

CONSTITUTION OF KENYA REVIEW COMMISSION

(CKRC)

VERBATIM REPORT OF

**CONSTITUENCY PUBLIC HEARINGS, WAJIR NORTH
CONSTITUENCY HELD AT BUNA**

ON

CONSTITUTION OF KENYA REVIEW COMMISSION

CONSTITUENCY PUBLIC HEARINGS, WAJIR NORTH, HELD AT BUNA
ON JUNE 05TH, 2002

Present

Ms. Salome Muigai

-

Commissioner

Dr. Mosonik Arap Korir - Commissioner

Secretariat in

Attendance

John Watibini - Programme Officer

Fauz Muhamed - Assistant Programme Officer

Ndindi - Assistant Programme Officer

Caroline

Mr. Ogolla

- District Co-ordinator

Sheikh Ismael Adan: Prayer: *(in Arabic) Allahuma adina fin man hadeit, wa afina fin man afeit, watawalana fin man tawaleit, wabariklana minal kheiri fi ma atait, wa kina wa sharifana shara ma qa thait, faina taqli wala yuqtha aleik, ina la ulithu ma wa leit, wala ya izu ma ateit, tabarkta rabana wa ta aleit, halakal hamdu ala maqa theith, wanastaq firuka wana tubu ileik, wasala llahu ala kheiri wala Muhammad nabiul ummiyi wa ala alihi was habihi wasalim tasliman kathira kabira, kulin keni meshan an kukulaney Illahi kuherle, Illahi hanoga digo, hormatan Qur'anil athim, Illahi wahan dho neina na Illahi hano yelo, fatah.*

D.O (Bwana Ogolla): Basi, nafikiria tutulie ili tuweze kuanza mkutano wetu. Vile mlivyoenezwa, wageni ambao tulikuwa tunawatarajia wamefika na leo ni siku yenu ya kutoa maoni yenu kuhusu Katiba mnayotaka nyinyi wenyewe. Kwa hivyo kwa sababu mkutano huu uko na mwenyekiti wake, mimi kazi yangu itakuwa rahisi, ni kuwakabidhi mkutano ili waweze kuendelea. Hapa tuko na maCommissioner wawili kutoka kwa hiyo kamati ya kurekebisha Katiba na nitamkabidhi mwenye kiti wao aweze kuendelea. Tafadhali Madam, karibu.

Com. Salome Muigai: Asante sana Bwana DO, asante sana wakaaji wa Buna. Kama vile Bwana DO amesema, tungetaka kukitangaza hiki kuwa kikao cha Tume ya Marekebisho ya Katiba ya Kenya na kila mtu amealikwa kutoa maoni yake. Ningetaka kuanza kwa kusema utaratibu wenye tutafuata. Ikiwa wewe una mazungumzo ya kuzungumza tu na hauna lolote uliloandika, tutakupa dakika kumi ya kuzungumza. Ikiwa una maandishi tutakupa dakika tano ili utuangazie maoni hayo, sio utosomee neno kwa neno. Sisi wenyewe tutachukua maandishi hayo na tutayasoma yote. Lugha zetu za Tume ni lugha ya Kiswahili na Kiingereza lakini waweza kuzungumza ile lugha yenye unafahamu. Ukitaka kuzungumza lugha nyingine tutapata mtu wa kutafsiri kwa hivyo usiogope kuwa huwezi kujieleza kwa Kiingereza ama huwezi kujieleza kwa Kiswahili. Hiyo lugha utakayozungumza imekubaliwa pia. Ukimaliza kutwambia maneno yako ama kutupa yale maoni yako, tutauliza maswali. Lakini maswali yenye tutauliza sio ya kukuuliza kwa nini unasema hivi? Ni ya kukuuliza utufafanulie zaidi ili tukuelewe vizuri. Sisi wanakamati tungetaka kukuelewa vizuri ili tujue maoni yako unaieleza kwa njia gani.

Jambo la mwisho ni kuwa, tungetaka kupatiana heshima zetu sote wananchi. Wakati mtu mwingine anapozungumza, hata kama hukubaliani na maoni yake, umwachie yeye tu azungumze mpaka amalize. Halafu akishamaliza nawe utapata nafasi yako na

utatueleza maoni yako tofauti na yale ya mwenzako. Naye pia itambidi anyamaze akusikize wakati unafanya nini - unapongea si ndio? Ndio tuweze kuelewana. Hatutaki mvutano wa maneno, “aah hiyo si kweli”, ama saa ile mtu anazungumza wengine wanapiga makelele. Na hilo jambo la kelele tafadhali, sisi tumeleta, kila maneno mnazungumza sisi na mwenzangu hapa tutayashika hayo maneno, tutayaandika chini. Lakini pia tuna machine yenye kushika hayo maneno au kunasa sauti. Kwa hivyo wengine tafadhali msipige kelele. Mkipiga kelele hiki kiredio kidogo kitanasa kelele na wakati tutarudi Nairobi, hatutaweza kuelewa wananchi wa Buna walisema nini. Kwa hivyo wakati mtu mmoja anazungumza tunaomba wengine tunyamaze na tumsikize ndio hii machine ishike habari ile muhimu kutoka kwenu.

Jambo la mwisho, ningetaka kumjulisha Commissioner mwenzangu tafadhali aeleze jina lake ndio msikie sauti yake.

Com. Arap Mosonik: Mimi ni Commissioner Dr. Mosonik Arap Korir.

Com. Salome Muigai: Nami naitwa Salome Wairimu Muigai mimi ni mwanatume, pia ni Commissioner na pia tuna wafanyikazi wa kutoka kwenye offisi za Tume na pia nitawapa nafasi pia wazungumze.

John Watibini: Mimi naitwa John Watibini. Mimi ni Programme Officer wa Tume. Asanteni kwa kuhudhuria hiki kikao.

Caroline Ndindi: Majina yangu ni Caroline Ndindi, ni Assistant Programme Officer.

Muhamed Fauz: Jina langu ni Muhamed Fauz, mimi ni msaidizi wa Programme officer

Martina Odiambo: Naitwa Martina Odhiambo. Mimi ndiye Verbatim Recorder.

Com. Salome Muigai: Asante sana watu wa kutoka kwenye Tume, na sasa ningetaka kumpatia mzungumzaji wetu wa kwanza nafasi ya kuzungumza - sijui utasimama wapi wakati unazungumza - utaketi hapa. Basi kiti kiangalie upande huo ndio mtu aweze kuwaona wale na kutuona sisi. Somewhere at an angle where you are able to see both of us. Na mzungumzaji wetu wa kwanza ni Ismail.

Ismail Adan: Asante sana.

Com. Salome Muigai: Una maandishi?

Ismail Adan: Niko na maandishi hapa.

Com. Salome Muigai: Kwa hivyo una dakika tano ya kuangalia peke yake

Ismail Adan: Peke yake. Basi mimi niko na maandishi lakini dakika tano ni chache sana na sitaweza kusoma.

Com. Salome Muigai: Unaanza na majina yako.

Ismail Adan: Majina mimi naitwa Ismail Adan. Mimi ni kiongozi wa dini na niko na maandishi ya maoni ya pastrolists wa Buna, lakini sasa hiyo dakika tano haitatosha. Nitaendelea na mambo ya dini na dakika tano hiyo, Inshallah, mimi nitapeana upande wa dini. Mambo haya ingine dakika tano ni chache.

Religion; Islam: As members of Muslim community we request the following to be entrenched in the Constitution. First, introduction of Arabic language at O level of education as one of the IRE subjects in schools. Secondly, we need qualified IRE teachers from recognized Islamic colleges to be employed by the Ministry of Education and be well paid. Reason for that is for better understanding of Islamic religion i.e. the Holy Quran and Hadith which is written in Arabic and which is also the medium of instruction for we the Muslims. With better understanding of the religion, it is easier to propagate the religion of Islam which is not known to majority. It is also important for creation of a morally upright Islamic society. There should be no sell of liquor in all Muslim dominated areas of the country. Reason, Islam forbids taking and selling of all kinds of intoxicants, liquor, bang and all kinds of drugs etc. This is also to help avoid temptation of the youth who are supposed to be morally upright Muslims of tomorrow. Liquor business also promotes prostitution. Commercial sex workers should not be legalized for both health and moral reasons. Also the curb the spread of Aids.

For Muslims, no Female Genital Mutilation for our girls. Muslim-girl students should be exempted from entertaining crowds at public functions for it is against the teaching of Islam. According to Islam women are object of concealments. Muslim police, Prison, Administration Police and Armed Forces Women should be issued with uniforms which can cover their nudity. Idul Haj to be declared a public holiday for all Kenyans - Muslims and non-Muslims. Friday to be declared a non working day for all Muslims both in public and private sectors. Sunday is for Christians and Friday is for Muslims. Muslim prisoners to be taught Arabic language by qualified Muslime graduates to be employed by the Government. Muslim prisoners to be kept in separate blocks so that they can practice their religion as required. Muslim prisoners to be given extra privileges during the month of Ramadhan, that is, better food and light duty etc. Us Muslims are suggesting every Kenyan to get saved because corruption has eaten into the fabric of this Nation and the only way to get out of that is to get saved - each and every one of us for a better Kenya of tomorrow.

Interjection: Inaudible

Com. Arap Mosonik: Just a minute kindly - please.

Ismail Adan: I will also read about culture, Ethnic, Regional and Communal rights. Kenyan cultural and ethnical diversity be

protected in the Constitution. As Ajuran community, we consider ourselves as part of distinct social groups whose interest should be catered for in the new Constitution. We the Ajuran community as a distinct and displaced group request back our lost ancestral land in reference to the colonial boundaries and maps. Our ancestral and God-given land stretches from Ale Masajidha location in Abasue sub-district to Ogomdi location in Bute in sub-district of North Eastern province. It is the Government which has settled the Dogodhi and the Garek community on our land, and it is time that we are telling them to get out of our soil. With recognition of our ancestral land, ethnicity problem will never arise and security of powers on our property is guaranteed.

The Constitution should provide for protection from discriminatory aspects of culture. We support one language as our National language and that is Kiswahili. The Constitution should recognize and promote some indigenous languages.

Defence and security; The disciplined forces, the Military, the Paramilitary Police, Prisons and so on be established by the Constitution; there should be through training to instill discipline into the armed forces personnel; there should be discipline courses very frequently – especially for the Police and public relation should also be thought. One of the qualification to recruit a police officer must be that he/she is a practicing Christian or Muslim. The local leaders to be involved in screening of recruit officers in order to obtain their family background. All police officers with bad records to be sacked. The police should work closely with local people when enforcing law and order. The Armed Forces, that is the Kenya Army, the Airforce, the Navy, should be independent from the Executive Office of the President and should come directly under CGS -Chief of General Staff. The power to declare war must be by Parliament. The Constitution should permit use of extra ordinary powers in emergencies like wars.

