kupitia kwa viongozi wetu. Unaweza kunyang'anywa kitu chako, uende polisi na upige report unaitishwa pesa. Kama wewe ni mwokovu huwezi toa hongo. Sasa sisi tunaendelea na kuumia kama wakristo. Kama unajenga nyumba yako, unanyang'anywa hivi tu na mtu. Ukipiga report kwa chief, maneno yako inakuwa bure kwa sababu hakuna mtu wa kukusaidia. Inabidi kwanza upeane hongo. Kupitia viongozi waliopo sasa, wanaendelea na kuharibu mambo na serikali yetu tukufu. Nikiangalia katiba yetu, sioni makosa lakini viongozi walioko ndio wanaharibu. Kwa mfano; mimi nina nyumba yangu nilikondesha mtu na tangu mwaka jana alininyang'a hiyo nyumba. Kesi tumepeleka kwa sub-chief, chief hata kwa D.O. na hata sasa bado nimenyang'nywa. Nikifika pale yule mtu anatoa pesa anakataa nayo, naomba Mungu tu anisaidie.

Com. Swazuri: Hata ukienda kwa koti wanakataa?

Rev. Kimwele: Sasa ile kitu sijafanya ni kuenda kwa koti. Hata sasa nashindwa nitaanzia wapi maanake mwaka umeisha na huu ni wa pili, na bado inajulikana ni yangu na ninaendelea kunyang'anywa. Kwa hivyo sheria zilizoko za Kenya zinaharibiwa na viongozi. Ningeomba serikali ilete viongoze wengine ambao wanaweza kutusaidia. Jambo la pili ni kuhusu watoto wanarandaranda. Tuna wengi sana tunasaidia kwa makanisa tukiwa na huruma. Lakini vile hatuna sponsor kwa kanisa zetu, tunaita wandugu kama hawa wanatoa walicho nacho. Mtu aliokoka tunasaidia, tunalea kidogo lakini hata kama ameokoka, anaanguka tena maanake shida zimekuwa nyingi, kwa vile hawa watoto hawana masomo. Sasa ombi langu ni kuwa jambo hilo liangaliwe sana kwa sababu hawa watoto wanaendelea na kuwa wengi sana. Hili jambo hata kwa makanisa tumeshindwa tutafanya nini. Kwa hivyo tuonyeshwe ni wapi tunaweza wapeleka ndio tuweze watakuwa namna gani. Katika makanisa tumehubiri na tumeona hata machokora wakiokoka, hata kuna chokora mmoja ambaye ni mhubiri na sijui ni kwa nini hakuja.

Com. Baraza: Na mkiwaona church namna hiyo, wazazi wao wanaonekana?

Rev. Kimwele: Kwa wazazi wao wengine wanaonekana na wengine hawaonekani kwa kuwa hii masomo inafanya watoto wengine wazuri, wanawacha wazazi waowanafuata wale wengine kwa maana wanaona wanatenda mambo mazuri, wanaharibu wale wazuri walio na wazazi wanawalea vizuri. Jambo la mwisho tuna shida ya makanisa, maanake kuna viwanja vingi tunaweza pewa tukajenga makanisa lakini ukiona hivyo viwanja na uwaendee wakubwa, wanataka pesa na hauna pesa kwa vile sisi ni watu wa kuhonga. Kea hivyo tungeomba tupewe viwanja vya kujenga makanisa tuweze kuhudumia wananchi.

Com. Swazuri: Asante sana. Tunataka Rev. mwingine ambaye ni Rev. Simiyu.

Rev. Simiyu: Kwa jina naitwa Rev. Simiyu kutoka Pangani, na ninafanya na Pentecostal Calls Centre, Eastleigh. Nimekuja hapa kwa sababu ya mambo ya constitution review. What I know constitution of Kenya was made during the time of colonial rule, after the colonial rule, baada ya wakoloni wakati walikuwa wakitoka Kenya. I think it was under the guidance of Tom Mboya 1961 na ikaja wakati tulipata uhuru 1963 na ndio hiyo constitution ikaanza kufanya kazi. Naamini hiyo constitution ile ilitengenezwa na akina Mboya ndiyo tumetumia mpaka wakati huu. Sawa?

Com. Swazuri: Imefanyiwa marekebisho mengi mwaka wa themanini na tano na nane.

Rev. Simiyu: Hayo marekebisho yote yaliyofanywa hayakuwa yakija kwa raia kama wakati huu. So, kitu kimoja ningesema ni kwamba, these problems we are seeing right now, kama ile constitution ilikuwa imetengenezwa since wakati wamefanya marekebisho but things have not been working well. Kama wangukuja kwa raia kama vile mumejuja wakati huu, mambo yangekuwa mazuri. Ningesema kwamba, kwa vile saa hii tunarekebisha constitution, tasisitize, let us now focus on people who have not yet been born. Wale watoto hawajazaliwa. Tujue kwamba ikiwa ile constitution ile tutarekebisha itasaidia mtu, it is going to help that person who will be born in twenty years time. Isije ikawa destructive to the upcoming generation. So we focus on the future generation. The constitution must not benefit for now.

Jambo lingine nitazungumzia ni education. Mimi nilisoma kwa ile system ingine, ile ya Mzee Kenyatta, na ile ilikuwa ikiitwa ya Carl Francis. Sasa tukawa na ingine ya 8-4-4 na tumesikia kwamba kuna syllabus imeanza kuchorwa lakini even the signatories have not signed on whether the syllabus should be given out. Bado haijatiwa sign lakini saa hii hiyo syllabus inachapishwa. Sasa wakati huo wote wameanza kureduce ile syllabus kuanzia subject. Mara ya kwanza 8-4-4 ulipokuja it wa 12 subjects or 13. Wameendelea mpaka right now in standard eight watoto wanafanya subjects ngapi, five. Kile mimi nataka ni waweke a system of education that will take years, ili the system of education isiwe na alterations. Isiwe kama sasa imetengenezwa imekuwa five tungojee after one year waseme tena watoto wafanye subjects tatu, which means the education becomes meaningless.

Jambo lingine ni kuhusu kanisa. Tunaamini kwamba kanisa na serikali zinaambatana na laws zote za governing the government zinatoka kwa Biblia. Hakuna serikali itatoa sheria outside the Bible because God, Mungu ndiye alipeana sheria za kwanza. Sasa kama tunatengeneza constitution, kitu cha kwanza serikali inafaa kutazama ni kwamba, we must focus on God concerning His law because God is the law giver. Mungu ndiye anapeana sheria. Hii sheria tukitengeneza concerning the government lazima ziwe based on the law of God. Halafu niseme kuwa kanisa na serikali lazima ziambatane. Ie sheria serikali inafuata kanisa and dini (religion) must go together. Hapa kuna tatizo moja, na pale nikasoma constitution moja ikasema kwa wakati wa constitution ya zamani ilikuwa imeguza kuhusu freedom of worship. I believe bado freedom of worship ingali inaendelea. Yaani ni uhuru wa kuabudu Mungu iwe inaendelea. Lakini tumeona kuwa tatizo katika hili jambo. Mimi ni mkristo nimeokoka. Halafu kuna dini ya wakristo wa waislamu. Mimi mkristo naamini kwa Biblia naye mwislamu anaamini kwa Quran. Sasa

tumeona kuna tatizo kati ya mkristo na mwisalmu, kwa sababu unapata kwamba mwislamu anatembea na Quran na Biblia. Anachukua Biblia anasoma halafu anaenda kwa Quran anasoma halafu anaanza kuongea mambo ya Biblia ndio amkosoe mkristo. Kile nataka kusema ni kuwa mtu asichochee amani ya mwingine. Ni hayo tu.

Com. Swazuri: Andika jina lako Rev. pale. Sasa ni Ben Ombewa

Ben Ombewa: Majina yangu kamili ni Ben Ombewa. I am a teacher by profession. I am here to give out my proposal concerning the constitutional review. First and foremost I would like to advocate for street boys who are seen all over Nairobi. The government is taking no action to make sure that these children are rehabilitated and confined in various institutions that are supposed to be set for them. So, I wish that the government should come up with an institution or institutions that are constructed in the slums because it is believed that most of these children come from the slums. So these institutions should be set up right there in the slums. That is what I would propose.

Second, health services that are in the rural areas have insufficient drugs and these drugs are taken by the medical personnel, sold out and taken into their private clinics. The government should come up with a rule and the stock inspection to inspect the use of drugs in these local health services, and the wananchi should be made to have free access to health services within the local or the rural areas, and I believe the the government should not charge them for any medical services that are given to them.

Com. Swazuri: Is it in the rural areas and not in the urban?

Ben Ombewa: The rural areas because we consider all the financial incomes of these people. They have very rare financial income.

Swali: Inaudible

Ben Ombewa: If we compare the financial ability in rural areas and in Nairobi here definitely we find that we people in Nairobi at least get a coin, but home it is impossible to have someone with a coin in the pocket. Also the prison conditions are deteriorating. The government should come up with a system that can rehabilitate the condition of prisons in Kenya and this should be accessed by the prison officers and the prison personnel that are concerned and the government i.e. top government officials should also be aware that the conditions are appropriate and not just getting information from the personnel because the personnel might be giving information to cover up for the authorities.

The corrupt members of parliament should not be taken to court and allowed to bail out or be given any bond to go out of the prison compound. They should be jailed and they should not be jailed with a comprise because they are ransacking the pockets of the public. These money that they are taking belongs to the public and if any member of parliament is caught in any

corrupt deal, I think he should be jailed and his wealth should be confiscated and dished out to the wananchi to help upgrade the conditions of their living. I think that the parliament should also select a commission which should be given authority to make every Member of Parliament and top government officials to declare their wealth and the government should come up with a law to investigate into how these people gained their wealth, because some have gained the wealth in corrupt ways. So, these wealth should be declared and investigated into to find out how they obtained it.

Concerning the slum dwellers, we find that if we visit places like Pumwani, Majengo, Kibera, Korogocho and Mathare, we find them to be first class slums and there are people who have lived there for more than 30 years and the government has done nothing to make sure that these slum dwellers are given a place where they can construct their permanent houses. It has come now that the top government officials, the tycoons are coming into the slums to construct permanent houses for themselves which they call upon those who have been staying in Buruburu to come and occupy these places. Where are we going to take the slum dwellers. The government should come up with a law that can give the slum dwellers a portion of the land that they have dwelt on for the last 30 years.

Com. Swazuri: Thank you very much. Inaudible. Can you please write your name there? Now it's Bernard Okore.

Bernard Okore: Mimi naitwa Bernard Okore. Nitaongea kuhusu serikali ijayo, kuhusu katiba sio siasa. Naongea kuhusu viongozi ambao nafikiri ndio wanafanya katiba iwe mbaya kwa maana tukiangalia kama upande wa serikali, watumishi wa serikali ndio wanafanya serikali iwe mbaya. Katiba ni mzuri lakini sisi viongozi ndio wabaya kama wabunge na tukija kwa raisi ndio kuna ubaya lakini katiba ni nzuri. Maoni yangu kuhusu katiba ni kwa upande wa maskini. Matajiri walioko ndio ministers na ndio viongozi. Unaweza pata tajiri akiwa na magari kama ishirini au kazi kama ishirini na utapata mtoto wako amefika university na hana ile hali tajiri na pesa na kazi zaidi ya ishirini.

Kwa sababu ningependa hawa matajiri ambao ndio pia wabunge.

Com. Swazuri: Wafanye nini. Mtu mmoja awe na kazi moja au namna gani?

Bernard Okore: Mtu mmoja awe na kazi moja. Hii ni kwa maana watoto wetu na ndugu zetu pia lakini hawana kazi ile hali utapata tajiri ana kazi nyingi. Kwa upande wa serikali na sana sana upande wa polisi. Kwa mfano mtu aliye na pesa akishikisha mwingine, atakaa kwa cell hata mwezi mzima bila kupelekwa kotini. Kwa hivyo ningependa katiba iangalie hili jambo kwa maana ukipelekwa kwa polisi na hauna pesa utazeekea huko bila kupelekwa kotini.

Kwa upande wanaorandaranda mitaani ambao wamekuwa wengi Kenya. Ningependa katika Katiba nayo iangalie jambo hili ili watafutwe mahali hata kama ni kujengewa kambi kwa sababu wengine hawana wazazi. Kwa jambo hili hao matajiri wangukuwa wanatoa pesa ya kusaidia hawa watoto ile kuondoa picha mbaya kwa nchi yetu. Ni hayo tu.

Com. Swazuri: Asante sana. Andikisha majina yako hapo. Tutakuwa na Daniel Mutei.

Daniel Mutei: Kwa majina naitwa Daniel Mutei na yale ningetaka kusema kwanza ni kuhusu local government. Unapata kwa upande wa askari, jambo mbaya likitendwa, aliyetenda hashikwi lakini wale hawana hatia ndio wanashikwa.

Com. Swazuri: Hiyo ni local government au ni polisi?

Daniel Mutei: Ni polisi. Hapa yule mtu hana pesa ndiye ataumia. Hii ni kwa sababu unapata mtu amefanya madhara na anatoweka. Akienda, ndio askari wanatokeza na kuuliza wale wanaosumbua sumbua kisha wanawashika na hao watu hawana hatia hata kidogo. Jambo la pili ni juu wa askari wa barabarani (Traffic Police). Ukinunua gari lako na kulipia kila kitu, bado unapata hauna uhuru hata akiendesha gari lake. Akisimamishwa na askari wa traffic anaitishwa pesa na sio za kujenga mradi wowote yaani anaitishwa kitu kidogo. Akikataa kutoa anapelekwa ndani kusumbuliwa. Hivi basi ningepomba katiba iangalie hili jambo, ili kila mtu awe na uhuru wake wa kujitetea na kusikika kwa maana watu wengine wanaongea lakini hawasikiki kwa maana wengine huongea na hawasikiki. Hii ni kwa sababu walio na pesa tu ndio wanasikika.

Jambo lingine ni kuhusu maafisi. Maafisi yaliyoko hapa nchini ni ya watu kwenda wapate usaidizi. Lakini siku hizi mtu akienda huko hasaidiwi ikiwa hauna jamii mahala pale. Kama hakuna mtu wa jamii yenu huwezi saidika, unaambiwa tu usubiri. Unasubiri mpaka giza inaingia na unaenda nyumbani bila kusaidika. Je, kwani hayo maoffisi yamejengwa ya nini?

Jambo lingine ni katika shule hasa za primary. Unapata walimu hawahusiki kufundisha watoto ila tu ni kupiga story halafu wakimaliza wanaenda kufundishia nyumbani kwao. Hii ni kummanisha kuwa watoto wengine watakuwa wajinga na wengine werevu kwa sababu yale mambo yanayofundishwa nyumbani hayafichuliwi shuleni.

Com. Swazuri: Sasa tukane mshahara wao ama tuwazuie wasiende kufundisha hiyo tuition?

Daniel Mutei: Ah ah. Iangaliwe na kumake sure kila shule walimu wanafundisha hata kama wataenda kufundisha nyumbani ni sawa wawe wanafundisha shuleni vile inavyofaa. Yangu ni hayo tu.

Com. Swazuri: Asante sasa. Sasa ni Morris Martin Onyango. Bishop Shadrack

Bishop Shadrack Omuhambe: Mimi ni Bishop Shadrack Omuhambe. Kitu cha kwanza ni kushukururu wale walitengeneza katiba wakatuwekea kifungu cha kuabudu. Nataka hiki kifungu cha kuabudu kiwe vile kulivyokuwa tuwe na uhuru wa kuabudu. Hii ni kwa sababu huu uhuru umetuwezesha sisi kuishi miaka hii yote na amani kwa sababu ya maombi. Jambo la pili ni juu ya Bibilia ambayo ni kitabu kilichotengenezwa kwa ajili ya wakristo ile hali Quran ilitengenezwa kwa ajili ya waislamu. Kuna mchanganyiko ambao si mzuri ambao tunaona Bibilia ikitumiwa kwa njia isiyo nzuri. Katika kila kituo inatakiwa Bibilia ya wakristo isimame kwa wakristo na Quran kwa waislamu kwa sababu hakuna mkristo anayeweza kusoma Quran ama anaweza kuitumikia kwa njia isiyo nzuri. Kwa katiba ijayo, ningependekeza iwekwe kuwa wakristo waitumikie Bibilia yao vile

inawezekana nao waislamu watumikie Quran yao.

Com. Baraza: Kwani kuna mtu anasema wakristo watumie Quran na waislamu watumie Bibilia?

Bishop Shadrack: Tunasema kufuatana na mitindo ambayo tumeona katika streets. Bibilia inatumiwa kwa njia isiyofaa halafu tafsiri yake inakuwa tofauti na vile inaweza tumika.

Jambo la tatu tungependa wakristo wawe na mwakilishi katika katiba ijayo kama vile waislamu wako na chief kadhi.

Jambo la nne ni juu ya watu kushikwa. Mtu akishikwa anapelekwa cell na kukaa huko akipigwa ovyo ovyo na hajashtakiwa. Siku hizi ni siku za ugonjwa kwani mtu anaweza kupigwa na afe isimekane jela imemua. Unaweza ona wakristo pia wanashikwa kwa maana hakuna mtu anaweza kosa kushikwa. Anapelekwa na kufungiwa kwa cell ya watu wasio okoka. Hawa watu wanamuuliza kwanini ameshikwa na yeye ni mwokovu huku wakimtesa. Hii ni tabia mbaya sana ambayo inafanya yule mtu abadilike. Ningetaka kama inawezekana, wakristo wawe na cell yao tofauti na hao wengine. Hii ninasema kwa sababu mateso hayo yanangoja sheria hayangoji mpaka utese ama upigwe.

Jambo lingine ni juu ya kazi ambazo watu wanaajiriwa. Unaweza pata mgeni kutoka mbali akija hapa anapewa kazi kubwa hata kuliko wenyeji. $\frac{3}{4}$ ama $\frac{2}{4}$ ya watu wanakuwa wageni wana kazi ile hali watu wetu wa Kenya, wana elimu kama ile lakini hawana kazi. Mambo kama haya katika katiba ijayo inatakiwa tujue watu wa Kenya wenye elimu kama ile ndio wapewe kazi. Wapewe hizo kazi badala ya wageni wanaokuja na kutawala juu ya watu wetu. Sasa uhuru wenyewe tuko nao uko wapi ikiwa wageni watakuja kutawala juu ya watu wetu? Yangu ni hayo.

Com. Swazuri: Asante sana Bishop na uandike jina lako pale utasaidia sana. Sarah Nyaruai. Habari mama?

Sarah Nyaruai: Kwa jina ni Sarah Nyaruai. Yale ningetaka kutaja hapa ni kuhusu sisi wakaazi wa vijiji. Tuna taabu nyingi sana huku vibandani. Tumekaa na tukawa wakaazi wa hapa na tumezaa watoto; watoto nao wamezaa watoto wao. Badala ya kukaa tunaona, watu wanakuja wanatwambia ondokeni huku tunanunua. Sisi tunashindwa tutaenda wapi. Hao wananunua huku tuliko, kwa nini hawakutuita tuungane ndio kama ni mahali panaweza kununuliwa, tununue sote pamoja ndio tuwe tukiishi kwa njia nzuri. Sasa tunakaa na wasiwasi kama watoka upande wa Tanzania ama upande wa Uganda. Sisi ni wananchi wa Kenya lakini tunakaa na wasiwasi saa yote tukiuliza tutaenda wapi? Tukibomolewa nyumba zetu, watoto wetu wanatoroka na kwenda kutafuta makao na ndio hawa wanarandaranda kwa sababu hatuna makao mazuri ya kuwaweka.

Ya pili, sisi akina mama wa vijiji tukiungana tufikirie vile tutawaweka watoto wetu ama tujisaidie kuhusu maisha ya kesho tunaingiliwa na councillors, tunaingiliwa na chairmen mpaka maneno yetu yote inaharibika.

Ya tatu, mimi ni mzazi wa wasichana na wavulana. Ningetaka kusema kuwa pale mbeleni, Wakikuyu walikuwa na mila yao. Kama kijana anataka msichana, alikuwa akienda kwa wazazi ma kusema kuwa angetaka msichana kutoka nyumba fulani. Lakini sasa watoto wetu, wavulana kwa wasichana tunawatuma shule wakasome na wakienda shuleni, unaona msichana

anawekwa mimba. Yule msichana anarudi nyumbani lakini kijana anaendelea na masomo. Yule msichana akizaa, huyu mtoto anakataliwa na kijana. Sasa anakaa nyumbani fikira lake ni kuenda tu kuhangaika hangiaka sababu mimi siwezi kumsaidia. Uzito unakuwa mwingi maana mtoto huyu angekuwa na baba wasaidiane.

Swali: Kwa hivyo ulikuwa unaomba tufanye nini kwa hawa wababa?

Sarah Nyaruai: Kwa hawa, mimi ningetaka tuwe na katiba yetu ama mpango wetu kama Wakikuyu zamani. Mtoto akiweka msichana mimba anamuoa ndio watoto wa kurandaranda wawe wachache. Ni hayo sina mengi.

Com. Swazuri: Wale Wakikuyu wako hapa wamesikia. Wasaidiane. Fuata maagizo yake ukifanya hayo mambo lazima hadhi yake iwe mtaoana. Sio kuacha watoto wanarandaranda. Hao watoto wako na wazazi wao. Kwa nini students mnataka kufanya mapenzi lakini ile product ya mapenzi hamtaki kuangalia? Halafu mnalumu serikali, kwa nini serikali haiangalii? Kama kila mtu angepeleka mtoto wake nyumbani serikali ingekuwa haina kazi nyingi. Kwa hivyo kama huwezi kulea mtoto, basi usifanye mapenzi na yule mwanamme. Now

Interjection: Inaudible

Com. Swazuri: Philip Ochieng'

Philip Ochieng: Kwa jina naitwa Philip Ochieng'. Yangu ya kwanza, nataka serikali iweke sheria ya mtu masikini na mtu tajiri. Kuna mtu anaishi huko Lavington kwa boma lake. Kuna mtu anaishi kwa slums kama Mathare kwake kwa nyumba ya mabati yake. Halafu hawa watu wawili wanaenda kwa Supermarket kununua sukari ya bei moja. Kwa hivyo hapa nataka serikali iweke bei ya yule mtu anayeishi kwa mabati kando, na bei ya yule mtu anaishi kwake huko Lavington kando.

Com. Swazuri: Kwa hivyo tuwe na bei mara mbili?

Philip Ochieng: Mara mbili eeh. Halafu tukirudi kwa maduka, naona kama wakati wa zamani, Mzee Kenyatta na wale wake walikuwa na patrol kwa maduka. Akipata kama umeongeza hata sumuni kwa ile kitu iliwekwa, unawekwa ndani. Sijui kama sheria ilikuwako. Kwa hivyo sasa inatakikana serikali iweke sheria kali. Ukipatika kitu imeongezwa sumuni na wewe umeweka shillingi, uwekwe mahali pengine. Hiyo sheria ikuweko.

Tukirudi kwa polisi, sijui polisi ilitoa sheria gani yake, ya kukamata mtu na chemical halafu anakupeleka kwa police station halafu anachukua hongo, anarudisha hiyo kitu alikotoa. Sijui hiyo sheria polisi alitoa wapi. Sijui kama walitoa kwa serikali.

Com. Swazuri: Chemical kama gani, pombe?

Phillip Ochieng: Kama pombe hii imekuja inayoitwa pombe ya ndege inaitwa jet, ama kumi kumi. Inafika kwa police station, polisi tena anachukua gari anarudisha mahali pale pale kuua mtu. Sasa sijui hiyo sheria iko kwa serikali ama iko kwa polisi. Kama polisi iko na sheria yake sasa sijajua. Halafu tunarudi kwa chief. Serikali iweke kitu inaitwa miji kumi kama Uganda au Tanzania. Sasa unaona kwa serikali ya Kenya, powers zimerudi kwa chief, ambaye hafanyi kazi. Ukienda pale anakwambia piga harambee ya P.C, piga harambee ya D. C. Sasa yule mtu hana kitu ya kupiga harambee hawezi saidiwa. Kwa hivyo serikali tunataka waweke kitu kama miji kumi. Yangu ni hayo tu.

Com. Baraza: Miji kumi ni nini?

Jibu: Utaelezewa.

Interjection: Hatujui. Miji kumi. Hiyo hatujui.

Com. Swazuri: Lazima kwa nyumba kumi kuwe na mzee mmoja. Nyumba kumi mzee kiongozi, badala ya chief. Village elders. Haya. Mwingine tutasikiliza ni James Asitwa.

James Asitwa : Kwa Majina naitwa Luke Asitwa. Mimi nitaongea kuhusu Jua Kali. Watu wanasoma University, wanafika colleges, medium level, wengine wanatoka colleges ndogondogo, wengine ni school leavers, school drop outs wote tunakutania kwa jua kali. Jua kali inaprovide employment, inatuprovide na mambo mengi. Ikiwa pale tumepata ujuzi wa kutosha through training kama colleges ama wale jua kali wenyewe wale wanasomea kazi kwa wengine utakuta kwamba wanafanya kazi juu ya kujua. He is learning on the job. Anaangalia vile wanafanya kazi na yeye anajua kufanya. Mwisho wake atafanya vizuri ama afanye vibaya. Hapo, serikali ningepomba kwamba ikiwa inaweza wekwa kwa constitution hawa watu wa jua kali wapewe usaidizi, basi watakuwa wa kusaidia sana.

Com. Swazuri: Usaidizi wa namna gani? Kwa mambo ya masomo zaidi, au wa mikopo au wa vifaa au wa vipi?

Luke Asitwa: Asante sana. Hapo ndipo naingia zaidi. Sababu utakuta kwamba serikali inapeana bursary wakati mwingine kwa mashule, primary ama secondary halafu anaenda college. Ukienda college, na umalize huwezi pewa pesa. Ulipewa pesa ukasoma. Huwezi pewa pesa sasa ya kuanzisha kazi yenyewe. Hautafanya kazi ikiwa huna pesa.

Com. Swazuri: Kwa hivyo wapatiwe mikopo?

Luke Asitwa: Basi serikali ingepeana mikopo na interest nafuu sababu hapo ndipo tunaingia kwa mashirika yale yamekuja mengi na hayo interest yao sio ufaulu. Interest yao ni kwamba wanataka pesa. They want the profit from you. Kwa hivyo utakuta kazi ni gumu kufanya ikiwa kuna mtu amekupatia interest kubwa. Na ingekuwa interest ya serikali ingekuwa hata 1%

ama 2% ambayo ingeinua huyu mtu naye angeajiri mwingine, naye angefundisha mwingine basi tungekuwa na watu tunajijiri. Tunataka tujiepushe hapo, sababu sisi tumezaliwa na mababa wetu ambao tunaita 'beggars' sababu wameishi wakati wa kuomba mzungu. Wamekuwa na serikali ambayo imekuwa ikiomba mzungu misaada. Sasa hivi sisi tuko chini ya serikali ambayo inaomba. Sisi watu wa Kenya about 30 Million, tunaenda kwa Mchinese na bakuli kuomba msaada. Our population ni kubwa na mchinese ni 1 billion. Chinese amejenga choo ile hali sisi hatuna choo hapa Nairobi. Watu wanakunya ovyo ovyo kama mbuzi. How comes watu 30 million wanaomba 1 billion wawasaidie na tunasema tumekuwa wengi.

Sasa nataka ikiwa tutaendelea ili tutokane na kuomba, tusiwe watu wa kuomba, lazima tufunze vijana wetu waanze kazi yao wenyewe. Hebu angalia wakati huu tunaimport plastics right from India, plastics from China, plastics from Japan na kadhalika na kadhalika. Hizi ni vitu tungetengeza hapa, material ya kutengeneza ingepatika hapa na vijana wetu wangepanya design na wenyewe waweze kuuza zile plastic tunaimport from China na hizi Asian countries. Kwa hivyo, serikali ingeingilia pale, basi tungepata mikopo ya kutosha, na tungejiinua wenyewe na tungeandikana wenyewe na tungeanza kugrow. Hebu serikali iwache tusiwe na watu wa kusema in 20 years time tutakuwa developed, when you are not doing anything. Ni nini unamanufacture? We are not manufacturing. We are begging instead.

Next point is about licencing. Hawa watu ambao wanaanza kazi zao lazima licencing ziangaliwe. Unapewa licence kama ni mtu anatengeneza radio moja hapa anapewa licence moja na mtu kama Chatu, yule mhindi amefanya miaka ishirini na kitu. Kwa hivyo unakuta hujjiwezi. Mwisho wake unafungwa sababu huna licence. Instead of the Government helping you, it will help by locking you in the cells. Okay. Kwa hivyo licence lazima kwa mtu ambaye anaaza iwekwe kidogo ama hata ikome kabisa, itolewe. Kitu ya pili ni upande wa leadership. Shida mingi zile zinapatikana kwa nchi nyingi za Afrika zinatokana na uongozi na hata hapa tunaambiwa siasa mbaya maisha mbaya. Hii inatokana na kwamba kuna watu ambao wako kwa leadership position ambayo hatuwezi wafanya chochote. Wako pale na wataendelea kukaa pale. Nayo ikuwe kwamba, hata ikiwa tutakuwa na Prime Minister, ikiwa tutakuwa na President, yule mtu atakuwa overall, hebu na asikae pale miaka zaidi ya kumi. Hata kama hawa tunaambiwa young tucks, mtu ataingia pale aseme mimi bado ni kijana. Kwa hivyo hii miaka kumi nipatie zingine nisongesonge. Kuna miradi nimeanza nataka kundelea nayo. Hao ndio wanaharibu. Ikiwa mtu atakaa pale more than ten years basi anaharibu. Atanza kuharibu yale alitengeneza, mwisho wake ataharibu yote. Itakuwa kama bibilia inasema "ulikija bure na utaenda bure". Alikuwa akiwa hana kitu na mwisho wake atarudi bila kitu tena.

Com. Swazuri: Ya mwisho.

Luke Asitwa: Ya mwisho ni kwamba Mwafrika taabu yake ni kuobey the law. We have people who are above use. Sisi wachache, sisi wale watu wa chini tutaobey the law. Wale wakibwa wanaobey the law? Do they obey? They don't. Kwa hivyo ikiwa hawaobey, ikiwa nitavunja hiyo sheria nitaenda kwake. He will protect me because he is above that law. So can we have African leaders obeying the law. If they don't, basi na iwekwe kwa constitution kwamba sisi wengi tuingie kwa makanisa ili tuwaombe. Maombi iwapindue ikiwa hawawezi angalia hiyo sheria na waifuatilie. Asanteni.

Com. Swazuri: Agnes Wairimu

Agnes Wairimu: Jina langu ni Agnes Wairimu na ile ningetaka kuongea juu yake ni kwanza kuhusu corruption. Tukiangalia hii kesi ya corruption, ninaona corruption ilianza juu ikaja mpaka chini. Sasa tukiangalia kwa mfano kama mambo ya bill za maji, wakati kama huu, ni watu wengi sana wanashindwa kulipa bill za maji kwa sababu bill zilikuja juu, na watu wakashindwa na kulipa. Tukiangalia kwa upande wa stima nayo inaelekea hio shimo la corruption. Na wakati nilikuwa naangalia TV, nikaona hao watu wakisema yule aatahikwa akiiba stima atapelekwa kotini. Tukashindwa huyo atapelekwa kotini ni nani kwa sababu, wale wako juu ndio walianza hiyo mambo? Lakini itakuja kuumiza yule mtu wa mashinani. Kwa hivyo opinion yangu ni corruption iangaliwe kutoka juu mpaka chini. Tungii tena kwa upande wa masomo, tunasikia kuna bursaries. Lakini mtu wa kawaida ni gumu sana mtoto wake apate bursary kwa sababu hata njia ya kufuatilia hiyo bursary huwezi jua inaenda namna gani na hakuna mtu wa kukuonyesha vile hiyo bursary utapata. Kwa hivyo watoto wa watu wa mashinani wangali hawasomi wengi wao.

Tukija kwa upande wa AIDs victims,

Com. Baraza: Ungetakaje?

Agnes Wairimu: Ningetaka watu wa mashinani waonyeshwe namna ya kupata bursaries. Kwa sababu nasikia bursaries ziko lakini njia ya kufuatilia huwezi jua.

Com. Baraza: Na serikali ikilipa fees hiyo itakuwa mzuri?

Agnes Wairimu: Itakuwa vizuri kwa sababu wengi wetu hawasomi. Tukikuja kwa upande wa AIDs victims, tunasikia iko pesa inasaidia watu wa AIDS. Na tukiangalia upande wa mashinani, watu wetu wanaendelea na kufa kila siku. Tukiangalia hata watoto orphans, wengi wao ndio wanarandaranda. Na ni kwa sababu wale watu wanastahili kujua hawa wagonjwa wa AIDS in akina nani. Lakini wale watu wa mashinani hawana uwezo wa kujua hiyo mambo inaendelea namna gani.

Com. Swazuri: Sasa tufanye namna gani?

Agnes Wairimu: Kitu ianzie mashinani wahusishwe ndio waweze kujua masilaha ya wagonjwa wale wako nao. Kwa sababu taabu nyingi inaanzia mashinani sio wale wa juu. Hizo ndizo ningetaka ziangaliwe.

Com. Swazuri: Daniel Ojwang’

Daniel Ojwang’: Jina langu ni Daniel Ojwang’. Mimi maoni yangu ni juu ya mashamba. Mashamba la Kenya haisimamiwi vizuri. Kuna waliotangulia mbele walinyakua mashamba kubwa na zingine inafanya bure haina kazi. Na wale wa nyuma sasa,

hawana mashamba. Sasa hii juu ya shamba iangaliwe. Wengine hawana shamba na serikali haina nia ya kupatia wale hawana shamba mashamba.

Swali: Sasa wafanye nini?

Daniel Ojwang: Sasa, wale hawana shamba waangaliwe njia ya kugawa mashamba kwa sababu, sababu gani hawana na walikuwako nao mbeleni? Hiyo portion yao ilienda na nani? Hiyo iangaliwe. Haya maofficers ambao wanaangalia mashamba wana gonganisha vichwa ya watu. Hawakati shamba kulingana na wazee wale wanaelewa hizi mashamba zilikuwa. Vile wazee wanataka, hawa hawataki. Sasa wanaleta watu kugongana.

Com. Swazuri: Kwa hivyo maswala ya mashamba inangaliwe na wazee?

Daniel Ojwang': Iangaliwe na wazee. Haya shamba kuna sehemu zingine ziko nzuri na hakuna mvua. Inatakiwa waangalie namna ya kufanya irrigation area hizo ili wale wanakaa karibu na maji kama sehemu za Nyanza wale wako karibu na maji, hiyo shamba iangaliwe vile irrigation inaweza fanywa na chakula itoke. Kwa sababu umasikini nakuja kwa sababu shamba iko na mvua iko kidogo.

Ya tano ni Jua Kali. Kuna watu wengi wanaingia jua kali na serikali haiwasaidii. Wanajua kazi na hawana namna ya kuanzisha. Sasa inatakiwa wapewe loan ili waweze kundeza hizi na serikali iwasaidia namna ya kuweza kuutilize hizo sector zao.

Ya sita ni kasi katikati ya wamaume, wanawake na. Wanawake wanaingia kwa kasi kusinda wanaume. Na hawa hawana mabwana na hawataki kukaa na mabwana na wanazaa. Baada ya kufa, watoto wanawachwa mayatima. Wengi wa watoto wale wanarandaranda ni wanawake wale wanafanya kazi na wanashindwa kukaa na bwana. Sasa watoto wanakaa bila wenyewe.

Com. Swazuri: Sasa tuwapokonye kazi?

Daniel Ojwang': Sasa wasipewe kazi kama hakuna bwana kwa sababu wanaongeza kitu inaitwa umalaya hata wale wako kazi. Ukiangalia hata sehemu ya serikali unakuta percentage kubwa ya wale wanaandikwa kazi ni wanawake na hata percentage yao ya kifo unapata iko juu kwa sababu hawa wanasambaza ukimwi zaidi kati yao.

Com. Swazuri: Uko na statistics? Uko nazo?

Daniel Ojwang': Iko statistics. Sina lakini hata imekuwa proved. Ya mwisho ni kuabudu.

Com. Baraza: Bibi yangu ako na kazi?

Daniel Ojwang’: Hana kazi.

Com. Baraza: Na unapenda namna hiyo?

Daniel Ojwang’: Ninapenda.

Com. Baraza: Unapeleka watoto wao wasichana shule?

Daniel Ojwang’: Wako.

Swali: Na wakimaliza ungetaka wakae vile vile wasipate kazi?