Com. Salome Muigai: Now (inaudible) and there is no way you can read that document just within five minutes.

Ismail Adan: Okay, I'm okay now.

Com. Salome Muigai: So let's finish at that - let's get some clarification but please give us your memorandum. We need to ask you one or two questions - do you have a question?. I have two questions for you Mr. Ismail. One, the fact that Kenya is a secular state and within this secular state, we have many religions. So, if the Islam comes and says we must do this and this for Islam, the Catholic come and say we must do this for the Catholic, the SDA comes and says you must do this for SDA, how do we deal with this, because Constitution making is a time for reasoning together so that everybody's needs are taken on board. So, my two questions are how do we in a secular state, take up everybody's needs and two, which is the second part of the same question, if the Christians want Sunday to be a non-working day, the SDA want Saturday to be Sabbatical - a non working day and the Muslims want Friday to be a non working day, can we work for four days in this country?

Ismail Adan: Okay. The present Constitution gives us the right of worship. So, with that, each and every Kenyan can worship the way he/she feels like according to his/her religion. So for Muslims we need our rights. We need our rights - and

fully again not half way because that is religion and there is no compromise over religion. So for us for Friday, every Muslim will want to celebrate. It's a celebration day for Muslims. Likewise the Christian Sunday. So that one is not a burden to the Constitution. So, I feel each and every person enjoys the right of worship. That's my opinion.

Com. Salome Muigai: Thank you very much Mr. Ismail. The second speaker would be Mr. Adan, Adan who? Saney? Adan Saney.

Adan Saney: I think I will have the same problem because I will have a lot to talk and the time schedule is short. I will have to say some small...

Com. Salome Muigai: Just highlight the issues that you have covered in your memorandum, not reading it. We promise you we are going to read it.

Adan Saney: So, the first thing I want to say concerning the Preamble of the coming Constitution, is that all the efforts done by the groups like IPPG - Inter Parliamentary Groups, Ufungamano, during Bomas of Kenya and Safari Park sittings should be included in our new Constitution. These helped the process to be to a people driven Constitution. Because, we saw there was some kind of stampede in Parliament and I propose that that was a very big effort that needs to be recognized in the new Constitution.

The next thing is the concept of Constitutioned supremacy has undermined the rights of the minority groups - that is the pastoralists. Because, our current Constitution has a lot of complications - it was more misleading than a uniform. The current Constitution was not written in Kenya, it was written in Lancaster i.e. Britain. It was looking into the interests of the colonial masters, it was rather not democratic because it was suggesting the one party state, it contained a lot of misleading statements like Kenya is a nation instead of nations, groups of nations and nationalities to co-exist. You find it also gave liberty to some special individuals, i.e. Presidents- suspending the rights of pastoral region. It was also giving some right of liberty to the Provincial Administration.

Com. Salome Muigai: You are reading it for us and you are reading it very slowly.

Adan Saney: It had deprived some Kenyans their rights.....

Com. Salome Muigai: Mr. Adan, don't read them. Just highlight the issues because you know what it is. Because if you try to read very quickly for five minutes, we are not even able to taken notes.

Adan Saney: I'm just catching parts, small parts.....

Com. Salome Muigai: Just look through it, highlight the things that you have written.

Adan Saney: Okay. We want things like Islamic sharia to be included in the new Constitution supremacy - not the civic Constitution. We also want things like screening cards which is a sort of discrimination, to be stopped completely. Draconian and emergency laws that exist in the current Constitution should be scrapped off, land and religion discrimination should be looked into, unemployment and insecurity cases should also be looked into. Corruption and wrong governors should be included, poverty reduction policies, which are heresays, should be enacted with at the local levels and the marginalization in terms of social, economic and cultural issues should be discussed briefly in the new Constitution. Otherwise, things like succession issues which are not written in the current Constitution should be clarified in the new Constitution - that is succession to power. The three enemies said by our former President, Jomo Kenyatta, that is poverty, ignorance and diseases should be well explained and implemented in the new Constitution. Violations of human rights and abuses in the Pastoral areas during the colonial and post colonial era should be addressed in the new Constitution and, I think there should be things like affirmative actions to address the problems of pastoral communities.

And the last thing I will say is, there should be equitable power sharing to be enforced in the new Constitution not regionalism or some people in the power giving some special rights to the some special parts or some regions. And I said during the documentation stage of the civic education, general civic education should be included for Pastoralists communities. It is too hard to teach these people, too hard to educate so general education or general civic education should be included in the documentation stage for the pastoral communities. That is all, thank you very much.

Com. Salome Muigai: I have one question for you. You have said we should consider affirmative action for the pastoralist communities. I have two questions; one - that are related.

1. Is it just for the pastoralist communities?
2. Even within the pastoralist communities, are there some people who need different aspects of affirmative action?

Adan Saney: To answer on that, we choose pastoral communities first as a region and as a regional issue, you find that since the colonial period we have been isolated from the state machinery or power sharing and things like these. And as a matter of concern, in the Pastoralist areas, we choose these issues to be redressed through a Constitutional Commission in the new Constitution. All those problems of hardships even during the colonial and the post colonial - after the colonial.

Com. Salome Muigai: I get the point that we should have a permanent (inaudible) for the pastorals. I'm asking are they - one - are they the only community that needs (inaudible) within the pastoralists community themselves, are there are some people who need further affirmative action.

Adan Saney: Very much. Like in my community, the existing community here needs those kind of issues. It is a touching problem. They have had it during the colonial and after the colonial.

Com. Salome Muigai: Na pia mimi naweza kuzungumza Kiswahili - kwa hivyo ukinisikia nimezungumza lugha ya Kiingereza tena nikumbushe kuwa lugha yangu ya leo ni Kiswahili. Na sasa ningetaka kumuita mama Abdia Mohammed Noor.

Abdia Noor Mohammed: Mimi nataka kuongea maoni yangu lakini ninataka kwa kuongea Kiborana.

Com. Salome Muigai: Tutapata tu wa kutafsiri.

Interjection: “Eee”

Abdia Noor: *Waan ann siihii kaadadu na innharakhesin yeeth, dhubbi tiyy taa ann dhubbacu feed waan dibb kiyya himaada naa innharakeessin yeeeh.*

Translator: Niko na shida sana; usiniharakishe, wache niseme shida zangu.

Com. Salome Muigai: Basi mama atwambie jina lake kwanza.

Translator: *Maaqa keenke himmadh yeedaan*

Abdia Noor Guraja: Mimi naitwa Abdia Mohammed Noor Guraja

Translator: Ninaitwa Abdia Mohammed Noor

Abdia Noor: *Ann yoo nuu ajuraan taate, diibkhiin keen dhiiqo tokoni jeedh*

Translator: Ninataka kuongea kuhusu mambo inayohusu ardhi ambayo nilipata mimi mwenyewe.

Abdia Noor: *Annini laaf griftu yeedaan kaa laaf griftu yeedaani daalaad yeedh.*

Translator: Mimi ni mzaliwa na Griftu location, Griftu division.

Abdia Noor: *Anna maatta took daalet Arbijaan laaf yeedaan daaqq jeedh*

Translator: Mimi ni mkaaji wa zamani wa Arbijan location

Abdia Noor: *Aarhi naami dhogodhi naa fuud yeedh*

Translator: Niliolewa na jamii wa Dagodia mahali panaitwa Arbijahan

Abdia Noor: *Naamic dhogodhii kaan kaa nuwoliin daabbin, wonni nuu irra woldaadamn dibbum ajuraana irra dhubbataan yeedh dhogodhiin yoo woolth duuft.*

Translator: Nikiwa mimi nimeolewa na jamii wa Dagodia, na Bwana yangu hatujakosana lakini kile kilisababisha tuachane ni mambo ya ukabila.

Abdia Noor: *Dhaaqiiqqa tamu taa woolth duufan, wooni diibbin irra dhuubbataan injiirtu akhuum ajuraan laafa kaasanif, akhuum ajuraan tolcaan, akhuum ajuraan huji keesa baasan, akhuum ajuraan laafa kaasan.*

Translator: Kwa vile mimi ni mmoja wa hawa ya jamii ya Dagodia, sasa nimeolewa huko, tulitofautiana kwa vile walikuwa wanataka kwa na vile wanataka kuninyang'anya ardhi -walikuwa wanajadiliana hii. Kwa hivyo tulikosana na Bwana yangu mpaka tukawachana.

Abdia Noor: *Ajili suunif gaargar baan yedh, diirrs kiyy kaa woolin daabbin.*

Translator: Hata Bwana yangu ambaye tunapendana, tuliachana kwa sababu hiyo.

Abdia Noor: *Ann arbjaahaniti miin qaabb yeedh*

Translator: Nilikuwa na nyumba ambayo mimi mwenyewe nilijijengea.

Abdia Noor: *Besharra qaabb, dhuuka qaabb*

Translator: Nilikuwa na biashara,

Abdia Noor: *Lloon karibu lloon kiyy afurtaama aartiith horadh*

Translator: Nilikuwa na ng'ombe aarobaine – wangu binafsi.

Abdia Noor: *Neefki dibbaf dhidhaama kaa rehe arthith horadh*

Translator: Nilikuwa na mbuzi mia moja na ishirini

Abdia Noor: *Horri suunilee haarkk dhuwa arthi gadh dheem ann.*

Translator: Baadaye nimetoroka kutoka area hiyo bila chochote. Wale mifugo nilikuwa nao, ile nyumba nilikuwa nayo, yote nikakosa.

Abdia Noor: *Armmat amm halkaane oollee imbul , ajili murti sunni.*

Translator: Sasa hapa, nimetoroka huko nimekuja kwa jamii yangu hapa. Sasa nilikuja hapa kama refugee nikasaidiwa na jamii yangu hapa.

Abdia Noor: *Ajili waan sunni waan suun qaabbada amm yoo halkaan raafu, maarki shaani jaha laafa kakae taah yeedh.*

Translator: Sasa nimeolewa na mwingine hapa lakini mpaka hivi sasa – nimekaa miaka sita sasa – lakini silali usiku kwa ajili ya shida nilizopata huko.

Abdia Noor: *Kwa hivyo nuu ajuraan taan yoo issaan naam diibki ittihimataan taath.*

Translator: Ikiwa nyinyi ndio Commission ambayo inaelezwa shida ambayo Katiba imefanya

Abdia Noor: *Kaa diibki suuni jeetani amm waan diibb haarka nuu qaabb llaala issaan yeetani duftaan.*

Translator: Sasa sababu mnakuja ni sababu ya kubadilisha Katiba na wale watu na shida mnaweka kwa hivyo Katiba,

Abdia Noor: *Kaanu diibb issaant himman nurra qoortaan.*

Translator: Ambayo hiyo shida zetu zitawekwa kwa Katiba ndio tusipate shida ingine

Abdia Noor: *Kaa irra qoortaanii heegger woonuu qaabbacu jiraatan.*

Translator: Ambayo hiyo Katiba inasaidia Wanakenya wote sio watu wengine peke yake,

Abdia Noor: *Nuu guudho diibbi haarka nuu qaabb.*

Translator: Mimi nikiwa jamii ya hao wanaitwa Ajuran tulikuwa na shida na ile Katiba ilikuwako hapo awali.

Abdia Noor: *Dhogodhi caala niini ghaarrileen haarka nuu qaabdh*

Translator: Na hiyo Katiba ilikuwa inafavour watu wengine kutoka nchi ingine - tuko na jirani ambayo ni Somali na Ethiopi, jamii ya Ghari na Dagodia ndio hiyo Katiba inafavour na sisi inatutesa.

Abdia Noor: *Ghaaranaan ghaarrin haarka nuu qaabdh, ghaaranaan dhogodhian hark goodh waan wooltin nuu duufaani nuu tuupaneessan.*

Translator: Pande hiyo tulisukumana na jamii ya Dagodia, pande hii watu wametoka Ethiopia, jamii ya Ghari, wametasukuma mpaka tukateswa.

Abdia Noor: *Lluubbun nuu kees injiirt oollee imbuullu.*

Translator: Sasa hiyo Katiba ni Katiba ambayo haikuwa ina-favour jamii ya Ajuran lakini ni Katiba inatesa

Abdia Noor: *Hoorri fuulla itti daaqallefaan yaa daamn.*

Translator: Mifugo tunanyang'anywa zinaenda Ethiopia

Abdia Noor: *Beshaarra fuula itti toolfaan yayyu daamn.*

Translator: Biashara ile tunafanya tunanyang'anywa inaenda Ethiopia

Abdia Noor: *Kwa hivyo gudhoo diibbi haarka nuu qaabba,*

Translator: Sasa tumewekwa kwa mpaka wa Ethiopia pande hiyo tumesukumwa

Abdia Noor: *Issin diibb suun nurra buqqissan feen.*

Translator: Tunaomba hii Katiba isiwe kuwa ni Katiba inasaidia watu fulani na inafinya watu fulani.

Abdia Noor: *Haaggassum maonin tiyy ann haggassum qaabba.*

Translator: Basi maoni yangu ni hayo. Mjue kuna watu ambao Katiba ya zamani imefinya katika mkoa huu kama jamaa hii inaitwa Ajuran.

Com. Salome Muigai: Asante sana mama. Hatukukukimbisha na kukuharakisha, umejieleza ukamaliza, asante sana. Tafadhali ukimaliza kutuzungumzia unajiandikisha ili tuwe na record kuwa ulituzungumzia ama ulitupa maoni yako. Sasa mama mwingine ni Hamar Kusar.

Interjection: (*Bass immaad attin sitimma, naat himaad. Inkeen aannin baakka nayyamatanit*) afketh kuhathli

Hamar Kusar: (*Accii llaal*) afsomali ban kuhathli

Com. Salome Muigai: Ten minutes for people who do not have a written memorandum because they are thinking as they are talking. But if you have writings, that we can take away because we can give your record, we give you five minutes. So please get it clearly that there are two aspects. Ten minutes for oral contribution and five minutes for someone with written.

Translator: *Waan jeedaani naami woo qoorrate garr qorri saadhi qaabbu, dhaaqiqa shaan jeedan. Woorri ammo aafaanin waa himmaath kaa akaana dhaaqiqa kudaan keenanif jeedan, woorri maan dhuubbi woorra taa garri infufikira.*

Hamar Kusar: *aniga wahan kahathla haga islanimatha oo gebdihi daclin ee,*

Translator: *magaca shego*

Hara Kuso: *ani Hamara kuso alayiratha*

Translator: Mimi naitwa Hamar Kusar kwa jina, na ninataka kuongea mambo ya akina mama na sana inahusu dini ya Ki-Islamu.

Hamar Kusar: *ani wahan kahathla gebdaha oo hatha islaanka ee dibka hatha nahesto waha waye gebdahan dalney.*

Translator: (Anaongea Kisomali). Mimi nimezaa wasichana na pia mama wengi wamezaa wasichana

Hamar Kusar: *gedihi wa bilcan wa nus rag uu imana wa sosova.*

Translator: Ninasema ninaona wasichana wanateseka katika Kenya hii, katika Katiba ambayo iko sasa.

Hamar Kusar: *geverti uur aai yeshane*

Translator: Wasichana wanateseka kwa sababu wanaume wanawadangnya kwa sababu yeye ni msichana mdogo. Anakuja anadanganywa, anaambiwa “mimi nakupenda”, halafu baadaye anawekwa mimba, halafu huyo bwana anatoroka, anakataa.

Hamar Kusar: *geverti hathei uur yeshate ninki ureye hathis warsato waa inkiraa.*

Translator: Yule aliweka mimba, sasa wazazi wakiuliza anaruka.

Hamar Kusar: *dhathki daley hathi dhowlatha wah ugeisatho waha laleya iyatha maktei.*

Translator: Haya mama ama wazazi wakienda kwa serikali anaambiwa “yeye mwenyewe ndiye alipenda - wakipendana akiweka mimba shida iko wapi?”

Hamar Kusar: *geverti hatha kurhaneth hathey akhris leheth hathey islanto uur yeshato wai dimate.*

Translator: Sisi katika jamii ya Wa-Islamu, msichana akipata mimba akiwa msichana hakuna mtu atomuoa. Sasa yule ametupa, hatapata Bwana, anakuwa na shida.

Hamar Kusar: *gebda ha zamani markei sas uur uyeshtan ninki uureye holaha lagathichir wala havin chirey.*

Translator: Katika kimila yetu sisi Wasomali, msichana mtu akimweka mimba namna hiyo mtu huyo lazima ataadhibiwa anafainiwa ng’ombe kumi ama kumi na tano. Watu walikuwa wanaogopa sasa kutenda kitendo kama hicho zamani.

Hamar Kusar: *hatha warki machiro.*

Translator: Sasa tangu tumepata uhuru, sasa ile kimila imekwisha. Hakuna mtu anakubali maneno ya wazee, msichana anapata mimba anakosa Bwana ameteseka.

Hamar Kusar: *hatha athath garactho waha laguleyahai walagu hirey.*

Translator: Haya, hata wakati ameanza yale mambo ya mapenzi, mama ama baba akianza kumpigia kelele anaenda kushtakiwa kwa polisi eti “ooh mmetesa mtoto”. Kumbe, yule anaenda kumshtaki kwake, ni yule ametenda ile kitendo. Sasa

wazazi ndio wanateseka.

Hamar Kusar: *hatha wahan rabna oo iney katibathan nogesho an raban.*

Translator: Naomba sasa hii Katiba ya sasa iangalie haki ya wasichana wasiteswe namna hiyo.

Hamar Kusar: *ninki geverta fara humeyo oo sas yelo.*

Translator: Mtu akiweka msichana mimba.

Hamar Kusar: *ina ama lahiro harig umrigisa lahiro.*

Translator: Kulingana na maoni yangu huyo mtu anaweka msichana mimba na anakataa kumuoa, afungwe maisha.

Hamar Kusar: *hathi kalo ee ehen hola lahaviyo oo ninkas martambe gever an kunokotin lagatayo.*

Translator: Mtu kama huyo kama hatafungwa maisha, afainiwe kiasi cha mali ambayo itamfanya asikie uchungu.

Hamar Kusar: *ee wahan rabna kadhiga oo islanka ee ina hog nalo siyo.*

Translator: Mimi maombi yangu tena katika Katiba mpya hii, ni korti ya Kadhi ipewe nguvu, areas za WaIslamtu mtu akitenda kitendo, hiyo ipelekwe Kadhi's court.

Hamar Kusar: *hata dhowlatha na ee gacan nagu siso, ee wahan rabna gebdaha hagotha dib aa naga haya dibka isaga ee in haga dhinta nalo hojiyo*

Translator: Kwa hivyo, naomba mambo ya kuweka msichana mimba ama kuchafuliwa, irudishwe kwa dini ya KiIslamtu Kadhi's court i-deal nazo.

Hamar Kusar: *intasun waye ani*

Translator: Yangu ni hayo tu.

Com. Salome Muigai: Ngoja kidogo. Nina maswali mawili kwako mama.

Translator: *lava sucal ba lagu weithinayo*

Com. Salome Muigai: Umezungumza juu ya msichana mwenye amewekwa mimba na umesema vile ingefanyika. Mimi swali langu ni kwa yule mtu mwenye anazaliwa. Ungependa kuona haki gani za huyu mtoto pia?

Translator: Ya huyo msichana?

Com. Salome Muigai: Ya huyu mtoto ni Mkenya mwenye anazaliwa, angetaka kuona haki gani za huyu mtoto zikiwa kwenye Katiba?

Translator: *wehei kuweithisey, dibka geveda wath shegte, gevedi unug bei dashey, unugi gebedi ee dashey haqa gebeda wath shegthe sithi athiga ath larabte wath shegte unugi sithe layelaya ath la rabta*

Hamar Kusar: *unuki othey kavei laga nopei, ku othey an nkavin haqa os kava mehei tahai estiri deh*

Translator: Anakuuliza, wewe mwenyewe unaniuliza hiyo, mtoto yule yuko na baba, ako na wazazi amekosa haki? Na huyu ambaye hana wazazi atapata haki gani? Kwa sababu ile ya kwanza yenyewe ameteseka.

Hamar Kusar: *dhathkan durka markei dalan waiska horayin deh*

Translator: Kwa hivyo, area hizi zetu mtoto kama huyo hata anatupwa! Kwa sababu gani ako na mama na baba amekosa haki.

Com. Salome Muigai: Naelewa hiyo, na ndio mama yule akasema kuna ile Katiba yenye tulikuwa nayo ilikuwa imekosesha watu wengine haki zao. Lakini wakati huu tunatengeneza Katiba nyingine mpya. Kwa hivyo kwenye hii Katiba ametueleza huyu msichana ana baba na mama anatakiwa apate haki zake. Na yule mtoto mwenye kuzaliwa, pia yeye ana baba na mama ni vile baba na mama hawachukui jukumu lao. Angetaka haki gani kuonekana kwa huyu mtoto pia?

Translator: *wehey kutiri sithi hathathey Abdia Mohammed Noor ai tiri, sherci hore thath bathan as haqisi dumiyo oo dhathk haqoth, holohoth ai waye, tasa dikas kente, warunta gebedan haqi wa waisey laakin kana inkasto lavathi dashey ai maraktei shit ahein oo maraktei hatha kalabothan dhath umba dale aabo na wa kaba havar na wakaba bal athiga maoni gathe unuga see layela, shercigan usuban sithe in layelo aath rabta, kii hore wa runta haq ba ma chirey?*

Hamar Kusar: *wala korina, (kisomali dialect)*

Translator: Anasema anataka huyo mtoto alelewe na mama - asitupwe.