Daniel Ojwang’: Waolewe. Asikatae bwana aolewe. Ya mwisho ni uhuru wa kuabudu. Kuna wengine waabudu Wakristo, kuna wengine wanaabudu siku ya Jumapili, kuna wengine wanaabudu siku ya Jumamosi. Na wale wa siku ya Jumamosi wanasumbuliwa. Wengi wanaachishwa kazi wale wako kazi. Sasa inatakiwa serikali iangalie hata hawa wapewe uhuru wa kuabudu siku ya Jumamosi. Na kulingana na Bibilia tunakuta Jumamosi ndio ilikuwa siku ya Mungu inayoitwa Sabato. Hiyo ndio maoni yangu.

Dr. Swazuri: Sawa pitia hapo uandike jina lako. Sasa ni Stephen Manyasa.

Stephen Manyasa: Kwa majina naitwa Stephen Wesonga Manyasa na maoni yangu ni kama ituatavyo. Kwa kweli kulingana na sheria za Kenya, vile zilivyo, sisi tunaona watu wa chini ndio sheria inawafuata na watu wa juu sheria haiwafuati. Kwa mfano, utakuja kusikia minister ameiba million ishirini. Amepelekwa kotini na anaachiliwa yuko nje. Na mtu wa chini ukiiba shilingi mia moja unawekwa ndani. Sasa ule ameiba shilingi milioni ishirini na shilingi elfu kumi ni nani ameiba pesa mingi mngetaka ashtakiwe? Kwa hivyo tunataka sheria itengenezwe kwa Wakenya wote. Kutoka kwa mtu wa chini mpaka kwa President. Ikiwa anafanya kosa ashtakiwe bila kujali yeye ni president kwa sababu watu wengine wanafanya makosa akiwa anajua ana cheo kubwa hakula mahali nitapelekwa.

Jambo lingine ni kuhusu mwenzangu amesema akiwa hapa. Sheria iwekwe Kenya ya kusema ya kwamba hakuna mtu yeyote anaruhusiwa kuwa na acre mia moja na mtu mwingine hana. Yaani kwa mfano mtu ana nyingi, nadhani inafaa awe na acre ishirini ili watu wengine pia wanufaike. Mtu mmoja anaweka mia moja na hatumii kitu chochote. Hiyo ni kuangalia tu na kutembea ndani, haisadii mtu chochote.

Jambo lingine ni askari wetu ambo wanaitwa Kenya Police. Sheria inataka ipitiswe kwamba polisi yeyote akipelekwa station yoyote asimalize pale miezi mitatu. Sababu akikaa pale analifanya kuwa boma lake na kuzoeana na watu hata ukipeleka mtu akiwa mwizi, unapata mwizi ni rafiki yake. kwa hivyo ni vizuri akiwa station fulani amalize pale mda mfupi asijuane na watu wa hiyo area sana. Afanyie Kenya kazi, sio kufanya station moja miaka ishirini. Hao ndio wanawababisha corruption iwe nyingi sana. Mtu akishtakiwa ni rakifi yake na hakuna kitu atampeleka. Hawa watoto wanaitwa wa kurandaranda, wana baba zao na mama zao. Sheria ipitishwe ya kwamba mtoto yeyote akipatikana kwa street atafutwe wazazi waki ni akina nani na kwa nini ameruhusiwa kuenda kwa barabara. Na kama una uwezo wa kuzaa watoto, sheria iwekwe Kenya uzae wale watoto unaweza kulea. Uzae watoto thelathini na unaweza kulea watoto wawili?

Jambo lingine inatakikana serikali sheria itengenezwe ya kwamba utawala huu wa mkoa, kwa maoni yangu ningetaka utolewe. Sababu hawa hata tatizo likitokea ndio wanasema ndio wanaakisha wananchi, hawaakilishi, hata ukipeleka report kwa chief hiyo report haiwezi fika juu. Inatakikana wananchi wenyewe wawe na mtu wao na kuwaakilisha yule anaweza maneno yao mbele ya serikali na isikizwe.

Swali: Sasa huyu ni nani?

Stephen Manyasa: Wananchi wenyewe wachaguane vile wamesema miji kumi. Tuwe na representative yule mtu wanajua shida za nyumba kumi kwa sababu hautakosa kujua shida zilizoko kwa nyumba kumi kuliko chief anachukua Sub-location nzima na hata hajui wale watu wanakaa pale. Atasaidia namna gani?

Jambo lingine Councillors wanaochaguliwa, wanachaguliwa wale hawajaenda shule. Hawajui kitu chochote. Tunataka yule mtu atachaguliwa awe mtu ameenda shule anajua ile kitu anafanya ndio aakilishe wananchi vizuri.

Swali: Kiwango gani cha shule?

Stephen Manyasa: Form Four. Huyu ndiye councilor tunayetaka na hicho ndicho kiwango cha chini na hata ikiwezekana iwe ya chuo kikuu. Hata kwa wabunge pia. Mbunge awe na elimu ya kutosha kuanzia form four kuenda mbele. Hatutaki kuchagua yule mtu hajui masomo ni nini hatasaidia watoto kufanya harambee na mambo mengine. Jambo lingine, ninarudi kwa uongozi kama President. Kwa kweli Kenya tumeona shida kubwa. Maoni yangu ni kwamba any president atakayechaguliwa Kenya aitumikie wakenya in all little terms. Kwa muda wa vipindi viwili kama ni miaka kumi, yaani tano tano awachie mtu mwingine. Hayo ndiyo maoni yangu.

Com. Swazuri: Tuko na Mary Wambui. Karibu mama.

Mary Wambui: Naitwa Mary Wambui na niko na mapandekezo matatu. Kwanza ni kuhusu askari polisi? Kazi yao ni kitumikia wananchi. Na kwanini wanafanya kazi ya kuua? Mwizi akishikwa ndio anauliwa au anauliwa kama bado hajaiba? Si

ni huyo ameiba? Na yule hajaiba napigwa risasi kwa nini? Jambo la pili, hapa kuna watoto wangetaka kusoma lakini wazazi wao hawana pesa ya kuwalipia karo ya secondary. Je, asiposoma si ataananza kurandaranda, ashikwe na ukimwi au apate mimba? Mimi ningeomba hiyo katiba itengenezwe ili serikali iweze kuwalipia hawa watoto karo waweze kuendelea na masomo yao. Ya tatu, msichana husoma tu kama mwanamme. Kwa nini asiajiriwe ili ajisaidie na asaidie wazazi wake?

Com. Baraza: Unajua huyo baba anasema akina mama (inaudible)

Mary Wambui: Hiyo haiwezekani kwa sababu msichana husoma sawa na mwanamme. Kama ni America wanaenda wote pamoja. Kwa nini basi asipewe ile kazi inayomfaa? Hayo ndio maoni yangu na Mungu awabariki.

Com. Swazuri: Gichuhi Ndirangu.

Gichuhi Ndirangu: Naitwa Gichuhi Ndirangu. Nitaanza moja kwa moja. Kwanza ni maoni ya Kenya huru kwani si sisi ndio wakenya ambao tunatoa maoni yetu. Ningetaka vipofu waakilishwe katika bunge, katika udiwani na vyama vya kisiasa vilivyo sajiriwa serikali iwe ikividhamini vyote katika uchaguzi mkuu.

Jambo la pili vipofu, walemavu na viziwi wapewe elimu ya msingi bure, ya sekondari bure na pia ya chuo kikuu bure kwa sababu kwa upande wa kazi wanafinywa sana. Serikali pia iwe ikitenga sehemu fulani na nafasi zao za kazi na pia matajiri wenye viwanda kama wahindi, iwe katiba lazima asaidie nchi hii kwa kupatia angalau kipofu mmoja kazi au mlemavu mmoja au kiziwi kazi kulingana na ile kazi anaweza. Huo ni mchango wa kitaifa. Kwa katiba inayotuhusu sisi sote wakenya, ni kwamba raisi asitawale kwa zaidi ya vipindi viwili na asijirundikie wizara zote katika offisi yake. He must distribute power. Kama wewe ni waziri uwe umeteuliwa kuwa masomo yako na ujuzi wa kazi yako unalingana na ile wizara. Sio eti wewe ni waziri wa afya na hata haujui mambo ya madawa. Jambo lingine ni kwamba katiba yetu ambayo ni ya Kenya huru sasa, ije elimu ya msingi iwe ni bure kwa watoto wote wa Kenya na watoto wanaorandaranda mitaani vifaa vyao viache kuuzwa. Mnanielewa? Nani asiyejua Starehe Boys Centre? Si ya watoto warandarandao mitaani? Huko Benz ndizo zinaingia.

Jambo lingine ni kwamba taasisi kama vile shule hazipaswi kuuzwa kwa mtu binafi kama vile City High School ilivyozwa kwani yapaswa kurejeshwa kwa wazazi walioinjenga na kuifanyia harambee. Kwa hivyo taasisi za kiraiya hazipaswi kuuzwa. Jambo lingine, taasisi za umma hazipaswi kuwa mali ya mtu anajitajirisha yeye mwenyewe na wakenya wanabaki maskini. Mikopo ya banki riba yake iko juu sana. Mkenya wa kawaida hawezi anakopa pesa banki. Serikali ibuni sehemu zingine ambazo zinapatia raia maskini mikono na kulipa kwa masharti makuu.

Jambo lingine ni serikali za wilaya. Hizi ni kama baraza la jiji la Nairobi ambalo limekuwa wanyanyasi. Kama ni majo raia wa kawaida anaandikiwa bill ya shilingi elfu mia moja na ile meter ikiangaliwa hawezi tumia kiasi hicho. Kwa hivyo umekuwa ni unyang'anyi kuanzia juu.

Service charge: Lazima raia aruhusiwe kuipeleka baraza la mji kotini kwa ajili ya magonjwa kama vile typhoid na maji kuwa na matope kwani maji hayawekwi dawa yanawekwa chokaa. Sewages; hizi nazo zikibreak ukienda kwa baraza na Nairobi, lazima uhongane ili hiyo uchafu ichukuliwe ama sewage isafishwe. Kwa hivyo raia awe na haki ya kupeleka hili baraza kotini ili alipiwe hasara na pia uchafuzi wa mazingara. Environment: The new constitution ama katiba mpya inafaa kuwa na sehemu ya kuruhusu kuweza kutetea mazingara yao mitaani. Kulipa maji na bill za maji na stima ziletwe katika mitaa badala ya kurundikana City Hall ati mpaka lazima uhongane ili upewe service kwanza.

Electricity: Raia wa kawaida amekuwa si kama ama haki ya kutumia umeme kwa vile bei yake iko juu sana na wafanyi kazi wa nguvu za umeme, na hapa wanisamehe wakinisikia, wanakupandishia mita ili uhongane uteremshiwe. Wengine wanaiba umeme kutoka kwao hivi kwamba unamlipia akiwa amehongana kwa City Council, uwe ukimlipia bill ya maji. Unakuwa umenyanyaswa haki yako. Jambo lingine ni barabara kama hii. Kila plot katika barabara hii inalipa service charge. Lakini City Council au serikali ikifikia kupeana contract ya barabara pesa zinagawanywa na wale wako serikalini. Minister anataka hongo, raisi anataka hongo kila mtu hata yule engineer anasimamia hiyo barabara anataka hongo mpaka barabara inawekwa nusu inch, halafu inapasuka.

Mwisho judiciary iwe independent na judges wawe na chama chao huru na wawe ndio watakakuwa wakipitisha ni nani atakuwa judge mkuu, na ni nani atakuwa mkuu wa sheria na mwisho kabisa, kuanzishwe kituo cha sheria cha kushughulikia watu maskini kama mimi ili kituo hiki kitapeleka kesi yangu mahakamani kwa niamba yangu na kunitetea na nipate haki yangu. Jambo la mwisho kabisa ni kuhusu slum dwellers. We should not be squatters and we are in an independent country. Serikali ina ardhi kubwa na inapatia watu matajiri. Inafaa itupe ardhi na itoe mikopo ya kujenga nyumba nzuri za kukaa, zenye heshima na mikopo hiyo tulipe. Hakuna cha bure. Tupewe mikopo ya ambayo nitalipa kwa malipo madogomadogo ambayo nitalipa kwa miaka ishirini au thelathini na kasha hiyo nyumba niachiwe iwe yangu.

Lastly, in the new constitution inafaa masomo ya msingi iwe bure, afya iwe bure na jambo la mwisho watoto mayatima waangaliwe na mke, kama huyu aliye karibu na mimi hapa, aruhusiwe kumzika bwanake pahali yeye anatakapotaka. Kama wamenunua shamba hapa Ngong na yeye alitoka Kisumu na bwanake na wamenunua shamba huku, mke aruhusiwe kumzika bwanake papo hapo walipo na shamba.

Asanteni sana.

Com. Swazuri: Asante sana. Gladys Gachie

Gladys Gachie: Kwa majina naitwa Gladys Gachie. Maoni yangu kuhusu hii katiba kuna kitu nimeangalia sana kwa miaka mingi iliyopita. Kwa nchi yetu kuna watu wanajiita volunteers. Na hiyo ni kitu ningetaka kuzungumzia nikiwa mmoja wao tangu 1994. Tumefanya kazi hii ya kujitolea kwa mda mrefu na tukiangalia serikali tuliyo nayo, haitufikirii sisi kana volunteers.

Ningependekeza serikali yetu iwe inatuangalia kwa masilahi yetu.

Com. Swazuri: Kuvolunteer ni kufanya nini? Si ni kujitolea?

Gladys Gachie: Ndio hiyo. Kujitolea lazima kuangaliwe. Tuseme wewe umekua kunisaidia shambani mwangu lazima hata kama hukuja ili nikulipe niangalie kama kuma ndizi au viazi nikupatie ukapikie watoto.

Com. Swazuri: Hiyo volunteer yenu mnafanya kazi gani?

Gladys Gachie: Kazi yetu ni kusaidia community. Ikiwa ni wakaaji wa vijiji kama vile Mathare au Korogocho, mtu anaweza kuwa mgonjwa. Huyu mtu hana familia karibu na yeye na unajitolea mwenyewe labda ukiwa na kitu kidogo unampeleka hospitali. Kama ni mama mja mzito na ni usiki wa manane unaitwa ukamsaidie. Pengine ni mama asiye na uwezo na itakubidi umpatie ulicho nacho kwa mfuko umsaidie. Na ndio naona serikali ingetufikiria. Kama ni kitu kidogo. Inginge ni kuhusu mashamba. Hata tukijiita maskini unajitolea unakila shilingi moja umabakisha sumuni. Unakata share ya shamba. Lakini hakuna mtu anashughulika kama umepata ama hujapata. Hawa watu wanachukua pesa yako lakini ukifuatilia unapata hata wamehama kutoka kwa offisi zao. Na ndio unaona tuko na watoto wetu ambao labda hawana kazi, angetaka kuenda kulima. Lakini hakuna mashamba na pesa umewapatia, utafanya nini? Unakaa na yeye tu hapa. Baadaye akiwa ni kijana unasikia amekuwa mwizi. Umemsomesha kwa shida lakini amekosa kazi. Sasa anaamua afadhali niibe niuwawe badala ya kupata hii taabu yote.

Inginge ni kuhusu watoto tunaofundisha. Tunasikianga kuna bursary na ukifuatilia sana ili upewe bursary, unfakuzwa kama mwizi. Tunaambiwa kuwa wengine wetu ni con women na kwa nini wamaume huwa hawaendi kule. Sasa nashindwa, mtu akiwa na shida atakuwa anapeleka wapi?

Com. Swazuri: Sasa unataka tufanye nini?

Gladys Gachie: Ndio nasema hili jambo liangaliwe sana kwa sababu siwezi enda kuomba bursary nikiwa na uwezo. Na nikienda pale nitwe conwoman nikichomwa kwa roho. Kwa hivyo ningepomba maoni yangu ipelekwe kwa serikali iangaliwe. Ni hayo tu.

Com. Swazuri: John O. Ondeti

John Oreto Onditi: Kwa jina naitwa John Oreto Onditi. Ningependa kutoa maoni yangu katika hii constitution. Kwanza ningetaka corruption iangaliwe pande zote za Kenya. Kwa land, kwa shule, pande zote iangaliwe hakuna mahali inatakikana iwachwe hata kwa polisi na pia kwa kanisa zile watu wanapigana wenyewe. Corruption ikiisha mkenya wa kawaida atasaidika

kwa sababu hatakuwa akiitishwa kitu kidogo na kwa hivyo hatazuliwa kupata anachotaka hata kama ni kitambilisho. Kwa hivyo inabidi itolewe kwa sector zote za serikali. Jambo lingine ni kuhusu mambo ya bursary ya watoto yatima. Kunao wengine ambo huwa ni conwomen na conmen. Kwa hivyo kuwa na sector ingine ambayo inaangalia mtu akienda kuomba bursary wanakuchunguza wewe ni mtu wa aina gani. Halafu jambo la tatu ni kuhusu maneno ya Biblia na Quran. Mimi nikiwa mkristo naudhika sana nikikuta waislamu wanachukua Biblia na kuweka chini na kuweka Quran chini na kuanza kutukana wakristo. Ningependelea commission hii waseme kama ni mambo ya Quran waongee mambo ya Quran tu na waache wakristo peke yao. Ni hayo tu.

Com. Swazuri: Asante sana. Andika jina lako hapo. Stanely Kimanga

Stanley Kimanga: Mimi naitwa Stanley Kimanga. Maoni yangu kwanza inahusikana na mambo ya president. There is a lower limit to the age of an a presidential aspirant that fits. Mimi naona lazima kuwe na upper limit kwa vile ikiwa age ni factor ya performance ukiwa too young you cannot perform well, it means if you are too old you cannot perform too well.

Com. Swazuri: What is your upper limit?

Stanely Kimanga: I think there should be an upper limit of about 60 if you are aspiring to be a president so that if you will serve for two terms you will be 70. Because we saw the other day in Indonesia where a president.

Com Swazuri: Seventy should be high.

Stanely Kimanga: No when you are going to be elected you should have a maximum of 60 years so that by the end you should be seventy. Because is you start at 70 you will be 80 after two terms. So there should be an upper limit. My second point has to do with the judiciary. There is a problem with the judiciary because it is like they are operating like they are above the law and something should be done to give the judicial service commission more powers.

Com. Swazuri: You said they are already operating above the law?

Stanely Kimanga: Yes like the judges, they can do whatever they want. This has to do with the way judges can be disciplined because you have to appoint a tribunal may be from the common law. It takes too long. I think we should give the judicial service commission the powers to investigate judges and recommend whether they are suitable for their service. For example; if they are going to employed instead of the president having the prerogative to appoint judges himself they should be vetted by the judicial service commission which should also have the powers to investigate them in case of wrong doing and recommend whether they should be sacked instead of waiting for all the time to appoint a tribunal may be from England and all that.

My third point has to do with ministries and their work. I think parliament should define ministries and their numbers instead of may be when a president comes to office he decides we will have 25 ministries and appoint 50 ministers. We should have a limit, may be like 18 that parliament should recommend and define their duties. Then we should have one minister for each and every ministry instead of having like three in the same ministry which is so cumbersome.

My fourth point has to do with the office of Attorney General.

Com. Baraza: So what do you do with all the (inaudible).

Stanely Kimanga: I think we should have nothing like balancing. As far as I am concerned the president can appoint all the ministers from his province or his district because ministers should be responsible only to the president, so that if they don't do well, when he is being voted out of office, by a vote of no confidence he cannot say that you forced me to appoint ministers from this province who are not loyal to me, you forced me to appoint women ministers, that is another case. Somebody recommended the other day that we should have gender balance. I think it should be based on performance. If in the ministry the president wants to appoint like 18 like women as ministers that is priority, if they are men it's his priority as long as they are qualified and they are loyal to him because they are accountable to the president who should be accountable to the country. If a minister does wrong, then the president has no excuse but to take the blame. So he should be given the prerogative to appoint his ministers without interference but they should be limited in number.

I had something to do with the office of the Attorney General. I think this office has been abusing powers excessively and at the expense of Kenyans. Because of this principle doctrine they call *nolle prosequi* I think it's very wrong. The Attorney General as far as I am concerned should use such practice as long as the cases have been initiated by his office. But if I for example I take a criminal case against somebody, I use my own money and I have accused then the Attorney General comes at the eleventh hour and says I have entered *nolle prosequi* against this case. That is doing me injustice. That is infact insulting the intelligence of Kenyans. I think that doctrine of *nolle prosequi* should be limited only to those cases are initiated by the office of the Attorney General only.

But if somebody wants to initiate a case against somebody else then the Attorney General should have no business interfering with somebody who has prosecuting his own cases because that is defeating justice. I think they should be limit to the edge of judges. Judges now retire at the age of 75. I think senility is a case of lack of performance. I think it should be limited to 64 because if the judges at the court of appeal retire at the age of 64, why should the judges in the high court retire at 74? I think they should retire at 64 also so that we have young tacks who are not blooded and are ready to do the job. So in connection with that, I think we should have the judges have some limit of term so that they don't stay for too long like may be 10 years. Ten years in the service, then their contract expires.

Com. Baraza: How about the CJ?

Stanley Kimanga: The CJ the same. I think they should have 10 years so that if a new president comes with a new government and he wants to ship the board then he can appoint his own people. Thank you very much.

Com. Swazuri: Mwingine ni Pastor James Mungai

Pastor James Mungai: Kwa majina ni James Mungai, mimi ni mchungaji. Katika katiba ya Kenya ambayo tungeipendelea, ni ya kwamba tunafanya kazi kubwa na nzito kwa sababu tunapohubiri, pengine tunaohubiria ni wakora na wanabadilika. Kanisa ambazo tuko nazo hazina nguvu kwa sababu mtu mwingine hana kazi. Ningependelea serikali iungane pamoja na nasi ili wakati tunahubiria hawa watu wanaotoka katika huo ukora, wakati wanakuja kwa Mungu, serikali iwe na jukumu pamoja nasi tuwe tukisaidia hawa watu vile wahawezi kurudi katika ukora.

Jambo la pili ni kwamba nyumba tunazokaa zina bei gali sana. Ningependa constituitions itakayokuwa ikitutawala wakati ujao, waangalie sana ili kila mtu awe anaweza kulipa ile nyumba na anakaa mahali pazuri. Pia, ningependelea constitution itakayo kuwa ikitutawala, naona kama ni wasichana wanavaa nguo zingine za aibu sana hata ukiangaliwa. Serikali iangalie hiyo mambo sana.

Com. Swazuri: Sasa kama wasichana wanasema ni fashion, tufanye nini?

Pastor Mungai: Hiyo inatakiwa serikali iangalie sana kwa maana inaleta aibu katika nchi yetu. Pia, ningependelea serikali iangalie sana mambo ya prostitutes kwa sababu ukienda town usiku unaweza ona mambo mabaya sana. Hawa wasichana tunawahubiria na wanaokoka.

Com. Swazuri: Na hiyo prostitution wanafanya na nani?

Pastor Mungai: Wanafanya na wanaume.

Com. Swazuri: Iangalie wanawake na wanaume au wanawake peke yao.

Pastor Mungai: Ningependelea kwa maana wengine tunafikia kupitia neno la Mungu na wanabadirika, kama ameamua kuenda marikiti kuuza mboga, asiwe akisimbuliwa na serikali. Kwa maana akisumbuliwa atapata fikira za kurudi katika ile kazi.

Com. Baraza: Vile ningekwambia pastor, hiyo kuhubiri pelekea kwa wale wababa wenye Mercedes Benz. Umepitia hapo Newstanley usiku? Ni Mercedes zinawachua hawa akina mama. Umewahubiria pia?

Pastor Mungai: Wote tunawafikia kupitia neno. Ningependa sote tuangalie hiyo maneno.

Com. Swazuri: Lakini ni sote hapa wale wanajua wana tabia kama hizo. Kwa sababu shida zinaanzia na sisi wenyewe. Pengine hata hapa kuna watu kama hao, wana tabia kama hizo, wanaume na wanawake. Kwa hivyo mini ningesema Malaya sio yule mwanamke unayemuona pale. Wote wawili hata yule anafikiri atachukua mwanamke hata wewe ni Malaya. Kwa hivyo sote ni lazima tubadilishe huu mwenendo ili tuondoe ugonjwa na pili pia tuondoe hii tambia mbaya.

Pastor Mungai: Pia ningependa tena hawa vijana ambao tunawahubiria wanaokoka, wengine tunawaambia waende marikiti, ningependa wale wameamua wasisumbuliwe na askari wa City Council.

Com. Swazuri: Watatembelea wapi na askari wako kila mahali?

Pastor Mungai: Hiyo ningependa serikali iangalie masilahi ya hawa vijana.

Com. Swazuri: Andika jina lako pale na kasha Peter Omengo Omtere

Peter Omengo Omtere: Majina ni Ev. Peter Omengo Omtere na nina haya ya kusema. Kwanza nazungumza kuhusu matibabu. Utakuta ya kwamba ya kwamba tuna watu wasiojiweza wanaishi Mathare ama Kibera na sasa utakuta watu wanakufia kwa nyumba. Kama jana na leo nimeshuhudia watu waliofia kwa nyumba kwa sababu ya kukosa matibabu. Ningalipenda serikali iangalie hilo jambo kwa sababu watu wanauoga wa kuenda hospitalini kwa sababu ya gharama. Sasa iwe bure ili watu wasifie nyumbani.

Jambo la pili ningalizungumzia kuhusu kazi. Utakuta kwamba serikali inasema kwamba wameanzisha mradi wa kupigana na umaskini. Na utakuta mtu anaazisha biashara yake lakini watu wa City Council wanamshikwa na bidhaa zake pia. Sasa hapo bado tunazidi kukaa kwa umaskini yaani hatupigi hatua, bado tuko pale pale. Ningalipenda hili liangaliwe. Jambo la tatu nitazungumzia kuhusu mavazi. Sisi kama waafrika tunajiheshimu and tunajijua. Lakini wakati umefika ambao tumeiga utamaduni wa kigeni na utakuta kwamba akina dada na akina mama wanavaa mavazi kama vile 'skin tights'. Yale mavazi ambayo yanaonyesha kwa nje uchi na ndio maana raping inazidi. Kwa sababu mwanamme akiangalia hata kama hakuwa na ile nia, anaanza kuwa na mawazo mabaya. Na hiyo inaongeza raping. Ningalipenda serikali iangalie hili jambo ili tupunguze ugonjwa kama ukimwi. Jambo lingine ni kuhusu kuabudu. Nazungumza kama mkenya na tunajua kuwa tumekuwa na amani katika nchi yetu. Hii ni kwa sababu wakenya wanamcha Mungu. Na hiyo imeongezea kuwa na amani tangu tuwe na uhuru hatujakuwa na mambo mabaya, kwa sababu wakenya wanapenda Mungu na wanaombea nchi zaidi. Ningalipenda kwamba makanisa yazidi kupewa nafasi ili yazidi kujiandikisha. Na hiyo itazuia mambo mengi kama ukora, ujambazi na mengineo. Ni hayo tu nilikuwa nayo.

Com. Swazuri: Asante sana. Tutakuwa na Paul Oreng'

Paul Oreng: Kwa majina ni Paul Oreng' Orwang'. Ningekuwa na haya na kusema kuhusu katiba ya Kenya. Kwanza ni kugawana mamlaka. Ili tuwe na katiba nzuri lazima executive judiciary na parliament iwe separate kwa maana saa hii mnasema tunataka katiba. Judge hawezi kukata kesi nzuri kwa sababu yule anamuapoint ni executive na atakata ile case kulingana na vile huyo executive anataka. Na kama wewe ni politically correct, hata uwe na kosa gani, kesi yako itakaa tu. Utaona mwingine leo akifanya kazi akishikwa ameiba shilingi kumi, bado amewachwa kwa bond anaambiwa wewe umekuwa interdicted. Unakuta mwingine ako na 30 million na ni politically correct, yeye anaendelea na kazi na kesi yake itakaa hivyo na haitafanywa. Jambo la pili ni hapo hapo. Utanikuta nikisema hawa walikuja hawakutundea kazi mzuri, wakitoka hapa nje tuwapige.

Nikishikiwa hapa sitatoka kama natembea. Nitaenda na pingu. Unakuta a whole minister anasema ueni hawa na hapo watu wamuwawa kama hamsini ama sabini. Huyu mtu ameenda na unashukia tu amepewa bond, na jiulize, mtu amechargiwa na incitement, amepewa bond leo, kesho anaincite mahali pengine. Ako na kesi kama ishirini kotini. Hiyo mnajua sitataja jina. Na mnajua MPs wetu. Mtu ako na kesi ishirini na ako na bond zote na anendelea na kazi. Ama yeye ni Permanent Secretary ana kesi kama hizo. Kwa hivyo seperation of powers haikufanywa, hakuna kitu tunafanya naye kesi zingine judge atakata vile executive anataka.

Jambo lingine ni Chief's Act. Wale walisema tunataka mambo ya miji kumi, hii ndio inaleta mambo mengi hata unaona akina mama wanaitwa conwomen wakienda kutafuta bursary. Kama tungekuwa na miji kumi, hakuna haja yangu kuenda kutafuta bursary maana miji kumi inajua mtoto wangu kwanzia standard one, na wanajua singeweza kulipa fees. Kwa hivyo mtoto akifika standard 8 anaenda secondary anajua mtoto wa Paul hawezi kulipa fees, apewe bursary na mwalimu yule anamfundisha, taabu yote aliyokuwa nayo akimfundisha na taabu yote aliyokuwa nayo akiomba shilingi kumi, si anajua huyu mtoto hawezi kulipa secondary? Kwa hivyo hawa ndio wanaweza kuwa na jukumu ya kujua bursary inagawanywa namna gani lakini hii ya kurudishiwa Chiefs na D.Cs ndio unatumiza.

Com Swazuri: Kwa hivyo tuondoe Pronvinal Administration au chiefs peke yake.

Paul Oreng: Pronvincial Administration hakuna kitu wanatufanyia hata inawezafanywa na wazee wa miji kumi.

Succession: Mtu anajua vizuri next of kin ya mtu ni bibi yake. Wakati tuko na bibi yangu, ndugu zetu wamenyamaza tu. Mali ni yetu na bibi. Lakini nikifa ndio wanajitokeza wanataka kusimamia mali. Na wakati tulikuwa na bibi mbona hakusimamia? Wakati huu anapeleka bibi yangu wapi? Kwa hivyo ni solely responsibility ya bibi yangu na watoto. Kama hawako ndio ndugu zangu wakuje. Wakati huu mnauliza ni nani atasimamia hii mali, na wakati tulikuwa na yeye, mpaka hata usiku, nani alisimamia nyumba yangu? Tulikuwa na bibi yangu.

Responsibilities: mimi ni Permanent Secretary, mimi ni chairman pahali, mimi sijui ni executive nini pahali. Hizi kazi zote zinaanza saa mbilia asubuhi na ni kazi kumi kwa mtu mmoja. Na watu saba wamesoma, wako na masters, degree na hawana kazi. Wewe unareport kwa hizi kazi saa ngapi? Kwa hivyo one man one job.

Jambo lingine ni kuwa nyinyi mnaona MP, and sorry to quote, MP aliyekufa Toni Ndilinge, alikuwa form two dropout. Kwa hivyo yeye ni mtu wa standard 8. Mshahara wake ni 1 million. Mimi nimfundisha mtoto wangu akapata masters degree ni lecturer na anapata 25,000. Nani ataheshimu mwingine, yule anakula one million ama yule anapata 25,000? Sasa mnasema walimu ni wabaya. Mwalimu analipwa 7,000 na ana degree na pengine alipitia form four, na mimi just a mere standard eight ni MP nakula 500,000. Mshahara yao bado inaongezwa. Mshahara wa walimu, kama wana tanataka hii pesa isambae haitafikishia hata 40,000. Hiyo mshahara ni kubwa hata serikali haiwezi kupata. Na bado wanataka kuongeza wabunge 1 million. Hii watawapatia 1 million itatoka wapi na ile pesa kidogo ya walimu haitapikani?

Com.Swazuri: Kwa hivyo unasuggest nini?

Paul Oreng: Nasuggest hata kama wewe ni MP kimbia tu uende huko lakini msharaha wako ulipwe kulingana na masomo. Kwa hivyo ikiwa watu wako na degree watapata 1 million hata wewe kama ni mwalimu upate 1 million maana ulisomea.

Com. Baraza: Na unataka MP wawe wakijiwekea mshahara au unasuggest vipi?

Paul Oreng: Kwa nini ikifika yetu hakuna pesa Kenya ikipatikana tutaongezwa, na kama ni yao hiyo pesa inatoka wapi. Pahali wanakopa hatukopewi. Ndio ninakujibu. Sitaki wajiongezee, wakiongeza waongezee mshahara ya watu wa Kenya sio ya MPs.

Com. Swazuri: Sasa nani aongeze au aamue mshahara wa MP utakuwa milioni moja?

Paul Oreng: Tuwe na parliamentary commission ya kuongeza mshahara ya wakenya sio ya wabunge. Jambo lingine hakuna pesa Kenya. Tuna unaskini. Magari, minister amepewa gari nne, na hiyo gari inatumia 4,000 shillings per day in fuel. Yeye anaenda wapi. Akitoka hata kama ni Lavington akija town, kwa nini asikuje na Toyota, mpaka Mercedes ama Fusso. Tunataka hizi gari iwe gari moja na ni gari ndogo ili mafuta iende kidogo na pesa hiyo ingine isaidie wakenya, ambao hawana kitu cha kujisaidia na hizi gari mzito zinaharibu barabara zetu.

Com. Baraza: Nilisikia kwamba wakati wa Kenyatta walikuwa walikewa wakidrive by, ni peugeot?

Jibu: Landrover. Walikuwa wakidrive landrover moja na hiyo ilikuwa sawa.

Paul Oreng: Okay, Sasa nitasema hivi, mambo ya maji sisi hapa Kenya ama East Africa ndio tuko na maji mengi na ni maji safi ulimwengu mzima. Sisi ndio hatutumii maji na sheria imewekwa hatuwezi kutoa portion ya hii maji. Hata tukikufa njaa hatuwezi kulimia hata mashamba na hii maji inaenda Egypt. Walitulipa nini ambaye hiyo deni tangu wakati huo mpaka wa leo

haijakwisha ili maji yetu tufanyie irrigation tusikose chakula maana tukikosa chakula ndio hatupati pesa ya kulipa school fees.?

Com. Swazuri: Haya, malizia ya mwisho.

Paul Oreng: Hospitali: Mimi naenda Kenyatta naambiwa hakuna dawa. Naandikiwa dawa na kuambiwa niende chemist iliyoko Mathare na ina dawa. Hii dawa ilitoka wapi mpaka ifike Mathare ikose kufika Kenyatta? Kwa hivyo kama hakuna dawa Kenya, tunataka chemist zote zifungwe hizo dawa zipelekwe hospitali ya serikali watu wote watibiwe maana, and I'm sorry to say so, ndugu yangu alitoka hapa ni mtu mlemavu, ile bill nalipa huko hata kwa chemist kama tunasema tunajali masilahi ya wenzetu, nikilipa mia mbili, yeye pia analipa mia mbili. Sasa ni masilahi yake gani tumejali ama yeye ndiye amejali yetu? Kwa hivyo tunataka, kama jambo la mwisho, president yule anakuja tunajua ulimwengu mzima Mungu tu ndiye yuko juu ya sheria. Hii mambo ya president above the law iishe. Tuwe na president to impeach president. Kama ana makosa naongea juu yake maana kama siwezi kuongea juu yake, na huyo aliiba alimpelekea. Nikipeleja huyo kotini, ndio sababu hawezi shtakiwa kwa vile atataja president hata waligawa na yeye. President naye awe anapelekwa kotini. Asanteni.

Com. Swazuri: Eliud Kyalo

Eliud Kyalo: Majina ni Eliud Kyalo Wambua. Pointi zangu ningetaka kuanzia na local government, kuhusu askari wa City Council ambao wanashika mtu town huko kwa hawkers. Wakimrusha kwa lorry, hiyo yao inaishia hapo. Sasa ni wewe uende ukaongee na judge. Mimi ningetaka iwe sheria askari akishika hawker, anampeleka kotini anaenda kuprove his case kama vile askari wale wengine wanavyofanya. Lakini sio kuachiwa tu unashikwa umebeba mfuko wako unanda nyumbani anakuandika ulikuwa unauza mandizi. Umenunua mandizi upelekee watoto lakini yeye anasema ulikuwa unauza mandizi. Ukirushwa kwa lorry, yeye hayuko hapo kusema kama ni ukweli ama ni uongo. Unafungwa tu ama unapewa fine. Ya pili ni kuhusu masomo, especially civic education. Mimi najua wengi wetu hapa, hata ingawa tumekuja kuongea kuhusu katiba, kubadilisha katiba ni wachache hapa wanajua ni nini iko kwa ile katiba nzee ile tunabadilisha. Hiyo ningomba serikali itilie mkazo watu wawe wanafunzwa kuhusu civic education ndio watu wawe wakijua rights zao.