Hamar Kusar: (*kisomali Dialect*) marka sas leh wil na wan kava ee tiri deh beri gever riminaya ani.

Translator: Mimi wakati naongea namna hii, najua hata mimi wenyewe niko na kijana pia; anaweza kutenda kitendo hicho. Kwa hivyo, sitaki aumie. Ninataka haki yake iangaliwe, mama yake ile faini anapewa ndio amlelee mtoto

Hamar Kusar: (*kisomali Dialect*) laakin wil keiga hathii gever dhath sas yelo umrigisa in lahiro an raava

Translator: Hata kijana wangu akitenda kitendo kama hiyo kwa msichana, naomba afungwe maisha.

Com. Salome Muigai: Asante sana mama. Tafadhali jiandikishe na sasa ningetaka kumwita Mzee Abdullahi Mohammed Amin.

Abdullahi Mohammed Amin: (inaudible) *Annin maaqan kiyy Abdullah mohammed jeedaan.*

Translator: Yeye anasema ataongea lugha ya Kiborana. Jina anaitwa Abdullahi Mohammed Amin na yeye ni mfugaji.

Abdullahi Amin: *Ann waan ann sehu gaanni kiyy jaatham eejj.*

Translator: Miaka yangu ni sitini

Abdullahi Amin: *Gaadha ingeerezale gaan dhidhimi laama irra waa gadh aargg.*

Translator: Nimekaa chini ya serikali ya ukolini miaka ishirini na miwili.

Abdullahi Amin: *Haagg kale keenyyum jeel jiirra*

Translator: Tangu wakati huo sasa niko chini ya serikali ya Kenya.

Abdullahi Amin: *ann amm wooni anirra dhuubbadu*

Translator: Ninataka kuongea juu ya

Abdullahi Amin: *Yoo wooni yaanin kuun nuhin kuun yaauuf issin sheeriyya noola shaadhi naama baarbadhis yaath.*

Translator: Ikiwa hii kitendo ambayo tuko hapa, ndege imetua hapa, hiyo garama yote serikali inatumia ni sababu ya kuangalia Katiba ambayo inaangalia haki ya Wanakenya.

Abdullahi Amin: *Waan guudho dhuubbada naa innifaathina yeedh.*

Translator: Ninaomba niongezewwe masaa – ninataka kuongea mengi.

Abdullahi Amin: *Ann llaaf diibbi guudho dheeme inggaarre, haali maasajidhatif doogomdhi jidhu laaman haagg kaana llaaf keena haagg kaanan daaqaada.*

Translator: Mimi sijawahi kuenda mahali pengine lakini nilikaa mahali zamani palikuwa panaitwa Wajir West. Tangu nizaliwe.

Abdullahi Amin: *Gaaff ingerezaan aarmma kaae haali maasajidhatif oogomdhi jidhu laaman goos took caala quubbat yeedh.*

Translator: Wakati huo – sasa maoni yangu unahusu shida ya ardhi. Mimi ni mfugaji tangu kuzaliwa na ninajua tu kuchunga. Tunaishi mahali panaitwa Adimasajida ambayo iko katika Abasuen sub district na Ogomji ambayo iko katika Bute sub division katika mpaka wa Kenya na Ethiopia na hii area ni jamii moja ndiyo inaishi hapo.

Abdullahi Amin: *Llaaf suun hagg suun dhuurri naamaaf hoorrileen zayidh jirr*

Translator: Na wakati wa zamani tuliishi area hii, tulikuwa na watu na mifugo - kwa sababu hatuna shamba - shamba yetu ni mifugo.

Abdullahi Amin: *Garr yadhaan dheemani hoorri uffii tiifaatan.*

Translator: Na sisi wakaaji wa huko tunachunga mifugo yetu katika hiyo ardhi.

Abdullahi Amin: *Amm hoorri suunif naami suun injiirr jeed yaahoobbaye.*

Translator: Sasa tumekosa mifugo, sisi ni mzigo kwa serikali ya Kenya

Abdullahi Amin: *Wooni amm issaan llaaf taan keessaat aarggu jiiirtaan naami yookhaan Somali duuf, kaa khaan Etopia duuf jeed.*

Translator: Na huo mzigo umeletwa na watu wametoka nchi zingine, na serikali ya Kenya ndio inafanya watu hao wawe mzigo kwake.

Abdullahi Amin: *Kaa dhurri kaan yaa hoobbaeyyu birra yaayy. Amm waan ann irra dhuubaduu, gaff zabbaan ingereza eeggen edhaa obbjuum aargg jeed. Haag sheeriyya.*

Translator: Hata nilikuwa niasema, afadhali ile sheria ile ya Uingereza. Kwetu sisi wafugaji, afadhali wa ukoloni kuliko wakati huu wa uhurr.

Abdullahi Amin: *Horrin keen naagga qaabba naami naagga qaabba. Amm ammo naaggayyu inqqaamnu.*

Translator: Sababu sasa mimi nasema namna hiyo, wakati huo tulikuwa na usalama. Sasa hatuna usalama, tumekosa mifugo, tunakwisha na njaa na tunauwawa na watu kutoka nchi ingine.

Abdullahi Amin: *Gaaff dhuurri jaarolee nuu waan nuu irraa daaggene, naami llaaf qaabb, amm ammo naami llaaf inqqaabb jeedaan yeedh.*

Translator: Wakati wa zamani kila watu walikuwa na mahali pa kukaa. Tangu tulipata uhuru hakuna mtu ako na mahali pa kukaa. Watu wanahama kutoka Ethiopia, wanahama kutoka Somalia, wanahama kutoka area ingine na kuingia kwa nchi hii, ukiuliza ni kwa nini mtu anaingia kwa nyumba yako, utaambiwa hii ni Kenya huru.

Abdullahi Amin: *Nuu ammo shaarri naami llaaf inqqaamnef taana, dhurri jaarolle waan nuu irra daaggen wooni llaaf inqqaamne waa llama laaf inqqaamn jeed. Fulla inni bull cuuf taa issaathi.*

Translator: Na hapo awali sisi katika kimila yetu, vitu viwili tu ndio havina mahali pa kukaa -

Abdullahi Amin: *Horrin llaaf inqqaabb jeedh.*

Translator: Mifugo hawana mahali pa kukaa na mtumwa pia hana mahali pa kukaa

Abdullahi Amin: *Tiseen llaaf inqqaabdh jeedh.*

Translator: Mtumwa, yule ameninunua ndiye anampeleka mahali anataka. Yeye hana uwezo wa kukaa mahali.

Abdullahi Amin: *Naamicuum bittaaatet Nairobi fuude Somali geess yeedh.*

Translator: Na mifugo wakinunuliwa hapa leo na mwenye alitoka Nairobi, akinunua atawapeleka huko Nairobi.

Abdullahi Amin: *Lloon naam buuna bitaatet aarmma fuude Nairobi geess yeedh. Issaan llaaf diibbi inbbarbadhaan uffirra daaqatani.*

Translator: Basi yeye mifugo huko na mtumwa pia namna hiyo.

Abdullahi Amin: *Amm binadhankhiin hoorri taayy jeedh.*

Translator: Sasa sisi area yetu si tumekuwa watumwa ama mifugo.

Abdullahi Amin: *Wooni naagga nuu dowwe naam llaaf dibbi quubbat kaa Etopia quubbat, kaa Somali qaabbatu jirr jeedhiin.*

Translator: Na hiyo kitendo tumefanywa na serikali yetu ya Kenya. Kwa sababu, imepatia uhuru watu wengine kutoka nchi nyingine. Watu wanatoka Ethiopia wanapewa kipande eti sasa hao ni Wanakenya. Sasa wanatuvamia na sisi wakaaji tumeteseka.

Abdullahi Amin: *Kaa woorri llaafale waan kaan dhiidha uffira dowwa, aassum naamaaf hoorrin woldaabba jeedh.*

Translator: Basi sasa wakaaji wakikataa, vita inatokea kila wakati vita vya ukabila unasikia vita jamii ya Ajuran na Ghari, vita ya jamii ya Dagodia na Ajuran - watu wanamalizana na hiyo kitendo yote ni serikali yetu imelete kwa sababu ya uhuru, sasa kila mtu anahama mahali anataka.

Abdullahi Amin: *Taa irra gaadh haafte faayydaabban naamaaf saalle daabban.*

Translator: Sasa huu uhuru umelete pia ugonjwa. Kwa sababu watu wanakuja na kuleta ugonjwa ule hakuna nchi hii. Hakuna njia unaweza kataa.

Abdullahi Amin: *Sherriyyan dowart injiirt jeedaanin.*

Translator: Hakuna sheria inakataza

Abdullahi Amin: *Haalkani guyya duukubbi imbbaah*

Translator: ugonjwa wa mifugo hauishi. Ugonjwa wa binadamu hauishi.

Abdullahi Amin: *Duukubb qaabdhaa jeede naami naam doww injiirr.*

Translator: Haya, mtu akiwa na ugonjwa hakuna sheria inamkatazia. Mifugo ikiwa na ugonjwa hakuna sheria inakatazia.

Abdullahi Amin: *Aakhaan itti dibbamne sheriyya taan aakhaanaf itti diibbamne nuu infeernu khaa nuurra beedhellani.*

Translator: Kwa hivyo, hii Katiba mpya jamani kama nyinyi Wanakenya wenzetu, iko watu Katiba ya zamani ilitesa na kama nyinyi ni Commissioners mpeleke maoni yetu area hii iko watu hii Katiba imetesa. Tafadhali hii Katiba mpya isitese sisi.

Abdullahi Amin: *Tiyy haaggan jeedhin.*

Translator: Yangu ni hayo.

Com. Salome Muigai: Mzee ungetaka hii Katiba mpya ikulinde namna gani? Umetueleza malalamiko yako na shida zenye mko nazo. Tafadhali tupe mapendekezo ya kuwa, tukifanyiwa hivi, tutaweza kusaidika, ama tutaweza kulindwa kiviipi na hii Katiba mpya?

Translator: Waan issin sii gaafate, yaa himmat jeeth dibb kaanke, issi issaan dibb qaabdhaan yaa hiimt. Ammo shariyya harreti taan issi issiin akhaam sii dhuum tissit feeth.

Abdullahi: *Akhii ann feedh kuuno,*

Translator: Mimi vile nninavyotaka ni hivi.

Abdullahi Amin: *Naamu llaaf qaabba llaaf issaat haa gaarggaar dheebbiu yeedh.*

Translator: Hawa watu ambao wanahamama kila mtu ako na mahali pa kukaa. Kila mtu akae kulingana na colonial boundary ya jamii ya kuhamama. Hiyo ndiyo inalinda sisi usalama, ugonjwa - yote.