Com. Swazuri: Kwa mashule au hata kwa adult education?

Eliud Kyalo: Kwa Mashule na pia hii adult education wawe wanafunzwa hii maneno ya civic education. Inge ni on the police post. Askari wetu, sina uadui nao, lakini watreat watu wa huku Mathare ni kama second range citizens. Ukishikwa hapa unanyanyaswa kushinda yule mtu ameshikwa huko Muthaiga ama Lavington. Huko watu hawashikwi lakini huku ni kama ndio kuna wale watu wanafanya makosa, huko estate zile kubwa kubwa ni kama watu hawafanyi makosa. Kuna mzee mmoja hapa amesema police officers wawe wakipewa transfers baada ya mieze tatu. Mimi naona hiyo ni kidogo wawe wakipewa transfer baada ya miezi sita hivi kwa sababu wakikaa mahali pamoja sana, wanafanya urakifiki na crooks inakuwa hauwezi saidiwa ukienda kwao.

Com. Baraza: Inaudible

Eliud Kyalo: Sio huku. Mngikutania huko mahali pengine ni sawa lakini huku Mathare wanakumistreat tu. Hata kama haujaenda mkikutana wanakumistreat tu especially ukipelekwa kwa cell inasemekana umeshikwa huko Mathare, you are mistreated.

Com. Swazuri: (Inaudible) wanawashika namna hiyo, wanatoa warrant au wanajitambulisha au namna gani?

Eliud Kyalo: Hata hakuna warrant na kujitambulisha. Mkipatikana mahali so long as wako na hiyo walkie-talkie, unajua hao ni askari wanakushika tu wanakuingiza kwa lorry. Hata hupati nafasi ya kuambiwa unashikiwa nini, ni nini unapelekwa tu straight.

Audience: Na wakupora pesa.

Eliud Kyalo: Ndio pesa unanyang'anywa. Pointi ingine ni kuhusu jela. Ningeuliza serikali watu wakipelekwa jela wawe wanapewa training on skills that will be beneficial to them and to the society after they leave jails. Inashangaza sana kuona kwa magazeti kuna government tenders za kusupply vitu kama furniture. Hizo vitu zingekuwa zinatengenezwa kwa jela na kuwa supplied kwa offisi za serikali. Hakuna haja ya kununua vitu ambazo zinawezatengenezwa na hao watu na huku hakuna kazi wanafanyishwa yenye maana, na inaweza kuwasaidia wakitoka jela. Ingingine ni presidential appointments. Wakati huu tuko na raisi wetu, he is our Excellency, he is the Commander-in-Chief of the Armed Forces, he is the Chancellor of all universities, ako na kazi nyingi na mnazijua. He has the powers to appoint and dismiss ministers, the five chancellors, chief of general staff, P.C's, D.C's na watu wengine wakubwa serikalini. Mimi ningeuliza hizo powers za president ziwe reduced. Kwanza kitu kama Chief Justice, sio yeye anafaa kuchagua Chief Justice. Majudges wanafaa wawe na union yao ama commission ya judges wawe wanachagua mtu akuwe Chief Justice na posts zingine kama Attorney General wawe wanachaguliwa na watu kama wa LSK, lakini sio eti kila kitu ni president anaapoint. Niko na hayo tu.

Com. Swazuri: Thank you very much. Nenda pale uandike maneno yako. Sasa ni Bishop.

Bishop Samuel: Jina langu ni Bishop Samuel (inaudible). Ngingependa kwanza kuambia commission kwamba makanisa yawe na uhuru wa kuabudu na kwa sababu imeleta amani wakristo wanapooambea makanisa. Tumekaa kwa nchi hii na amani kwa sababu ya maombi ya wakristo. Pia tuna watu katibu million 28, ambao wanataka wafikiwe na wahubiri na ningependa, makanisa iandikishwe kwa wingi kama vile wanaandikisha vyama. Pia ningependa serikali iwajali wahubiri. Jambo lingine ni upande wa rent. Rent imeangamiza wakenya sana kwa kuwaletea umaskini. Lazima serikali iingilie jambo kama hilo, waende waangalie nyumba ambazo watu wanaishi na wajue zinaweza kulipwa kiasi gani waweke bei. Pia upande

wa Kenya, tuna makabila 42 na tungependa ile kabila ambayo imeshatawala isirudie tena, ili hawa wengine wapewe uwezo wa kutawala.

Com. Swazuri: Wacheni hayo ni maoni yake. kila mtu atapata nafasi ya kutoa maoni yake.

Bishop Samuel: Ni maoni yangu ili kabila zote za Kenya ziweshe kushare right ya Kenya. Jambo lingine pia ningependa kusema kuhusu upande wa jela. Ningependa jela za Kenya iwe improved. Kila mtu apewe kitanda chake. Kwa sababu gani? Watu wanapolala pamoja, wanafanya dhambi ya Sodoma na Gomorrah. Na watu wanatoka huko wakiwa na ukimwi. Pia upande wa matibabu ambayo yameenda juu sana. Maskini wanakufa kwa magonjwa kwa sababu hawawezi tena kulipa garama ya matibabu. Lazima commission iangalie jambo hilo.

Com. Baraza: Unataka iwe bure?

Bishop Samuel: Tupunguze bei.

Com. Baraza: Na tukikubaliana iwe bure?

Bishop Samuel: Hata kama ni bure, iwe bure. Ni hayo tu.

Com. Swazuri: Asante Bishop. Sasa ni Esther Njuguna.

Esther Njuguna: Majina ni Esther Njuguna na nina few points. Ya kwanza ni on citizenship. Huku Kenya huwa eti mtu akienda nje, kama ni mwanamme, akiowa mzungu akuje Kenya yeye huwa citizen wa Kenya, lakini ikawa ni mwanamke anaolewa na mzungu, aje huku Kenya huyo mwanamme hawezi kuwa citizen wa huku. Mimi naonelea kuwa ni vizuri wote wawili wawe citizens despite their gender differences. The same applies to the children. Wale wamezaliwa na spouses of different races, they should be Kenyans since they are living here.

Local government. I think Mayors and council members should be elected directly by the people and their education qualification should be 'O' level and above. I don't think president or ministers should have the power to dissolve councils.

Interjection: Inaudible

Esther Njuguna: On basic rights. Kitu ya mbele ningetaka Kenyans wawe sensitized on their rights juu hata hawajui mambo. Wao huwa wanateswa teswa na askari juu hawana right ya security. Ishakuwa askari wenyewe ni wezi. Wakikupata ukitembea nahali wakusearch. Vitu kama mobile phones na pesa wanachukua. Kwa mfano walikuja nyumbani kwa mtu mwingine wakachukua carpet yake ya red at he is not a president so he is not supposed to have a red carpet.

Com. Baraza: What happened?

Esther Njuguna: They got into his house and he had a red carpet and they took it because he is not a President, thus he is not supposed to walk on a red carpet. Here, we are treated like animals. Tunaona huko nyumbani, vijana wakiona askari hawawezi simama ni kukimbia kwa sababu mkipatwa mahali mkiongea, inasingiziwa nyinyi ni wezi. I think because we live in slums hawatutreat kama watu wengine. It's not fair. Jambo lingine ni juu ya power. Inafaa iwe declared after a president ameshinda, you declare it on newspapers, radios and TVs.

Com. Swazuri: Rudia hiyo.

Esther Njuguna: After succession, results should be declared on radios, TVs and Newspapers and the incoming president should assume office immediately after he is sworn in.

On judiciary, I think that these people should be provided with a lawyer by the government to represent.

Com. Baraza: Who are these?

Esther Njuguna: The accused.

Com. Baraza: Who are the accused?

Esther Njuguna: Just accused who can't afford lawyers.

Com. Baraza: Inaudible.

Esther Njuguna: Witnesses should be having witness protection programme to be protecting the witnesses.

Com. Swazuri: Thank you very much. Naona mjumbe wenu emeingia hapa. Tutampatia nafasi. Five minutes Sir.

Hon. Maina Kamanda: Asante sana Commissioner na Madam Chairperson. Kwanza nataka kuashukuru kwa kukubali mwito ambao tuliuliza power tulipokuwa pale City Hall, tukasema ni vizuri commission iangalie kufike upande wa Mathare, upande wa slums and nimeshukuru mimi kama mjumbe on behalf of my people, for you to get time to come to the slum areas of Mathare and Huruma. Yangu yatakuwa kwa kifupi sana kwa sababu nimesikia vile wengi wanesema ni kama vile mimi kama mjumbe ningesema. Kwanza ningesema nitaanza na mambo ya ardhi, land in slum areas. Hiyo ndiyo kitu ambacho kina shida kubwa sana katika slums kwa sababu utakuta kwamba wale watu mahali wanaishi ama wamejenga, utasikia watu wanakuja kuwasukuma, they have lived there for may be 20, 25 or 10 years unakuta watu wanahamishwa na kuambiwa hilo sio shamba

lako. Sisi tungetaka iende katika katiba.

Ukikaa mahali kwa ardhi zaidi ya miaka mitano, yule mtu alinunua, serikali impe mahali pengine, wale ambao wamekaa kule wawe wakifikiriwa wapewe hilo shamba. Makusudi ya kusema hivyo, sisi ambao tumekaa katika slum kama hii ya Mathare utakuta watu wamechomewa manyumba na wale watu wanaojigamba kuwa wenye hizo plots, na hizo plots ukichunguza sana walipata namna gani utakuta ni ukora wa zamani hata wengine sio kununua. Wanakuja sasa kuvuruga watu, unasikia wengine wanachomea wengine. Tungetaka serikali ihalarishe mambo ya mashamba. Kama ni wale slum dwellers, ama wale amejenga structures walizo nazo, wapewe mamlaka ya kuridhi mahali ambapo wamepewa. Serikali ina jukumu ya kuangalia kama mahali wamepewa ni kidogo na kwa sababu hawa ni watu wa serikali, inaweza amua kuwa hii tutawapa watu ishirini na wengine ishirini mahali pengine. Kwa sababu mashamba yote ni ya serikali.

Ya pili ni mambo ya kodi, vile watu wanalipa kodi. Sioni ni kwa nini watu walioko kwa slum areas wawe wakilipishwa kodi kama watu wa Muthaiga. Watu wa Muthaiga wana lami, wana manyumba maridadi na wamepewa services zote na serikali, na mtu wa Mathare hata choo hana, na soda ambayo mtu wa Muthaiga analipa shillingi ishirini, ndio mtu wa Mathare analipa shillingi ishirini. Mkate ambao unanunuliwa na mtu wa slums shillingi ishirini, mtu wa Muthaiga ananunua shillingi ishirini. Hiyo sio haki. Ni lazima tutenge kwa katiba areas ambazo ni hardship areas za watu wetu na iwe ikijulikana kama ni watu wa slums, hata ulaya kuna mahali unajikuta kama ni mambo inalipishwa kulingana na vile watu wanajiweza. Kama ni watu wa area kama hizi, kama ni mambo ya unga na mchele, mtu wa Mathare hatakiwi kulipishwa kama mtu wa Lang'ata, mtu wa Westlands na kwingineko. Ni lazima sisi kama serikali na katiba yenyewe ilinde masilahi ya watu wake.

Ya mwisho labda kwa sababu sitaki kuwachosha sana ni mambo ya raisi. Mimi kana mjumbe ningesema 'let the best candidate win'. Wacha yule ambaye hata awe ni kabila gani, lakini awe ni yule wakenya wanampenda. Lakini tuiseme huyu kwa sababu ametoka hapa, huyu ametoka hapa, mtu mwenyewe atupwe kwa wananchi wenyewe wamchague raisi wao na watu wasielezwe ni nani. Wananchi ambao wanaona Wakenya wanajua ni nani anaweza kuwa raisi. Lakini tusije tukatenga eti kwa sababu nyinyi mlitenga uongozi huu, na wengine tuseme let the best candidate win wacha wale ambao wanapigania kura waende kwa wananchi wapewe kura na wananchi na wananchi wenyewe waamue raisi wao.

Jambo lingine ni juu ya uchaguzi. Madam Chairperson, in due respect we have a lot of respect for your commission, we know the problems you people are facing, but you must also know the mood of Kenyans today. Ni ya kwamba Kenyan people want to go to elections before the end of this year. Watu wanataka kujichagulia viongozi wao mwaka huu na sio mwaka ujao. Kwa hivyo sisi tungetaka nyinyi kama commission, within the remaining period, mjue mtajikaza mishipi hivi even if you work 24 hours, mfanye kazi usiku na mchana, and we have that constitution by the end of this year. Watu hawataki kusikia ya kwamba, like me I am a member of parliament for this area, these people have given me a contract of five years. Hawa watu wamenipa miaka mitano na sasa kusikia ati miaka mitano ni watu wengine wamenipa hata siku mbili, itakuwa ni makosa. Wacha miaka mitano ikimalizika na inamalizika mwaka huu, nitume application kwao wanirudishe ama wanikatae. Lakini isiwe ya kwamba

tunataka kuongeza mda hata miezi miwili ama siku tatu mimi kama mjumbe, ningesema we don't even need an extra day. Tungetaka hiyo mambo imalizike na imalizike mwaka huu watu wawe na viongozi ambao wanaweza kuwaongoza.

Lingine ni juu ya local authority. I just want to support the last speaker who was here ya kwamba sisi hata kama Democratic Party kwa sababu mimi ni wa chama cha DP, we have even given you a memorandum ya kwamba sisi tunataka mayors na chairmen of county councils wawe wakichaguliwa na wananchi. Direct kabisa. Hatutaki kusikia mambo ya councilors wanagang halafu wanapewa pesa wanakuwa kama wakora inakuwa kama gang ya kuharibu watu. Tunataka iwe katika katiba hii kwa kuwa tuna wasiwasi kwa sasa juu hatujui kama hayo mambo lakini mkiipitisha ipelekwe. As of now we are not sure whether that is going to be implemented. That's why we are saying we want that also to be included and we want to have a new constitution by the end of this year and we know and trust that you can do it. With those few remarks nashukuru sana Madam Chairman.

Swali: I have a question. Mambo ya ukora Huruma uangalie (inaudible). Watu wangu wamelalamika sana kuhusu police harassment.

Hon. Kamanda: Oh yeah. Police harassment. Mambo ya wananchi ambao wanasumbuliwa. Polisi wanakuwa wenyewe mmeona hata juzi huko Muthaiga, Kasarani polisi wameshikwa wenyewe ndio wamekuwa ni wezi, wa magari na mobile anaanza kuchukua vitu kwa nyumba za watu and more so is happening in slum areas like in Huruma and Mathare, hapo ndio shida imekuwa kubwa and this is happening because we don't have the proper government. Kwa sababu serikali ambayo imekula kiapo ya kulinda wananchi wa Kenya na mali yao kama kungekuwa na serikali ya haki, hayo mambo hayangefanyika. Ndio tunataka kabisa tuwe na constitution by next year so that we can have another government because this Kanu government cannot protect anybody. Hata tukisema usiku na mchana, hata tupigane namna gani hakuna sasa vile Kanu inaweza kuwapa watu protection. That's why we want another government.

Com. Baraza: On the issue of land I think it is a cross cutting issue. Wherever we go, it is an issue and I think for slum dwellers this is quite an affecting issue, land. Do you think it has got something to do with the ownership of land, I don't know, who owns the ultimate title for this land? Is it the government or the local authorities?

Hon. Kamanda: There is an area for the county council or the city council. These lands are supposed to be owned by like the Nairobi City Council on behalf of the government. But there are a few lands that are owned by the Commission of lands and these are the lands we are saying they are given to certain individuals and our people in the slum areas are not being considered.

Com. Baraza: My question is because we have a specific mandate as a commission to look into the issue of land how we manage land as a resource for every Kenyan, I want you to give me ideas on how we can harmonize ownership of land especially in the slums so that we manage it on behalf of these people so that they are not harassed like that. Where should be

the ultimate title lie so that every Kenyan has access to land which is a God-given resource. Where do you think it would be safe so that people are not harassed like that?

Hon. Kamanda: Still it should be with the commissioner of lands. We have no quarrel with that. But the issue here is like when you come to Nairobi, in every space that you find, you find the slum dweller. You find someone claiming the ownership of that property. So what I would like the commission to do is to put in the constitution, is to acquire that the government to have power. If let's say I have about 10 acres which people have occupied in a slum like Mathare, why should the government acquire that land from me compulsory and compensate? I know how much I paid, then refund me or give me another land elsewhere so that the government those people who are on that land. All what I am saying is the land should be with the government, not even with the councils, the Commissioner of Lands.

Interjection: Inaudible

Com. Swazuri: Mary Kamande

Mary Kamande: Jina langu ni Mary Kamande kutoka kanda ya Starehe, kijiji Dimdi village. Kitu changu cha kwanza, katiba tuliyo nayo ni katiba ya viraka na ningepomba iandikwe upya. Pili raisi aendolewe mamlaka tena awe chini ya sheria. Lingine ni wanawake watambuliwe katika nchi yetu.

Com. Swazuri: Watambuliwe wapi?

Mary Kamande: Kama ni nyumbani mme wako akuheshimu. Tuseme kama mimi ni bibi ya Kamande utasikia mazishi ikitangazwa bibi ya Kamande atazikwa kwa shamba lao. Ningetaka iwe angezikwa kwa bibi yake na mme wake. Jambo la mne ni kuwa mgeni yeyote asinunue ardhi ya Kenya. Katiba iandikwe kwa lugha zote; Kikuyu, Kujaluo, Kiborana ndio kila mtu ajisomee na ajue inasema nini. Mtu mzima akinajisi mtoto, anyongwe. Akinajisi mtu mzima kama mimi afungwe maisha. Mahali popote hasa kwetu slum dwellers, pachorwe kwenye map. Tusirudi kununuliwa kwa meza. Lingine ni masomo yawe ya bure hadi standard 8. Vile mnajua nchi yetu iko siju ni nambari ngapi kwa corruption, ningepomba kuundwe kamati na ihusishwe grass root.

Com. Swazuri: Ya kufanya nini?

Mary Kamande: Juu tunasikia kunachaguliwa watu wakubwa wakubwa wa kujua vile corruption inaingia, ningetaka hata sisi watu wa chini tuwekwe kwa hiyo kamati. Raisi akiwa mwanamme, mwanamke awe Vice-president. Raisi au M.P au councilor, akiwa hahudumii watu wake asimalize maika mitano. Turudi kwa uwanja tena. Katiba isiwe na ubaguzi, iangalie kwa pande zote. Hasa wakati huu nikisema, tukienda kwa kila upande, Kalenjin ndio wamejaa. Mila zingine ziondolewe kwa

katiba tutakayounda juu hasa ikiwa bwanangu amekufa ndugu yake anataka kurudi kwangu na mimi simtaki. Hiyo iondolewe. Polisi wote warudishwe Kiganjo juu hawajui kufanya kazi yao. Mimi ni mwizi, wamenishika na nimeinua mikono juu? Kwa nini waniuwe? Mwingine akiwa kwa cell halafu usiku wa manane anatolewa kwa cell anaenda anauliwa. Si upeleke mtu kotini. Kwa hivyo mimi nasema hawajui mafunzo yao kwa hivyo warudishwe Kiganjo.

Com. Swazuri: Warudishwe kwa miaka mingapi? Tuwapeleke huko miezi sita?

Mary Kamande: Miezi sita. Sijui yao inakuwanga namna gani. Haki za binadamu zilindwe. Raisi mwenyewe aliweka sign atazilinda na halindi. Ningeomba katiba tunayoiunda ilinde haki za binadamu. Raisi akipata safari, naona anaenda na watu wakubwa wakubwa. Na sisi grass roots tuko wapi? Tungetaka tuhusishwe kwa hizo safari. Wabunge, sijui namba yao, wakiwa ni mia mbili ningomba wanawake wawe mia moja. Raisi ambaye tutakuwa naye, ningetaka awe ameo na ana watoto na ana bibi. Kuhusu upande wa maji, ningeomba all slum dwellers watumie maji ya bure. Kijana akiwa amedunga mimba, wafukuzwe wote shule juu msichana anafukuzwa na kijana anaachwa akisoma.

Com. Baraza: Na tukisema namna hii mama, badala ya kuwafukuza wote, turudishe wote shule.

Mary Kamande: Asume akiwa na mimba? Sawa tu. Ile nilikuwa nimesema kuhusu ardhi, naongeza tu kidogo, ardhi ile sheria iliyo kotini saa hii inalinda wenye tumbo kubwa nasi tukipeleka hiyo kesi kotini tunashindwa juu sheria haitutambui. Yangu ni hayo tu.

Com. Swazuri: Asante sana. Enda hapo mama uandike majina yako pale na tena tunawaambia mtu asiogope akija hapa anaruhusiwa kuzungumza lugha yoyote ya Kenya, yoyote ile tutatafsiri. Kama unaweza Kiingereza ni sawa lakini zile lugha zingine zote za Kenya zinaruhusiwa. Mugure Warui. Na Bonface Waweru awe tayari.

Interjection: Inaudible

Mugure Warui: Ndiwi kwaria githweri muno no kiria ngwenda kwaria. Nii undu uria ngwendaga kuuga ni uhoro ukonii thibitari tondu thibitari andu aria tutari na hinya twina shida muno.

Translator: Yale mambo ningependa kuzungumza hapa yanahusiana na hospitali kwa sababu sisi wale watu wa chini tuna shida sana.

Mugure Warui: Ni undu mwana waku niakua, na ugcoka kumutwara thibitari, mbeba iri ugutarirwo kuu ndungihota kuriha.

Translator: Kwa sababu mtoto wako akiaga dunia, ile hesabu utapatiwa ni ile hujawahi kuona.

Mugure Warui: Ahota kunina ta thiku ithano, uigue urerwo urute ngiri mirongo itano na ngiri mirongo itano ni iria uteri wona

na maitho.

Translator: Anaweza kaa kwa hospitali kwa mda wa siku tano na uitishwe shilingi elfu hamsini na ile hujawahi ona na macho.

Mugure Warui: Na ngiaria uguo ni uhoro uria nyonete itura ritagwo Redeem niundu he mundu gwitu wenjeirwo irima akinina kiumia kigima turemetwo ni kuriha mbeba icio.

Translator: Naongea namna hiyokwa sababu ya maajabu ambayo nilipata katika kijiji chetu cha Redeem na tukalemewa kwa sababu ya zile pesa tulikuwa tunaitishwa.

Mugure Warui: Kindu kingi ni kia andu aria mena thina, aria tuikaraga icagi ini. Wahota kuigua mundu ena acre magana meri na ithui turaikara kanyumba kaigana metha ino na tukiri o wakenya.

Translator: Shida nyingine ni kwa sisi tunaishi kwa vijiji kwa sababu tukiangalia, kuna matajiri wako na acre mia mbili na sisi ambao tunakaa kwa vijiji tunakaa kwa kiwanja size ya meza.

Mugure Warui: Na ithui ni aria twaruire mbara ya maginiti na kurigwo turigagwo atiriri andu acio makorirwo mena acre magana meri ri magurire kuri uu?

Translator: Baadhi yetu ni wale tulipigania uhuru wakati wa emergency na wale walio na acre mia mbili walinunua wapi na hawakupigania uhuru wakati wa emergency.

Mugure Warui: Ni tungiuga kabita ibadilishwo nigetha ihote kurora andu acio maikaraga tari metha na icoke irore ciana ingi iria ikoragwo mitaa ini irirandaranda. Ciana icio ti kwenda ciendaga niundu thirikari ya Kenya ni ya mbeba.

Translator: Kwa hivyo upande wa katiba ngingezingatia hasa kwa wale wanaishi kwa vijiji ama area za vibanda iangalie shida zao kwa sababu wengi wao, hasa wanaokaa viwanja vya size ya meza kwa sababu hawana mahali pengine pa kuelekea.

Mugure Warui: Twahota kuona mundu niareka mahitia thiini wa ciana, wone niarendia kindu ta gum, ugerie kwira muthigari nake ahane tari gukwendia egukwendia. Ekuga ndirerirwo ni Mugure niwe wendagia gum na agikinya hau niahetwo mbeba kinya ndari ikinya angioya ria ciana icio.

Translator: Pia analenga kwa upande wa polisi. Kwa sababu ya shida zilizo katika area ya vibanda ama vijiji, utakuta wengine wetu tunauza gum au madawa ya kulevyaa, lakini ni kwa sababu ya shida tulizo nazo katika vijiji. Mtu akishikwa na askari, anapelekwa mbio mbio, anaitishwa hongo na hata ile pesa uko nayo haitoshi chakula ya watoto.

Mugure Warui: Ni undu matikoragwo mena bata ungi wa gucunga raia kana wa gucunga ciana ta icio, kindu kiria makoragwo na bata nakio no mbeba tu.

Translator: Hawa askari hawana haja ya kulinda raia ama kutumikia wananchi, haja yao ni pesa.

Mugure Warui: Nii niingicoka hangi haririo ni mwaria umwe. Njuge muthigari ndagiriirwo ni guikara, akorwo ni Muthaiga aninage miaka iri tondu ni ekumenyana na andu na gutiri ikinya ona rimwe akahota kuoya ria raia.

Translator: Kwa hivyo nikirudi nyuma, kama vile mwenzangu alisema hapo mbeleni. Askari akishapata kazi, ikiwa amepelekwa Muthaiga, asimalize miaka miwili kama ni askari wa Muthaiga, awe anapewa uhamisho, anapewa transfer.

Mugure Warui: Wa muisho ningi, nituthuraga M.P, tugathura Councillors, no niturigagwo atiriri, P.C aregaga guthurwo ni raia niki?

Translator: Jambo lingine ni kwa upande wa wajumbe and upande wa councilors. Sisi wananchi ndio huwa tunawachagua. Sasa nauliza, kwa nini P.C hachaguliwi na wananchi kama mjumbe ama councillors?

Mugure Warui: Ningi niturigagwo ni undu ungi. Area ta ino turi ya Huruma ti kwaga kungiaga mundu muthomu ungitagurwo chief na tuthiage gwake tukoiga twathii gwa chief.

Translator: Pia amerudi kwa upande wa chief na kusema eneo hili la Huruma kuna watu wamesoma ambao wanaweza ajiriwa kama chief na watakuwa wakifurahia wakiona kwamba wanaenda kwa chief wao ambaye ametoka kwao Huruma.

Mugure Warui: Ni undu taithui no ithui tutari athomu no guciara ni tuciarite andu athomu mangithurwo maundu ini macio mothe. Ningi mwikire maanani ithui atumia, akorwo ni mundu wahitia ta ucio urenderia ciana ciitu gum, mwikire tunyitanire, no ithui tungikuria bururi uyu na no ithui tungiuguithia.

Translator: Kwa hivyo kwa upande wa katiba anazingatia kuwa hao ndio wamezaa wale watoto waliosoma na wale hawajasoma. Kwa hivyo, kwa upande wa wale wamesoma, wasaidiwe kwa kupewa nafasi za kazi, na ndio wao wenyewe waweze kuangalia wale watoto wana makosa kwa sababu hao ndio wazazi.

Mugure Warui: Ni ndoiga ni wega ni undu wa guthikiriria. Ngumutigira hau.

Translator: Nashukuru sana kwa kunisikiza. Asanteni.

Com. Swazuri: Bonface Waweru

Bonface Waweru: Kwa jina naitwa Bonface Kinyanjui Waweru na niko na mapendekezo machache kulingana na maneno yetu ya katiba. Nitaanza na administration. Administration iko supposed kuwa karibu sana na mwananchi na kwa hivyo relation ya mwananchi na administration infaa iwe sawa. Kwa sababu ya hiyo ningepende kupendekeza kwamba kama ni chief awe ni mtu ambaye amefikisha miaka arubainne na anaheshika na ameishi na wananchi ambao anahudumia kwa zaidi ya miaka ishirini. Kama ni mtu wa Huruma twenty years ni sawasawa na asipitishie term ya miaka mitatu. Kuhusu land and housing, ili tuweze kumaliza umaskini ambao tumepigana nao sana, ningalipenda kupendekeza kuwa serikali itambue ardhi ya Kenya kama ardhi ya wananchi wote wa Kenya kwa hivyo wapate equal distribution, maskini na matajiri wote. Tuwe na sealing ya land ownership. Individual awe anaweza kuown five thousand acres of land na maskini wakiomba ardhi waweze kupewa sababu wanataka tu kukuza mahindi, sukuma, na nyumba za kujenga waishi vizuri.

Com. Swazuri: Land sealing iwe five thousand?

Bonface Waweru: Five thousand acres.

Swali: Per one person.

Bonface Waweru: Per person, individual.

Interjection: Inaudible.

Bonface Waweru: That is in consideration of watu ambao wako na farms za farming.

Com. Swazuri: Nyingine.

Bonface Waweru: Pia ningelipenda kuuliza serikali iweze.

Interjection: Ni maoni yake na ametoa sababu.

Bonface Waweru: Pia ningelipenda kuuliza serikali iweze kutambua kuwa wananchi wanafaa waishi kwa nyumba za kudumu, nyumba nzuri, iwape ardhi ya kujenga na pia itoe mikopo ambayo ni affordable na wananchi waweze kulipa at a rate of not less than 5%.

Upande wa elimu, ningependa kupendekeza kuwa wananchi wa Kenya, wazazi wa Kenya waweze kudecide wenyewe the system of education ambayo watoto wao wata undergo.

Com. Swazuri: Kwa hivyo una suggest nini? Wewe ni mmoja wa wale wazazi.

Bonface Waweru: The old system, tuondoe hii 8-4-4. Pia masomo ya msingi yawe ni bure kwa watoto wote, wavulana na wasichana. Katika upande wa secondary education serikali isaidie kufanya masomo yao yawe cheap, kwa sababu siku hizi zimekuwa expensive sana, sub standard schools zinacrop up na inakuwa mbaya sana kwa peak ya standard ya masomo katika nchi yetu ya Kenya. Citizenship: Hapa Kenya citizenship yetu inakuwa pegged on the ID peke yake. ningependa kupendekeza kuwa citizenship, document ya kuonyesha citizenship iwe ni passport. Mtu akifika miaka kumi na nane anapata passport ambayo pia inatambulika ulimwenguni na itamwezesha mtu kuwa na haki zake za kibinadamu za kutravel na kujitambulisha na pia apewe mtu apewe copy ya constitution.

Pande ya health, unapata kuna shida ya kukosa madawa na services katika public hospitals ziko very poor. Hii nafikiri ni kwa

sababu madaktari tulio nao katika public service wamepewa freedom ya kuwa wanaweza kurun private hospitals. Pia wanapewa barua za kuwa na chemists na pharmacies. Hii inafaa iondolewe iwe kama daktari ni daktari wa pale Kenyatta, hawezi pata barua ya private dispensary na pia barua ya kuwa na chemist. Hii madawa itakosa kupotea na services zitakuwa nzuri pale Kenyatta na kwa public hospitals zote.

Police na prisons zetu ambazo tuko nazo hadi sasa ni zile ambazo tuli inherit kutoka kwa wakoloni. Unapata polisi wa Kenya anavyofanya kazi sasa ni vile vile polisi ya mkoloni alivyokuwa akifanya kazi. Kumzuia mwananchi kutetea haki zake na hata leo inaendelea namna hiyo hiyo. Tungelipenda kupendekeza kuwa recruitment ya polisi ikifanywa, standard yao ya masomo iwe ni hali ya juu kama form four na training yake iwe ni training sawa sawa, afunzwe kurelate na mwananchi na aweze kujua sheria ili aweze kutunza law and order kwa njia inayotakikana. Prisons zile tuko nazo hapa ndipo pahali pa ajabu. It is hell. Magonjwa yote yamejaa pale, mabaya yote yamejaa pale kwa sababu tuli inherit jela ya mkoloni ambayo ni ya ku punish. Sasa tunataka jela ziwe rehabilitation centers, wananchi waweze kupata mafunzo nzuri zaidi wakienda kule, ili wakitoka jela wawe changed people na society itakuwa better. Asante. Ni hayo tu.

Com. Swazuri: Thank you very much. Tunamtaka Kagendo Gitonga.

Kagendo Gitonga: Asante. Majina yangi ni Kagendo Gitonga na nina maoni wawili matatu kuhusu katiba ambayo tunatengeneza kama wakenya. Oni langu la kwanza ni kuhusu property rights especially for the women ambao akina mama wengi wamegusia hapa. Wakati mme wako anakufa, inakuwa ni ndugu yake atakuja kuchunga jamii yako. You don't have the right to own the property of your husband and ukiangalia hiyo property right, inamakazia mama mambo mengi kama vile akitaka kuchuka loan na wakati mwingine anaambiwa ni lazima awe na surety ama security na kwa sababu hana ile property, I mean hana right ya ku own some of the things the husband had, anakuwa economically disempowered.

Jambo lingine ambalo mwenzangu amesema kuhusu citizenship ya akina mama vile ukiolewa na mtu ambaye si Mkenya, yeye hakubaliwi kuwa Mkenya. They don't get the Kenyan citizenship. Lakini kama wewe ni mama uende mahali pengine ama kama wewe ni mwanamme umuo mwanamke, akija Kenya atakuwa Mkenya. I think it is good that the next constitution looks into that. Kuna hili jambo ambalo ni kuhusu preamble ama kama vile ukurasa wa kwanza wa katiba, the preamble, na wamatwambia kwamba katiba tuliyo nayo sasa haina preamble ama ile karatasi ya kwanza. One of the suggestions I have for the preamble ama ombi langu kuhusu hiyo preamble ni iweze kukumbuka wale walipigania uhuru wa nchi yetu. Let it acknowledge the people who fought for the independence of Kenya, the blood that was shed that brings unity to the Kenyans. Kwa preamble pia ningependekeza kwamba kuwe na usawa ama equality.

Kuna wale akina mama ambao wamesema ya kwamba kama wakijilea pamoja na wafanye jambo wakati mwingine wanakuwa harassed because they are women. Kuna mama mmoja ambaye amesema hivyo. Ama lile jambo lingine tumesema kuhusu

kijana akimdonga msichana mimba, yeye anarudi shuleni lakini msichana anarudi nyumbani. There should be some sense of equality in that. May be one of the suggestions could be they share responsibilities ya yule mtoto ambaye wamempata, isiwe tu ni yule msichana ama wazazi wa yule msichana.

Kwa hiyo preamble pia, may be tunaweza fikiria mambo ya cultural diversity. Tunajua kuwa wakenya sio kama nchi zingine kama vile Rwanda iliyo na kabila mbili kwani Kenya tuna kabila nyingi sana. Kwa hivyo inafaa wachunguze the cultural diversity of Kenyans na iuphold ya kwamba tuko wengi, tuko kabila nyingi, we all have our own cultural backgrounds kwa hivyo wa uphold the cultural diversity ama waikubali kama a value in the consitution.

Jambo lingine ni kuhusu powers za ku elect MPs. Tunajua kuwa sisi wote tuko na powers za ku elect MPs. Lakini akienda, hatuna powers za kumtoa. Tukiona kwamba yeye hafanyi kazi, we don't have the powers. Kwa hivyo yeye ataendelea kukula mali na kufanya yale anataka kufanya, mpaka kipindi chake cha miaka tano kiishe. I think as Kenyans we should have some powers. If we are not satisfied with an MP, we can call an election and remove him before the term of office. I would also like to talk about the powers of the president ama zile powers raisi ako nazo. I think they are too many. Ako na power ya ku appoint judges, ya ku appoint P.Cs, ana call and recalls the parliament, wakati yeye anataka ana appoint ministers and all that. I think the powers of the president really should be minimized. Na kama vile mwenzangu alisema wale ministers wanachaguliwa, wasiwe tu ni ministers anaamka asubuhi anamwambia wewe fulani amka, njoo sasa uwe minister wa health. Hana hata education about health. I mean, they won't perform. Halafu anakaa hapo tu sijui kama ni miezi kama tisa ama ni kidogo anatowela tena anapelekwa mahali pengine. That reshuffling of the cabinet honestly, let something be done.

The last point ni vile mwenzangu amesema kama vile affirmative action. Kwa yule rafiki yetu ambaye ni mlemavu, haoni, affirmative action ya kwamba there will be a representative, there will be a certain percentage kwamba tukisema kama ni kwa bunge kuna percentage ambayo imewekwa ni ya walemavu. Tunasema kama ni 10% or whatever percent we shall agree, hiyo ni ya walemavu and another percentage for women also.

Com. Baraza: Do you have the percentage in mind?

Kagendo Gitonga: For the women?

Com. Baraza: For the disabled, for the women, it's like you have a figure with you?

Kagendo Gitonga: I have for the women I suggest 50%.

Swali: And for the disabled?

Kagendo Gitonga: For the disabled I don't have a figure, a percentage.

Interjection:

Inaudible.

Kagendo Gitonga: So fifty percent affirmative action because when we have the women, tukiwa na wamawake katika presentation ya ile bunge ama katika local authorities tunajua they are in a better place to say what women are going through unlike when we have men and usually they are very many men. I love all the men but I think it is a good move. Thank you.

Com. Swazuri: Thank you very much. Have your name recorded there. Kefa Ramji.

Kefa Ramji: My names are Kefa Ramji Andiany and I want to thank the commission to have given me this chance to give my views. Maoni yangu nitaanza kwa mbali, ama nitaanzia juu na ninapoanzia juu nitaanza na offisi kubwa ambayo ni ya president of the nation. President wa nchi hasa nchi zetu za kifarika na hasa nchi yetu ya Kenya, president ana mamlaka makubwa sana na haya mamlaka katika katiba mpya ambayo inatengenezwa yanastahili yapunguzwe. Vile napendekeza yapunguzwe, president anatakikana awe tu na mamlaka ya kuchagua cabinet yake peke yake na kama itaonelewa ya kwamba aendelee kushikilia mamlaka mengine kama amri jeshi mkuu ni sawa. Lakini haingelikuwa sana vile kwa sababu amri jeshi mkuu anastahili awe mtu ambaye alisomea ile kazi na kwa sasa kama nchi zetu za Afrika ni mtu hajasomea hiyo kazi. Kwa hivyo mamlaka ya president yanafaa yapunguzwe yasiwe mengi vile yalivyo. President akifanya kosa lolote ifanyike kama nchi zingine zile zimeendelea kama America. Kuna mwaka Bill Clinton akiwa kiongozi kule America ameenda mahakamani na alihifadhiwa katika ile kazi kwa maana alienda akashinda ile case na haikumshinda. Kwa hivyo ni maoni yangu ya kwamba mamlaka ya raisi yapate kupunguzwa na upande wa kazi awe na kazi moja sio kazi nyingi kama anavyojirundikia kazi nyingi sasa. Kabla sijamaliza hiyo, pia makamu wa raisi anastahili achaguliwe na wananchi na sio kuwa appointed na raisi.

Point ya pili nakuja kwa affirmative action. Affirmative action is not bad, it's good. But what I would suggest is, wanawake wasitengewe viti nambari fulani katika bunge mbali wapigania viti katika bunge na katika mashirika mengine kama nafasi itaonekana ambayo mwanamke anapatikana na amehitimu basi apewe hiyo kazi. Lakini kutenga viti nambari fulani kwa wanawake haistahili iwe hivyo.

Kuenda kwa pointi yingine, tarehe ya uchaguzi inatakikana ifahamike kwa mwananchi wa kawaida. Isiwe ya kwamba ni siri ya president inangoja mpaka yeye mwenyewe ataona wakati huu umefaa ndio ataitisha elections. Kwa maana kuna ujanja ambao unatumika katika serikali zetu. Unakuta kama saa hii wanafanya campaign na opposition huenda wasipate nafasi nzuri ya kupata nafasi nzuri ya kufanya campaign wakati unapowadia.

Tukienda upande wa education. Mimi napendekeza masomo ya msingi ipate kuwa free. Upande wa medical, napendekeza ya kwamba medical ipate kuwa free kwa maana nakumbuka wakenya wakipigania uhuru na kuupata walisema ya kwamba tutaondoa ujinga. Na hiyo ilikuwa education iwe free halafu medical iwe free kwa maana wengi wanasinyika na magonjwa

mpaka saa hii. Na ajabu ni kwamba sasa utakuta kwamba tuna harambee za kuchanga pesa za kulipa bill za hospitali. Kwa hivyo serikali iangalie katika jambo la medical na ipate kuwa free.

Pahali pengine ambapo nataka nigusie tena point ingine inahusu mavazi. Sisi nchi za wafrika, sisi ni waafrika na vile sisi ni waafrika, sio vyema tuwe na tabia ya kuiga mambo ya kigeni. Sababu ya kusema tusiwe tunaiga mambo ya wageni tunamavazi rasmi ambayo yanastahili wanawake kuvaa. Ninaposema hivyo siyo kwamba ninataka kushambulia dadangu ambaye yuko kando yangu amevaa trouser. Wanaweza vaa trousers yes, but ziwe katika njia nadhifu, sio zile zitaleta aibu.

Interjection: Inaudible

Kefa Ramji: Maji, inastahili mwananchi yeyote wa kawaida awe na maji, awe kijijini, hapa Nairobi, mahali popote wapate kuwa na maji. Nakumbuka serikali yetu hapo nyuma ilikuwa inasema ya kwamba the year 2000 kila mwananchi wa Kenya atakuwa na maji. Hiyo miaka imefika na kila mtu hana maji na sehemu zingine ukienda, arid areas, zina taabu. Watu wanapata maji kutoka mbali. Sio mbali sana, tuko tu karibu hapa Ukambani. Pointi ambayo namalizia nayo ni Kenya itakuwa industrialized after the year 2020. Huo wimbo unaoimbwa katika katiba ambayo inatengenezwa, inatajikana ya kwamba wafanyi kazi wa serikali ama viongozi wa serikali, yale majikumu ambayo wanasema watafanya tafadhali serikali ione ya kwamba yamefanyika na tuwe na uhuru wa kumuondoa mtetezi yeyote ama mbunge yeyote ambaye hatutendei kazi jinsi vile alituhidi tukimchagua na anaenda kututendea kazi, fulani katika lile jumba. Kwa maana kuna wengine ambao wamelala na vile wamelala hatuna la kufanya mpaka tungoje kipindi chao kiishe ndio tupate kupeana nafasi kwa mwingine.

Ninapomalizia, upande wa raisi tusiwe na kusema ya kwamba kabila ile iliongoza haistahili iongoze. Mimi vile nilivyo labda natoka katika jamii ya Wadorobo. Na ninapotoka kwa jamii ya Wandorobo, hatuna mtu ambaye anaweza shikilia wadhifa wa uraisi katika ile jamii. Kwa hivyo ile jamii iliwahi kuongoza na tuna mtu pale ambaye anaweza ongoza, watu na amependwa na wananchi, apewe kura na aongoze nchi na tusiende kwa ukabila. Nimeshukuru kwa hayo machache.

Com. Swazuri: Ignatius. Kuja hapa mzee uandike. Odipo.

Ignatius Odipo: Majina yangu kamili ni Ignatius Odipo.

Com. Swazuri: Songa karibu na microphone.

Ignatius Odipo: Niko ya machache ya kusema kuhusu katiba. Kwanza ni kuhusu raisi. Mimi ningependelea raisi aongoze kwa miaka saba, vipindi viwili na awe na referendum for the people to assess his performance. Kama performance yake iko below power after 4 years na referendum ionyeshe hajafanya vile aliahidi aondolewe baada ya miaka miwili.

Com. Swazuri: Lakini kama ameshafanya vizuri?

Ignatius Odipo: Amalize miaka saba.

Com. Swazuri: Mitatu mingine?

Ignatius Odipo: Yes, mitatu mingine; seven seven; 14 years because naona kama hii miaka kumi bado watu wanaona haitoshi.

Interjection: Inaudible

Ignatius Odipo: The next person ni MP. Yeye pia naona baada ya miaka miwili na nusu because ako na miaka mitano, after two years kama bado performace yake iko below power, pia apewe referendum ya kuonyesha kama haperform aondolewe.

Ingingine ni title deeds; shamba. Nafikiri sisi wote ukitembea katika Kenya nzima, virtually everybody in Kenya is a squatter kwa sababu unaishi kwa shamba iliyokuwa na babu yako, baba yako akakuachia, na wewe pia hauna kitu chochote cha kusema ni yako juu utaachia kijana wako. Kwa hivyo ningenelea title deed ikuwe lazima kwa mtu yeyote aliye na shamba kwa sababu hiyo shamba unaambiwa iko na number na number haina jina. Sasa utasema aje ni yako hata kama ni acre elfu moja na hata huwezi chukua loan nayo kwa maana hauna title deed.

Ingingine ni ombudsman. Courts ziwe katika kila estate kwa sababu kuna cases kama hizi tunasema polisi wanatunyanyasa but the right ya kufuata channel mpaka uende kotini is too long. Kama koti ingekuwa hapa Huruma, kila estate iwe na koti kama every baron vile wamasema Nairobi ikuwe in four barons, every baron to have its own court it will be really easy mkikosana na mtu ama kama amekutendea jambo mbaya kumpeleka kotini within 6 to 12 hours.

Lingine ni kuhusu election. Electoral commission ipewe powers za kutangaza tarehe ya kupiga kura. Isiwe tu hapo ina conduct kura na haiwezi sema kura itakuwako siku fulani ama haitakuwako. Ipewe responsibility ya ku conduct kura in all manners kutangaza kama itakuwako ama haitakuwako. Ipewe hili jukumu. Lingine ni miaka ambayo watu wanaishi, old age. Nafikiri mtu akifikisha miaka themanini na zaidi serikali imlinda, imlishe na imjengee nyumba because hana mtu wa kutegemea sasa after 80 years, huyo awe ni mzigo wa serikali.

Interjection: Inaudible.

Ignatius Odipo: Kuna wale watu wanafikisha 80 hata 90 lakini.

Com. Swazuri: Ya mwisho?

Ignatius Odipo: Unanikata mbio sana. Kuna ingine ya NSSF. Hii miaka iliwekwe kitambo ati lazima mtu afikishe miaka hamsini na tano ama hamsini, siku hizi hata kufikisha miaka thelathini ni shida. Utakuwa unangoja nini kufikisha hamsini na ushakufa? Ipunguzwe chini, kama ni thelathini ama ishirini na tano mtu akifutwa kazai ama aki retire apewe pesa yake sio angoje mpaka hamsini na tano na hatafika huko.

Com. Swazuri: Lngine?

Ignatius Odipo: Ya mwisho ningesema mjaribu kuangalia mambo ya passengers. Kwa sababu abiria kama wa ndege wanalindwa sana na sisi abiria wa magari tuna haki.

Com. Swazuri: Si iko insurance?

Ignatius Odipo: Wacha insurance. Kuna haki ile ya sheria mtu anakuchuka hapa na gari ana kushukisha hapo na ushamlipa pesa anakuacha hapo. Insurance gani itakulipa hiyo? Si hiyo ni haki ya serikali? Hatujui kama iko. Unapanda basi kuenda nyumbani, inaharibikia njiani na unaambiwa hakuna kurudishiwa pesa utetee, hapo haki iko wapi? Kwa hivyo passengers pia mwangalie hali yao. Kulikuwa na hali ya mambo ya nyumba pia. Kuna Lands Tribunal Office kwa Ministry of Land. Nyumba nakifiri wanapima size ya nyumba halafu wanaweka kiwango ya pesa. Sijui kama hiyo sheria bado iko ama sasa tuweke ingine.

Com. Swazuri: Sema ile unataka tuweke.

Ignatius Odipo: Nyumba ipimwe na mtwambie ni pesa gani kama ni 10x10 ama ni 6x6 kama ni 12x12 because hata utaenda kwa 6x6 na unalipa tu kama yule mtu analipa 24x24.

Interjection: Inaudible

Ignatius Odipo: Niendelee kidogo?

Com. Swazuri: Na dakika zako zimeisha. Mpatie nafasi mwenzako.

Ignatius Odipo: Moja tu basi. Mekanisa yamekuwa mengi sana mpaka tumeshindwa twende kanisa gani. Mweke sheria ichunguze makanisa, control the registration of churches.

Interjection: Inaudible

Com. Swazuri: Tafadhali, kama mnavyosema wengine, hayo ni maoni yake. Mbona kuna wengine makanisa yaongezewe na sikusikia mtu akilalamika? Sasa hayo ni maoni yake na tukipata maoni mengi tutafikiria watu wamesema nini. Haya malizia, umesema ni mengi.

Ignatius Odipo: Makanisa, control the registration of churches kwa sababu juzi kuna mama alikuwa akisema Yesu hakuwako, Mungu hayuko na hiyo ni kanisa na imekubaliwa. Kwa hivyo kanisa msipochunga vizuri, itakuwa kama kule Uganda ile ilikuwa imeua watu na ikazika watu wote.

Com. Swazuri: Pauline Wanjiku. Wewe ulikuja asubuhi sana, ulikuwa hukuandika jina? Haya.

Pauline Wanjiku: Harabi zenu? Kwa majina vile mmesikia ni Pauline Wanjiku na nataka kuunga mkono vile tunachagua viongozi. Sana sana viongozi wenye huchaguliwa, saa zile viongozi wanataka kura, mnakuwa pamoja sana nao. Anakuonyesha ni yeye atakusaidia kabisa kabisa akishaingia. Lakini akishaingia uende kwa ofisi yake, hataki kukuona na hata anajifanya hajawahikuona. Lakini kwa wabunge wengine naweza waunga mkono kama mbunge wetu Kamanda, huyo ukienda kwa ofisi yake anaweza kusaidia. Na ningepomba wabunge wengine wachukue mfano wa Kamanda vile anafanyanga juhudi ya kusaidia mtu namuunga mkono.

Interjection: Inaudible. Tunataka maoni

Com. Swazuri: Nyamazeni. Sasa uongee auntie utwambie ungependa wale wabunge ambao hatuwaoni baada ya kuwapa kura tufanye nini. Usiseme hivyo kwa Mheshimiwa yuko hapa.

Pauline Wanjiku: Ningesema hivi, vile tunachagua viongozi wetu, anakwambia pengine atakusaidia na karo ama mkimchagua, kuna kiwanja mahali fulani atawapatia akina mama kama kumi ama ishirini. Vile amekuhakikishia hivyo, akishaingia, afadhali akifanyie vile kwa sababu asipokufanyia, next time hata kama atakuwa anachaguliwa hiyo kura yako hutampatia. Jambo lingine ningetaka kusema, hawa vijana wenye tunazaa nao, kijana unaweza zaa naye mtoto na pengine unataka usaidizi kwake, atakukana na aseme mtoto si wake. Lakini mtoto akishakua aone ni mwerevu, saa hiyo anakuja kusema mtoto ni wangu. Ningeomba serikali kama baba mtoto alikataa mtoto akiwa mdogo, akiwa mkubwa akija kusema mtoto ni wake achukuliwe hatua, kwa sababu akiwa mdogo hakuwa anamsaidia.

Jambo lingine ni vile mradi ilikuwa vile watu walikuwa wakinyang'anywa maploti, hawa wakubwa wanauzia watu wengine ama wanachukua, kama ulikuwa na ploti moja ilikua na nyumba kumi unanyang'anywa, ningepomba hawa wa slums kama Mathare, kama vile kuna watu wanakuja kusema mtatengenezewa nyumba ama mpelekwe mahali fulani ama hizo zibomolewe mjengewe, wakuje watutengenezee ama sisi tutajitengenezea. Wasiwe wakija kutundanganya ndio tuwape kura. Ama ni kututengenezea watutengenezee lakini wasikuweke wa ratiri. Ni hayo tu.

Com. Swazuri: Asante sana. Pitia pale uandike jina. Yudah Barazah.

Yudah Barazah: Asante sana. Mimi naitwa Yudah Baraza na nilikuwa na maoni kidogo ya kutoa. Kwanza ningependa kuongea juu ya ukabila. Unapata ya kwamba katika serikali yetu ana makampuni wakati unaenda kuajiriwa, unapata kwamba pesa zile ambazo wengine wanataka ili uandikwe wanaweza sema wanataka elfu hamsini ama sitini ndio uandikwe. Wale ambao wako hapo, kama yule anakuajiri akiwa ni mkikuyu ama mjaluo au mkalenjin, unapata huyo watu wao ndio wanaenda wengi sana kushinda wengine. Ka hivyo ningependa hilo jambo liangaliwe.

Com. Swazuri: Watu waandikwe kazi kulingana na nini?

Yudah Barazah: Kulingana na masomo yao sio ati wanaangalia pesa ama ukabila. Lngine pia ni kuhusu vile watu wanatembea nje hapa. Wengine wanazuiliwa kutembea na vitu na wengine wakubaliwa kutembea na vitu. Kama tuseme kwa mfano masaa wanatembea na visu hapa na pale lakini ukipata mkikuyu akitembea na kisu ama na kisu kidogo hata ile ya nail cutter anashikwa na kupelekwa ndani na hao wengine wanaachwa watembe tu bila mtu kuwashika.

Com. Swazuri: Ni utamaduni wao.

Yudah Barazah: Sio utamaduni. Hata wakikuyu na wajaluo pia wa utamaduni wao na wananyanyaswa tu. La pili ningependa kuongea juu ya police force. Unapata ya kwamba wakati wameenda Kiganjo, wakifika huko na kuwa trained, wanaambiwa mkifika kwa field huko nje, mkifika kwa station ile mmepelekwa, mkipelekwa kuenda kufanya kazi ya operation nje, ujue ya kwamba umeacha kwa station OCPD, OCS na sijui Line Commander wa wale wako kwa line. Kama huwezi peleka kitu pale wakati umetoka huko kwa operation, hutaenda tena kwa operation huko nje. Utakuwa kwa station mpaka siku ile ambayo utakubali ya kwamba utapeleka kitu pale. Kwa hivyo ningependa hilo jambo liangaliwe zaidi, ili corruption isiwe kwa police post.

La tatu ningependa kuongea juu ya wale handicapped, wale ambao hawajiwezi ili serikali itoe loan kidogo inayoweza kuwasaidia. Unapata hawa watu wanaombaomba hapa town kwa streets, na kuna jina ambayo wanaweza saidiwa nayo hata wapewe kitu kidogo hata kama ni loan ambayo wanaweza kuanza nayo biashara kidogo kidogo ili waendeshe maisha yao. La nne ni juu ya wale matajiri ambao wanapeleka pesa zao nne na kuacha Kenya kuwa maskini na pesa zile ambazo zimekusanywa hapa zinapelekwa nje. Hawa wakubwa wanajenga maflats kubwa kubwa huko zile ambazo zinaweza ku accommodate watu hata fivee hundred thousand na watu wa Kenya wana suffer hapa kwa ajili ya mtu mmoja au watatu. Hilo jambo ningependa liangaliwe.

Com. Baraza: Umeziona wapi hizo flats?

Yudah Barazah: Sorry?

Com. Baraza: Ziko wapi hizo flats?

Yudah Barazah: Hata ukienda Australia utapata.

Interjection: Inaudible

Yudah Barazah: Tuko na hakika ziko huko.

Com. Swazuri: Dakika moja.

Yudah Barazah: Lili jambo lingine ni kuhusu mavazi. Unapata kwamba akina mama wavalia vile haistahili hapa Kenya. Ukienda Tanzania, kuna amri ambayo ilitolewa ya kwamba hakuna mama au msichana ambaye anavaa nguo ambayo haijafika chini. Iwe imafika chini na hata ikifika iwe hata ukitembea sio ile imekushika kama vile watu hapa Kenya wanavaa 'skin tights' ile ambayo unaonekana tu uchi. Ningependa pia kuongea juu ya vitu vinavyonunuliwa Kenya. Tupate ya kwamba manufacturers kwa maana maskini vile wananunua kama ni Kimbo ni mia moja na kwa tajiri pia ni mia moja, tungependa tutengenezewe products kama India ile ambayo unapata kama mchele ni shilingi hamsini kuwe na ingine na maskini ya shilingi kumi. Sio ati shilingi hamsini ni ya tajiri na maskini pia.

Ningetaka kuiongea juu ya wavuvi wa Lake Victoria ambao wanasumbuliwa zaidi. Hawana mpaka vizuri kwa Lake Victoria. Waganda and pia Watanzania wanaingia na kuwashika na kuwanyang'anya vitu zao na hakuna jambo hata moja linafanyika. Tungependa serikali isaidie wavuvi wa L. Victoria. Hao hawana hata marine na ukiongea na marine wako Kenya, hawatembea kwa Lake Victoria vile inatakikana, ilhali wa Uganda na Tanzania wanatembea huku na huku wakisimbua Wakenya. Hilo jambo liangaliwe. La mwisho, la sio la mwisho.

Com. Swazuri: La mwisho.

Yudah Barazah: Ningependa kusema pia mortuary ziwe clean kwa maana mtu akifa hana faida. Ningependa hilo jambo liangaliwe ndio hao wafu atolewe bila kulipa pesa yoyote.

Com. Swazuri: Hawana faida lakini kuna service ni lazima wapewe.

Yudah Barazah: Service hiyo ambayo iko hata kama wamekucharge shilingi mia mbili ni vizuri lakini sio eti wanacharge

shilingi elfu hamsini and elfu ishirini. Hiyo iwe free. Asanteni sana.

Com. Swazuri: Asante. Pita hapo uandikishe majina yako pale. James Ogindo.

James Ogindo: Kwa majina ni James Ogindo. Nina maoni machache ningependelea kutoa katika hii mambo ya katiba. Jambo lili ningependa kuanza nalo lile limefanya hata sisi wananchi wa Kenya tuwe chini kabisa, ni hii sheria haijawekwa vizuri kwa mambo mengi sana. For example sheria ingekuwako kwa wale wana employment bureaus tuseme companies zile zinasaidia watu wa Kenya. Sababu nimesema hivyo.

Com. Swazuri: Employment ifanywe nini?

James Ogindo: Ichunguzwe kabisa wale wanaemploy watu. For example, mimi nimeanza company, na nimeandika watu na nimeandika watu ambao wananyanyaswa zaidi na hata hii imetokana kwa serikali kwa sababu haijaweka sheria ya ku guide wale wameandikwa. Sheria iko inaguide wale matajiri kwa sababu, ukiandikwa utanyanyaswa na at the end ufutwe kazi na hakuna malipo. Ukienda Nyayo House kwa offisi za labour, utaambiwa rudi kesho rudi kesho mpaka unaenda nyumbali bila malipo. Hii ni kwa sababu sheria iliopo it's not assisting wale wameandikwa. Unakuta mtu ameanza sana sana kama security firms, zile tuko nazo Kenya, mtu anaanza company na wewe unawekwa kwa kiwanja kuanzia jioni hadi kesho. Ikifika asubuhi unaenda nyumbani. Kuwa kwako pale client analipa boss yako 16,000 na wewe unalipwa elfu mbili kila mwezi na wanaexpect uende kazi, usomeshe watoto na at the uki retire ya hiyo elfu yako mbili umenda nyumbani bila kusomesha watoto na serikali hakuna hatua inachukua. Hii ni kwa sababu wale wakubwa wameingiza serikali kwa mfuko. Kwa hivyo ningependa sheria iwekwe ya ku guide wale employees pamoja na employers sio eti waguide employers peke yao. Jambo lingine ningependelea ni kama kuna chief, kama wataendelea, wawe wanakuwa elected sio eti wanakuwa interviewed na serikali, kwa sababu tume witness cases whereby chief hata hawezi andika statement na ni chief. Mara nyingi ukienda kwake, kazi yake ni kuitisha kitu kidogo mpaka akiretire anakuacha ukiwa maskini kabisa. Kwa hivyo ningependelea kama ni Chief's Act itakuwa, chiefs wawe elected because hao ndio watu wa karibu sana na wananchi kwa line wa administration awe elected.

Jambo lingine ni juu ya wale wanaishi kwa slums ambao wana shida nyingi sana. Sio eti mtu anatoka Lavington anajenga nyumba kumi na kukuacha bila choo na hiyo land hajanunua aligrab na wewe umeishi hapo miaka kumi na unamlipa ile pesa, haifai. Inakuwa hauna uwezo hata kama ni mbaya unakaa tu kwa sababu ukipeleka maneno, ile tu iko pale juu ni ile nilisema, corruption. Wewe ndiwe utaambiwa wewe ndiwe unakaa kwa nyumba ya fulani, eeh, toka saa hii uende utoe vitu vyako hapo.

Hakuna mtu atakusikiliza hapo, wewe utaambiwa toka saa hii utoke uende utoe vitu kwa hiyo nyumba na uende. Kwa hivyo sheria ikuweco wa kulinda matajiri na maskini pia sio matajiri peke yao. Kwa hivyo wale wanaishi slums, wachukuliwe kama watu vile wengine wamesema. Waangaliwe kabisa sio eti njia nusu. Sijaona binadamu nusu. Kwa hivyo sio eti wale matajiri ndio binadamu whole.

Jambo lingine ningependelea ni kuweco na sheria ya kuweka hii koti ya community, community courts whereby tutakuwa na mediators na arbitrators. So that polisi wasiweke koti yao vile saa hii kuna makoti ya polisi. Huko mnaambiwa tu fulani leta pesa kama hakuna uende mbele. Kwa hivyo yule hana pesa ataenda kotini na awekwe huko afie kwa jela na wale wana pesa atatoka kwa polisi na anende nyumbani. That applies to the chief's office. Ukienda kwa chief kama hauna pesa utasumbuliwa kweli kweli. Kwa hivyo tunaomba petty cases zile haziwezi pelekwa kotini, we establish community courts ndio waangalie hayo maneno na mediators na arbitrators wawekwe hapo ndio tuwe wale waskini hawawezi lipa wasaidiwe hapo kwa sababu itakuwa inadepend na vile mta-agree.

Com. Swazuri: Pengine tuweke kwa Location ama kwa Division?

James Ogindo: Ningependelea hizi koti ziwekwe kwa vijiji, kwa location level so that wale wananchi wa kawaida ambao hawajiwezi wanaweza enda hapo bila kuenda kotini kusumbuliwa huko. Asante.

Com. Swazuri: James andika jina lako hapo. Leah Mugambi. Kama hayuko tutamwita George Opondo. George Opondo hata yeye hayuko. Aggrey Owino Onyango.

Interjection: Ninaweza sema badala ya Leah Mugambi.

Com. Swazuri: Sawa kaa hapo akimaliza huyu itakuwa wewe.

Aggrey Owino: Kwa majina naitwa Aggrey Owino Onyango.

Com. Swazuri: Tutakupatia dakika tano.

Aggrey Owino: Asante. Ningependa kuongea juu ya minimum salary. Mimi naona watu wangelipwa 8,000, minimum salary.

Com. Swazuri: Inaudible

Aggrey Owino: Kwa vile hakuna kazi, hawa employers wanachukua hiyo advantage. Sasa wengine wanalipa hata 2,000, pesa kidogo ambayo hakuna kitu unaweza fanya nayo. Tena juu ya mambo ya polisi, wanashika watu ovyo ovyo sana sana hapa kwa slums. Unatembea kila mara hata saa mbili usiku unapelekwa ndani. Hilo jambo ningependa linchunguzwe. Pia hii sheria inasema eti kurandaranda ukiwa na nia mbaya, ningependa itolewe kwa hii constitution. Tulishapata uhuru na tuna haki ya kutembea kila mahali, if it's a protected area, a notice should be placed there so that if you step there without permission you be arrested. Ukienda town unaweza shikwa eti unarandaranda ukiwa na nia mbaya. Pia sijui vile polisi, mtu ambaye hata hajasoma psychology anaweza jua mtu akiwa na nia mbaya. Kuhusu education ningependa serikali itoe elimu ya bure kwa college ama University. Hakuna haja ya kutoa kwa primary, unafundisha mtu hadi eight bure halafu anashindwa kulipa fees ya

kuendelea, sasa hata atakuwa hana ujuzi wowote. Hiyo elimu yake itakuwa useless. Hayo tu ndio niko nayo.

Com. Baraza: Sasa ipewe kutoka primary mpaka university au?

Aggrey Owino: University

Com. Baraza: Only University?

Aggrey Owino: Yah. Hapo ndio inakuwanga gumu sana.

Com. Baraza Baraza: Pitia hapo uandike jina. Yule anafuata ni, ulikuwa nani?

Lydia: Tulikuwa pamoja na Leah Mugambi.

Com. Baraza: Na wewe ni nani?

Lydia Kinyua: I am Lydia Kinyua.

Com. Baraza: So you want to present on behalf of Leah?

Lydia Kinyua: Yah.

Com. Baraza: Endelea. Five minutes. Una memorandum?

Lydia Kinyua: Yah. I have it. Habari zenu wote? Nina represent kikundi kinachoitwa 'Mathare Gender Running Resource Centre'.

Com. Baraza: Give your name.

Lydia Kinyua: My name is Lydia Kinyua representing 'Mathare Gender Running Resource Centre' a registered based organization. Our strength, a federation of about 40 registered women groups from Mathare area and we have a membership of about 650 members. The women group has come together under Mathare Gender Running Resource Centre, so that we can have a bigger voice and disseminate information aid at improving the status of individual members at the grassroot and the quality of life at home. Areas of concern. We would like the constitution to provide for the following:

1. Representation of women: Introduction of affirmative action concerned with women represented in the constitution including disabled, more women in the City Council and Parliament, special seats for women in Parliament and City Hall.
2. Women rights, rights to decent livelihood i.e. food, shelter and education, right to inherit land from parents, life free of violence, women to own property, recognition of women's contribution at home, the community and the nation as a whole.
3. Government: A government that cares for the poor to provide free education and health care.
4. Allocation of land to the landless. Provision of shelter to slum dwellers. Hapa niseme upande wa allocation of land, kuna watu wengine wana mashamba makubwa sana na sana sana watu wa slums hawana mashamba na hata mtu hajui ametoka wapi, alipotoka hawezi rudi. Hii ni kwa sababu wakati mwingine nahali unarudi huwezi hata amkuliwa. Kwa hivyo haya mashamba makubwa ambayo serikali imepatia watu wengine ama wamenunua na mali ya Kenya, hawa watu wa slums wafikiriwe sana kwa maana ni watu wa class ya chini. Serikali ikaingia kwa slums wanaweza ona kweli hawa watu wana shida na sana sana inizidi kwa sababu mtu mwingine ana watoto watano au sita na hana mahali pa kuwapeleka.

Com. Baraza: Ungetaka unataka tufanye nini?

Lydia Kinyua: Mimi ningetaka wakifikiriwe

Com. Baraza: Wapewe mashamba?

Lydia Kinyua: Wapewe hata kama ni mtu ploti moja moja angali wakusanye na watoto wake ndio hata akifa, apate mahali pa kuacha watoto wake. Wengi wao hata hawana mahali pa kukaa na wazazi wao wamekufa na ndio maana hata chokora watazidi kuongezeka ikiwa serikali haihusiki na mambo ya kusaidia hawa watu.

5. Reduce tax on basic foodstuffs kama unga, mafuta ya taa and cooking fat. Hizi bidhaa ziache kuwa na bei kali kwa sababu maskini ndio wanafinyika sana. Kama watu wa slums sijui ni nani anaweza nunua na si kupenda. Sisi shida yetu ni mafuta ya shillingi tano, unga ya shillingi kumi kwa sababu kulingana na mapato juu hatuna uwezo. Kwa hivyo hii tax irudishwe chini kwa sababu wakati mwingine hata tunakula hata bila.
6. Projects for unemployed graduates. Watoto wetu wamesoma, akina mama na akina baba wameng'ang'ana na watoto wamejaa kwa nyumba na hawafikiriwi na serikali hata wakikosa kazi. Hakuna projects wanasaidiwa. Mtoto akiwa

msichana anakaa tu nyumbani kama mama yake, shida inajaa, anajua la kufanya lakini hakuna vile anaweza fanya na huo ujuzi.

Com. Baraza: Inaudible

Lydia Kinyua: Projects for unemployed graduates

- Income-generating projects for single mothers. Hii miradi ipewe single mothers mbali mbali
- Technical schools for high school leavers na hii kuwe na course ambazo hazitakuwa na bei ya juu sana ama ziwe free ndio watoto wetu wawe na elimu ya kutosha kujisaidia kwa masomo peke yake haitoshi.
- Women in leadership position. Women to be appointed in to administration positions of Chief's, D.O's, D.C's and P.C's.

Com. Baraza: Wakati wako umekwisha. Uko na hiyo memorandum?

Lydia Kinyua: Eeh

Com. Baraza: Utatupatia tusome. Tutasoma kila page hata kama kuna highlight moja unaweza fanya, moja tu halafu umalize.

Lydia Kinyua: Women in leadership position. Special seats of women in the City Council and Parliament.

- Women to be appointed to all Government structures such as Board, Commissioners and Tax forces
- Services and infrastructure
- Roads and bridges
- Water to be given freely by the government in slum areas.
- Drainage and toilets and sewages.

Com. Baraza: Samson Omondi. Na nikikutatia five minutes, you take five minutes. We have so many people who want to talk.

Samson Omondi: Asante. Kwa jina naitwa Samsom Omondi. Ningependa kuongea mambo machache kuhusu katiba. Kitu cha kwanza ni uhuru wa kufanya kazi. Kuna watu ambao wameteuliwa katika idara yaserikali kufanya kazi kwa idara tofauti tofauti. Watu hawa hawana uhuru wa kufanya kazi. Unapata mtu ikiwa jambo linatokea katika idara yake, ambolo anastahili kutekeleza, unapata ya kuwa atangojea may be orders from above. Sasa hiyo huwa inachukua mda ambapo unapata wananchi wa kawaida ndio huwa wanaumia. Cha pili, kuna hii retirement. Serikali ilete retirement age ambayo ni sawa lakini unapata mtu anaporetire anakaa nyumbani kisha anarudishwa kufanya kazi, ili hali kuna wale ambao wamesoma na wamehitimu katika hizo kazi. Sioni haja ya kujivunia vyuo vikuu vyetu iwapo hawa wadogo ambao pia wamehitimu hawapewi kazi na wale washaretire wakaenda nyumbani wanaitwa tena na kurejelea kazini.

Cha tatu, kuna vyama vingi vya kisiasa. Mimi ningepengelea Kenya tuwe na vyama viwili, the ruling party and the opposition ambayo iwe ni moja. Hiyo party ya opposition itawaunganisha wananchi bila mapendeleo ama nini na itapunguza ukabila. Ukabila umekuja zaidi sababu nya kuwa na vyama vingi hapa Kenya. Kwa hivyo maoni yangu ilikuwa ni sawa tuwe na vyama viwili hapa Kenya. Ni hayo tu.

Com. Baraza: Pita hapo uandikishe jina. Sylvanna Muthuri

Sylvanna Muthuri: Jina langu ni Sylvanna Muthuri. Yangu ningetaka kuanzia kwamba President awe ana appoint wajumbe wengine kama nominated MP's. Hii ni kwa sababu kama watu wamekataa kuchagua mtu area yao halafu anampatia powers akiwa nominated, hiyo sio mapenze. Kwa hivyo ni vizuri hata President asikilize maoni ya watu na ayafuatilie. Ya pili ni kuhusu wale foreigners wanakuja Kenya hawatakiwi kupewa area kama kuwa citizen. Hii ni kwa sababu tukienda area zingine kama Eastleigh, tunakuwa harassed sana na watu ambao si Wakenya. Pia huwa wanakuja na silaha ambazo zinaweza umiza watu kama bunduki za kuuza ambazo huwa na watoto wadogo mpaka kwa nyumba tuna wasiwasi sababu kijana akibisha na awe na gun, ataingia tu na kufanya kila kitu.

Jambo lingine ni juu ya wafanyi kazi wote ambao wamesimamishwa kazi kama retrenchment. Ningetaka kusema kama kweli retrenchment itaendelea, wachunguze isiwe baba na mama wakiwa wanafanya kazi ministry moja halafu wote wawili wasimamishwe kazi na watoto wangali wadogo kwa sababu hata wanaweza kosa kusoma juu umaskini umeingia katika hiyo jamii. Kwa hivyo retrenchment inaleta umaskini badala ya Kenya kuendelea mbele.

Jambo lingine ni juu ya kitu kidogo, na hasa katika ministries. Ukienda kwa Immigration Department kuchuka passport, hutalipa ile fee ya kawaida, utalipishwa kama elfu kumi ndio uipate na hata haitatoka haraka bali itafichwa ndio utoe kitu kidogo ndio upewe na ile hali hiyo ni haki yako kuipata.

Lingine ni kuhusu nyumba za City Council. Kama nyumba ni ya City Council na umeishi hapo miaka miingi halafu ushindwe na kulipa mwezi mmoja, utatolewa vitu zako nje haraka haraka kwa sababu kitu kidogo kimetolewa mtu mwingine anapewa nyumba yako ile hali umeishi pale kama miaka ishirini na hiyo ni kitu ambacho kinaweza punguzwa na yule mtu anaishi hapo aendelee na kukaa hapo.