Abdullahi Amin: *Yoo diibbi qaabbate naamu wool yaahe llaafa woolkaaddate maarr woolkaaddat yoo (interjection) qaabbath.*

Translator: Kama ukame unatoka pande moja, viongozi wa area hiyo wakuje kwa viongozi wengine, waulizane waketi watu wanaweza kuhamia.

Abdullahi Amin: *Yoo abbaarthin irra bath naamu llaaf issaat haa gargaarr dhaaccauu*

Translator: Sasa ukame ukiisha, watu - kila mtu anarudi anakaa mahali pake location yake mahali pale anaishi.

Abdullahi Amin: *Guuyya suun naami wooldaabbuyyu injiirru.*

Translator: Wakati huo haukutokuwako na shida.

Abdullahi Amin: *Naamu fuulla issaa haa keenaanif, yoo haaqqi naama, haaqqi issaa inkeeninif naaggaaf jirreni injiirr.*

Translator: Na kila mtu akae mahali pake; na kama hiyo haitakuwa, serikali ya Kenya itakuwa na hasara kila wakati imepoteza watu, imepoteza mali, imepoteza pesa mingi ya kutafuta usalama.

Abdullahi Amin: *Tuun haaggan jeedh. Yoo att (inaudible) naagafat qaabbath maale.7*

Translator: Ni hayo tu.

Com. Salome Muigai: Asante sana mzee. Tafadhali jiandikishe na sasa ningetaka kumuita Abdul Rashid Bulle Osman. Mwakilishaji wa vijana.

Rashid Bulle Osman: Mimi ni chairman wa Youth Group.

Com. Salome Muigai: Twambie jina lako.

Rashid Bulle: Naitwa Abdul Rashid Bulle Osman, na mimi naongea juu mali ama ya mifugo ambayo sisi tunaishi nayo. Sisi ni watu wa kuhamahama. Wababa zetu wanatuweka kwa shule na wanahamahama na mifugo. Kuna wakati ambao tulisikia ya kwamba shida imetokea tukiwa shule na shida hiyo, ilitufikia mpaka sisi mahali ambapo tuko. Na hiyo shida vile tunajua, na tulielezwa mara mingi ya kwamba serikali imechukua jukumu ya kulinda wananchi na mifugo yake katika Katiba iliyoko. Lakini imekuwa kinyume na hiyo ya kwamba, serikali haikulinda sisi hata kidogo. Hiyo ni kudanganyana na kutesa na kumaliza sisi ili tusiende hata shule ambayo watu wengine wanaenda. Maanake, tarehe nane June mwaka wa elfu mbili hapa karibu na Gurar tumechukuliwa mifugo yetu yote - mali ng'ombe kiasi ya elfu tano.....

Com. Salome Muigai: Tarehe nane?

Rashid Bulle: Tarehe nane June 2000. Ilichukuliwa mifugo hiyo ng'ombe, ngamia mia tisa ikaenda. Na sisi tulikuwa tunajua ya kwamba serikali yetu tukufu itaturudishia mali yetu na tuliamini ya kwamba imechukua jukumu ya kutulinda sisi na mali yetu. Mpaka sasa sisi hatuna hiyo mali na tumbaki maskini na hakuna mtoto ambaye kutoka wakati huo ameenda shule. Hao vijana mnaona hapa hawako kwa shule kwa sababu baba na mama wako peasants kabisa ya kuishi maisha mbaya. Na hatukupata hata msaada wowote kutoka kwa serikali wacha kutafitiwa hiyo mali na hiyo mali sisi, kama mmoja wa wale wamepata hiyo shida, serikali ingechukua hilo jukumu la kuangalia maisha yetu tulipiwe hiyo mali yetu na hiyo, we must be compensated. Lazima tulipiwe hiyo mali kwa vile wamechukua hilo jukumu. Na sheria mpya ituangalie ya kwamba sisi ni Wanakenya, na tunaishi karibu na border ya Ethiopia, hapa pia tunakaribiwa na Somalia - tuwekewe Armed Forces - jukumu kubwa ya serikali ituangalie wasituweke sisi kama - sheath yaani ngao ya Kenya nzima ya kwamba kama wahalifu wote watu wanaingia kutoka huko, tumewekwa kama sheath – NFD (North Frontier District). Tuangaliwe tupatiwe, serikali ituangalie vizuri, watulinde sisi na mali yetu na tupatiwe haki vile wengine wako nayo katika Kenya kwa vile sisi tumetolewa na tunaonekana kana 4th class ya Kenya kwa vile kama mali treasury yetu imeenda. Hayo ndiyo maoni yangu.

Com. Arap Mosonik:na tena ukasema kwamba tusiwe ngao ya kulinda Kenya kushindana na Ethiopia na Somalia. Ungetaka tulinde hiyo mipaka kwa njia gani na kutofautisha hao watu wa Ethiopia na Somalia kwa njia gani ukilinganisha na Wakenya?

Rashid Bulle: Asante sana kwa swali. Wale ambao wamechukua mali, imejulikana na Provincial Administration mpaka mzee ya kwamba ni serikali ya Ethiopia. Ethiopia - Militia wamechukua mali yetu yote kwa maana hatuchungwi, Armed Forces ambayo ni wa kuchunga border ya Kenya, wanakaa katika centre ya Kenya. Hawakai border ya Kenya mahali ambapo wanafaa kuchunga na sisi tuko border na hatuna Armed Forces ya kuchunga sisi border. Hao watu badala ya kukaa centre ya Kenya, wapelekwe border walinde huko na kuhakikisha maisha yetu - hao kazi yao ni kuangalia border wanakaa huko kwa nini? Wapelekwe huko mahali ya border na kulinda maisha na mali ya wananchi kutokana na uvamizi wa nchi zingine.

Com. Arap Mosonik: Nauliza tena kidogo; tafadhali, unajua tangu tuingie North Eastern, kumekuwa na hii swala ya screening card na tunaielewa kuwa inawasumbua raia wa area hii. Na kama hawa watu wa Ethiopia na Somalia wanaingia hapa tu tuchunge kwa njia gani?

Rashid Bulle: Kwanza hiyo ni kitu ambayo ni mbaya zaidi kwa vile sisi ni Wanakenya kama wengine - kama Wajaluo wale wako huko Nyanza na kupatiwa hiyo screening card, kwanza haina maana inaonekana, na hiyo ni kudhulumu sisi haki yetu ama kutuweka katika class ingine ya Wakenya. Na naomba hiyo screening card ipotezwe na sina haja ya kuongea juu yake kwa vile Waethiopia wanajulikana wakiingia, kuna report inapatikana na hivyo ndivyo watatuchunga sio screening card inatofautisha Wasomalia na Somalia wa Kenya na sisi wazaliwa wa Somali ya Kenya na tuko na haki kama Waluhya, Wakisii na Kalenjin ambao wako Kenya.

Com. Salome Muigai: Mimi pia nina swali kwako. Wewe ni kijana na umetueleza shida zenye kweli ni za jamii nzima. Mimi nakuuliza, kuna shida tofauti - umetueleza kuwa moja ya shida zenye zinawapata vijana na watoto ni kukosa kuenda shule kwa ajili ya umaskini. Kuna shida zingine ungetueleza ama vitu vingine vyenye Katiba inaweza kuhusisha kulinda haki za vijana na watoto?

Rashid Bulle: Ya pili ambayo nawezakueleza Madam, ni kwamba sisi ni vijana na vijana ambao wazee wetu wanasema - vijana vile wanaweza kukimbia na kufanya high jump vile inasemekana, ndio kila kitu wanakata short - kila kitu. Na hapa tuko na shule, tuko na kila kitu, shule kidogo kidogo ya primary. Na serikali ikiwa inatuma pesa ya bursary haiwezi kutufikia kwa vile mtoto wetu kutoka hapa, kuenda secondary school lazima aende kilomita mia tatu na kitu kutoka hapa - ama mia mbili na kitu. Na hiyo bursary kabla mtoto kufika huko, hiyo bursary imemalizwa na watoto hawapati hiyo nafasi na tena hatuna ng'ombe wala ngamia - yeyote tumekuwa maskini. Hiyo ndio ya pili ambayo naongeza ya kwamba, tupatiwe katika sub district, bursary ambayo inaweza mfanya watoto waende shule. Constitution iangalie hiyo kwa vile hatuwezi kwenda mbali.

Com. Salome Muigai: Where is the nearest secondary school? Shule ya secondary iliyo karibu iko wapi?

Rashid Bulle: Shule iko karibu na sisi zaidi iko katika Bute kilomita mia moja na hamsini ama sitini.

Com. Salome Muigai: Asante sana kijana kwa maoni yako kwa niaba ya vijana wenzako, na ninatumaini kutakuja vijana wengine in the course of the day. Na sasa nataka kumpa nafasi hii Councillor Mohammed Noor Yusuf.

Councillor Mohammed Noor Yusuf: Mimi nataka niongee juu ya.....

Com. Salome Muigai: Anza na jina

Councillor Yusuf: Mimi ni Councillor Mohammed Noor Yusuf wa Bura Ward. Nataka kidogo niongee juu ya police. Hapa sheria ya kupatia police power ya kiasi hii, imetatiza wananchi wa Kenya. Police, sisi

Com. Salome Muigai: Watu wa Ward yako wanataka kusikia.

Councillor Yusuf: Mimi nasema ile nguvu, ama power ilipatiwa police na sheria ya Kenya, ni ile ambayo iliagamiza watu wa Kenya wote na watu wa Kenya wako danger na police. Maanake, police ni watu ambao ni law enforcers. Ni watu wa kuangalia sheria ambayo imeandikwa na Bunge. Lakini polisi wametum kama watu wa kutengeneza sheria hao wenyewe ambao sio katika Constitution ya Kenya. Wamekuwa mbwa wa kutumia watu. Tuliona hapa hii watu, they are the judges, ndio wanajudge ni miaka fulani, wao wanafunga mtu bila kumpeleka kortini. Hawa wanafungilia mtu hata one month bils kumpeleka kortini, hata wanapiga watu strokes Watu wanapigwa kwa fimbo as if they are judges. Na mimi sijui kwa nini watu

hawalalamiki. Why is Parliament not very serious about this harassment of police on this community.

Polisi wakija - mimi nataka ile mahali ninataka ibadilishwe, ni kazi ya polisi imekuwa kuzidisha umalaya, one, the other one kuiba, kujitengenezea pesa - labda wanafanyia wengine huko. May be OCPD, Deputy, I don't know. Because these people are here on some mission. They don't come to help the community but they come here to work for themselves. They make money but they don't help the community. Namna gani mimi nakuja kupigwa - I am not their wife - even the wives are not beaten nowadays. Mimi mtu mzima - a councilor, an old man, a Chief beaten by just a Constable of Police you have nowhere to take him! Wameletwa hapa kuhudumia watu lakini ukienda huko unaambiwa hakuna kutumikiwa "toka nje" na kama hufanyi hivyo ni risasi!