Lingine ni juu ya sheria kwa familia. Tungependekeza sheria ziwekwe na familia kwa sababu tukiangalia sana tunasoma kwa magazeti ama kusikia kwa radio na TV vile mwanamme akikasirika anaua bibi yake na watoto. Hiyo ni madhara analeta wala si kujenga. Mimi ningetaka sheria iwekwe, kama bwana ameona kabisa hawataishi na bibi, waachane tu kwa uzuri kwa sababu hata akichukuliwa afungiwe, haitasaidia juu wale wamefuka washakufa. Kwa hivyo watu waachane, mtu akae kivyake na wagawane watoto kama vile mbeleni sio kuua na kuenda.

Jambo lingine ni juu ya vikundi. Hizi zimeundwa kwa wingi lakini ningeomba ziangaliwe vile zinafanya kazi kama wamezileta pamoja kama kwa kujenga dispensaries na kama wamepata donors na hao donors waendeleo kuwasaidia waweze kununua madawa kwa sababu hii itasaidia watu wengi. Pia vitu wanavyotengeneza wakiwa katika vikundi, serikali ijaribu iwasaidie kutafuta market hata kama ni za nje wapeleke bidhaa zao waweze kuuza ili waweze kujisaidia na kutiana nguvu. Ni hayo tu.

Com. Baraza: Joseph Kamau Mwaura. Dakika tano.

Joseph Kamau Mwaura: Habari zenu wananchi? Naitwa Joseph Kamau Mwaura kutoka kwa kikundi kiitwacho 'Magazent'. Yangu ni kidogo kwa sababu sitaongea maneno ambayo ilikuwa imesemwa kama ya Mayor kuchaguliwa na wananchi. Lakini nitaongea juu ya zile hazijatajwa. Ningeomba nchi hii, wale watu nimesikia wakisema juu ya pesa. Pesa ambazo tuko nazo zinabadilishwa mda kwa mda. Tutakuwa tukikaa mda wa miaka tano au kumi halafu tunabadilisha pesa. Tungeomba hizi pesa zibadilishwe na kuwekwa mtu ambaye hayuko hai kama the first President ama mtu ambaye ameaga. Jambo la pili limeguzwa lakini ningeomba maoni yetu izingatiwe. Nitarudia lakini ni kuiweka nguvu. Parties zimechangia ukora mwingi sana, na nitatumia njia mbaya kidogo, na kwa hivyo tungeomba, katiba tunayotengeneza wakati huu iwe reduced hadi kama tatu hivi, mtu akikosa hii, anaenda kwa hii. Isiwe kazi ya biashara, juu ndio inachangia tribalism. Kwa hivyo iwe kama Uingereza ama nchi zile zingine. Isifunguliwe ziwe nyingi kama ni biashara zinatumia.

Kwa upande wa ministers wanyimwe power ya kujiongeza pesa katika parliament. Kama sasa ile retrenchment inafanywa si ya haki, kwa sababu pesa ambazo ministers wanapata ni kama ya watu ishirini au zaidi ile hali wale watu wanapewa retrenchment wangepewa. Kwa hivyo powers zao ziwe reduced. Nitaongea kwa kifupi tu.

Kwa education kuna shida. Hata tukiitisha free education, ikiwa haitawezekana, tungeomba ukora utolewe kwa ministry ya Education kama hii inaitwa 'Second Revision', kwa wale wamefanya research. Hii kitabu ni makaratasi imebadilishwa ikawa makaratasi ya nyuma, ndio imewekwa mbele na ya mbele imewekwa nyuma na hii inaleta ukora mwingi sana sababu ni biashara wanafanya na hiyo kitabu wala hakuna kitu kinabadilishwa, ni ukora kwa wazazi.

Jambo lingine ambalo ningetaka serikali ichangie ni juu ya rehabilitation centre. Zile centers zilizokuwako zamani ziwe renovated ndio watoto walio kwa streets wawekwe huko na serikali.

Jambo la mwisho ni juu ya watu ambao wame retire. Tunapata hawa watu wengine wanakufa kabla wapewe pesa zao za retirement. Kwa hivyo kuwe na mpangilio mzuri katika sheria, mtu aki retire apewe pesa zake kabla mda wake haujaishi. Asanteni sana.

Com. Baraza: Charles Muhoro. Muhoro hayuko? Pauline Nzuki.

Pauline Nzuki: Asante kwa watu wote wa Kenya na ninawasalimia, hamjambo? Mimi naanza na maneno ya shule. Kwanza tunaona serikali yetu iko slow sana, na hakuna kitu inakaza kwa sababu mwaka uliopita, tuliona walimu wakigoma. Hao

walimu ni serikali ya kwanza, ndio foundation ya serikali na hakuna maana alale kwa sababu ile hasara tunaona mwalimu akilala ni ya juu sana. Mwalimu hata kama anataka kuongezwa mshahara aongezwe, lakini sio wa kulala. Yeye ni serikali ile ya kawaida ile ya kwanza ni foundation.

Com. Baraza: Peana maneno ambayo ungetaka ibadilishwe. Utamaliza tu wakati na hujatwambia vile unavyotaka.

Pauline Nzuki: Jambo lingine ni hospitali.

Com. Baraza: Utataja kwa mwalimu?

Pauline Nzuki: Kwa mwalimu hakuna maana alale, alalie kazi. Ni aendelee na kazi sio mtu wa kusema atalala aongezewe mshahara, ataongezewa tu. Hata kama yeye anataka, ataandika barua apeleke mahali anaongezewa mshahara aongezewe.

Com. Baraza: Okay fine.

Pauline Nzuki: Ingingine ni hospitali. Tunaona mtu anaweza kuwa mgonjwa na anakufa kama anaangaliwa tu kwa sababu unaitishwa pesa. Ukiitishwa pesa halafu mtu wako afe na pesa zimeenda, inakuwa ni hasara. Serikali iingie hapo na ione hili jambo.

Com. Baraza: Ifanye nini katiba iingie hapo iambie watu nini ama unataka ifanye nini?

Pauline Nzuki: Iseme mtu akiingizwa kwa hospitali achukuliwe, aonekane na apewe matibabu sio kuangaliwa akifa. Lingine ni juu ya polisi. Polisi anaweza shika mtu ameuwa mwingine saa hiyo tu lakini watu wa yule muuaji wakiwafuata, anaachiliwa hata kama mmeona akifanya kitendo kile. Huyo mtu anaachiliwa hata bila kujulikana kwa nini amepiga mtu ama ni kwa nini ameua.

Com. Baraza: Kuua umemaliza?

Pauline Nzuki: Eeh. Jambo la tatu ni mahali pengine naona serikali yetu iko slow sana. Watu wa nchi zingine wanakuja kufanya kazi hapa na sisi hatuna mshahara. Wale tunaofanya kazi ya nyumba na tumeajiriwa na Wahindi na Wasomali na hakuna kitu tunafanya, lakini yeye anaenda nyumbani na million ambayo umemetengenezea, na mshahara hakupatii iwe na mwanamke au mwanamme na unfanya kazi nyumbani au kwa factory hakulipi. Sasa hata yule raisi tutapewa na Mungu anafaa aone kuwa hawa wageni wanachukua pesa zetu tunaendelea tu kuwa maskini. Sasa tungependa yule mgeni atakaa huku aongezee watu mshahara, ile mtu anaweza ishi nayo. Atoe pesa nyingi wala sio mia tano. Waria nao wanatulipa elfu moja, utafanyia nini na pesa kama hiyo.

Com. Baraza: Tumeelewa. Na wakati unakwisha, weak pointi ya mwisho, tuko na watu wengi sana.

Pauline Nzuki: Eeh asanti. Sasa ningesema yule President tutakuwa naye awe mkali tupewe mshahara wa kawaida. Lngine na mwisho ni juu ya shule ya primary. Wengi wetu ni maskini na hatuna pesa ya kusomesha watoto. Sasa kutoka standard one hadi eight iwe ya bure na karo ya secondary ipunguzwe ndio tuweze kuendelea. Asante sana.

Com. Baraza: Enda ujiandikishe hao. Robert (inaudible)

Robert: Sitaongea sana kwa sababu amesema yale tu ningesema

Com. Baraza: Sema tu maneno yako.

Robert: Wananchi wenzangu wale tunakaa slums are hii namsalimu wote, hamjambo? Mimi nitaanza na jambo kuhusu City Council. Mbeleni walikuwa wanatengeneza hata vyoo. Siku hizi unaweza kunywa chai ya shilingi sita lakini choo unalipa shilingi kumi. Haya mambo sijui yalitoka wapi. Kwa hivyo ningependa katiba irudishe wale walikuwa wanaosha choo, na walipwe mishahara yao na tuwe tukienda kwa choo freely vile tulikuwa tukienda. Ya pili, nimeona shida nyingi sana na wasichana. Unapata anaolewa anamaliza miezi sita au saba na labda wamebarikiwa na mtoto. Halafu yule mwanamme amekufa na hajapeleka kitu kwa huyo msichana. Sasa huyo msichana anakuwa tupu tu namna hiyo. Ningependa katiba iangalie hiyo maneno, ijue wasichana walipiwe mali vile wameongea na wazai wao lakini, sio yule alioa alikufa. Siku hizi nimeona wanawake waneaza kuweka wanaume kwa nyumba. Ikiwa mwanamke atanichukua aniweke kwa nyumba, naye alipe wazazi wangu sababu sio vizuri aniweke kwa nyumba na akose kulipa kitu. Hii ni kwa sababu nimeacha familia yangu nyumbani na nimekuja akaniweka hapa na hataki kunifungulia niende kwa boma langu na wazazi wangu wanaumia kwa sababu mapato yangu tunakula na yeye. Kwa hivyo alipe wazazi wangu mali. Kwa hivyo wakubwa wale mmekuja kusikiliza mambo yetu leo, ukiangalia sana hii Mathare ni kubwa. Ningependa hata muangalie sana tupate D.O hapa, sababu ukiangalia mpaka Kariobangi, Mathare, hii sehemu ni kubwa sana. Halafu ukiangalia yule D.O tuko naye ni mmoja huko na kuna shida nyingi sana wazee wanaona. Unatumwa kwa D.O, mara unazunguka huku na huku. Ningependa D.O akuje area hii yetu. Halafu wajumbe nao, wale tunachukua ati huyu tumempatia amekuwa sasa ndiye mjumbe wetu hapa, hata kama angekuwa hapa ningemwambia, wanakuja na kutwambia tuwapatie kura ili watusaidie. Lakini hawatusaidii, wanaenda kabisa. Round hii tunataka watulipe, tumalizane mtu aende zake.

Interjection: Inaudible

Com. Baraza: Stephen Migwi

Stephen Migwi: Jina langu ni Stephen Migwi Mukundi na ninaishi Mathare. Yale maneno naweza kusema hapa, ni ile taabu

tuko nayo hapa. Mimi nimekaa Mathare kutoka 1971 na sasa ile taabu tuko nayo ni kuchomewa manyumba na wale wanataka kujenga huku. Sasa mimi najiita squatter kwa sababu baada ya kila mwaka mmoja tunachomewa nyumba ndio tuende na hatuna mahali pa kwenda na kama mimi nimeishi miaka thelathini na mitano katika pahala hapa. Kwa hivyo ningomba serikali ituchukulie sisi ambao hatuna mahali pa kuenda, tupatiwe mahali angalao pa kujenga ili nipeleke watoto wangu. Kwa hivyo naomba tusaidiwe na serikali na mtu kama Chief ahamishwe mahali hapa na apelekwe ndani kabisa, ndio mtu kama mimi nikichomewa nyumba pia yeye naye awe anachomewa ili tukimpelekea taabu, aache kutuita waongo kwa sababu hata yeye atakuwa amechomewa. Ahamishwe mahali kama pazuri kuna mawe apelekwe mahali kuna taabu, ndio mimi nikichomewa naye pia anachomewa. Kwa hivyo naomba watu wanaoishi kama hapa Mathare na kwingineko tusaidiwe. Ni hivyo tu.

Com. Baraza: Lydia Kinyua. Ameongea?

Com. Swazuri: Ameongea huyo.

Com. Baraza: Kabiti Kabeti

Kabiti Kabeti: Kwa majina naitwa Kabiti Kabet. Habari yenu? Kwanza ningependa kuongea juu ya mashamba, ambayo iko na shida sana na ndio imeletea nchi hii zile shida tulizo nao. Yale ningesema, tangu tulipopata uhuru, watu wote wa Kenya wangepewa wapewe at least mahali pa kukaa yaani makaazi. Kila mtu awe na ka piece ya land ile anasema ni yake. Sio watu wengine wako na shamba kubwa. Kuna mtu unaweza ona akiwa na shamba Kasarani kuenda Thika, kuenda Kilimambogo Teachers College, mpaka Athi River hadi Kasarani, na kuna watu wengine wanaitwa squatters. Sioni ni kwa nini mtu anaitwa squatter na amezaliwa katika nchi hii ya Kenya na mtu mwingine ametoka nje anakuja na anapata shamba. Kwa hivyo ningesema serikali iangalie kila mtu mzaliwa na nchi hii awe na mahali pake pa kukaa ama ya kulima. Ikiwa ni walio na mashamba makubwa makubwa, wanyang'anywe sababu hata hao sio kununua walinunua. Walifukuza wazungu na wakachukua hayo mashamba. Wale hawakuwa na nguvu hawakupata nafasi ya kupata hiyo kidogo. Kwa hivyo walikaa kwa hayo mashamba yaliyokuwa na wazungu na ndio siku hizi wanaitwa squatters. Hawa watu ndio unaona watoto wao wanarandaranda mitaani, sababu hakuna mahali pa kukaa juu baba yake na hata babu yake ni squatter. Sasa atakaa wapi? Si anaenda barabarani kutafuta.

Ya pili, ni mambo ya security. Naweza sema hakuna security Kenya nzima, tukiangalia kwa upande wa polisi, wananyanyasa raia kila pahali. Siku ya leo ukitembea kwa barabara namna hii unasimamishwa. Unaulizwa unaitwaje? Unatoka wapi? Unafanya kazi wapi? Wapi kitambulisho? Kabla ya kuenda washaingia kwa mifuko yako, hata mchana wanakuibia mchana, wanakunyang'anya chochote ulicho nacho. Kwa hivyo mimi nasema kuwa hatuna askari ila ni wezi. Kwa hivyo serikali iangalie sababu hawana discipline, na hawawezi rudishwa Kiganjo wote kila mmoja mmoja juu hiyo ni hasara kwa nchi kwa sababu watatumia pesa nyingi pesa. Kwa nini serikali haiwezi fikiria vile inaweza chukua kila station, tuseme kama ni Police Post, Police Base, Police Line ama AP camp, Police Station, Division Headquarters hata Provincial Police Headquarters, kila

pahali kupelekwe mwana jeshi mmoja mmoja asimamie, apatie hawa watu discipline kwa sababu tunajua wanajeshi wetu wana discipline, juu vile ndio wanaua watu. ukisikia pahali kuna wizi, polisi ndio hapo, lazima kuwe na polisi pale. Kwa hivyo hiyo ni kitu moja inafaa iangaliwe sana, ndio nasema serikali ichunguze sana.

Ya pili ile naweza ongea ni commission ile inachaguliwa na sana sana Raisi. Tangu tupate uhuru kuna commission zinakuwa zina committee zinachaguliwa, eti hii ya kuchunguza hii mambo imefanyika kama ile ya clashes, kuna ingine ilichaguliwa zamani wakati mtu kana JM alikufa, kuna ingine ilichaguliwa wa kuchunguza devil worshippers na vitu kama hizo. Hakuna hata moja imewahitolewa raia wakaambiwa hii ilienda hivi na hivi. Kwa hivyo wananchi wa Kenya wana haki ya kujua hiyo mambo ilienda namna gani. Kila mtu ana haja ya kutaka kujua mtu kama Tom Mboya aliuliwa na nani? Mtu kama JM alikufa namna gani? Haya maafa kwa nini inaendelea mpaka sasa? Kwa nini serikali haiweze zuia hizo vifo sisizo halali? Mtu anauliwa bure. Ni watu wengi sana wamepoteza maisha yao. Pengine mtu ameongea ukweli, saa ingine ni vile umesema maneno ambayo inafaa kusaidia raia, unaonekana umekuwa against the Government na unaondolewa. Sasa serikali inafaa iangalie hayo zaidi.

Com. Baraza: Maliza

Kabiti Kabeti: Hutaki niongeze ingine moja?

Com. Baraza: Ukienda haraka.

Kabiti Kabeti: Haya. Wacha niende haraka haraka. Hapa nilikuwa nataka kusema mambo ya pesa. Na tulikuwa na hiyo agenda kidogo. Pesa inafaa ile noti kubwa, tuseme kama elfu moja, ipatiwe picha ya yule mtu amefanyia nchi hii mambo mengi.

Ile dogo kabisa tusema kama sumuni ipewe yule mtu amefanyia nchi kidogo. Kwa hivyo tuseme kama elfu moja inafaa ipatiwe picha ya Kimathi, mia tano ipatiwe mtu kama Tom Mboya, hiyo ingine mtu kama JM tuende namna hiyo mpaka Kenyatta apewe ya kumi kwa sababu alifanyia nchi mambo. Jambo lingine ni mambo ya grabbing na ndio ya mwisho.

Com. Baraza: Land grabbing?

Kabiti Kabeti: Yah. Hii ile kitu ningesema ni kuwa serikali haiangalii mashamba yaani ile imetengewa serikali kama mahali kwa City Council. Hiyo mahali imechukuliwa yote. Kwa mfano kama choo, ambazo zinatumiwa na kila mtu na zimeenda. Tukiangalia kama pale karibu na Marble Arch Hotel, hapo juu kulikuwa na choo, leo hakuna. Ilibomolea na ilibomolewa usiku.

Wale watu wanaenda na hii Akamba Bus hiyo booking office yao hapo, mtu akitaka kuenda haja ataenda wapi? Huwezi kubaliwa uingie kwa hiyo hoteli! Mahali pengine unaenda pale Kariokor karibu na roundabout pale chini, kulikuwa na choo, ilienda wapi? Mtu akitoka nakuko akitake kuenda choo, huyu ni mama ametoka reserve anataka kuenda choo ataenda wapi? Hawezi ingia kwa hoteli, akiingia huko anafukuzwa. Utaona huyo mama anaenda tu kando kando ya barabara na ni vibaya sana hiyo ni aibu. Kwa hivyo hii mambo yote imeletwa na serikali na imekuwa reluctant. Asanteni.

Com. Baraza: Pitia hapo ujiandikishe. Walter Odhiambo. Five minutes.

Walter Odhiambo: Kwa majina naitwa Walter Odhiambo na ninataka kuongea kuhusu maneno chache. First of all I want to talk on the issue of education. There should be free education especially from primary level to University level. The loans board which is entrusted to give the university students loans should be, the loans should be automatic for anyone who is qualified to join the university. Also the 8-4-4 system should be scrapped off. It is producing robots instead of technocrats. The second point is on the issue of tax. Everytime the budget is being read in Parliament especially on June budget days, there is no time you will hear that the tax has been reduced. It is always increasing day in day out. Why? Prices of commodities also should be checked. There is the Kenya Bureau of Standards which is entitled to be looking on the prices of commodities. Instead it should be disbanded because there is nothing it is doing.

The elections should be pre-determined by the constitution. There is no need of giving the President powers to determine the days when the elections should be held.

The jobs should be given on merit and on entrusted individuals and especially for parastatals. The number of time a presidential candidate should vie should also be determined. We don't want cases whereby a failure in one election should be given time the next time. It should be like the American system whereby if at all you have failed, you forget about vying and go and do other businesses.

Lastly we should disband useless commissions which do not provide us with the roles they are entrusted to do. Thanks

Com. Baraza: Mutiso Mwoka. Five minutes.

Mutiso Mwoka: Niwekee sawa sawa nataka kuongea kidogo. Hamjambo wananchi? Mimi naitwa Mutiso Mwoka. Nataka kuongea kidogo nisikize tu, na pengine mkisikia nililoose kwa kiswahili, mnisamehe kwa maana siku ni nyingi. Mimi nina miaka sabini na tatu. Kile nataka kuongea ni kitu moja tu. Hata mimi nashangaa, na Madam ngoja kidogo nirudi nyuma kidogo, nisamehe tu. Wakati wa uhuru nilikuwa hapa na nilikuwa mwanaume na nilikuwa na kipande nilipewa na wakoloni wakati wa uhuru. Na tulikuja mimi ni mmoja wa kuchaguana wale walikuwa, waafrika walikuwa hawana kipande. Ile kitu kinanishangaza ni kitu moja tu. Kwanza ni hospitali. Wakati huo tulikuwa tukienda hospitali ya mkoloni ilikuwa inaitwa 'King George' huko sasa ndio kunaitwa Kenyatta. Na nilienda huko nikiwa na malaria, kichwa kilikuwa chaniuma ndio muone tuko mbali. Sasa nilitibiwa huko wakati wa mkoloni, na tangu siku hiyo sijaenda hospitali mwili wangu bado nasikia niko steady. Si mnaniona wananchi? Hebu niangalieni, niangalieni sawa sawa, hakuna mahali kunaniuma. Sasa ile kitu naweza sema, nashangazwa na serikali yetu. Ni kama vile mwanamke anapewa mwanamke na hajui kulinda. Hajui kulinda kabisa sababu ukisikia ati judge ama huyu ni mkubwa mahali fulani lakini hakuna kitu anaendesha. Sijui anapeleka nchi yake wapi? Huwezi kuwa kuwa Mzungu au Mhindi, wewe ni Mwafrika, na lazima uwajali Waafrika wenzako. Hiyo ni kitu moja tulipoteza. Hata hakuna kujali, hata hakuna mtu wa kulinda hawa watu, hakuna! Sababu ya kusema hivyo ni yale tunaona yakitokea.

Sisi tulipopata uhuru, tulitembea miaka mitano tukiwa watu wazuri sana. Sasa siku kidogo tukawa wakora wa kunyanyasa nchi. Ile naweza sema ni kuwa wale watu tunachagua kama wananchi mna macho, tupeni hawa watu nje hakuna kitu wanaleta sababu mtu akiwa anashiba kila siku, hatalinda watoto wa mwenzake, uongo. Hapo mjue hivyo.

Jambo lingine mfahamu sana, hata mimi nashindwa mnapiga kelele mnasema ooh habari ya wanawake, wachana na hiyo maneno ya wanawake. Kile mnafaa kujua ni kujua nchi yako ni nini. Sisi tulichukua uhuru tukiwa maskini, sasa ndio nasikia wengine ni tycoons na wengine wanarukaruka kama ni mchezo. Sii nchi inakuwa kavu.

Kama mnataka uandishi huu tunasema, hawa watu watupwe! Walete hiyo pesa mkule lakini mtupe wao nje mchukue wengine wanakaa nje ndio angalao wapate kitu kidogo. Hiyo ndio ile kitu naona ina shida sana. Tena yule mtu anapewa chakula hakuna mtu anajua. Wananchi wahawezi jua wale wengine. Mtu akishiba ni uongo wako. Na kusema hivyo ni kama vile unaona, Madam tulikuja asubuhi, wewe ulikunywa chai, hatujakunywa, tuko na njaa. Sasa chungu wawe si kama sisi wengine walikuja bila kula chakula na ndio sisi tuna taabu. Ile kitu ningenelea katika hii katiba yetu, hawa watu watolewe kabisa, na tutafute watu wengine isipokuwa hawa kwa sababu yule mtu ni amekaa kwa kiti ni yeye tu, na ndiye afanya kila kitu. Sasa mtapitia wapi maskini? Mtakufa hapa bila chochote.

Jambo lingine ni juu ya choo huku na huku. City Council ilijengea watu choo na sasa imekuwa ya pesa. Wakati wa zamani Wahindi ndio walikuwa wa kusafisha choo. Sasa ni sisi na tumezifanya ziwe za pesa. Hiyo ndio sasa iko muhimu kwetu na ndio maana hatujui vile tunaenda. Ile ingine ni vile mnasikia mambo ya harambee. Mimi ile shule niliona ndio hiyo hiyo tu. Hii harambee inaenda kwa kazi gani? Hakuna kazi inaendelea. Sasa hawa watu, they get out. Asanteni wananchi.

Com. Baraza: Bernard Ochieng. Kama hayuko John Orinya. Kama hakuna Charles Mwangi.

Charles Mwangi: Habari zenu wananchi? Majina naitwa Charles Mwangi. Ningependa kuguzia kidogo kuhusu mahakama yetu, pande na administration, polisi pia na ardhi. Nitaanza na mahakama. Wakati wa zamani mtu angeshikwa na makosa kidogo kidogo, ungekuta judge mwenyewe anakupa free bond na kesho uende kotini. Siku hizi unapata hata ukishikwa ukikojoa unashikwa na kupelekwa Kamiti hakuna mambo ya free bond sasa yule askari amekupeleka anajivunia kwa sababu wewe umeenda Kamiti. Kwa hivyo unaonelea badala ya kupelekwa Kamiti hizo wiki mbili, afadhali umpatie kitu, kwa sababu ukienda kotini judge atakutuma tu kamiti. Mahakama zirudi hali yake ya kawaida, hii makosa kidogo kidogo mtu awe anapewa free bond mtu anaenda nyumbani na mnakesi na huyo askari hapa kwa hapa judge akimsiliza.

Jambo la pili ni haya mambo ya administration. P.C huwezi jua kazi yake ni gani. Anasikika tu wakati anatararisha sherehe za kiserikali kama Madaraka ndio utasikia P.C Maina au P.C mwingine. P. C yake imekuwa kazi yake ni ile ya hawkers, ile ya City Council. Hiyo sheria ya kutofautisha P.C na City Council iwekwe. Kama P.C hana kazi yoyote ascratchiwe. Hata nyumbani tuna D.C na Nairobi hatuna na tunakaa tu. Kwa hivyo P.C., D.C, D.O, waondolewe wote tubakie na Chief na tuwe tunamchagua sisi wenyewe.

Mambo ya ardhi, unapata mtu ako na elfu tano ya shamba wakati sisi tumejaa jaa hapa Nairobi ati ni kazi tunafanya, na hakuna kazi isipokuwa kujaribu chakula ya kila siku. Kwa sababu kama kwetu nyumbani naweza kuwa na acre tano za shamba na nitalima hilo shamba, nifuge ng'ombe na niweze kujisaidia na mambo mengine mengi sana. Sasa haya mashamba yako na hawa watu wakifikiri kuenda kununua mashamba waendeleo kununua kwa sababu wako na pesa. Kenya itakuwa ya mtu watu wachache kama mia moja, kwa sababu watanunua mashamba yote sisi tubaki bila. Haya mashamba, wauzie watu shares, wasinyang'anywe, watu wanunue haya mashamba kwa njia ya shares.

Jambo la mwisho ni juu ya polisi. Akikushika kitu ya kwanza kufanya ni kukuingia kwa mfuko, na kuangalia ni nini uko nacho. Ama anakuuliza unaenda wapi usiku na haya ni masaa ya wezi na polisi? Kwa hivyo wanajua wezi na wao ndio wanatembea usiku. Polisi wawekewe kikosi chao maalum kama kile cha jeshi ili wawe highly disciplined. Wachaguliwe na wawekwe wale ambao polisi akitendea mtu mabaya, raia anaenda mara moja kumshtaki kwa hao watakuwa highly disciplined policemen ambao huko yule mtu atakuwa akipatikana ni raia peke yake akienda kushtaki huyo, polisi ndio dakika hiyo hiyo huyo polisi anashikwa na kufunguliwa hayo mashtaka. Hii ni kwa sababu ni gumu sana polisi wa Muthaiga akufanyie kitendo useme ati utaenda kumshtaki Muthaiga kwa polisi mwenzake. Hakuna hatua itachukuliwa.

Jambo la mwisho ni kuwa serikali ina resources ambao zinaipatia pesa kama vile wanyama wa porini na hakuna mtu anawalisha ni Mungu, kuna Kenya Ports Authority, hiyo maji ni ya Mungu na inaletea nchi pesa nyingi. Hiyo pesa si wakusanye kusanye wawe wakilipia watu mambo ya mortuary na pia shule. Ile kodi tunatoa watuhudumie vile sisi tunawapa pesa. Sio mambo ya kutoa kodi na barabara hakuna na nyumba bado tunalipa bei ghali. Ni hayo tu. Asanteni.

Com. Baraza: Joseph Mukoma

Joseph Mukoma: Mimi naitwa Joseph Mukoma na ninakaa Huruma. Kile ningeambia commission ni kuwa sisi watu wa Mau Mau, tunataka hall ya kuonyesha watoto wetu vile tulikuwa tunafanya, na vile tulikuwa tunakaa, na pia ofisi yetu ya kukumbuka walio kufa na wale wakikufia manyani na misituni. Sijui ni kwa nini serikali haiwezi kumbuka wale walileta matunda Kenya. Pia tunataka warudishiwe koti yao katika kijiji. Hatutaki kuomba mambo na vile tunajua vile tunafanya. Jambo lingine ni kuhusu watoto wanaohangaika na kitambo hakukuwa na hawa watoto wa kuhangaika, hakukuwa watoto wa kivuta gum na hakukuwa watoto hawana baba zao. Tunataka hall ili tuonyeshane kame Ulaya hivi kuna wale walipigania uhuru na kuna picha zao kama Kimathi na ninaomba commission ifanye hili jambo kama ni la kweli. Mimi sina mengi, nasema tukumbukwe na tupewe hall ya kuonyesha watoto wetu tulikuwa tunafanya nini. Iwe kama history.

Com. Baraza: John (inaudible). Mzee pitia hapo uandike.

John: Nikianza yangu, kwanza ningependelea serikali ya Kenya iwe na the British System of Government whereby we are going to have a ceremonial President who is not a Member of Parliament, and at the same time the President should not be

taken to court which means he should be above the law just like in Britain or like in America where some people are mistaking some points to say that they are being taken to Parliament.

The President should have veto powers over the Parliament. We should have an executive Prime Minister who is answerable to the Parliament. He should be making appointments and taking these appointments for approval to the Parliament. All the Parastatal jobs should be advertised and all the appointments should be approved by the Parliament. Concerning the Provincial Administration, I would like to retain the same system where the Provincial Administrators are being appointed by the central Government, because this will give order and not the like where people are saying they should be elected. Because if they are elected, there will be no order and they should be having a community policing where some of the people who are going to help them work are going to be appointed by the community.

For the Local Authorities, I would like to make my point that the civic leaders who are going to be elected should be checked within three months and if they are not performing then the authorities will be dissolved and we elect new ones. In Kenya I would like us to have the two houses where we have one Assasinate or House of Law and the other one which is the normal Parliament.

There is this point concerning citizenship. I would like us to retain the same constitution where we are having the rights of citizenship, where you marry from outside if you are a man, then the lady automatically becomes a citizen and if it is for the lady, he does not become a citizen just like the case of one Kenyan who married a British lady and he was deported back to Kenya. The last one is concerning the ownership of land. I think the land should be retained by the owner and not where if you stay there for five or ten years or a hundred years, then you become the owner or you are given the land which belongs to the other person because this will bring insecurity.

The last one I would like to point, is that concerning the coins and notes. I think the picture of whatever they are printing on it should be for those people who have died and not the current leaders, because if it is going to be the current leaders we will be keep on changing them every now and then. I think those are my points.

Com. Baraza: Mr. Kamande, five minutes.

Kamande Juma: Chairman Madam, hamjambo wote? Yangu nataka kuanza nikisema ya kwamba, katiba tunayotaka kuunda, iundwe katika mfumo wa Kiafrika na mila na desturi za Mwafrika. Hatungeweza kufurahia kuona nikiiga nchi za Ng' ambo ama nchi za Magharibi na ile hali mimi sitakujageuka kama Mwafrika. Kwa hivyo ningelitaka Katiba hii iundwe kwa mvumo wa Mwafrika na impatie uhuru kamili Mwafrika mahala ambapo alipo na uwezo.

Nikitoka hapo ningetaka pia kusema ya kwamba, katika mambo ya community ambayo sisi tunaishi kama raia wa Mathare

ama Huruma hatuna uwezo Kikatiba ya kwamba sisi tunapoenda kuongea kuhusu shamba ama ile land iliwachwa pale sababu ya clinic, ama sababu ya soko zilingine ziligawa miaka sabini na mbili. Zimekuja zikavamiwa na watu wanaokaa pale kwa njia isiyo halali. Tungelitaka wale community bases katika hizo plots, ambazo walipata kwa njia halali na wakatenga vitu kama vyoo, uwanja na shule, hizo vitu tupewe uwezo Kikatiba ili tuweze kuzilinda, ili Katiba iwe inanipa uwezo wa kulininda kwa maana nikienda kumshtaki mtu katika administration, ya kwamba amekuja kwa lile shamba ambalo lilitengewa sababu ya nursery school inakuwa kumtoa ni kazi. Lakini ikiwa Katiba kifungo fulani, nitakitumia na kiniwezeshe kumtoa, na nitakuwa na huo uwezo wa Kikatiba.

Hali ya umaskini: Umaskini umejaa sababu ya serikali yetu. Imekosa kufuata nguvu za Katiba, ili kutupatia kitu kinaitwa, uwezo. Kama mmoja wetu alivyosema hapa, serikali inapata pesa nyingi sana, na ili hali tukienda kuunda vikundi vyetu vya usalama unakuta askari alikuwa na sheria ya kwamba ni lazima afanye kazi. Utendaji wake wa kazi uwe unafanywa na mashina ya wale vijana ama wazee wa vijijini. Utakuta huo uwezo ulipoondolewa, askari akawa na uwezo wa kuingia bila kutoa stakabadhi, ndio umeleta kumwita huyo askari mwizi kwa sababu ako na permit. International criminal with licence, kwa sababu ako na bunduki, ako na crown na kwa hivyo akikuingilia, na hakutolei stakabadhi, anabeba chochote maana huna mahala Kikatiba kitakuwezesha kuwa na ushahidi. Kwa hivyo ile kitu tunakosa katika kulindwa na askari wetu ni ushahidi wa kutokumia wale vijana ambao wanafanya kazi katika mashinani ya ulinzi. Kwa hivyo uwezo huo ukirudishwa Kikatiba, wale vijana pia serikali iangalie iwe inawapatia mapato kama employment bureau na iwekwe katika nchi yetu, itatuwezesha kurudisha security ya hali ya juu na hiyo itatuondolea umaskini kwa sababu ya ukosefu wa kazi.

Kitu kingine nitaguzia ni kuhusu bunge. Mbunge tunapomchagua kikatiba, tunamchagua katika kura na vile visababu ambazo yeye mwenyewe ametukabidhi ya kwamba atatuletea maji, atatuletea viwanja vya shule ataziretain, ataangalia mahospitali kwa watoto na hata kwa watu wazima. Zile ahadi zake na pia wametoa kitu inaitwa manifesto, ambayo yeye amekuwa guided part, wakati tunapomchagua, anaenda kwa bunge unamkuta yule mbunge anathamini zile pesa alizotoa kama rushwa ili aweze kupigiwa kura. Hivi anakuwa ni dhaifu ama very weak ambaye hatufanyii kazi. Tungeiuliza Katiba itupatie percent ikiwa wewe ni councilor na ulichaguliwa na 2,900 iwe sasa sisi hatukutaki, tuwe sasa 1,300 tunaandika ile memorandum yetu, na tunakubalishwa kuipitia mahali fulani kikatiba, ambayo itamfanya yule councilor ama yule mbunge aweze kuondolewa kabla wakati wake kufika, na hiyo iwapatia morale wale tutawachagua kuweza kufanya kazi kikatiba.

Nikitoka hapo naenda kwa upande wa polisi. Corruption ya polisi imetokana sababu mimi nikiwa Inspector, na wewe pia uwe ni Madam Inspector katika Sergants, halafu mimi nimefanyiwa dhambi, halafu uende kushtaki huyo mtu kama juzi juzi, eti askari walikuja kwangu kama juzi wanaingia kwa nyumba za watu hapa, watu wakiwa wamkusanyika ndio waweze kutazama mipira, askari anakuja na ndio apewe hongo anabeba ile rungina. Akisha ibeba, tunakosa mahali pa kupeleka malalamiko. Tungependa katika kikosi cha polisi kuwe mara mbili. Mahali mwananchi wa kawaida ako na ruhusa ya kuenda mahali pengine kutoa malalamiko yake, badala ya kupeleka malalamiko yake kwa OCPD maana huyo ni nyoka, na mtoto wa nyoka ni nyoka. Kwa hivyo tukataka tudhibitishiwe hiyo kikatiba na tuwe na uwezo.