So, sheria ya kupatia polisi amri kama hii imetatiza wananchi wa Kenya. Ni watu wa kuchukua kitu chako na nguvu, bibi yako na nguvu, mali yako na nguvu - they even rob with violence and I don't know why we are just looking at it that way. Tunataka polisi kama wanaletwa, wawe polisi ya kutumikia wananchi. Wawe chini ya community elders. Community wakisema iko shida mahali fulani hapa waende, wakae kambi yao, wakae kama raia, wakule mira na watu, chakula yes, lakini, wakati wanabeba bunduki lazima sisi watu wenye hapa -Councilors, Elders, Chiefs must give them that order. Wanaambiwa tuko na shida kama ni wapi, waende tuseme Lesayu, waende Makangufu - iko shida huko waende. Sio eti hawa tu wanachukua bunduki halafu and you don't know nani ametuma wao, wewe hujui. Kumbwa watu wanajitengenezea pesa. Wanatisha wananchi, Chief mwenyewe hawezi uliza sasa nyinyi mnaenda wapi. Hakuna, wanapiga wewe kofi.

So, hawa watu ambao sheria imewapatia nguvu polisi sio katika Constitution ya Kenya. It is very serious, it is just a colonial police. They are brought here to harass the community and the community is the government. So tunataka hiyo power iwe limited na tena kama polisi, mambo ya discipline, the OCPD has to be given power to hire and fire because, mtu anafanya makosa halafu barua inaenda wapi inaenda wapi unapata kijana wao mwingine huko anaambiwa, "this is somebody Kamau - iko kijana wangu huko" OCPD anaambiwa. Unaona - the powers should be given to OCPD so that he sacks and even employ. That is what I want. Ile ingine kidogo niongee juu yake ni - mimi nafikiri ya polisi imetosha because they are our boys. Ile ingine inabaki ni.....

Com. Salome Muigai: Wakati umekwisha Bwana Diwani. Tukipata nafasi utaongezea.

Councillor Yusuf: Halafu ile ingine inabaki hapa kidogo nataka niongee juu yake ni powers of Parliament. Kweli tumepatia wajumbe jukumu kubwa sana na kuandika watu wa tunataka kufanya hivyo na pia kama kuna vita, hawa waseme tutapiagana na Ethiopia watu wa Kenya muwe tayari, sio President peke yake. Lazima wabunge wapitishie. Mahali ambapo mimi nataka kidogo nitoe power kwa Parliament, ni kwa nyongeza ya mshahara. Watu wamejiongezea mshahara juzi, mshahara kubwa sana na hakuna mtu anasema tafadhali muache because they have power. They are given all the power, halafu Parliamentary Service Commission wamejiongezea mshahara na kuna watu wa Kenya hapa ambao wana umaskini mwingi sana, mjumbe mmoja

amechukua milioni na kitu na hiyo jukumu, sasa mimi nataka iwe “paralyzed” so that incase of any interest concerning the Parliamentarians, lazima council of elders must be added also to them, to discuss together. Watu waangalie pamoja kama inafaa Kenya, watu waone waseme “yes”, sasa hiyo wajumbe mtapatiwa. Sio eti hawa wanakaa wanatengeneza like the councilors now. They are also elected leaders like the President, the MPs and others.

When these people have added themselves that big amount of money, why didn't they add for the Councilors? They won't because they are selfish. You see. When they have added salary for themselves, why not for the police force, why not for teachers, why not for others? Then that means they are there for their own interest only. So, we can't leave all the powers in their hands. The Council of elders must be contacted whether at Provincial level, at district level or at national. The other one here I want to talk about, is the that there is no council in Kenya. The council is under Permanent Secretary.

Com. Salome Muigai: Which council, the council of (inaudible).

Councillor Yusuf: All councils - the County Council - the Urban Council, anything here; the Council, the County Council. Hii imekuwa ni chakula ya mtu. PS, ushuru unatolewa Buna, PS ndiye anakula and I don't get it the sales collector cannot get it.

Com. Salome Muigai: PS of the (inaudible)

Councillor Yusuf: PS of the Ministry of Local Government plus the Clerk nobody else. May be treasurer kitu kidogo because yeye ndiye mtu wa pesa anaiba kidogo. Na, you can't discipline them. You cannot discipline the Chief Officers of the Council.

Com. Salome Muigai: What's your proposal?

Councillor Yusuf: I'm proposing, the District Council must be of an autonomy system whereby they are under the community themselves. We can sack the Clerk, the Chief officers, we can employ, we can sack the treasurer. PS should have nothing to do with the community affairs, with council affairs. May be, kuvunja tu council. Unless the Council is given to the hands of the community of the local people, the community, Kenyan communities are in danger because, the clerk here is only working on how he can promote himself for the Permanent Secretary. They collect money, they take. Like Wajir now, there is what we call LATF – a fund called LATF for, Local Authority Transfer Fund. Wajir got almost 33 million, this year plus the other one together and we are succumbing to (inaudible). What you have seen, we only used I think - is it Councillor, is it more than six million? It's not even six, five million. The other twenty something million we don't know where it is upto to know because the Clerk, plus the PS ndio wanashare.

Pesa ni ya kudevelop wananchi lakini imekuwa ni yao. Like juzi, wakati wametuma pesa hapa 8 million, they sent you know, telephone to the clerk “they should come urgently”. PS later ameenda huko, wamegawa ile pesa without the councillors’

awareness. They took almost 5 million, then walileta 3 million mimi nasikia and councilors striked and said they don't want these things. So, there is no council, there is no county council in Kenya. We want that system to be changed to autonomy whereby people can do what they want. Okay, again the system of Kenyan Government.

Com. Salome Muigai: Now the last one, ya Diwani.

Councillor Yusuf: Nimemaliza ya Diwani niko kwa serikali. The system of government we need here, is that we would like a regional government i.e. serikali ya watu ambayo watu wafanye, ama serikali iwe serikali ya watu. Tuseme wakitaka hivi, wafanyiwe sio eti kungojea amri kutoka huko Nairobi kusema watu wa Buna wanataka serikali aina hiyo. But how can they know and they are not from this hall. The Government must be the government of the people whereby the people, the locals themselves make their own government, their own rules and everything and that, should be based at the Provincial level. Each province to have its own regional government - you see, and from there, we come together at the national level as a central government. And then, not only MPs but representatives from each province which represents the community or the province - not the elected MPs but representatives from the province because MPs cannot be trusted very much they became selfish. I think on the system of government, that is what I propose. Thank you.

Com. Salome Muigai: Bwana Diwani mimi nina maswali nachache kwako, tafadhali endelea kuketi. Umetueleza kwamba kukiwa na vita tuite Bunge ifikirie kama tutapigana na Ethiopia ama la.

Councillor Yusuf: Wanawakilisha watu.....

Com. Salome Muigai: Tafadhali nipe nafasi na mimi nikuulize maswali kadhaa halafu utajibu yote pamoja. Kwanza pengine, wakati mwingine tunaweza kuwa na vita na Bunge haikutani, kwa hivyo mbunge wa Wajir North, pengine yuko Buna na vita imeanza. Pengine tunapigwa na Watanzania huko Loitoktok. Sasa, kuwaleta hao wabunge pamoja ndio wafikirie kama tutaenda kwa vita ama la, wakati mwingine huenda ikakuwa na shida. Wewe ungeeleza vipi juu ya hiyo? Hiyo ni swali moja. Ya pili, umesema kuwa kwenye mishahara ya Wabunge tuhusishe wazee. Mimi ningetaka kuuliza, wazee ni wanaume ama ni wanawake ama ni wote? Hilo ni swali moja sijamaliza bado.

Swali langu la mwisho, ni kuhusu serikali ya majimbo ama regional government - hii ya watu kwenye mkoa. Tulipowazungumzia wajumbe wenu ama leaders Nairobi, walitueleza kuwa, na nyinyi pia mmetueleza kutoka tuje hapa kuwa, maendeleo haijakuwa sawa katika nchi nzima. Kwa hivyo uzalishaji wa mali nao umekuwa tofauti. Kama kutoka tuje hapa, tumeambiwa shida yenu moja pia ni soko la kuuza mifugo yenu, hamna soko hapa. Kwa hivyo, tukienda kwa serikali ya majimbo jimbo lenu litatua pia kuzalisha mali yenu hapa hapa? Hiyo mali tunasema itapatiwa kila jimbo, jimbo litaachiwa kiasi fulani ya ile mali yenye imazalisha. Ungetueleza aje juu ya uzalishaji wa mali katika huu mkoa? Kwa hivyo maswali yangu ni matatu.

Councillor Yusuf: Kwanza ni kuongea juu ya - nikianza na ile mambo ya vita. Kweli, kukiwa na mtu ameambiwa chungu kitu, halafu Simba anakula yule ng'ombe, huwezi kutafuta baba umulize utatorosha yule ng'ombe ama utauwa yule fisi. Ukikutana na hatari yoyote, wakati wowote mahali popote, kwanza hatua itachukuliwa na wale walikuwa na kitu mkononi - hiyo ni temporary. Then iko permanent war. Wakati imekuwa permanent, a permanent war lazima ifanyike wakati Wabunge wamehusishwa. Kwa maana, kila mtu ambaye anaingia hii vita amechaga mtu. Kwa hivyo, kunawalikishi, hawa waangalie waseme let's go ahead with war or no - lakini with emergency, hata yule copral ako huko anaweza ku-work on.

And then, tukikijia ile mambo ya - na tena for Parliament, infact the Parliament must be open always because of any emergencies. Tumefunga Parliament kila mtu aende nyumbani na kama shida fulani inatokea kama hii emergency, kama hii ya war ama nini, hakuna mtu anatomikia wananchi. Kwa hivyo, the MPs, their terms of - they may be given leave at different, you know intervals. A hundred goes this time and then after 3 months, then another hundred goes. That way, is better, lakini kufunga kazi itakuwa dangerous.

Halafu mambo ya wazee ile ulisema. Wazee here - you are a woman, the Chairperson and I think you are today here, wewe ndiwe mkubwa wetu. Kwa nini umefanywa mwenyekiti? Una maarifa nyingi ndio umefanywa mwenyekiti. Sasa hata kama wanawake wanakuwa wakubwa kama hii wana akili ya kuja hii kiasi yako, kwa nini sisi hapana husisha wanawake kwa kazi yoyote ya Kenya? I think they are all supposed. They have to share equally in decision making -not only men.