Mahali pengine ni juu ya vichaka, ardhi, land. Mwaka na 1972 katika Nairobi hapa tulipo Huruma, hizi ploti ziligawiwa zote, na tukatenga hizo ploti ni za wanaoishi pale na wakaenda pale katika hali ya Katiba. Utakuta wakati mnasema kwamba mnapatia maskini ploti bure, baada ya yeye kuenda kukaa pale siku kama siku saba au tano, anaanza kudaiwa malipo kwa kiwango cha shillingi hamsini ama sabini elfu. Utakuta kuwa nyumba ya huyo maskini inachukuliwa kiholelaholela kwa sababu hana Katiba inayomlinda maana ya mapato yake. kwa hivyo ningetaka kusema ningesema ya kwamba tusiige mambo ya kimagharibi, tusiige mambo ya nchi zingine, tutungezewe Katika ya Mwafrika na uhuru wa Kiafrika, ili sisi tujione tuko huru. Asanteni sana kwa kunisikiliza.

Com. Baraza: Pitia hapo ujiandikishe. David Mugo. Five minutes.

David Mugo: Kwa majina ni David Mugo na ninaishi Huruma. Yangu ni kuhusu vile polisi wanasumbua watu. nilikuwa nikiuliza kama ingewezekana polisi akichukuliwa akipelekwa Kiganjo, awe ametolewa kwa kanisa kati ya vijana walio okoka. Kama haitawezekana, wakati watakuwa wakizunguka wa vijiji wawe wakitembea na pastors. Kuajiliwe wale wameokoka. Watembeange nao ndio waone ule uhalifu wanafanya halafu wana report police station.

Tukienda kwa mambo ya mashamba, ninaweza sema wale matajati wako na acre mia moja kuenda juu, wawe wananyang'a mashamba yao, wawe wanabakishiwa acre mia moja na hiyo ingine inapewa maskini kwa sababu maskini ndio wengi hapa Kenya.

Lingine ni hali ya viwanda. Tukiangalia sana tutaona viwanda vimejaa mji wetu wa Nairobi na ndio sababu watu hutoka reserve na kuja kujaa hapa Nairobi. Kama ingewezekana viwanda zingine zihamishwe hapa na kupelekwa pande za reserve, ndio watu wapungue kidogo hapa mjini ndio msongomano wa watu usiwe mwingi vile. Yangu ni hayo tu.

Com. Baraza: Pitia hapo uandikishe jina. Hezekia Owiye.

Hezekia Owiye: Maskheri. Mimi naitwa Hezekia Owiye na ningependa sana iweze kuhusishwa kwa sababu katika nchi hii ya Kenya tumekaa kwa mda sana bila kutokea mawaa yoyote ambapo sisi Mungu anatupenda na ndio maana makanisa yapewe vibali vya kujisandisha.

Nilimaliza na hilo, ningependa lingine ambalo ningependa ya kwamba

Com. Swazuri: Inaudible

Hezekia Owiye: Kwa wingi. Tuwe na uhuru wa kuabudu. Ningependa ya kwamba kila mwanakenya ambaye ana mali zaidi, tungepata watu wa kuchunguza aweze kusema vile alipata hiyo mali yake.

Com. Swazuri: Hawa ni akina nani?

Hezekia Owiye: Viongozi. Tukaweze kujua vile walipata mali yao kwa sababu kuna wengine walipata kwa njia ya wengine halafu wamekula. Sasa ni lazima tujue hao wanasumbuka kwa nini na hiyo mali mwingine alikula.

Com. Swazuri: Sawa.

Hezekia Owiye: Tukitoka kwa hayo, sisi ni watu wa Kenya, ambapo Janga kubwa la ukimwi limekuja. Ukimwi umekija hapa kwa sababu tumekuwa watu wa kuiga mfano wa nchi zingine. Sisi, kutoka kitambo wazazi wetu walikuwa na nguo rasmi ambazo walikuwa wanavaa. Lakini sasa, wana wetu wameiga mifano ya wazungu. Unajua mzungu akitembea hata uchi, yeye yuko sawa. Lakini sisi Waafrika tukitembea uchi, hatutaelewana. Mwanamke na mwanamme hawataelewana. Sasa ni lazima tuangalie mahala hapa. Kama tungeweza kupata msichana amevaa 'skin tights', tungekuwa na offisi mahali ndio aweze kushikwa na kuhojiwa kwa sababu labda kuna sababu imemfanya atembee na hiyo skin tight.

Nikimalizia ningependa, kwa sababu wakati mwingine nikienda kufundisha maneno ya ukimwi, inanibidi mimi nichukue ile plastic niirarue kuwaonyesha vile watu watatumia, na ni watu wakubwa, plastic ya akina mama tena kuwaonyesha. Hiyo sio tabia kwangu sioni kama ni nzuri, ni mbaya zaidi. Ni hayo mbarikiwe.

Com. Swazuri: Mungai, Wanjai Mungai, hayuko, Solomon Anusu.

Solomon Anusu: Jina naitwa Solomon Anusu Makaya mkaaji wa Mathare for 20 years. Ningependa Katiba ndefine kwanza who qualifies to be a President. Awe amesoma masomo kiasi gani, a first degree holder and above. Hasa out MPs na Councillors kwa sababu tunataka watu ambao wanatusaidia ni advising economically and technocrats to advise the Government.

Com. Swazuri: For MPs and Councillors we use graduates.

Solomon Anusu: Graduates: A professional who has equality to a first degree in the university. Wengi wameenda huko kama makanga, wengine kama wakora and when it comes to passing of policies they don't know what to say. Some to Parliament for five years and come out the way they went there not even participating in a single motion. Kitu kingine, tumekuwa na taabu Kenya sana ya mkuu ya sheria. Mkuu wa Sheria anakuwa appointed na President to him and he is answerable to him. Yeye anakuwa Director of Public Constitution. Yeye ni wakili wa serikali na pia prosecutor wa serikali. These powers should be divided. We should have a Director of Public Constitution, directly answerable to the Judicial Service Commission and not to the AG. AG pia achaguliwe na Parliament kama vile Speaker anachaguliwa. Huyu amechaguliwa na Rais ni mwajiriwa wake. We cannot prosecute him in a Court of Law ama anybody to levy to him. Cases nyingi za corruption anaenda kupeana Nolle Prosequi tunataka mtu awe independent from the President.

Kitu kingine, it is the duty of the Government to protect the area citizens, to feed them and education. Wakati tulipata uhuru ilikuwa hivyo. Tunalipa ushuru mwingi sana, tukifanya kazi na tukiokota hiyo ushuru inaongeza umaskini hata mtu akipewa kitu hawezi saidia mtu mahali popote. Hiyo ushuru ipunguzwe na iwe collected na right perspective ndio ifanye ile kazi inatakiwa kufanya. Isiwe ya kutumiwa na individuals kwa society, wakishachukua, they seek protection from the AG's office or Deputy of Public Constitution. Wawe prosecuted na members of public and Director of prosecution.

Masomo iwe bure tafadhali. Hakuna haja ya kuongeza ujinga na umesema manifesto zako ni kuongeza watu wasome, you are eradicating illiteracy. Iwe free from form one to form four, professionals, mtu ajilipie. Kitu ingine ni local authorities zina taabu nyingi sana. Wanachanga pesa, tunawalipa pesa ya rent na kadhalika na service hatuoni. Ni heri tuwe na Community Based Organizations ambazo zitamonitor kile wamechanga, vile imetuka na wapeane account of expenditures of the Local Government for example City Council. Ni among their duties to provide us free hygiene, free water. Hawa watu choo wameuza, wameshikwa. Maji hatuoni na pesa ikifika May 31st kama hujalipa rates, hao ndio wanakuja kung'oa mali yako. Ni heri communities ziwe based kama vile Karen-ngata. Wacollect hiyo pesa waweke kwa account, wakitumia wadrop down how they have spent the money in the service of the area.

Com. Swazuri: Last point?

Last point is that the powers of the President should be defined. Yeye anafanya kazi gani? Constitution imeandikwa tu, we should have a President na kazi yake Head of the Civil Service. Huyu President anafanya kazi from the Head of the Civil Service to hata village elder yeye anafanya. Iwe defined anafanya kazi gani. Iwe kazi yake kama ni Chief, ama automatically atakuwa Commander of the Armed Forces lakini, judges are subject to him. Kutakuwa na independence gani kwa judiciary kama (inaudible) the President. Hiyo kazi itolewe kwake. Pia when it comes to appointing elders as the head of the Parastatals, most of them ukiangalia hii nchi tangu tupate uhuru imekuwa, wewe ukiwa President chukua kabila yako jaza hapo. Hata wakiwa wanaangusha, Parastatal inakuwa tu hivyo. Hizo ziwe zina Public Service Commission na iwe they should be appointed by the Parliament and not by the President.

Com. Swazuri: Mwingine ni Joyce Muthike

Joyce Muthike: Habari zenu nyote? Kwa majina ni Joyce Muthike na nimefika hapa kutoa maoni yangu. Ningeomba kitambulisho kikipeanwa, kipewe Mkenya peke yake wala sio mgeni. Pia kwa usawa wa wana, kama una kijana na msichana na umewalea wakiwa wote ni watoto wako, usiseme msichana ameenda sokoni hatutakula. Kijana anafaa afanye hiyo kazi, ikuwe watoto wote wanatendewa hali moja. Jambo lingine ni kuwa, kama mtu ni mkubwa pahali, ama ni manager ama ni mtu anafanya kazi ya serikali, ananyanyasa umma kwa kuchukua mali yote na kuenda kujifaidisha nayo peke yake na anawach hiyo kazi. Kwa hivyo ningeomba mtu afuatiliwe arudishe hiyo mali ili asiile peke yake. hata kama ni kiongozi wa kikundi asikule mali

yao na kutoroka na ili hali yeye amenunua gari ama shamba, iende ichukuliwe iuzwe, hiyo mali irudi kwa wenyewe.

Kunajisiwa kwa akina mama na watoto. Mama akinajisiwa anafaa kulipwa garama yake na pia mtoto akinajisiwa, maana ameharibiwa kutoka mizizini, huyo mtu akiwa mzee ama kijana, agaramie huyo mtoto siku zake zote kwa maana amemharibia maisha yake.

Pia ningomba elimu iwe ya bure kwa shule ya msingi.

Com. Swazuri: Huyu mtu anayemnajisi mtoto au mama unasema agaramie ile garama ya nini?

Joyce Muthike: Kama ni mama anamejisiwa na mwanamme,

Com. Swazuri: Ndio tunaelewa, halafu akishalipa hiyo tumuache?

Joyce Muthike: Akishalipa hiyo anaweza achiliwa.

Interjection: Inaudible

Joyce Muthike: Kwa usawa wa kazi, kama ni mwanamke, anaweza pata kazi moja na mwanamme kwa ofisi. Hata wakifika nyumbani kazi iwe ni moja. Sio eti mmoja mwingine anaingia na kuanza kuona TV na mwingine anapika. Wote wafanye kazi sawa.

Interjection: Inaudible.

Com. Swazuri: Hayo ni maoni yake. Mwachieni aseme vile anataka. Kila mtu atasema vile anataka. Yeye atasema hata wazee waende waingie jikoni wafanye kazi. Hayo ni maoni yake. Sikilizeni, tuheshimu maoni ya wengine.

Joyce Muthike: Usawa wa ndoa. Unaweza ona mtu akiwa na bibi wane, lakini wakati akienda, unasikia mtu akisema, mimi najua mmoja, ingine najua wawili na wale wengine hawajulikani. Kwani ni wa akina nani? Wale wote ukiwa na nguvu ya wane, wote wafanywe kihalali maana wote ni wako.

Interjection: Inaudible.

Joyce Muthike: Inginge pia, unaweza ona mama na baba wamepata watoto. Mzazi mmoja anaondokea watoto. Kama ni mama ameacha hao watoto wakiwa wachanga ama ni baba, hata wakiwa wazima asiwakumbuke siku ingine. Sheria hizi tunazojiunda hata siku ya leo na siku zingine nyingi, kuna mara tunasema sheria lakini haitendi kazi. Ngingeomba kila sheria iwe ikitenda kazi iwe hata kama ni kotini au mahali popote, yaani itekelezwe kihalali kwa maana sheria inaweza kuwako lakini

inageukwa kila mara kwa hivyo itekelezwe.

Com. Swazuri: Ingingine mama.

Joyce Muthike: Ugawaji wa ardhi. Kama vile sisi tunakaa kwa nyumba za vibanda, unaweza ona kuwa nyumba zinagawa lakini mwisho wa kupeanwa, inabakia kuwa ya jamii moja au kabila moja. Kwa hivyo kila mtu ahusishwe na kuwe na usawa kwa maana sio jamii moja au kabila moja ina shida. Mkenya yeyote yule awe ni mama au mwanamme ana shida na anastahili kukaa mahala pale.

Com. Swazuri: Mwisho.

Joyce Muthike: Mwisho, haya. Kwa uchumu nitachangia ya kwamba, unaweza ona wakati budget inasomwa ukija hapa Mathare unakuta sukari inauzwa shilingi ishirini na mahali pengine ni shilingi kumi na tano. Kwa hivyo budget iwe inasomwa kwa Mkenya yeyote yule. Niko na ingine ya mwisho tafadhali. Ufisadi uondolewe katika kila kiwango kwanzia mashinani na hata katika viwango vya hali ya juu. Na hata mama akipata mtoto na pia baba wasaidiane kulea.

Com. Swazuri: Pitia upande ule uandike majina yako. Mwingine ni Millicent Odhiambo. Kama hayuko tutamsikiliza Dan Owino.

Dan Owino: First I would like Presidential, Parliamentary and Civic Elections and civic election to be separated whereby first we have the Presidential elections because this will help to prevent this issue of presidential conmen, whereby somebody after knowing very well that he can't make it to Parliament, now he climbs on a tribal ladder that I am going to be the president. Then after going to Parliament he does nothing like some honourable members of Parliament do after going there. They only stand up when they are going for the role call. We should have a system whereby the constituents have the constitutional power to recall back to their Members of Parliament to account for everything they have done. We should even have a referendum, within the constituency so that these constituencies be given the seating MPs powers to go back or we have a by-election.

Secondly, a dressing code should be established and I would encourage the Government to borrow a lead from the Taliban. This is because these days, our ladies are dressing immorally and these encourages the spread of HIV because after seeing a lady half naked, infact they are walking naked on the streets and this encourages the spread of HIV. So we should have a ..

Com. Baraza: Borrow from the Talibans?

Dan Owino: Yah, we should borrow a lead from the Talibans. Because the Talibans succeed to enforce this dressing code and infact their women and ladies were not immoral the way ours are because our ladies are aping the dressing style from the West, without first first understanding why. This is because we have different cultures, our culture is very different from the

western, but our ladies think that when they dress like a mzungu, that now is the decent dressing.

Com. Baraza: I will ask you one question. You know the traditional African if all were wearing are from (inaudible) but on the traditional act we can look at the Maasai. I was in (inaudible) in Marsabit the other day, there are people who walk there and we don't hear them being raped around because they are half naked. Is it the men who have gone rude or you want to use dressing as an excuse?

Dan Owino: Okay, you can't compare the situation and how people understand the culture in those North Eastern provinces and how us Nairobians do, it is quite different. There, even sex before marriage is a crime and may be if you are found having it you are killed or something like that.

Thirdly, I would like this vigilant group like the former Kariobangi Taliban, to be enforced because our police have become conmen and robbers and so they can't protect us. So we should have the vigilante group to provide security for use because if police can't provide security, then it is out duty now to provide it. So these vigilante groups should be given the constitutional rights to operate.

Lastly, I will briefly talk about these miracle merchants. Over the first few years Kenya has played the host of a variety of international Christian evangelists who have one thing in common. They all claim to be miracle healers. Their visits to the country are announced in full coloured pages, Newspaper advertisements and Televisions, many documents etc. This shows the massive crowds attending the previous miracle crusades. The pictures shows large piles of crutches and wheelchairs eligibly abandoned by the healed who do not need them any more. Finally there is a clear and ambiguous exhaustion of come and receive you miracles. What we Kenyans need is a Miracle Verification Centre established by the constitution operating under the indipence control of Kenya Medical Association. If an evangelists plasters posters all over town telling us to come and receive miracles, then we had better get the miracles of else we should be free to sue him or her for not delivering the promise. With such legislations entrenched in the law of Kenya, these evangelistic conmen will think twice about making bold claims about miraculous healing abilities which in many cases are cruel jokes on most disadvantaged members of the society.

Com. Swazuri: Pengine hao ndio wanaomba kwa Mungu, ili Mungu akikubali, unapona. Kama Mungu amekataa hutaweza kupona. How can you finalize it?

Dan Owino: But most of them these days if you look carefully, they are just conmen. Somebody knows very well that he cannot heal. If then he can't heal, why go to crusades to perform the healing because in every street we have these disabled people, we have blind people and lame, people who he can heal and this also goes against the teaching in the Bible. When Jesus Christ was performing these miracles, He was doing it in broad daylight and the people that were getting healed were the known lame and after that these people were being proved by those who know him that so and so has been healed. But these

days you find somebody, a total stranger being healed and after that he disappears. These are common.

Com. Swazuri: Thank you very much. Pitia pale uandike majina yako. Now we have Nicholas Ochieng'. If Nicholas is not there we have Rev. Bonface Obando. Not there also, Samuel Kamunyu.

Samuel Kamunyu: Asante sana.

Com. Swazuri: Dakika tano mzee.

Samuel Kamunyu: Jina langu ni Samuel Muchiri Kamunyu. Ningetaka constitution yetu iangalie sana huko mashinani ama huko mahali pa chini kabisa. Kama vile mkulima huko kwa local authority, akitoa tuseme hata ni ndizi zake au viazi, afadhali constitution iangalie awe anapresent kwa market lakini asiwe analipishwa kitu kupeleka huko. Yule mwenye kununua maanake ndiye mwenye biashara ndiye anatakiwa alipe hiyo ndio ajue faida yake atapata namna gani. Mkulima yule wa kawaida kabisa huko, akitoka kuenda kuuza kitu chake na hata hana shillingi mbili ama kumi. Kwa hivyo ndio tumalize umaskini afadhali huyo mtu awe anasaidiwa.

Kitu kingine ningetaka kusema ni juu ya licencing kutoka kwa hawa local authorities kama hii ya Nairobi. Kupiga umaskini si kupiga hawkers, ambao wako na watoto na ana tumbo inayotaka chakula. Kwa hivyo ukimshika na kitu, sioni vile unamsaidia, badala yake anafaa apewe licence. Kwa hivyo ningetaka licencing huku Kenya iwe free.

Lingine ni juu ya magistrates. Inaonekana magistrates wanatumia mambo ya suspect wakati mtu anapelekwa na polisi huko ndio waweke mtu remand. Haya mambo ya remand ni kama punishing mtu kabla hajakuwa guilty, na wale wameenda remand wameona jinsi mambo ilivyo huko. Kwa hivyo hiyo ya remand inafaa itolewe kwa sababu you cannot punish somebody kabla hujaona ni guilty.

Lingine ni kuhusu hawa polisi wetu ambao naona wanafanya mambo mengi mabaya. Kwanza sioni kama polisi wana ethics au conduct yoyote ya kufuata kwa hivyo kitabu ya discipline ya polisi inafaa iangaliwe sana na ijulikane kwamba sasa tuko Kenya huru, sio wakati wa ukoloni. Unanipiga na mimi ni ndugu yako na pengine sina makosa yoyote. Ni sheria gani inarusu polisi kupiga mtu na kuingia kwa mfuko wake kutafuta pesa, na ukiuliza unachapwa tena. Ningetaka hiyo iangaliwe polisi asiwe anakubaliwa kupunish mtu hata bila kuonekana ni guilty.

Com. Swazuri: Ya mwisho mzee.

Samuel Kamunyu: Ya mwisho kabisa, ni kuhusu mambo ya land. Land ni property kama property zingine huku Kenya na hii land inatakiwa kama unataka kuuza au nini unauza vile unataka. Kwa hivyo ningetaka land boards ziondolewe zisizuiwe watu kuuza vity vyao. Pia ningetaka constitution iangalie sana mambo ya owning property mahali popote katika Kenya na ningetaka

ive very clear vile constitution inaweza kulinda mali yako mahali popote kwa sababu naona kama wale watu walikuwa na tribals clashes waliharibiwa mali yao na serikali haifanyi kitu chochote kuhusu hiyo mali. Mimi sioni vile tunaweza kuwa na serikali tunachora kwa constitution na hailindi mali ya watu. Asanteni sana.

Com. Swazuri: Enda pale uandike. Tunataka Agnes Wanjiru Ng'anga'. Dakika tano.

Agnes Wanjiru Ng'ang'a: Kwa majina ni Agnes Wanjiru Ng'ang'a kutoka Huruma. Ningetaka Katiba yetu ikiwekwa, iwekwe maneno kama ifuatavyo.

Com. Swazuri: Ni kwenye Preamble? Ni kwenye preamble, kwa utangulizi? Endelea.

Agnes Wanjiru: Women should be given equal rights with men and especially in inheritance both where she is born and where she is married. Also in public appointments kama Parliament, Parastatals, Senior Civil Service etc. If a girl is impregnated by a man and both of them are schooling, then the man should also be made to stop schooling so that he can also have the fate.

Number two; married women should be jointly included in property ownership to avoid confrontations from relatives when one of them dies and especially the man. So the woman should be protected seriously and when you are buying jointly, your names should appear in the documents.

- Women circumcision should be abolished completely.
- Free education all starting from nursery to university level.
- Free medical services for all.
- Upgrading of slums, ownership to be given to the rightful owners. Wale wanakaa kwa hizo nyumba za slums kama serikali ina upgrade, iwapatie wale wale tu, sio eti ilete wageni ama matajiri waje wanyakue nyumba za maskini.
- Freedom of walking anywhere anytime. Sio eti ukipatikana hapa Huruma hata sa tatu, vijana wetu wanashikwa hata saa tatu lakini ukiwa pande ya Muthaiga or elsewhere, you can walk anytime. Kwa nini kuna hiyo discrimination kwa watoto wetu ama kwa sisi Wanakenya. Hayo ni maoni yangu.
- Retirement age to be 60 years for all workers
- Police powers to be used rightfully and no excessive powers by police to wananchi and especially matatu drivers and their touts and hawkers wale wanauza vitu vyao na njia nzuri, mtu aruhusiwe tu aendelee kwa sababu anatafuta chakula cha watoto wake.
- Presidential powers should be reduced in appointment of all top Government officials and parastatals i.e. all such appointments should be accepted by Parliament
- Wife beating should be illegal

Com. Swazuri: It is legal now?

Agnes Wanjiru: It seems. They beat us anyhowly any time they want even when it is not necessary. Any Government action should be.....

Com. Baraza: When is it ever necessary?

Agnes Wanjiru: Unajua hata wanawake saa zingine wanachokoza lakini it should be looked into. Although there is a contradiction somewhere.

- Any Government action should be taken giving first consideration to the action to the interest/benefits of common mwananchi i.e Kenyans.
- Government should have a law for disabled and street children to protect them
- Economy should be looked into seriously to alleviate poverty and enable the Government to create more employment especially waangalie agricultural sector.

Now if I can be allowed to read for my husband because he was not able to come. Just to read.

Com. Swazuri: No we will read.

Agnes Wanjiru: Ooh you will have it. Thank you.

Com. Swazuri: Kuna pointi moja umesema kwamba kama msichana amewekwa mimba hata yule mvulana asimamishwe. Si ungesema wote waendeleo

Agnes Wanjiru: Hapana. Asimamishwe kuendelea na masomo kwa sababu amepunish huyu msichana hata yeye asuffe ndio wajikinge yaani hiyo ni kumaanisha hao vijana should abstain from spoiling our children. Yes hiyo ni maoni, it's my own opinion, sio lazima itimizwe.

Com. Swazuri: Sawa mama. Enda pale mama uandakike yako na ya mzee. Hata hiyo ya mzee utapeana hapo.

Agnes Wanjiru: Sawa. Asanteni wananchi.

Com. Swazuri: Asante sana mama. Sasa tutasikiliza Meshack Meme. Hayuko. Ali Mugambi Ng'ang'a. mzee dakika tano.

Ali Mugambi Ng'ang'a: Mimi naitwa Ali Mugambi Ng'ang'a, na ninakaa mji wa Huruma na nimzaliwa wa hapa Nairobi, lakini toka kuzaliwa, yale yaliyoko sasa sio yaliyonilea. Maanake mimi wanangu ninao na vile nililewa si vivyo. Mshahara ilikuwa ndogo lakini babangu aliweza kunilea na akanipeleka kwenye madrassa. Lakini wakati huu, hata kama napewa (inaudible) kumi, siwezi somesha mtoto secondary. Sababu yake ni kuwa garama ni nyingi, vitabu mtoto wa standard one na

two, anabeba kama mtu wa university wakati ule.

Com. Swazuri: Kwa hivyo tufanye nini?

Ali Mugambi: Kwa hivyo afadhali habari ya vitabu tuteremshiwe bei kwa sababu ya garama. Kwa sababu mzazi anatakiwa apelikie vitabu zaidi ya ishirini mwanaye akianza shule na wewe vile vile ukijikokota mzee mzima na mama mtu mzima. Kwa hivyo tungeomba tupunguziwe.

Jambo lingine ni, wananchi tulioko hapa katika vijiji kila mtu ana matatizo yake. Kuna pahala tunapokalia sisi kama Waislamu. Wanakuja wenye tumbo kubwa na kushuka pale Muthaiga Police Station na kumwambia OCS kuwa atampa elfu mbili, aende amtotee mshenzi mmoja kwenye kiwanja changu anataka kujenga na mimi ni mtu wa slums.

Nikiangalia naona Nairobi City Council. Police ameshindwa kuenda kule na sasa naona City Council na Chief na watu wake. Ile nyumba inabomolewa na vitu vyangu vingine vinaibiwa na wezi nabaki bila. Kwa hivyo nauliza Katiba hii ikibadilishwa, baada ya kuweka uchaguzi huo unaowekwa, afadhali kwanza Katiba iwe imebadilishwa ndio watu wachaguane sababu wakichaguana kama haijabadilishwa, ugonjwa ni ule ule ulioko, hautaondoka. Kwa hivyo wanakamati wa Katiba muangalie masilahi ya wananchi wa chini na waangaliwe (inaudible) yake.

President mwenyewe asiwe na powers kuliko wengine. Power yake pia ipunguzwe. PC anachaguliwa na serikali na anafanyia raia kazi. Afadhali hata huyo Chief tuwe tunamchagua tunamchagua sisi wenyewe mahali tuliopo anapowekwa. Lakini si atoke kule aje aletwe na hajui Huruma inakaa vipi na amekuja tu anatembezwa na wale watu wanatumiza sisi. Asanteni. Sina mengine ni hayo tu.

Com. Swazuri: Asante mzee Ali, enda uandikishe jina lako pale. Christopher Mwanzia. Ephantus Mwangi Kariuki. Dakika tano mzee.

Ephantus Mwangi Kariuki: Hamjambo wananchi wa Kenya. Jina langu ni Ephantus Mwangi Kariuki ni mkaazi wa Huruma Kiamaiko, na ni asante sana kwa Tume kutuita tutoe maoni yetu, sababu ni mengi yanatufinya na sisi ni watu wa chini. Mimi ni Community Health Worker upande huo, na kwa hivyo taabu nyingi nazijua. Tuanze upande wa juu ndio tuteremke hadi chini. Nitaanza kwa Raisi. Tungependa cheo zake ziteremshwe na kupewa watu wengine sababu ni nyingi kwani kila upande unasikia ni yake, Amri Jeshi ni yake, Chancellor wa shule ni yeye. Zingine zipewe watu wengine, awe ni controller lakini zina watu wengine. Kwa upande wa University, inaweza pewa yule amesomea hiyo kazi kwa sababu pengine Raisi amepewa hiyo kiti na hajui masomo ya hiyo kwa sababu labda alikuwa mwalimu, kama ni Amri Jeshi nayo ipewe yule amesomea hiyo kazi. Upande wa wizara ambapo, tuna wizara nyingi kama vile Agriculture, Elimu, Works na Ulinzi. Hizi nazo zinatakiwa ziongezwe nguvu ndio ziweze kufanya kazi sababu wakiwa wanaangalia mtu mwingine, hawawezi fanya kazi lakini akiwa amepewa hilo jukumu

atafanya kazi nzuri kwetu.

Polisi wetu nao hawako vile walikuwa hata wakati wa wabeberu kwa sababu wakati huo nilikuwa mzima na walikuwa wakifanya kazi vizuri sana. Hii ni kwa sababu hawakuwa wakichukua jukumu kama ya wizi, ila walikuwa wakitumikia wananchi kabisa. Kwa hivyo kuwe na polisi kama waliokuwa wakiangalia wahalifu, ndio watumikie wananchi vizuri. Wakati polisi wanapotutembelea wakitafuta wezi wasiwe wakiingia kwa kila mtu na kuchukua mali kutoka kwao na kuweka mikono kwa mifuko ya watu. Jambo hili linaharibu Kenya yetu. Jambo lingine linaloleta taabu kwa upande huu ni pombe, kwa kuwa ndiyo inaleta uharibifu mwingi kwa kikosi cha polisi. Sasa sheria iundwe iondoe pombe kabisa na licence zipeanwe ndio polisi akitoka makaoni asije kuangalia mambo ya pombe kwa sababu inasababisha kutofanya kazi.

Com. Swazuri: Hiyo pombe si ni ile wanasema ni pombe haramu ile mbaya inauwa watu?

Ephantus Mwangi: Kama ni haramu iondolewe na kama ni nzuri, unajua wanachanganya hiyo na hata inaweza tumika kwa mambo mengi, kwa hivyo ipatiwe wizara ingine badala ya polisi. Upande wa hospitali, tunaona watu wetu wanaaga kwa vile hawana pesa na wakati tulipata uhuru, sheria zilizotungwa mimi nazikumbuka. Kwanza tuliambiwa kuwa tukipata tutakuwa na hospitali na shule za bure na tulipata kweli. Wakati huu sababu zilizoweka uhuru turudishiwe ndio watu wetu wakose kufa kwa wingi na shule kutoka nursery hadi eight tupewe bure kwa sababu bado tunalipa kodi na tuliambiwa pesa yetu itakuwa ya kodi na bado tunalipa.

Lili lingine ni upande wa ardhi. Tulipopewa uhuru kuna kipindi nilisoma cha kusema miaka tano ya maendeleo. Miaka mitano ya kuangalia watu wanaishi namna gani. Hicho kipindi kirudishwe kwa sheria yake. Kama ni upande wa taabu ya ardhi, watu wetu wawe wakipewa ardhi, sababu taabu nyingi zinatokana na ardhi. Pengine watu wanaishi pamoja mama na baba wanaishi kwa nyumba moja, na kama wangepewa hata nusu acre, wangukuwa wanakaa vizuri. Yangu ni hayo tu, na ninashukuru kwa kupewa nafasi hii.

Com. Swazuri: Asante Mwangi kwa maoni yako na experience yako ya miaka mingi. Wycliffe Siundu, Mwai Daniel, Timothy Ahonya Omutere.

Timothy Ahonya Omutere: Majina ni Pastor Timothy Ahonya Omutere. Bwana asifiwe, kwa wale wote nawasalimu kwa Waislamu salum na kwa Wakristo Bwana asifiwe. Langu ninaenda kuzungumzia kwa ajili ya kuunda Katiba yetu ile Bwana anaenda kuunda mwaka alioupanga. Nasema jambo la kwanza; usalama. Iwapo wahalifu wametokea kwa ghafla, kama serikali yafaa ichukue hatua haraka kwa sababu sehemu za nyumbani kama Western ng'ombe zinaweza chukuliwa na wezi usiku na hata mkipiga kelele serikali haichukui hatua haraka na asubuhi unapata ndio polisi wanaingia saa mbili na ng'ombe zilichukuliwa saa sita usiku.

La pili ni kupunguza charges za hospitali. Utakuta population ya Kenya wakati huu, almost 30 million and over, watu ni wengi na magonjwa aina tofauti yametokea na yamekumba watu. pesa nayo haipatikani vizuri, na kama mama hajiwezi, mtoto anapokuwa admitted kwa hospitali anashindwa kumtoa. Itambidi aende auze shamba, ng'ombe huko nyumbani ndipo apate pesa ya kutoa mtoto alipo admitted. Tusaidiane raia na serikali ipate kushikilia hiyo ratiba na Bwana atabariki.

Jambo la tatu ni kuhusu kusafirisha mwili nyumbani. Utakuta tunapokutana hapa Nairobi tumetumika watu kutoka sehemu mbalimbali hapa nchini Kenya, wengine kutoka Nyanza na wengine kama mimi kutoka Butere, ambapo ni mbali sana Western. Utakuta mimi ambaye nimepata msiba kubeba kutoa hapa Nairobi kupeleka kule nyumbani ni mbali. Iwapo ningemba ya kwamba raia na serikali wasaidiane kama gari inaweza patikana ya kusaidiana hata Mungu aone kwa kweli kuna uwepo wa kusaidiana. Gari ipunguzwe bei kwa wale waliotoka mbali wapate mtu wao kama amepotea, atolewe hapa na kufikishwa nyumbani. Tunaona wengine kama wale wanazikwa hapa, hilo jambo halifurahishi kwa sababu hawakupata jinsi ya kupeleka mtu wao kule sehemu za mbali.

Com. Swazuri: Kwa nini asizikwe hapa badala ya serikali ichangie kwa msiba tupeleke Butere kwa nini tusizike watu hapa?

Timothy Ahonya: Ninaone hiyo tukifika hapa inakuwa gumu kwa sababu watu wa nyumbani wanataka mtu wao afike kule lakini inakuwa shida kwa sababu bei ana pesa ni nyingi sana tunaenda garama.

Interjection: Culture.

Timothy Ahonya: Naendelea kidogo please, namaliza. Jambo lingine ni uhuru wa kaubudu. Wakristo wanaabudu, Waislamu wanaabudu wote. Tusiwe na ile sherehe ya kufunga kwa ratiba ya Kenya ya kwamba kufunga kuabudu bali kuabudu kuwepo kwa ile hali neno liweze kufikia yule ambaye hakuweza kusikia iwe wakati wa mwisho, wakati Mungu atakapohukumu binadamu na matendo yake asiseme hakusikia. Lakini sheria iwe kwamba waandikishe neno liendeleo lifikie watu wengi nchi yetu ya Kenya.

Jambo lingine ni juu ya rent ya nyumba. Watu wanapelekwa mbio mbio wanapokuwa wamekaa kwa nyumba zao. Utaona landlord anakuwa na ile hali ya kupeleka huyu mtu anayeishi kwa nyumba yake haraka haraka. Ni heri akupatie nafasi ya kufikiria hilo jambo wanapoelewana apate nafasi ya kusema ngojea mwezi mmoja awe wa kuridhika na huyo mtu. Sio kuingia na kutoa vitu na kutupa nje. Tusaidiane na hilo jambo tuwe na wakati wa kupeana mda kwa yule anayekaa kwa nyumba.

Nikimalizia kuhusu uchaguzi ni heri ya kwamba yule anayechaguliwa katika uongozi, au yule atakaye tekeleza matakwa ya yule mtu mdogo, yule anayechaguliwa, anaposema nitaenda kufanya hivi hivi anapofika huko, wawe wakishiliana pamoja na yule mtu mdogo na wawe sio yule anayechaguliwa ikifika wakati anapindua mamlaka na inakuwa sasa ni kunyanyasa wale wadogo. Hilo jambo si nzuri ni heri tukapate kwamba tuwe na ile hali ya kuelewana. Nikimalizia nitasema kwa wasiojiweza. Ni heri serikali

na raia isaidiane kupata sehemu ile kwa sababu for example ukitembea hapa Eastleigh, utakuta mama na watoto watatu anataka chakula, anataka chai, anataka nini na anasema nisaidieni na hakuna yule anayemjali. Watu kama hawa wachukuliwe nafasi yao, watengewe mahali ambapo watawekwa na tuone ya kwamba serikali itusaidie kama wanaweza pata mbinu gani za kuwasaidia kuendelea kuishi maisha angalau hata ya kumpendeza Mungu. Ni hayo walionisikiza Bwana awabariki.

Com. Swazuri: Asante sana. Nenda pale pastor uandikwe jina lako. Kennedy Omollo. Haraka haraka, dakika tano.

Kennedy Omollo: Yes, asante.

Com. Swazuri: Majina yako kwa jumla.