Halafu tena, mambo ya uzalishaji wa mali. Kwanza tukisema eti sisi hatujapiga hatua kubwa ya maendeleo katika huu mkoa, tunasikia serikali kila wakati yes, "central government". Wakati sisi tunapata, we are very poor here. First of all, the Pastoralist people are among the vulnerable group. Hawana nguvu kabisa. Nyinyi wengine huko, wamefika kiwango kikubwa sana ya maendeleo. Lazima central government itoe pesa mahali hawa (inaudible) wao ndio wanajua hata wakiomba wazungu ama wapi, to develop that region first, to start with - let them bring something. Then, our soil here is very virgin. Nobody has used it and it is, I think get all types of crops from this area. Maji mingi itobolewe na serikali ya central government, tuseme some millions must be given to a certain region to develop with it first. Then after that, it can even loan because wakipata kitu yao watoe ile deni. Sio eti kusema eti hawa watu hawana kitu halafu wakae tu. Sasa watakaa mpaka lini? So, mimi nasema jukumu ipatiwe central government to loan or to uplift at the start all regions.

Com. Salome Muigai: Asante sana Bwana Diwani na sasa nampa Diwani mwingine nafasi - Councillor Mohammed A. Maalim.

Councillor Mohammed A. Maalim: Mimi naitwa Diwani Mohammed Abduhalli Maalim, kutoka ward ya Kanguvu katika division hii. Mimi maoni yangu ni machache kwa sababu wengi wanaongea na wamemaliza maneno yote. Matatu tu ndio maoni yangu ninatoa.

Com. Muigai: Sijui kama watu wako wanasikia. Mnasikia Bwana Diwani? Bwana Diwani paza sauti.

Councillor Maalim: Nitapaza basi. Niko na maoni tatu. Moja ni juu ya border. Vile hata serikali inaishi, Kenya iko na border yake. Hata katika Province iko na border yake, katika district namna hiyo, division hivyo. Hiyo ndio desturi ambayo binadamu wanaweza kuishi na watu wanaishi pamoja wakati wanasikizana - wana masikizano. Hiyo inamaanisha ya kwamba, katika Province hii watu zamani waliishi kwa usalama wenyewe na mali yao, kwa usalama wao kwa sababu kuna vile wanaishi. Juu ya sheria, kila jamii iko na utamaduni wake na huo utamaduni ndio unaheshimiwa na wale watu hawawezi kuishi katika huo utamaduni wanakaa mahali pengine ambako utamaduni wao unakubalika ama wanasikizana. Sasa siku hizi imefanyika kuwa watu bila kusikizana vile sheria ya Kenya inasema, mtu anaweza kuishi pahali popote anataka. Nafikiri kwa hiyo, ni watu wameenda mbali kidogo.

Lakini hapa, kwa vile sisi tuko nyuma na serikali inazidisha kutuweka nyuma watu wanaishi kwa njia ya kinyama. Kwa sababu wanategemea wanyama, wanaenda pahali popote wanaweza kupata hiyo mali - nyasi, maji - pahali popote. Na hii area ni area ya ukame nyingi kila mara. Nasema hivyo kwa kuwa hawa watu wako hapa, wengine labda wamevuka wameenda ng'ambo ingine. Either Ethiopia ama katika sehemu ingine ya Eastern province, ama hata wameenda area ya Mombasa kwa sababu ya kutoroka wengine - hawasikizani. Nasema hivyo, kwa sababu katika Wajir, kulikuwa na constituency tatu zamani. Hii Constituency sisi tunakaa pamoja na West, ilikuwa inaitwa Wajir West. Hii jamii ambayo iko hapa ilikuwa inaishi pale. Hao watu, sasa wametoroka katika hiyo constituency kwa sababu wamepigwa na wale watu ambao wametoka Ethiopia, Somalia, yaani jamii ingine hawapatani kimila. Serikali, sisi kwanza hapo mbeleni tumekuwa na emergency hakukuwa mahali pa kupeleka maneno. Muda hii kidogo ndio sasa watu wamekuwa na nafuu kidogo ya kuongea, hata ya kuuliza maswali. Mpaka saa hii sisi hatuna barabara ya kuenda Nairobi, barabara ni mbaya. Hivyo ndivyo vile kwanza serikali imetuweka nyuma.

Juu ya hayo, kile kitu wanakosania hatuangaliwi, hilo tatizo halisulihishwi. Nasema hivyo, kuna pahali hii jamii imetoka na hawawezi kusahau ndio maana tunaingia juu ya border kila mara. Ninataka hii jamii ipatiwe mahali pale zamani walikuwa wanaishi, warudishiwe hiyo ardhi yao warudi kwa ardhi yao na iwekwe kama grazing block yao. Upande wa North sasa wanaishi Juran na West wamenyang'anywa irudi kwa mkono wao wasijichukulie na nguvu kwa sababu tutasema sisi hatuna serikali tukikosa hiyo basi. Na hakuna sheria sisi tunaamini inatutoa pahali petu na wengine waishi hapo. Tunataka hiyo graze block iwekwe kwa mikono yetu.

Ya pili, watoto wachache sana wanasoma katika province hii ile hali watoto wengine katika sehemu zingine za Kenya wanasoma. Hata kiasi ya masomo watoto wanasoma, watoto wetu hapa wanapita na pointi kidogo sana kwa sababu ya shida hawa wako nayo. Walimu wenyewe wako na shida yao, watoto hali kadhalika kwa pointi wanatoka nayo ni kidogo. Kufika secondary inakuwa ngumu kwao. Katika mia, kumi na watano ndio wataenda secondary. Halafu katika hiyo secondary, kupita tena inakuwa ngumu hata university hakuna na wale wachache wanapita, hawana kazi. Vijana sasa wanakuwa - tuseme katika Kenya yote hakuna kazi. Hii Katiba tunataka serikali iangalie maisha ya hawa watoto ambao wamesoma iwapatie kazi yaani right kutoka college wapate kazi. Hiyo ndiyo haki yao kwa sababu wamesomeshwa.

Ya tatu, tunataka katika Province hii ama province ingine ambayo wako na Pastoralists - watu wa kuhamahama, serikali iwafanyie ama iangalie maisha yao vile wanaishi. Kitu kama KMC – (Kenya Meat Commission) wapatiwe ili waangaliwe maisha yao kwa maana wako chini kabisa kwa sababu wako na mali na hakuna mahali pa kupeleka. Hakuna barabara ya kupeleka na hivyo watakuwa na njaa tu na kila siku wataenda na watakwisha kabisa. Tunataka serikali iangalie maisha ya hawa watu iwapatie soko ya kudumu. Nimemaliza maneno yangu hapo.

Com. Salome Muigai: Asante sana Bwana Diwani - Una swali kwa Diwani?

Com. Arap Mosonik: Ningependa kuuliza umesema jamii warudishiwe ardhi yao kama vile walikuwa wanaishi zamani, lakini zamani ni wakati upi? Utueleze kanuni, ni muda gani huo zamani? Na tena umesema, wale watoto wamesoma wapewe kazi na ikiwa bado wako shuleni, wafunzwe namna gani, kuhusu karo na mambo kama hayo?

Com. Salome Muigai: Umezungumzia habari ya watoto wachache sana wanaoenda shule. Je, hii shida inatoshana kwa watoto wa kiume na wa kike, inatoshana kwa watoto wenye ulemavu na wale wenye hawana ama hata ndani ya hiyo shida kuna wengine wana shida zaidi, wenye wangetaka hata tukianza kufikiria habari ya usaidizi, tuanzie usaidizi zaidi kwa kikundi kimoja ama kile kingine ama wote wana shida sawasawa?

Councillor Maalim: Juu ya wale wamehamishwa, ni kutoka 75, ma I wrong? Kutoka 1975 ndio wametoka pale. Hadi sasa kuna wengine wamebaki lakini wanaishi kwa njia ya dhiki. Hiyo ni kutoka Basuena hadi Eldak. Juu wa watoto, tunataka wapatiwe kazi. Ulisema.....

Com. Arap Mosonik: Wale watoto bado wako shule (inaudible)

Councillor Maalim: Ndio. Watoto wasaidiwe kwanza wapate free education katika Province hii kwa sababu wako kwa hali ile mbaya kabisa. Sio ulemavu ama wale wengine. Wote wanatakikana kusaidiwa na wasome free. Ya tatu ilikuwa gani?

Com. Arap Mosonik: Vijana ama wasichana?

Councillor Maalim: Wote, wote.

Com. Salome Muigai: Lakini swali langu Bwana Diwani, ni kuuliza kwenye hii taabu watu wanapata, kuna mwingine mwenye taabu zaidi kuliko ile nyingine. For example, tulipotoka kwa ndege, hapa pahali palikuwa mbali. Lakini ilikuwa mbali kwangu kuliko vile ilikuwa mbali kwa watu wale wengine. Kwa hivyo, hata kwa hiyo shida kuliwa tofauti kwenye taabu hizi. Kwa hivyo, mimi nataka utueleze kama watoto wa kiume na kike wana shida namna moja na watoto wenye ulemavu kama mnao, hapa - sijui kama mnao-wana pia shida kama wale wengine, ama kuna shida yenye ni zaidi, yenye ingetaka kupatiwa special

attention.

Councillor Maalim: Kusema kweli, wote wako na shida lakini sisi tunasema, isipokuwa vile system sasa siku hizi inasema kila mtu yuko hali moja, wanaume ndio resistant kushinda - kama ngamia na ng'ombe tu - tunasema wanawake na mwanaume wakipata shida pamoja, mwanaume ndiye afadhali ako nafuu kidogo lakini wote wako na shida. Wote wako na shida. Wale wengine hali kadhalika na wengine. Wote wako na shida.

Com. Salome Muigai: Nina swali moja kwako. Umesema 15% - watoto kumi na tano kwa mia ndio wanaenda secondary school. Hii 15% ni wasichana nusu na wavulana nusu?

Councillor Maalim: yes, ndio ndio.

Com. Salome Muigai: Okay. Asante sana Bwana Diwani kwa maoni yako. Sasa ningetaka kumuita - who is this? Is this a different person, Abdi Ibrahim Hussein? Is that a different person from, or that is the same person?

Com. Arap Mosonik: This is a different person.

Com. Salome Muigai: Okay. Sasa nataka kumuita Bwana Abdi Ibrahim Hussein Somo. Ama hao ni watu wawili tofauti?

Interjection: Watu wawili hapo.

Com. Salome Muigai: Basi nipate Abdi Ibrahim kwanza, kama angetaka kuzungumza. Na Hussein Somo, angetaka kuzungumza? Okay. Adan Abdi Sane tumekusikiza tayari, si ndio? Halif Ali Maalim wanted to listen, sorry. Aden Ahmed Imarr, Councillor?

Concillor Aden Ahmed Imarr: Nataka kuongea Kisomali.

Com. Salome Muigai: Councillor zungumza ndio tutaendelea.