Kennedy Omollo: My names are Kennedy Odero Omollo. I also wanted to contribute with these points. I am suggesting that the poor and the rich should be charged differently. What I mean, education; you will find that somebody is told to pay school fees of 18,000 or 22,000 and what about the poor? Even in terms of the hospitals, you will find that nowadays people like those living in the slum areas we are just remaining with God because you just see that you cannot afford medicine worth 10,000 or may be even 1,000. So I am suggesting that these people be charged differently. Even in terms of court, nowadays you will find that somebody a rich person can even kill you but if you go with this person to court, he is going to go on bond, while you cannot get bond. So it means that if these people are being judged the same way, then the poor will get a very difficult time.

Next I was suggesting the MPs should be considered from university and above, first degrees and councilors from form fours and above because long time ago they were saying even if you were just from class eight, but I think these things are what have contributed to poor management.

Next is salary. Infact is vey sad to find that these people are increasing the tax and the salary is just at the very point it was. So it is better that the taxes should be increased, as per the salary in concern. Not that they are increasing the tax and the salary is at the same point.

Even rented houses, we get difficulties because you find someone in an 8x8 house and he is paying 2,000. So it is better for the rent to be set in a way it represents what, what I am trying to bring about, yaani ni vizuri hata ukilipa elfu mbili, hiyo nyumba ionekane ni ya elfu mbili.

Next

Com. Swauri: Ya mwisho

Kennedy Ommollo: Next, I am suggesting that women, this word of divorcing, it is better hiyo sheria iwekwe in a way that it

will not be easy for a woman to divorce or a man to divorce his wife, because this is what has brought things like single parents and street children. This is because these people get a hard time even to live. Thank you.

Com. Swazuri: Asante sana kwa maoni yako. Edward Otieno. Davis Macho. Peter Maina. Karibu Peter Maina.

Peter Maina: Habari yenu wote. Kwa jina naitwa Peter Maina na mimi ni mkaazi wa hapa Huruma. Ile kitu nilikuwa naonelea sheria ibadilishwe kwa upande wa hospitali za serikali. Kwa vile sasa hospitali za serikali ziko na private wing na zina hii ingine inaitwa public wing. Sasa ukienda kwa hiyo hospitali ukitaka kutibiwa, unaambiwa hakuna kitanda, na ukienda kwa private wing kitanda inapatikana. Kwa hivyo, matibabu yote yawe ni ya serikali na iwe ni ya bure na waondoe hiyo private wing kwa hospitali za serikali. Pia kwa elimu iwe na namna hiyo. Elimu ya Kenya iwe ni ya bure kwa vile sasa inaonekana watoto wa matajiri tu ndio wanasoma. Kwa hivyo hiyo sheria inaonekana inasupport tajiri. Wale matajiri wataendelea kuwa matajiri kwa sababu ndio wataweza matibabu, waweze elimu ile hali maskini, watoto wetu wakifika eight anaenda kwa jua kali kuonana na ambao, na hao wengine wanaonana na elimu kuenda juu. Kwa hivyo elimu isiwe kuna tofauti kwa mtoto wa tajiri na mtoto wa maskini, wote elimu iwe imetoshana kutoka primary hadi university level. Kwa hivyo ile serikali tuliyonayo ina ubaguzi. Watoto wa matajiri wanasoma na watoto wa maskini hawasomi.

Com. Swazuri: Ingingine

Peter Maina: Ingingine ningetaka iangaliwe ni maneno ya nyumba. Sasa nyumba kama vile ziko hapa Mathare zina bei ghali na wakaazi hawana pesa ya kulipa nyumba. Kwa hivyo serikali itengeneze policy vile hizo nyumba zitakuwa zikilipwa kwa sababu mshahara ni kidogo na huna nyumba yako.

Com. Swazuri: Saa hii ni saa hii ama ni saa ngapi unasema (inaudible)?

Peter Maina: Haikuwani na kanuni. Hiyo ni kati ya wewe mkaazi na mwenye nyumba vile mtaelewana.

Com. Swazuri: Unajua kodi ya nyumba inategemea size ya nyumba, material iliyotengenezea na condition ile iko nayo, quality?

Peter Maina: Quality. Sasa ni kutoka, unajua sasa tuko Huruma.

Com. Swazuri: Area kama hii nyumba ni pesa ngapi?

Peter Maina: Kama elfu tatu na mia mbili, na elfu mbili na mia tano.

Com. Swazuri: Per chumba au?

Peter Maina: Eeh hii sasa ya mawe. Hii ingine ya udongo ni mia nane na hata elfu moja na huwa haikuwanga na maji na choo.

Com. Swazuri: Sasa unataka tufanye nini?

Peter Maina: Yaani wateremshe hiyo bei kwa sababu iko juu zaidi. Sheria itengenezwe vile policy ya nyumba itakuwa.

Com. Swazuri: Ingingine.

Peter Maina: Kitu ingine ningeongea ni hiyo sikumaliza hiyo ya elimu. Vitabu zile watu wanasoma, zamani mimi nilikuwa naona wakati tukikuwa kwa shule, ile kitabu mtoto amesoma nayo standard one, hata yule mwingine wa mwisho atasoma na hicho kitabu. Lakini hii iko ya siku hizi, mwaka huu utapeleka mtoto ununue kitabu ya one, ukipeleka mwingine one mwaka huu mwingine tena unanunua kitabu kingine cha one. Sasa tunashindwa kwa nini hii maneno haijaka vizuri na serikali iko. Kwa vile nilikuwa naona tukisoma, tulikuwa tukisoma na KPM. Yule mtoto alisoma na kitabu hicho wa kwanza, hata wa mwisho atasoma nacho. Sasa tunanunua vitabu kama kumi, mwingine akienda imebadilishwa. Vitabu viache kubadilishwa namna hiyo kwa vile inataka pesa nyingi sana kununua.

Com. Swazuri: Ya mwisho.

Peter Maina: Hata sina ingine ni hayo, yameisha.

Com. Swazuri: Asante sana, enda uandikishe jina pale. Dorcilus Akinyi. Mbona akina mama wanazungumza huko sana. Tumsikilize huyu mama kidogo.

Dorcilus Akinyi: Habari zenu wananchi? Asanteni sana. Kwa jina naitwa Dorcilus Akinyi Odhiambo kutoka Korokocho. Nataka kuongea kuhusu vijana wetu. Ningependekeza vijana wetu wote wapate kazi, kwa maana hao ndio wanasumbuliwa na utawala na kukosa kazi kwao ndio kunafanya waibe wakitafuta. Kuhusu wasichana ambao huwa wanarapiwa ovyo ovyo katika slums zetu huku tuliko, na hata wakirapiwa hata repoti yake akiwasilisha kituo cha polisi huwa hashughulikiwi kwa sababu ya hongo. Sasa ikiwa mzazi ameona mtoto wake amerape msichana, anaenda kutoa pesa huko kwa OCPD or OCS. Sasa imekuwa wasichana wananyanyaswa. Sasa inafaa tuangalie kuhusu wasichana. Ya tatu ni kuhusu akina mama. Kwa maoni yangu ningependekeza wapate civic education, ili sisi akina mama hata sauti yetu isikike huko bungeni na pia kwa Katiba itengenezwe kwa sababu akina mama wananyanyaswa sana.

Ya nne ni juu ya Kenyatta Hospital. Kuna jambo fulani linatendeka sana kwa madaktari na wana lugha ambayo wanatumia. Ikiwa mtu ni mgonjwa lakini sio sana hawatibu vizuri kwa sababu lugha yao ni yakuuu mtu kwa kudunga sindano. Hata sindano

enyewe hawatumii dawa, kulingana na ugonjwa wako. Nasema hivyo kwa sababu niliona na ilitendeka kwangu mwenyewe na nikajaribu sana kuzunguka na kuanzisha mlalamiko kwa kituo cha polisi ambapo ni Division I katika Nairobi, na nikaelezwa kuwa hiyo inatendeka kweli, kwa sababu tunapata ripoti. Lakini niliambiwa kuwa sitaweza kwa sababu inatakikana ukatalie na uende kwa pathologist na mtu ambaye.....

Com. Swazuri: Wanafanya nini? Wanadunga sindano ya nini?

Dorcilus Akinyi: Ya kumaliza yaani hiyo ni kumaliza.

Com. Swazuri: Ya kuuu?

Dorcilus Akinyi: Ya kumaliza mtu. Hiyo ripoti niliakilisha hata tarehe ishirini na nne mwezi wa nne mwaka huu, saa kumi kamili.

Com. Swazuri: Badala ya kumpatia dawa (inaudible)

Dorcilus Akinyi: Na saa hiyo ikawa mgonjwa wangu anaongea, tena wanakula na kutoa watu nje eti ni saa ya matibabu na hatutaki kuona watu hapa. Kwa hivyo nasema ukweli wa mambo na wananung'unika.

Com. Swazuri: Nyingine ya mwisho

Dorcilus Akinyi: Sasa naendelea. Namba tano ni kuhusu mortuary. Inatakikana hata bei ya mortuary ipunguzwe na wakati mwingine ukiwa hauna pesa ya kuenda kuona mtu wako lazima utoe shillingi mia mbili, ili uone mwili. Hivyo ndivyo hawa watu wa mortuary wanafanya.

Com. Swazuri: Ya mwisho.

Dorcilus Akinyi: Sasa ni ya sita. Hii ni kusuhu wazee wa vijiji kwa vile wabasumbua wale wanaouza kwa vijiji kando ya barabara za vibanda. Unaona wanataka utoe kitu kidogo ile upate nafasi kidogo pa kuuzia. Kwa hivyo maoni yangu nimeomba kuhusu arbitrators ambao nilisikia mwenzangu akizungumzia. Ningependekeza sana arbitrators, wafundishe squatters kijijini ili tupate koti yetu kama kiwango ya chini sana ili tuone vile tutaweza kujisaidia vijijini.

Com. Swazuri: Umesema, ngoja kidogo mama, umesema wazee wa kijiji wanataka kitu kidogo ndio ufanye biashara yako.

Dorcilus Akinyi: Eeh. Ndio ufanye biashara yako.

Com. Swazuri: Si watu wamesema ni Chiefs ndio wanfanya hivyo, na wewe unasema ni wazee wa vijiji?

Dorcilus Akinyi: Sasa, unajua macho ya Chief inakuwanga ni wazee wa kijiji ambao wamejiunga pamoja na Chief. Sasa hata ukipeleka manung'uniko yako kwa Chief, yeye pia anataka kitu kidogo ili afikie mambo yako.

Com. Swazuri: Haya asante sana.

Dorcilus Akinyi: Ni hayo tu.

Com. Swazuri: Mama Akinyi andika hapo. Anthony Kariuki. Dakika tano.

Anthony Kariuki: Kwa majina yangu ni Anthony Kariuki. Kwanza ningependa kuongea juu ya President himself. Wakati President amekuwa declared the one that has won the election, ningetaka kusema asiwe na nguvu za kuunda committees or various commissions which are looking into various matters because, kama tukiangalia kwa mfano mwanasiasa amekufa, halafu kuwe na committee ama commission, probing into his death. Hiyo inakula pesa za serikali bure na kama kunakuwa na mtu kama Ouko aliyekufa. Hiyo commission isimamiwe na jamii yake na kama si hivyo, these politicians who form that probing committee, wasiwe wanalipwa extra fee or salary. Hii ni kwa sababu pesa za serikali zinatumika kwa upande huo na hawa they are not using their (inaudible). They should actually probe in such matters not expecting extra payment.

Number two ni matter concerning the judiciary, judges are really paid na kama watakuwa in a commission probing various matters, wasipewe extra fee kwa sababu hiyo ni kazi yao. Nataka kusema pia kama ni Parliamentary Committee wasiwe wakipewa extra money and this Minister of Finance asiruhusu such amount of money to go to such a (inaudible) embezzlement will just allocate (inaudible) such committee. If they are to do that job, wafanye bila kuongezewa malipo maana there is the (inaudible).

Number three I would like to say about the traffic laws. They really require to be defined kwa sababu ukiangalia kama ni barabara zetu they were still constructed hata wakati wa colonial period na mpaka wa leo hakuna mabadikilo imefanywa kwa hizi barabara. Wakati zilikuwa zikitengenezwa, kulikuwa na magari chache, na wakati huo kama stages zilikuwa zinasheha. Lakini sasa tuko na mamillioni ya magari and nothing has been done to construct like the terminus, ni zile zile tu, na ukienda huko ukiwa na gari yako police akikukuta you are somewhere near anakwambia you are obstructing. Kuwe na redefined laws za traffic ichunge barabara serikali haijafanya marekebisho yoyote. Kwa hivyo wakati traffic police wanakukuta popote pale, they should not use their break-downs sababu wameemploy pale. Nafikiri ijulikane serikali ideofine the law, sio lazima ushukishe mtu mahali terminus iko. Magari ni mengine na hakuna marekebisho yanafanywa kwa hizi stages. Kwa hivyo kuwe na redefined traffic laws whereby you compare this time and colonial time when the roads were constructed, haiwezekani kuwa

the same allocation. Rather the state could make up hiyo sheria.

Ya mne serikali ningetaka kuwe na sheria mbili. Kuna defence na hawa wanajeshi sijaona wakifanya kazi yoyote, but they have been there. Kama sasa Molo watu walikufa and after people had died wanatupatia toll total of people who have died. They are not helping us. If APs think they are unable to stop the clashes immediately, let the wanajeshi wahusishwe mahali pale. Mara watakuwa employed since independence but they have done nothing. Badala ya kutumia APs who are not able to stop the clashes or GSU kwa nini wasitumie wanajeshi Kenya Army na Air Force wawe (iaudible) immediately badala ya kushinda wakitupatia total ya watu waliokufa and they misuse the body of defense.

Ya tano ningetaka kusema hivi, kama kutakuwa na wakati wa President kuwekwa pale, wakati ule atakuwa declared, asiwe na forces ama asiwe na nguvu za kufanya kazi kama kwa mfano, he must not actually be expected aseme chochote kuhusu pesa, na pesa tunajua ziko chini allocation ya budget. Kama ni issue ya budget ambayo inahusika, Raisi asionekane akitaka kudeclare this money to go this way ama to go this way maana he is not really a professional there.

Ya mwisho ningetaka kusema hivi, kama in Kenya tuko na different tribes na tuko na foreigners ambao wamekuja kuhabitate our country like Somalia and (inaudible) ningetaka kusema kama ni Eastleigh, let it not be a set town for refugees ama for foreigners and if they are to be there or even Asians, the code charge ya tax kwao iwe higher than kwa Kenyans themselves. If Kenyans are to operate the same business foreigners are operating, kuwe na difference ya tax charge. Kenyans and the foreigners, foreigners to be charged more than the Kenyans because there actually should be consideration whereby upon Kenyan yeye ni wa hapa na huyo atakuja hapa pengine akiwa just a foreigner na kwa hivyo sioni ni kwa nini awe considered kwa sababu ataleta nini. Thank you.

Com. Swazuri: Enda hapo uandikishe. Baada ya Anthony ni Joseph Gathungu.

Joseph Gathungu: Kwa majina naitwa Joseph Gathungu wa Nduta kutoka Huruma. Nimezaliwa Mathare. Kwanza ningependa hii Tume, huu mda ambao mnasema wa Katiba, ningependa Katiba iwe na amu katika hii executive yaani iwe hii kamati yenu si ya kuondoka kwa vile Katiba ambayo tunatengeneza sio ya miaka kumi ama ishirini, ni Katiba ya miaka hata mia tano, wakati mkubwa ujao. Kwa hivyo hii Katiba isipewe mda, urekebishaji usiwe na mda lakini kwa upande wa uchaguzi tutumie Katiba ile ilipitishwa Lancaster halafu baadaye hawa wenye kuitengeneza Katiba wakae kwenye ofisi hiyo hata kama ni miaka ishirini hivi.

Com. Swazuri: Lingine

Joseph Gatungu: Jambo lingine ningesema mambo ya polisi. Ningependa sheria ama Act ambayo inasimamia polisi na Act ambayo inasimamia kusiwe na polisi wa army, wa utawala. Polisi yeyote awe akiajiriwa kukitokea vita pande ya nje anaweza kutudefend. Kama ni mambo ya hapa nchini, anaweza kuchunga. Asanteni.

Com. Swazuri: Joseph andika majina yako hapo na tunamtaka Joseph Kanene.

Joseph Kanene: Hamjambo. Yangu ni machache. Kwanza kabisa nataka kusema ile constitution ambayo Kenya imekuwa ikitumia, iko na maneo muhimu sana lakini, ubaya ni kuwa this constitution has not been enacted so as we are now reviewing this constitution, it should be made active. Oni langu la kwanza, nitasoma kwa Kiingereza, every retired worker particularly in the Government, should not be re-absorbed in any other capacity even in the Parliamentary seat. This is to enable the opportunities to the young generation. So, hii inataka kusema hivi, we have seen, in the Government, may be somebody was a retired Major, halafu anaruhusiwa kuchaguliwa kama MP halafu baadaye anakuwa Minister. So I think the Government should ensure that someone who is a retired prominent person from the government, should not be entitled to any other job. Also no person should work in more than one prominent position. So we have seen that somebody ni Waziri halafu ni Managing Director halafu pengine ana position ingine muhimu katika serikali. So I think this should be restricted by this new constitution. Someone should be given may be one job, if particular (inaudible) job and he should be satisfied with that.

Number two, the government should involve itself in educational sectors employers (inaudible) to control corruption in employment which has led to incapable individuals in various commission sectors thereby contributing to economy failure. So nataka kusema hivi, mashule au institutions, should be controlled by the Government in such a way that, wale wanafunzi wanaotakikana kuonekana na waajiri au serikali inatakiwa kutafutia wasomi kazi kwa kujihuzisha wenyewe na waajiri. Sio eti wanaachilia wanafunzi kutapakaa huku kutafuta kazi kwa sababu kazi ziko, ni corruption iko. Kwa hivyo if the Government can take an initiative of liaising the students and the employers, that one can curb corruption. Okay, nitasoma kwa haraka. The Government should control salaries and wages particularly in private sectors owned by individuals. Tunaona kwamba kuna mashirika mengine ambayo waajiri wanapatia wafanyi kazi wao mashahara duni kabisa. Kwa hivyo hii constitution should be in a position to scrutinize this, should ensure that the salaries that are given by individuals like Asian owned companies should be as per the standard which shall be set may be by the new constitution.

Ya mwisho, the Article about marriage. Katika sheria ya judiciary kuna the Law of Tort which has talked about malice. This is a whereby if a policeman mishandles a person maliciously, he should be prosecuted. Lakini tunaona kuwa hii sheria iko, lakini mbona haichailiwi. Sema kama mwananchi wa kawaida akifanyiwa madhara na askari halafu apelekwe kotini, askari ndiye anapatiwa favour kuliko a common wananchi. So sheria iko lakini it has not been put into practice. So it should be put in practices so tusiwe ati tunatoa maoni halafu pengine hii constitution itengenewe lakini hakuna kitu kinafanyika. So it should be enacted if the common mwananchi is taught about this constitutional sections.

Com. Swazuri: Mwingine ni Susan Mwaga.

Susan Mwaga: Hamjambo wote, hamjambo tena? Mbona mmepoa namna hiyo?

Interjection: Inaudible.

Susan Mwaga: Mimi siongeangi sana. Niko na sauti ile inatosha. Mimi ninayeongea kwa jina ni Susan Mwaga na ninakaa hapa Mathare hapa 3A, na nikiwa hapa nataka kuongea maneno yangu kidogo kuhusu hii Katiba ya Kenya ambayo imefunika mambo mengi sana. Zamani nilikuwa naona watoto wa University, ukisomesha mtoto wako anaingia university, mtoto anasoma anaingia university na akirudi nyumbani anakuja na gari yake ama kitu kama chochote. Siku hizi hakuna. Kwa hivyo ningepomba serikali irudishe kama zamani, mtoto akifika university asomeshe vile alikuwa akisomesha, wanakula huko na kupewa kazi halafu baadaye mtoto anaja anajilipa mwenyewe. Kwa maana sisi raia wa Kenya hatuna pesa. Ningependa serikali irudishe hayo mambo ya zamani.

Ya pili, upande wa hospitali ni mbaya zaidi. Tulipewa madispensary na serikali tutumie lakini hakuna hata moja. Zote zimekuwa hoteli na vioski na saloon. Ningependa serikali ifikirie hayo badala ya kupewa madaktari wa Jua kali kwa vijiji, akikuchoma sindano unafura hata huwezi lala. Warudishe hizo dispensary vile zilikuwa zamani. Ningependa upande wa serikali ya Chief na polisi. Tunataka Chief akiajiriwa awe amesoma na miaka yake iwe inagarimu, asiwe mzee sana kama mimi. Awe ni yule Chief anaweza kukimbia kidogo na kusaidia raia.

Com. Swazuri: Awe na miaka ningapi?

Susan Mwaga: Awe na miaka kama thelathini na nane.

Com. Swazuri: Na elimu yake?

Susan Mwaga: Awe mtu wa form six huku.

Com. Swazuri: Hakuna Form Six.

Susan Mwaga: Kwa hivyo ningenda serikali ifikirie hayo, watupe Chief aliye na masomo. Wazee, siskizeni nyinyi ndio mnataka Chief. Tukirudi upande wa City Mortuary kuna watu wanakufa huko wanaoitwa makanyaga. Wengine wamesoma na wengine hawakusoma. Kwa mimi serikali inaita hao makanyaga na wanachimbuliwa shimo kubwa namna hii moja, wanamwagiliwa hapo na kuchomewa hapo. Lazima serikali ifikirie hao watu kwa nini wanaitwa kanyaga, hiyo jina watoe ni ya ukoloni. Ingingependa wale hawana makao waangaliwe. Nikienda naona Naivasha kuna pori bure, hakuna watu na serikali inasema hiyo ni mali yao. Ningependa wachukue watu wengine waende wawape makao huko ili tusifinyike sana tukiwa Rift Valley wote, Nairobi wote hata Mathare hapa hatuna makao.

Com. Swazuri: Ya mwisho mama.

Susan Mwaga: Ya mwisho ni upande wa madini, kanisa. Kanisa ni nyingi zaidi. Zamani tulikuwa na makanisa kidogo kama Jeshi, Catholic, Friends na sasa kanisa ziko za ngoma hapa town hata unaweza pata ajali. Ukiwa na ugonjwa wa pressure unaweza anguka na serikali nayo inakuibalisha hao wakae hapo sijui kwa nini. Wachunguzwe hao watu wenye dini nyingi. Ya mwisho ni hii.

Com. Swazuri: Maliza mama. Maliza ya mwisho.

Susan Mwaga: Ya mwisho ni hii akina mama, shule za Nairobi hatuna vitabu hata kidogo na huku Mathare ukiangalia hata choo hakuna. Watoto wanatoka kwa shule wanaenda kununua choo na hiyo ni mbaya sana, na serikali inafaa iangalie sana. Mwisho kabisa ni kuhusu wale wanatuahidi msaada hapa Mathare wanatundanganya wanatuletea msaada kupitia kwa serikali. Serikali ifikirie huu msaada unaenda wapi kwa sababu hatupati. Poleni sana.

Com. Swazuri: Enda pale uandike majina yako mama. Mwingine ni Felix Akubala, Martin Nyingi, Joseph Sai Maina.

Joseph Sai Maina: Majina yangu kamili ni Joseph Sai Maina. Maoni yangu kwanza ni kuhusu makosa kwa ofisi ya mkuu wa sheria. Hawa ndio wameletea Kenya shida nyingi kabisa, kwa sababu Kenya kuna watu wengi zaidi ya milioni ishirini, na hawa watu wote wana ujuzi wa kufanya kazi. Wamechukua watu wengine na kuwaweka kazini na wamekuwa na kiburi. Mtu wa serikali yeyote amekuwa na madaraka ya juu sana, na kusema kuwa hawezi shtakiwa kama amefanya makosa. Utakuta mtu amefanyia makosa mapastor na mkuu wa sheria hakuwako wakati hayo yalitendeka. Utakuta mkuu wa sheria akisema kuwa yeye ndiye anaenda kotini kusimamia huyo mtu, na wakati huyo mtu alitenda hayo makosa, mkuu wa sheria hakuwako. Hayo ndiyo maneno yanaleta Wakenya shida kabisa.

Com. Swazuri: Kwa hivyo tuifanye nini hii ofisi?

Joseph Sai: Ile ofisi vile itafanywa ni ile sheria inapatia mkuu wa sheria nafasi ya kuenda kusimama kotini na sio yeye alifanya ile makosa iondolewe. Iwe huyo mtumishi wa serikali apelekwe kotini kwa sababu wakati alifanya makosa, wewe ndiwe ulimuona na mkuu wa sheria hakuwa huko. Sasa inatakikana huyo mtu apelekwe kotini vile ulimuona na ajitetee na akishindwa na case aondolewe kwa kazi, na mtu mwingine yule ni mwananchi wa Kenya apewe hiyo kazi ndio watu waheshimu wengine. Kwa sababu imekuwa mtu wa serikali akifanya makosa hapa Nairobi, anatolewa hapa na kupelekwa Kisumu aendelee na tu na hiyo makosa aliyofanya.

Com. Swazuri: Inginge.

Joseph Sai: Inginge ni ofisi ya PC, Provincial Administration. Hawa watu ndio wanajaribu kuongeza makosa katika Kenya

hii, kwa sababu utakuta PC amepolekwa Nyanza na yeye si mzaliwa wa huko. Vile atafanya, ataenda kuchuka watu mahali alizaliwa na kuleta huko Kisumu na kuwapa hata kazi na wale watu wanaishi hapo hawawezi pewa chochote.

Com. Swazuri: Kwa hivyo?

Joseph Sai: Kwa hivyo tunaonelea mtu kama PC awe mzaliwa wa pale vile Chief wanakuwa wazaliwa wa hapo. Sababu tunaona tukiwa na Chiefs wale wazaliwa wa area hiyo, hawawezi kuwa na dhambi nyingi sana hivi, sababu utakuta officer wa polisi ambaye anaishi mahali sio kwao hata anaweza chukua mtoto mdogo wa miaka kumi na mitano na kumfanya awe bibi yake kwa sababu sio makosa kwake.

Com. Swazuri: Ya mwisho.

Joseph Sai: Sasa ya mwisho, naona hii serikali yetu ya Kenya iwe ya Majimbo kwa sababu hata mimi peke yangi nikiwa na wanawake watano na nikitaka kununua sukari na niende ninunulie bibi mmoja, hapo nafanya makosa. Serikali yetu imshindwa kutuongoza ikiwa moja na mimi naonelea kuwa tukiwa na majimbo serikali itakuwa nzuri kwa sababu ile kodi inasanywa pale, itawekwa kwa Central Bank ya hapo na ikifika saa ya kufanya kazi, hiyo pesa watatoa kufanyia kazi kama vile kutengeneza barabara, kama ni shule haina madarasa na pia mijengo mizuri. Lakini hii serikali imeshindwa kufanya kazi hata mkitoa pesa, ikikusanywa na kuletwa hapa Nairobi na ikifika saa ya kurudiswha huko, haiwezi rudi. Inakuwa wananchi wa huko wanaumia na kodi walitoa na wanafanya kazi kwa serikali kama watu wengine. Hayo ndiyo maoni yangu.

Com. Swazuri: Asante sana Sai. Gideon Musyoka Mose. Haraka haraka.

Gideon Musyoka Mose: Majina yangu ni Gideon Musyoka Moose. Niko hapa kutoa maoni isipokuwa maoni mengi ni kama kurudia. Yangu ya kwanza, wakati nilianza kufikiria ni juu ya desturi na mila za Wakenya.

Com. Swazuri: Songea karibu na microphone.

Gideon Musyoka: Desturi zingine kulingana na hali ya Mwafrika na hata kwa ulimwengu mzima ni nzuri lakini, tukiangalia Kenya ya kesho zingine haziwezi saidia sababu zinazuia maendeleo na mmeshaona. Kwa hivyo katika katiba yetu wanaweza fikira itakuwa namna gani. Ile ingine ni juu ya magereza na mortuaries. Ukienda kwa magereza unakuta zimekwa mbaya, chakula sio nzuri, na pia mahali na kulala na hawa watu ni binadamu na hata mimi nawezaingia mahali hapo kesho na pia wewe. Kwa hivyo tuone mbele na tuwaheshimu hata kama ni wabaya kwa sababu tunaheshimu Mungu pia.

Com. Swazuri: Kwa hivyo tuzifanye ziwe nzuri?

Gideon Musyoka: Ziwe nzuri na hata kitanda cha kulalia na chakula wanachopewa. Ile ingine ni kujali kila kabila. Sehemu zingine za Kenya ni kame ama hazina mvua ya kutosha. Zingine zina mvua ya kutosha. Kwa hivyo sehemu zile hazina mvua

zinaweza tengenezwa, kwa ile maji ya dams ama ya mrefeji lakini tunajua kuwa maji ya boreholes maji mengine si mazuri, kwa hivyo sehemu kame zitahitaji dams ama mabawa. Kumalizia, ile kitu imeleta shida Kenya ni mambo ya ardhi, yaani unyakuaji wa mashamba na biashara na mambo mengine kama vyoo.

Mambo ya ardhi imeleta shida kwa sababu mkoloni alikuja Kenya na kuchukua sehemu zile nzuri na kufanya wengine watumwa wake. Lakini kwetu Wakenya hakuna mkoloni atakuja. Kwa hivyo ikiwa wakati mzungu aliondoka kuna mambo yalienda kombo ama sheria zilitengenezwa mbaya, zirudiwe na kuangaliwa zitakuwa namna gani. Nasema hivi kwa sababu hata tukikaa miaka mia tano, vita vitatokea kwa sababu kila kabila ina haki ya sehemu yake inapopata chakula na kwa hii namaanisha kila mtu achunguze vile anapata chakula. Hapa Kenya imekuwa ikisemekana Kikuyu ni tajiri, Wakamba ni tajiri ama maskini, mtu mmoja anaweza funika watu wengi. Kwa hivyo ningetaka serikali iangalie taabu za kila mtu. Awe kiwete, awe hana macho kwa sababu hiyo ni kijenga Kenya ya kesho.

Com. Swazuri: Asante sana mzee. Unawa andikisha jina lako pale. Francis Rengeta

Francis Kuloba Rengeta: Majina yangu ni Francis Kuloba Rengeta. Nimeshukuru kwa Tume ya kurekebisha Katiba kututembelea hapa siku ya leo. Mimi ni mkaazi wa Mathare. Kwanza kuna mwenzangu ambaye alizungumzia hapa ya kwamba yule mwenye anagombea kiti cha Councillor, kutoka councilor hadi mbunge, ninapinga upande wa Councillor ni mtu mwenye anaongoza location, hiyo area ambayo anaelewa watu wake, wale wanamjua na pia anawajua. Alisema ya kwamba yeye anataka yule atasimama kiti ya Councillor, Katiba ibadilishwe iwe awe mtu wa form four. Hiyo nitapinga nikiomba Katiba isibadilishwe iwe kama zamani ilivyokuwa. Yule mwenye anadai kwamba anataka form four ama above, yeye yule mwenye alimsomesha ni baba yake na huenda hakuenda shule ndio akafika kwa kiwango hicho.

Com. Swazuri: Kwa hivyo iwe councilor yeyote anaweza kugombea?

Francis Rengeta: Yeye ako na damu ya kuongoza hata kama mimi. Ako na damu ya kuongoza na anaweza kuzungumza mbele ya watu na kuchangia kwa raia ambao anaongoza.

Com. Swazuri: Inginge? Na je mbunge?

Francis Rengeta: Mbunge anaweza kuwa above form four, lakini sio laziwa awe graduate. Graduate kuna malalamishi ya wengine ambao wamezungumzia. Hata kuna mama ametoka hapa amesema wale wenye walikuwa graduate walikuwa wa zamani wanatoka na magari, siku hizi wako wapi? Mtakuwa mnamuongozea mahitaji mengine kwake. Mbunge anaweza kuwa above form four.

Com. Swazuri: Inginge.

Francis Rengeta: Ingingine ninayochangia kwa wenzangu ambao wamezungumzia hapa kuhusu polisi, kwa kweli Katiba ya sasa jaribu mtusaidie, kwa sababu tunanyanyaswa sana na polisi. Wacha serikali iwaruhusu wananchi akina mama kwa wazee wakifanya biashara yao iwe free ili polisi wasije kuwasumbua saa yote. Kuna mmoja amegusia hapa kuhusu upande wa pombe, licencing. Licencing iko, kuwa mimi ni mmoja wao tunapewa licence lakini polisi akiingia hajali mambo ya licence , yeye ni kufunika mikono yake kwa mlango ili ajue mko wangapi ndani ndio mtoe elfu moja ama mia tano ukiwa nayo. Hiyo Katiba ipate kuchunguzwa na nikiwa na licence, wasipate kutunyanyasa. Nikichangia ingine, wafanyi kazi ambao walijitolea kusaidia taifa la Kenya. Wewe ulipata kazi na ukakubali kufanyia sehemu zozote za Kenya. Sioni kwa nini wakati unaretire na unyimwe haki yako, unakaa sawa sawa na yule mtu alikuja kuomba kazi kutoka nje ya Kenya, na wewe ni mzaliwa wa Kenya na ulichangia kutumikia nchi ya Kenya mpaka hasa miaka yako imefikia hamsini na tano, wewe unakuja kutolewa kazini bila malipo yoyote.

Hayo yote tungeomba Katiba ijariibu kubadilisha huo mwenendo, ndio watu ambao wanakuwa retrenched wasitoke bila pesa yao kuwa tayari. Wengi wamekufa na kuacha hizo pesa nikigusia watu wa Railway na Kenya Airways, na mtu angefurahia hayo matunda ya kazi yake ile alifanya. Kwa nini IMF ilikuja ikisema kuwa Kenya iretrench watu ili ipate kuwa na uwezo wa kujipatia pesa nzuri. Hatujaona mabadiliko yoyote. Ningemaliza hivi, hii Katiba ningepomba kama ingewezezana, minister wa wafanyi kazi pamoja na kiongozi wa koti wangeshtaki IMF ili walipe hao watu ambao wameachishwa kazi kabla miaka yao walipwe ridhaa kama ingewezezana. Yangu ni hayo.

Com. Swazuri: Asante sana. Nenda uandike jina lako hapo. Stephen Abade.

Stephen Abade: Kwa majina naitwa Stephen Anywaya Abade na nimkaazi wa Mathare. Jambo langu la kwanza ni kuhusu kazi ndio nataka ibadilishwe ikiwezekana. Kuna wale ambao wamesoma wengi sana, ambao wanarandaranda na hapa Kenya mtu mmoja ako na karibu kazi kumi. Hii inafaa ibadilishwe kila mmoja awe na kazi moja ndio kusudi wale wamesoma kwa sababu ile kazi wanafanya ambayo ni watu kumi, kuna wale wamesoma na wanaweza fanya hii kazi. Hilo ni jambo moja.

Com. Swazuri: Ingingine

Stephen Abade: Upande wa wanawake, zamani wakati wa ukoloni, watu walikuwa wanakaa vizuri na wanawake na mambo ikiendela vile ilivyo sasa, ifikika miaka ingine ishirini watu watakuja kuwa hawana wanawake, kwa sababu wamewekwa kwa kazi kubwa kubwa sasa sana sana wale wanafanya hizo kazi, hawana mabwana hata sasa. Bado ikiendelea watakaa bila mabwana kwa sababu ya hii kazi wamepewa, mamlaka ya kusema kuwa wanawake wawe na mamlaka sawa na wanaume, hiyo mimi napinga kabisa.

Com. Baraza:

Inaudible

Com. Baraza: Mzee, wanawake wanakimbia hawa wanawaume kwa sababu ni wanaume wabaya au kwa sababu wamepata kazi?

Stephen Abade: Mwanamke akisha pata kazi kubwa anakuwa kichwa kubwa na hataki kusikiza mwanaume. Hataki kabisa. Nao upande wa majimbo, ningependa kuyachangia kuwa ndio nataka kwa sababu majimbo kuna watu wengine wanataka kukaa kwa nchi ya wengine hawataki wengine wakae kwao. Wakiona wengine wanakaa kwao, wanasema ni watu fulani na upande ya watu wengine wanaenda na kukaa huko. Sasa hayo yatarekebishwa na majimbo na kama hayawezi kuja vita havitaisha. Ni hayo tu.

Com. Swazuri: Jacob Oduor. Andika majina yako hapo.

Jacob Oduor: Madada, wandugu namsifu kwa Jina la Yesu Kristo, hamjamboni? Jina langu ni Jacob Oduor Namkuru, kutoka district ya Busia, division Butula na mimi ni mzaliwa hapa Huruma kwanzia mwaka wa tisaini na tisa.

Com. Swazuri: Endelea.

Jacob Oduor: Mimi nitaongea hivi kwa upande wa polisi ambao wanatupa taabu. Polisi ukimwambia mwizi yuko mahali fulani hataenda kumshika. Ukimwambia chang'aa iko hapa atakimbia, ukimwambia bangi iko hapa atakimbia, na sisi wakati tuliona Kenyatta akichukua uhuru mwaka wa 1963, mtu akikufia kwa nyumba, polisi walikuwa wanamchukua na ukipiga report wanakuuliza amekufia wapi, amekufia mahali fulani. Siku hizi ukienda kwa polisi wanakuuliza kama una gari na kama hauna ni shauri yako. Sasa wanakenya tunauliza nyinyi mnaotengeneza Katiba, tuko huru ama tuko kwa ukoloni.

Com. Swazuri: Inginge

Jacob Oduor: Ukienda kuona mtu akikunyanyasa kwa kitu yako, ni mali yako tu lakini polisi anaambiwa na OCS anakwambia ni shauri yake. anataka mpigane, muende mbele ndio asikie vizuri na ukienda kupiga repoti kwamba mtu anakalia mali yangu kwa mbavu na amekomboa nyumba na hataki kulipa. Anasema hiyo nyumba ulipata bure ile hali hiyo nyumba unalipa kwa City. Hii ni ungwana? Na hiyo nyumba ulijenga kwa jasho na yeye alikuwa amekaa huko na warembo. Nyinyi hata mwangalie akina mama wazee hapa, mama hata bwana yake alikufa anajaribu kujenga mwenyewe. Ni mtu kama mwanamme na ni watu wa Western wanafanya hii maneno. Sio watu wa mahali pengine.

Com. Swazuri: Ndio hawataki kulipa nyumba?

Jacob Oduor: Hawataki kulipa town hasa kwa nyumba ya mtu ni kifua amekaza. Ni wajaluo. Ukweli ukweli wauma.

Com. Swazuri: Kwa hivyo Wajaluo na watu wa Western (Inaudible)

Jacob Oduor: Wacha nimalize mambo ya nyumba hapo mzee. Ile nyumba mtu amejenga kwa maana amesikia hapo nyumba, ngojeni

Com. Swazuri: Tusikize, ni maoni yake ameonelea kwamba watu wengine hawalipi na amesema walipe kuondoa haya matatizo. Kuna ubaya akisema hivyo na ni kweli wengine hawalipi. Sasa dawa ya deni ni kulipa ili mwenyewe (inaudible). Sasa mnaleta shida na hamtaki kulipa, kwa nini msilipe maisha iendelee vizuri.

Interjection: (Inaudible).

Jacob Oduor: Ngoja, nyumba kama hii umejenga kutoka chini na mawe na garama ya siku hizi na mtu anakaa hapo bure, ni ungwana?

Com. Swazuri: Haya tumeelewa. Ingingine?

Jacob Oduor: Ingingine ya pili, wacheni mambo ya nyumba wale wameona nimeingilia, nimesupport Kikuyu mnisamehe, lakini nimeongea ukweli. Ingingine ya pili watoto hawa wetu wanasoma, Katiba, mimi naongea ukweli, Katiba muangalie. Mtoto anasoma mpaka form four, huyo mzee kusema kweli hana kazi, na amepeleka mtoto kwa course na unasikia hana kazi. Serikali yetu haichukulii hata chochote, inamwambia aende. Mimi ningeomba serikali kwa upendo tafadhali, hata kama Moi atatoka na mwingine atakuja, iangalie hawa watoto wanasoma. Kwa mfano kama huyu mtoto wangu, amesoma mpaka form four, amefanya course, ako na kile kitu na hana kazi. Atanza kufanya umalaya, na si kupenda kwake. Kitu cha tatu, serikali yetu hata kama atakuja nani, muangalie upande wa masomo wazazi tunaumia.

Com. Swazuri: Kwa hivyo tufanye iwe ya bure au namna gani?

Jacob Oduor: Okay. Wakati wa zamani mwaka wa 1964-1965, tulikuwa tunalipa fees kidogo na taabu haikuwa inapatikana. Kutoka kama tumepata hii kazi tumeanza kufanya 8-4-4, imeumiza wazazi wengi sana. Hii ni kwa sababu mtoto anasoma, anamaliza shule halafu anaambiwa kuwa masomo yake ya form four haina kazi. Lakini zamani mtu alikuwa anasoma mpaka standard eight na anapata kazi. Tafadhali serikali iangalie wale wanaotuletea msaada, ni njia gani tutapata viwanda vya kuandika watoto wetu na kujenga taifa letu?

Com. Swazuri: Thank you very much. Andika majina yako pale. Dako Okumbo

Dako Okumbo: Okay. Kwa majina naitwa Dako Okumbo na mimi nimkaazi wa Mathare 4A. Sasa nikichangia maoni

ambayo constitution of Kenya inataka watu watoe, ningesema ya kwamba sheria iwekwe ile itafanya wananchi wakae vizuri. Tukiongezea juu ya wanawake kidogo, wanasema wapewe equal opportunities na wazee. Hii tukiangalia italeta shida kubwa sana, kwa sababu wanataka lakini tukiangalia dunia inaenda mbio juu ya wanawake. Mfano ukiingia hapa Nairobi, hutaamini macho yako kwa vile wanavaa hata kushuka kwa magari inakuwa ni shida, na hiyo ndiyo sababu tunasema ya kwamba iwekwe sheria ambayo zina restrictions wanawake wanavaa namna gani.

Ningependa kushukuru wanaume sana kwa sababu mavazi yao yale ya zamani ndio bado wanaendelea nayo, lakini wanawake siku hizi ukiangalia awe mtoto wako au nani, huwezi amini macho yako. Hata saa hii tuko na wengine hapo kwa bunge na hakuna hata siku moja nimewahi kusikia juu ya wanawake wao wavae namna gani, wao wanatetea wapewe equal representations, na hii tunaona wakipewa zaidi mambo yataharibika. Hata kwa Biblia tunaona ya kwamba imeandikwa kuwa kuna nafasi ambayo Mungu aliweka kati ya mwanamke na mwanamme. Lakini sasa nao wanaona wapewe equal na shida au dhambi ilitokea kuwa. Kwa hivyo hapo naona sheria iwekwe ya kwamba, constitution iwekwe wanawake instahili wavae namna hii.

Com. Swazuri: Ingene.

Dako Okumbo: Ingene ni ya kwamba sheria iwekwe ambayo itafanya executive, who should not control everything i.e. Parliament, Judiciary. Hapo unatapata ya kwamba ikiwa Parliament tayari wamepitisha kiti na wao ndio waakiishi wa raia, unakuta the executive ambaye ni President anaoverhaul halafu sasa mambo yatakuwa vile wanafikiria. Kwa hivyo naona sheria iwekwe ambayo kitu ipitishwe kwa Parliament kwa sababu tunaona wao ndio wanaakilisha wananchi, na hiyo iende through.

Com. Swazuri: Ingene.

Dako Okumbo: Ya tatu ningependa kusema constitution ya Kenya kwa wakati huu, iweke sheria kwa wale ambao walikuwa tuseme kama civil servants. Walikuwa kwa public office, unaona mtu amefanya corruption hapo sana, na yule mtu ameshakuwa tajiri sasa. Serikali ambayo iko sasa iangalie habari ya huyu jamaa na iwekwe sheria ya kwamba yule alikuwa civil servant na amekuwa na mali zaidi, hiyo mali yake yote ichukuliwe na serikali ambayo itakuwako wakati hao na ipelekwe kwa treasury. Ya nne ningependa kusema sheria iwekwe

Com. Swazuri: Excuse me, (inaudible)

Dako Okumbo : Huyu ni mtu ambaye alikuwa kwa public office na pengine pesa yake inajulikana na baada ya kuacha kazi au wakati anaendelea na kazi atakuwa tajiri zaidi hata kuliko wale wanafanya kazi ya serikali. Kwa hivyo hapo ndio nasema ya kwamba mtu ambaye alikuwa akifanya kazi kwa serikali na amepata mali zaidi, hiyo mali yake ambayo ni zaidi ichunguzwe, na wajue hii ndio imekuwa zaidi na yenye imekuwa zaidi ichukuliwe iwekwe kwa treasury.

Com. Swazuri: Ya mwisho.

Dako Okumbo: Ya mwisho ningependa kusema ya kwamba sheria iwekwe ambayo italinda na kuangalia masilahi ya watoto wanaorandaranda mitaani kama chokora. Unaona ywa kwamba hao watoto kwa kweli hawana wazazi na unaona tu wanaomba omba vitu barabarani na serikali iko na haiangalii masilahi yao kama vile wanalala, kupata mavazi ama chakula. Kwa hivyo ningetoa maoni kuwa constitution iwekwe sheria, ambayo itashughulika na mambo ya watoto ambao wanarandaranda barabarani.

Com. Swazuri: Asante sana ingawaje mzee mmoja hapa anakwambia wazazi wa hao watoto wako hapa hapa na watu wanawanujua. Elizabeth Njeri.

Elizabeth Njeri: Habari zenu? Ingawa mimi nimechelewa naomba msamaha.

Com. Swazuri: Hujachelewa, tunaendeleza Katiba hata kesho tutakuwa tena Starehe.

Elizabeth Njeri: Kwa upande wangu vile nimekuja hapa nina maoni vile ningependa Katiba irekebishwe ndio Kenya yetu ikae vizuri. Ningependa kuanzia upande wa polisi ama traffic hawa wanaangalia barabarani. Yule mtu atakayekuwa mkubwa wa kuangaliakazi vile inaendelea, afanye kazi yake vile inatakikana kwa sababu naona wamekosa kufanya kazi vile inatakikana na ndio Kenya yetu inaharibika. Unakuta kama ni magari tunaingia kwa matatu, kwa sababu wameambiwa na polisi ile kiwango watampatia, inabidi wafinye watu na umeshinda kazini umechoka na ukiingia nyumbani hata kesho utachelewa kuenda kazini. Mimi ningeonona Katiba ikibadilishwa, hawa wenye wamepewa kazi ya kusimamia wenye wanaangalia hiyo kazi ya kuchunga barabarani, wafanye kazi yao vilivyo na wasipofanya, wafutwe, waondolewe.

Com. Swazuri: Inginge

Elizabeth Njeri: Hiyo ni moja. Ya pili mimi nimeona katika nchi ya Kenya wakati wa zamani nilipokuwa shuleni, tulikuwa tunapata vitabu bure, kila kitu kilikuwa cha bure. Lakini Kenya ya sasa, tunanunua na hata kule shuleni tunafinyiliwa na walimu wakituitisha pesa ya tuition. Sisi wazazi tunafinyika sana. Ningeomba kama Katiba inawezwa kubadilishwa masomo yawe ya bure, wazazi watoe kitu kidogo, ili nao walimu waweze kupata kitu cha kula.

Ya mwisho naona nchi yetu imeharibika sana mpaka hata tumekuwa watu wa aibu, kwa sababu ya hawa viwete wanaokaa barabarani na hawana miguu wala mikono na kwa hivyo hawawezi jifanyia kazi. Sasa wanakuwa na wengine wanawabeba kuwapeleka mahali pale na hata kurudi nyumbani ni shida. Mimi ningeonolea kama Katiba ingebadilika, hawa watu waache kukaa barabarani, wapewe mahali pa kukaa na wapatiwe watu wa kuwatumza ili waishi maisha mazuri kama binadamu. Pia

natetea upande wa classes kama vile mmoja wetu amesema kuhusu majimbo. Nafikiri majimbo ikiingia, kutakuwa na corruption kwa sababu huyu atakuwa akipata kipande ndio aingie kwa sehemu ingine. Mimi ningepinga upane wa majimbo, tukae pamoja tusaidiane. Na pia la mwisho ningetaka Katiba ibadilishwe, maana kama sisi watu ambao tulifikuzwa West Pokot na wenye walifikuzwa Molo wamekaa maisha ya hohehahe hata watoto wao wamekosa kusoma. Na tukienda kwa Chief wenye shida pia ni wengi. Kwa hivyo ningependa Katiba iundwe hawa watu washughulikiwe, wapate makao, na watoto wao wapate elimu kwa sababu walikuwa na mali yao lakini imepotelea bure. Kwa hivyo washughulikiwe kwa siku zijazo. Yangu ni hayo tu.

Com. Swazuri: Pitia hapo mama uandikishe majina yako. umetupatia mawazo mazuri sana mama. Tutamskiliza mama mwingine anaitwa Judy Waithira. Dakika tano mama.

Judy Waithira: Habari zenu wananchi? Majina yangu ni Judy Waithira kama vile mmesikia. Mimi yalinyonileta hapa ni kutetea upande wa wazee, wale akina mama wazee na wazee wale wazee zaidi wanakosa mahali vile wanawezashughulikiwa, kwa kuwa unaweza pata mahali pengine akina mama na wazee pia wanataabika vibaya na hakuna mtu anaweza washughulikia juu hata watoto wao walihama wakaenda mahali pengine. Ndio sasa nilikuwa nauliza hapo kama serikali inaweza shughulikia upande wa wazee na kujua wanachokula na wanachokunywa ndio waweze kufurahia maishani mwao.

Tena kwa upande wa watoto ambao wazazi wao hawana nguvu. Kuna watoto ambao vijijini hawasomi na wanataka kusoma. Sasa unashindwa serikali yetu ya Kenya inafanya kazi gani, kwa kuwa ndio inafaa kusimamia hawa watoto waweze kusoma. La tatu ni kuwa serikali yetu ya Kenya inafaa hata vijana wengine waliomaliza shule na hawana kazi, inafaa kama kuna mahali wengine wamekulia Kenya yetu sana, vijana kama hawa wanaingizwa ili hata wao wafurahie nchi yao ya Kenya. Kwa kweli unaweza ulizwa huko nje, Kenya yako imekusaidia na nini? Kwa kuwa tunaenda mahali pengine mikutanoni unaulizwa wewe kama mwana Kenya unasaidiwa na nini. Kwa hivyo hapo ndio nasema kama kuna mahali pale vijana wanamaliza shule wanaweza ingizwa ndio waweze kupata hata wao wafurahie Kenya yao, ni wapi? Sasa hata sisi wenyewe na vijana hawana mahali pa kukaa, hawana mahali pa kukimbilia kazini. Ukienda mahali Funali unasikia kuna wengine wameingia. Tena ile kitu inaharibu Kenya yetu ni kutoa hongo. Huwezi saidiwa mahali popote kama hakuna hongo. Sasa tunashindwa Kenya yetu kama maskini watasaidiwa namna gani, na tunafaa serikali yetu ya Kenya isiwe njia yoyote ya hongo ndio ipate kuinuka kama nchi zingine.

La nne, kama umeibiwa na wakora kwa nyumba yako, ukienda kushtaki bidhaa zako zimeenda ama mtu fulani amekuibia, ukienda kwa polisi wanahongwa na yule mtu ameiba. Sasa vitu zake zinaibiwa na kuenda bure tu na inakuwa hakuna kitu unaweza fanya ndio uzipate. Ukienda pale kesi yako inakuwa imemalizika. Sasa tunashindwa hii ni nchi ya Kenya ama ni nchi nyingine? Hilo ndilo swali wananchi wanauliza wakiwa kule nje kwa kuwa wanapelekwa na njia ingine haifai. Hii ni kwa sababu ukiibiwa unafaa kuenda kwa serikali kwani ndiye mtumishe wa wote na inafaa uwe tajiri au maskini, kila mtu ana masilahi yako. Sio eti ukienda pale kusema kitu chako kimeibiwa, yule mwizi hodari anaenda pale anahongana na inakuwa

wewe huna mwenyewe. Sasa hii ndio serikali yetu ama ni ingine inakuja?

Com. Swazuri: Ya mwisho?

Judy Waithira: Langu la mwisho ni kwamba Kenya inaonekana ikiwa na ministry nyingi za serikali, na hizi ministries ndio zinafanya tushindwe pesa ya serikali na misaada kutoka nje ya kusaidia wenye biashara ndogo na zikija wenye wanafanya biashara ndogo hawazipati kwa nini. Misaada ikija inasemekana mpewe na mrudishe, yaani ni mikopo. Sasa hizi pesa zinatoka nje kama serikali inapatiwa, zinaenda wapi? Kwa sababu wananchi nje wanalalamika juu wanasikia kwa radio pesa zinakuja za mikopo, na kusaidia maskini, sasa wananchi hizo pesa zikija zinapitia njia gani? Sasa hayo ndiyo yalikuwa maoni yangu. Asanteni.

Com. Swazuri: Na hizi ministries umesema ziwe ngapi?

Judy Waithira: Ministries ziwe chache eti division fulani division fulani, lakini ziwe chache. Asanteni.

Com. Swazuri: Asante, enda uandikishe jina lako pale. Tutamsikiliza Morris Omsula.

Morris Omsula: Nawasalimu wananchi wenzangu na kwa majina naitwa Morris Omsula, na ningetaka kuchangia mambo fulani. Kulingana na vile nilipata kitabu hiki kinachozungumzia Katiba nikakiangalia, kuna mambo fulani ningetaka kuguzia. Kuna jambo ambalo tuliuliza kuhusu mamlaka ya Raisi. Mamlaka ya Raisi, ni vizuri yapunguzwe ili yawe kuna mambo fulani hawezi jiamulia mwenyewe kama mtu binafsi. Kuna mahali pengine niliona wakiuliza tuwe na Prime Minister at tusiwe naye. Kwangu ningenelea tuwe na Prime Minister, na pia tuwe na Raisi na tuwe na ile Executive ambayo inawezakuwa inafanya implementation ya mambo badala ya mtu binafsi.

Com. Swazuri: Inginge

Morris Omsula: Jambo lingine ni kuhusu vijana wetu.. vijana wetu wana shida ama ukora mwingi wanafanya kwa sababu foundation haikuwekwa vizuri kwa vijana. Mimi ningenelea serikali ingeli invest, ingeweka rasli mali kwa vijana kutokea shuleni, wakitoka shule serikali iwasomeshe bure ili iweke rasilimali ndani ya vijana. Halafu baadaye vijana wakimaliza wawekwe busy, wawekwe chini ya training fulani na serikali na wawe wakifanyia nchi yao kazi pengine miaka miwili wakiwa under discipline, baadaye watafutiwe kazi ya kufanya badala ya kurandaranda baada ya kutoka shule, na nchi yetu ni chafu hapa na pale. Hakuna vile inaweza kusafishwa na pengine hii. Kama ni kijana wa nchi, anafaa pia achangie kwa usafi na discipline ya nchi yake.

Com. Swazuri: Inginge

Morris Omsula: Jambo lingine ni kuhusu ndoa. Ndoa zetu zingelitafutiwa njia na serikali au na Katiba ili ziwe ndoa zina heshima katikati ya wazazi, mme na mke. Hata kama akina mama watafanya kazi, mimi ningeonelea akina mama wafanye tu kazi, na wazee wafanye kazi tu, lakini pia wawe na kitu kinachoweza kuwaangalia katika mapato yao ili iwe balanced katika nyumba kwa matumizi. Isiwe mwingine analala upande huu na mwingine anaumia upande huu. Jambo lingine ni kuhusu mapenzi ama uhuru wa vijana wetu ama mtu binafsi, maana tunalia ukimwi unamaliza watu. Lakini ukimwi, hauingii tu ndani ya mtu. Mtu hutafuta mapenzi ndio baadaye anapata ukimwi. Kwa hivyo nginelifikiria kungelikuwa na sheria ya kugovern habari ya mapenzi.

Kama mtoto angali na miaka ya chini na pengine yeye ni mwanashule, anakuwa na mpenzi wa nini? Hilo labda litasaidia kupunguza haya maradhi ambayo yamekuja.

Habari ya divorce, iangaliwe maana watu wengi wanalia nyumbani, akina mama wametoroka, watu wanalia wazee wametoroka na mzee ametoka hapa na anakaa kwa nyumba jirani na mtu mwingine au mke na mtu mwingine. Inaonekana serikali imeachia haya mambo ya divorce mtu individual kushughulika nayo, na akina mama wamekataa na wazee wamekataa pia. There should be kitu kama ya kushikilia ndoa zetu zidumishwe, ili hata tuzuie hata watoto kuzaliwa ovyo ovyo.

Com. Swazuri: La mwisho.

Morris Omsula: La mwisho ni citizenship. Mambo ya mimi kama Mwanakenya, niliangalia kwa kitabu hiki nikaona kinauliza mwananchi, nani anafaa kurishi shamba? Ni serikali, local government ama ni individual? Mimi nilikuwa nafikiri kama sheria ingebuniwa, mimi kama mwananchi niweze kuridhi shamba ama makao. Niwe Mkenya halisi aliye na mahali ninatoka na mahali ninakaa na kibali kinachoniwezesha kuwa pale. Maanake kuna wageni ambao wako hapa, wana makao mazuri ambao wanajimudu na mimi mwenye nchi, ninaonekana kama ni mimi mgeni. Hapo tungelisaidiwa kidogo.

Jambo lingine ambalo ningelipenda tuangalie ni habari ya Presidential escort. Presidential escort, kwangu mimi kama mwananchi, ninaona ni kama ingeliangaliliwa njia au sheria ingewekwa maana ninaona inakula pesa nyingi ya uma lakini inashughulikia mtu mmoja, inashughulikia huyo Raisi ambaye yuko hapa, na hata wewe mwananchi ukiwa hapo, hiyo Presidential escort inaweza mkanyangia chini na ukaishia hapo.

Com. Swazuri: Asante sana. Toa mapendekezo yako ile umeandika. George Muroki

Morris Omsula: Nipeane hii?

Com. Swazuri: Eeh, peana hiyo na utoe details zako. Hiyo ni memorandum (inaudible)

George Muroki: Kwa majina naitwa George Muroki na ningependa kutoa maoni wakati huu. Jambo la kwanza ni kuhusu

majimbo. Majimbo yataleta mgawanyiko wa makabila na hakuna mtu alitaka ama alitamani kuzaliwa katika kabil fulani. Kwa hivyo kila mtu anajivunia kuitwa Mkenya. Kwa hivyo kitu kama majimbo, hatujafikia kusema inaweza tawala nchi ya Kenya. Jambo la pili ni kuwa na excessive Presidential powers. Inakuwa Raisi ana nguvu nyingi zaidi ambazo zingekuwa ni afadhali kama zingegawiwa kama Prime Minister, namna hiyo. Asiwe eti yeye ndiye mwisho. Pia President asiwe eti ni lazima awe MP ndio awe Raisi. Hiyo ina overburden Raisi.

Jambo la pili, kama upande wa Mayor. Mayor asichaguliwe na Councillors, awe direct kutoka kwa wananchi na hiyo itapunguza hata corruption katika City Hall na huduma itakuwa rahisi maanake Mayor hatakuwa pale kutafuta pesa za kununua Madiwani ndivyo aingie kuwa Mayor.

Jambo la nne ni kwa upande wa watoto. Ingekuwa ni afadhali kungekuwa na sheria kwamba ni lazima mzazi apekele mtoto shule na kuwe na elimu ya primary school ya bure, pasipo na malipo.

Jambo la tano katika judiciary system. Unakuta ufisadi umezidi katika judiciary, hata katika civil servant. Unakuta mtu kwa ofisi ya civil servant anaiba milioni kama mia mbili. Akipelekwa kotini anapigwa bond kama ya milioni moja, na hiyo kesi inarudi inatupwa nje. Unaona hiyo pesa ya uma inapotelea kwa mtu mmoja na ingesaidia katika ukuzi wa taifa.

Kuna mambo kama ya mashamba, land ownership. Unakuta kuna watu wana title mbili, watu wawili wana title katika shamba moja na hiyo title imetolewa na ofisi moja. Sasa unashindwa hiyo ni sheria gani. Kuna hii pia kuenforce jua kali sector. Serikali pia inafaa itoe sheria ya ku enforce jua kali sector ndio maana hata GDP kubwa ya nchi inatoka kwa jua kali sector maana hata hakuna employment na watu wakiwa jua kali kuna self employment.

Com. Swazuri: Ya mwisho

George Muroki: Ya mwisho nayo ni kuhusu mishahara na MPs. Unakuta mtu ana package ya laki tano na mtu mmoja ile hali mtu mwingine hapa Korokocho ama Kibera, mishahara wake ni elfu moja mia tano kwa mwezi. Sasa hata unshindwa ukicompare hakuna maisha ya mwananchi wa kawaida.

Com. Swazuri: Sasa tupunguze au tufanye nini?

George Muroki: Ipinguzwe, isikuweeti mtu ana package na nusu milioni na mwingine wa maisha ya chini anapata elfu moja mia tano hadi elfu tatu. Hiyo haifai. Okay. Sawa, asante.

Com. Swazuri: Thank you very much. Peter Njogu.

Com. Baraza: Pitia huku uandike jina lako.

Com. Swazuri: Peter Njogu. George andika jina hapo.

Peter Njogu: Asante. Kwa majina ni kama hayo ya Njong'e. Ile ya kwanza ningetaka kuongea ni mambo ya traffic kwa sababu haya ndiyo yameleta shida sana katika nchi yetu. Ya kwanza unakuta umelipia gari yako kila kitu. Kama ni barua zote ziko mahali pale. Lakini ukienda kwa barabara kila kituo cha polisi hakuna kupita. Kama sasa umewaonyesha barua zako, umekata TLB, umekata Road Licence, umekata Sticker, umekata Insurance, miguu yako ni sawa sawa, lakini sasa ukijaribu kujitetea na kupeana licence yako, unaitishwa sheria ingine sijui ni gani eti unroadworthy. Sasa naona kwa upande huo kama gari yako imekatiwa kila kitu, kuwe na sheria ama hayo mambo ya unroadworthy, (inaudible) iondelewe kwa sababu sasa inatushinda. Kama umelipia kila kitu unatakikana kuenda bila kusumbuliwa.

Ya pili ni haya mambo ya security. Naona kwanza haya mambo ya security hata kama tunalia, polisi wanahusika sana kwa sababu wao ndio wamekuja kwa hayo mambo. Hao ndio wanatakikana kichunga na ndio wanakuwa sana kwa upande wa security. Tukiangalia kama polisi anajua muuzaji na bangi, muuzaji wa chang'aa na anajua mwizi na hao ndio anashirikiana nao. Sasa sijua tutatumia mbinu gani kwa sababu hapa lazima tuwe kama ni mwananchi, sijui kama tutaweka sheria ya kutafuta kama ni mwananchi kwa sababu sisi tunawajua polisi na tunawajua wakora, na tunajua zile mbinu zote wanatumia. Sasa tujue kama ni sheria itawekwa ya kupatia mwananchi nguvu akipata hilo jambo, analipeleka kwa kile kituo kinahusika kwa sababu tuonaona haya mambo yanashikana yote mawili.

Jambo la tatu ni hii mambo ya ukimwi. Serikali inalia ukimwi na inatumia pesa nyingi ikilia ukimwi. Lakini sasa ukiangalia upande wa wanawake, sio kama zamani. Kwa sababu zamani mtu kama mimi angekuwa anaoa wasichana kama wane. Sasa sina nguvu ya kuo a wasichana kama wane ile hali naoa mmoja na kubakisha wasichana watatu nje. Sasa unakuta huyo msichana anataka kuolewa lakini hana bwana, anataka kufanya kazi na hana, anataka kufanya biashara lakini City Council ndiyo hiyo na anataka kula. Sasa itambidi aingie kwa mambo ya umalaya. Kwa hivyo kunatakikana kuwe na sheria ya ku cater hawa akina mama ambao hawajabahatika na hawajapata mabwana. Badala ya kutumia pesa nyingi kutangaza mambo ya ukimwi na kuzunguka zunguka kuonyesana cinema, hiyo pesa inaweza ingishwa kwa wasichana wapatiwe nafasi ya kujitafutia wao wenyewe. Sasa tutafutiwe sheria ile inawezawasaidia.

Com. Swazuri: Nilifikiria utasema kila bwana aoe wasichana wanne!

Peter Njogu: Unajua sasa sina nguvu ya kuo lakini zamani watu walikuwa wanaoa.

Com. Swazuri: Ya mwisho.

Peter Njogu: Ya mwisho ni haya mambo ya mtu akiwa amechaguliwa mahali fulani. Kama sasa tuko na organization, tunataka kujisaidia tukiwa group ya wanaume ishirini na tumechagua chairman ama tuko katika kampuni na tumechagua

director. Sasa unakuta huyo director ameendelea endelea, tumempatia pesa ama tumempatia jukumu la shamba letu, sasa hakuna dividend na anachukua pesa zetu pamoja na ile executive yake. Tukienda kwa uchaguzi tupate huyu director amekula pesa, badala ya serikali kutusaidia, huyu mjamaa anatoroka ama anapigwa transfer na kupelekwa mahali kama Western anatolewa Nairobi. Hata kama ni DO anatolewa na kupelekwa hadi Mombasa na serikali inajua huyu mtu ndiye amekula hizi pesa. Sasa tulikuwa tukiona kama kuna sheria huyo mtu akitoroka na amekula pesa ya chama fulani ama society fulani mali yake yote kwa sababu inajulikana, unakuta hiyo estate, hiyo flat ni yake na hayo magari yote ni yake. Kuwe na sheria, hata kama ametoroka na yuko mahali fulani, anashikwa na hiyo mali yake yote inauzwa zinarudi kwa ile company ya kwanza.

Com. Swazuri: Asante. Enda uandike majina yako pale. Tuko na Kariuki Ngare.

Kariuki Ngare: Yangu ni machache. Kwanza kabisa naitwa Kariuki Ngare. Ya kwanza, Katiba ya Kenya iwe simple, na isiwe nzito na iwe inafunzwa shuleni, kanisani na hata misikitini. Ya pili, katika ofisi ya Vice President, aondolewe na kama atakuwa, tujue kazi yake. Awe counsel moja, awe anasign bills on behalf of the President. Hii mambo ya kupeleka peleka michango katika harambee hatutaki. Kila mtu anaweza fanya hivyo.

Com. Swazuri: Kusiwe na VP?

Kariuki Ngare: Eeh na kama atakuwa function zake ziambiwe wananchi. Hiyo ingine ni free and compulsory education from primary level mpaka secondary. Universities na colleges ziwe zinalipwa. Hiyo ingine ni serikali ipatie wasichana mashamba. The homeless to be provided with land. Hiyo ingine katika hali ya passport, kila mwananchi akienda kuchuka passport unataka nini. Kama mtu ana ID na certificates anastahili apewe passport na passport zisiwe zinalipiwa. Hiyo ingine ni uraia. Unapata katika constitution ya Kenya ile tunayo saa hii ina discriminate women. Kenya, msichana Mkenya akiolewa nje, yeye na bwanake hawawezi kuwa raia wa Kenya. Lakini mwanaume akienda kuoja nje wanakuwa raia wa Kenya. Pia hiyo ichunguzwe. Ni hayo tu.

Com. Swazuri: Asante sana. You were short and clear. Na mtu wa mwisho kwa leo ni John Ambuzi.

John Ambuzi: Kwa majina naitwa John Ambuzi. Mimi nitachangia maneno mawili ama moja hivi. Kitu cha kwanza nitachangia upande wa kuridhi shamba. Kwa mfano, mzee amefariki, inafaa wazee ama Chief sababu ndiye anaelewa hiyo area, anajua huyo mke ama huyo mama aliyekuwa bibi ya huyo mzee, inafaa hiyo title deed ibadilishwe kwa sababu kuna wakati mwingine shamba inauzwa, na inaweza kuwa kubwa na kuanza kuuzwa kidogo kidogo, halafu inakuwa vigumu sana kwa wamenunua kupata hiyo title deed.

Com. Swazuri: Kwa hivyo unasema tubadilisha hiyo title?

John Ambuzi: Mzee akifa inakuja kwa jina la mama. Kitu cha pili ni kuhusu wafanyi kazi. Tuseme kwa mfano wale wanafanya kwa private sectors. Inakuwa vigumu sana, ukifanya kazi, unafutwa na unaenda nyumbani, kupata kazi ingine kwa sababu hiyo kazi uliokuwa unafanya, inakuwa gumu kupata mahali pengine. Kwa mfano wale wanafanya kazi ya spares, inakuwa vigumu sana kupata mahali pengine. Mpaka upate kazi mahali spares za magari zinazuzwa, na vile tunaona uchumi unekuwa mbaya, wengi wanaanza kufunga, Waafrika tukifungua tunakuwa na mali kidogo na inabidi waandike watu wawili ama watatu. Sasa wale inabidi waende wakae nyumbani na pengine huyo mtu alikuwa anachangia National Social Security Fund na miaka yake bado haijatumia, hamsini ama hamsini na tano. Bado kidogo sana na huyu mtu ako na family, ako na watoto anafaa kusomesha ama pengine anataka kufanya business kidogo na pesa yake inalala huko mpaka ukienda huko unaambiwa ungoje miaka yako ifike. Yafaa serikali ichunguze.

Com. Swazuri: Kwa hivyo inafaa tulipe kabla?

John Ambuzi: Mtu akiacha kazi na akae nyumbani miaka miwili hivi bila kupata kazi ingine, akiitisha apewe haki yake. Ni hayo tu.

Com. Swazuri: Enda uandike majina yako pale. Sasa tumefika mwisho wa kazi yetu ya leo na tunawashukuru sana wananchi wa Starehe kwa vile mmejitokeza kwa wingi sana, na mmefanya subira ya kuwa na sisi kutoka asubuhi. Nimeona hapa kuna watu ambao walikuja kutoka saa mbili na nusu tulipoingia mpaka sasa wako. Hiyo ni kuonyesha tuko na imani na tuko na hofu kwamba mambo yetu may be yataangaliwa na hii Katiba. Kwa hivyo kesho tutakuwa Kariokor Social Hall, tuendeleo na hii kazi. Lakini baada ya kukusanya maoni yenu, tutakwenda kuandika report na tutairudisha tena hapa. Kwa hivyo mjitokeze tena siku ya kwamba tunaandika report kila mwananchi atapewa copy ya ile Katiba mpya, asome, afanye marekebisha, aangalie kama yale aliyosema yaliandikwa au la halafu sisi tutarudi tukae tena na nyinyi kama hivi, tuseme chapter one, watu walisema namna hivi na hivi tumeandika hivi na hivi. Je ni sawa au si sawa? Hivyo mpaka chapter ya mwisho. Tukimaliza hapo tutaenda kurekebisha tupeleke kwa National Conference wajadiliane mpaka waelewane ndio Katiba irudishwe, Bunge ipitishwe. Kwa hivyo huu ni mwanzo tu, tutaendelea na nyinyi na Katiba tutarudisha kwenu. Haya. Kabla ya kumaliza mzee mmoja atuombe tena.

Interjection: Nataka kurudisha shukrani.

Com. Swazuri: Mzee unataka kurudisha shukrani halafu utuombe kabisa?

Interjection: Ngoja ngoja, simama hapa.

Mzee: Jambo la kwanza ningetaka kusema ni asante kwa Tume hii ya Katiba ambapo nobody is over ruling na jambo la mwisho ningetaka kuambia Wakenya ni mkumbuke, we want the Constitution with the basic rights. We got independence yes, lakini, katika Katiba hatukuandika elimu, basic right, hospitali, basic right, wakati tunasema elimu ya msingi bure vile vile ni basic

right. Health, basic right, good roads, basic right, lakini si kudanganywa viwanda Kenya itazeeka kiviwanda na viwanda tunafunga. Asante sana. Sasa tutaomba.

Prayer: Kwanza Mungu Baba Mwenyezi, twakushukuru kwa vile sisi tumekaa kama ndugu na dada tukiwa, mataifa mbalimbali na pia twakushukuru kwa kutupatia Tume ambayo ina watu hawana ukabila. Wanatuangalia sisi Wakenya kama wandugu ili tupate documents ama karatasi ambayo ni ya maagano ya uongozi ili tuweze kuwa na uongozi wako. Twakuomba utuwezeshe kutengeneza Katiba nzuri, na uwawezeshe pia mtu yeyote asiwatawanye, macommisioner wa Katiba, ili kusudi tupate mwongozo mzuri na tupate viongozi wazuri wasio walafi, wasio wanafiki, ili tuweze kupata hata akina mama viongozi wageni. Twaomba hayo yote katika jina la Yesu Kristo Mkombozi wetu, Amen.

Com. Swazuri: Na mkumbuke wimbo ni ule ule, Katiba huru na ya haki.

Meeting ended at 3.35