Com. Arap Mosonik: Unajua Kiswahili?

Concillor Aden Ahmed: Mmh.

Com. Salome Muigai: Shida moja ya - hebu nieleze kidogo, kuwa shida moja ya kuzungumza Kisomali - haya kuna mambo mawili. Ukizungumza Kisomali ni vizuri kila mtu anaelewa. Lakini ile shida yenye unawaeleza hawa Wasomali tayari wanajua.

Wale watu wenye wanatakiwa kusikia shida hizo ni sisi. Na ukizungumza na mtu mwingine anatafsiri, inachukua muda mrefu kuliko kama ungezungumza moja kwa moja kwa sisi. Nayo hiyo muda mrefu inaelezeka kuwa watu wengine wenye wangeweza kutuzungumza leo, hawataweza kwa ajili muda utakwisha kama tunatafsiri. Kwa hivyo, ningomba yule mwenye anaweza kuzungumza Kiswahili ama Kiingereza atuzungumzie moja kwa moja kwani watu wako Councillor, wanajua shida. Sisi ndio tunatakiwa tusikie na itatupa nafasi ya kusikia watu wengi. Okay? Lakini ukisikia unataka kuzungumza Kisomali tutakubali.

Councillor Aden Ahmed: Wacha mimi nitaongea Kiswahili. Tunapenda.....

Com. Salome Muigai: Peana jina lako kwanza ndio tuendelee.

Councillor Aden Ahmed: Jina yangu Adan Ahmed Imarr. Tunapenda hii Katiba mpya, tunapenda kabisa. Sababu ile Katiba ilikuwa ya zamani imetufinya sana kama sisi watu wa North Eastern. Vile unajua habari ya 1963, ile Katiba ya ukoloni kwa sisi watu wa North Eastern ilikuwa nzuri sana kwetu kuliko ile Katiba ya uhuru wetu. Sababu, example hapa Wajir district kulikuwa na constituency tatu na kulikuwa miji mitatu tu ilikuwa na population kubwa. Na wale wengine ambao wanaishi katika district ya Wajir walikuwa minority, Ajuran na Dagodia na Ugadhe. Kutoka Ardhi Musajidha mpaka ardhi Bute, Godhoma, zilikuwa sehemu za Ajuran. Lakini kwa bahati mbaya, wakati huu zimekuwa sehemu ya watu wengine ambao wanaitwa Dagodia. Sisi tumekuwa watu minority - hatuna mahali popote pa kuishi.

Sasa ile kitu ambayo iko ni kuwa hii Katiba yetu ya sasa ndiyo imetufinya sisi tukuwe minority sababu Provincial Administration haiangalii masilahi ya wananchi na ya ardhi. Wamekua kuanzia DO mpaka DC mpaka PC hawaangalii masilahi ya wananchi na ardhi. Wanaangalia masilaha ya mkono tu -wanahamisha watu kutoka Wajir East wanawaweka sehemu za Wajir West ambayo ni sehemu ya Ajuran. Dagodia wametolewa kutoka Wajir East, wamewekwa Wajir West na yule mzaliwa wa Ajuran ardhi ni yake anasimama anataka kazi ya Chief. Badala ya kupatiwa kazi ya Chief, yule mzaliwa wa Wajir West anasema Ajuran haitoi pesa, Dagodia kutoka sehemu ingine anatoa pesa. DC na PC wanaangalia masilahi ya pesa ya mfuko tu, hawaangalii ardhi, au masilahi ya usalama wa wananchi. Sasa hiyo imesababisha mambo ya bunduki, mambo ya kuuana, mambo ya corruption na sisi Ajuran tunasema Wajir East ni yetu, sio ya Dagodia – watoke hata kama wamepatiwa Chief kutoka kwa serikali, hatuna imani na wewe. Tunasimama kwa kiwanja namna hii tangu zamani mpaka sasa. Na hiyo imesababisha ukosefu, ukosefu ambao ni umaskini, ukosefu wa mambo mengi ambayo hata amani katika area hii umezoroteka kabisa. Sasa tukikosa amani kina mama hawapati mimba, mali inakosa, kijana yule alizaliwa mbeleni amekufa kwa bunduki, tumepata shida na tumeangaliana.

Wazee wamekaa chini na kusema ni kitu gani imesababisha hiyo vita. Ile kitu imesababisha vita, ni mtu wa kutoka Wajir East kuliitwa Wajir West. Sasa kitu tunataka, ile Katiba mpya ibadilishe hayo mambo ya zamani. Yale mambo ambayo alikuwa Provincial Administrator alikuwa anaendesha. Tunataka Katiba ya kuangalia masihala ya wananchi, Katiba ya kuangalia amani ya wananchi, Katiba ya kuangalia kila kitu ya Kenya nzima. Kwa hivyo, kama sisi ni Ajuran kutoka ardhi Msadhima mpaka

Godhoma mpaka Gural tuna ardhi moja tu - lakini sasa imegawanywa mara mbili kutoka 1996.

Sasa, ile kitu tunataka turudishiwe jina ya Wajir West ya zamani vile ilikuwa kabala ya election ya 1998. Tunataka irudihwe namna hiyo iwe Wajir West ya Ajuran na sio Dagodia au ya ushirika. Sisi hatuna ushirika wa mtu mwingine ama jamaa ya kutoka mahali pengine. Dagodia sehemu zake za East, na Ajuran ya West. (inaudible) Kama haitakuwa namna hii shida zitazidi, umaskini utazidi na amani haiwezi kupatikana. Kwa hivyo tunapenda Katiba mpya yetu ya sasa ambayo inaendelea, iwe tofauti kabisa na ile ya zamani. Maoni yangi ni hayo.

Com. Salome Muigai: Asante sana Diwani Adan Ahmed Imarr, hatuna maswali - oh, kuna swali kwako moja.

Com. Arap Mosonik: Diwani tungependa kuuliza, hii miaka unasema inahitilafiana kidogo; ni mwaka na 96, ama 97 ama mwaka upi ndio tujue shida ilianza wapi.

Concillor Aden Ahmed: Mbele ya 96 sehemu ya kutoka Habasuenta mpaka Godhoma ilikuwa sehemu moja - kukota Habasuenta mpaka Godhoma ambao ni mpaka wa Ethiopia na Kenya pande hii. Kwa siasa ya mtu mmoja, mwanasiasa anaitwa Khalif; kwa siasa yake tu, ndio ameenda kuhsirikiana na serikali ya Kenya ndio amegawa ardhi mara mbili apatiwe sehemu kidogo tu kutoka sehemu ya kuanzia hapa Malka-Gufu mpaka hapa Bute - ni kama maili kadhaa tu, sio hata sehemu kubwa ni sehemu ndogo kabisa.

Com. Salome Muigai: Bwana Diwani unasema kutoka Garsen mpaka wapi?

Concillor Aden Ahmed: Kutoka Habasuenta mpaka Godhoma. Ama kutoka Habasuenta mpaka Gural - yes.

Com. Salome Muigai: Inaudible

Interjection: Inaudible.

Com. Salome Muigai: Bwana Diwani tunajaribu kuelewa mazungumzo yako kutoka kwa ramali.

Concillor Aden Ahmed: Asante

Com. Salome Muigai: Sasa tuna nafasi nyingine. Asante sana Bwana Councillor. Tafadhali jiandikishe. Tuna mzungumzaji mwingine Omar Sheikh - Councilor wa zamani.

Interjection: Inaudible

Omar Sheikh: Mimi naitwa Omar Sheikh *wahan kuhathleya af Somali*

Translator: Yeye anasema anaongea lugha ya Kisomali.

Omar Sheikh: *mitha uu horeisa wahan leyahai anaka horta hatha hanala yavina ithinka*

Translator: Ninauliza, ninaomba Commission, msishangae na sisi. Wakati tunazidi kuongea juu ya mambo ya land, ni shida ambazo tunazo zimetukabidhi ndio tunalialia msione kwa nini watu wanaongea mambo ya land peke yake. Shida yao ni hiyo. Kila mahali watu wanasema shida zao. Kwa sababu tunaona ile Katiba ya zamani ni kama imetufinya sisi peke yetu.

Com. Salome Muigai: Inaudible

Omar Sheikh: *horta manta mahath ban ithin eclineya safartina manta aath imaten*

Translator: *Horta mehei tiri ithin lama yavei hathi marakta an, wahan meshan uu imathey Buna shitha thetha, thathki dhegan dibki kabta sabatotha an uu imaney hathi dibki anaka an nakano Nairobi ban iska chogei lehen laakin wih Nairobi nagaso wathe meshan Buna an uu imaney rer Buna maha dib ee kavan, shercigi hore mehey dib kukavan tii an uu imaney marka wajib kina waye alayiri in dibkina aath shegatin.*

Omar Sheikh: *safartin manta mahath ban ithin lenahai aath timathen*

Translator: Ninashukuru sana hii Tume kufika hapa.

Omar Sheikh: *mitha uhoreysa anaka dhathka engriska ee gumeysate an nahai*

Translator: Sisi tumekuwa chini ya koloni ya Uingereza

Omar Sheikh: *wahan kale cilma yar yar waye hatha*

Translator: Wengine ni watu ambao wamezaliwa baada ya koloni.

Omar Sheikh: *ninki engriski gumeysathe iyo ninki kale manta ninki engriski gumestey aya yar*

Translator: Sasa tulikuwa chini ya ukoloni ya Uingereza na baada ya Kenya kupata uhuru, tumeingia tena chini ya ukoloni

mwingine.

Omar Sheikh: *anaka manta hor rimo loo dhagalameye inta na damein*

Translator: Wakati ule wa vita vya uhuru nilikuwa mtu mzima namna hii.

Omar Sheikh: *anaka malinta dhurban ban gara eyne hor nimo sithan kuhelno*

Translator: Tulikuwa tunapiga ngoma ili tufurahie uhuru

Omar Sheikh: *hatha wehei inaga chogta hornimo maha uu imathey*

Translator: Sasa tulikuwa tunapiga ngoma ili tufurahie uhuru lakini sasa, tunasema kitu gani hii uhuru imetuletea? Afadhali wakati ule wa ukoloni.

Omar Sheikh: *tas na dhath ba ino geise*

Translator: Na hiyo ni shida ndio imetuletea

Omar Sheikh: *dibka maha waye*

Translator: Hiyo shida ni nini?

Omar Sheikh: *mitha uhoreyso anaka Habaswein iyo Gothamey dahthotha na dheganen*

Translator: Hii ardhi ambayo imetajwa kwenu na kila msemaji, akikaa hapa anataja - Habasuen mpaka Godhoma. Hii area ndiyo sisi tunakaa inaitwa Ajurana na koloni ilitukuta sisi hapa.

Omar Sheikh: *navath ban kudheganen*

Translator: Na tulikuwa na usalama

Omar Sheikh: *belethka melwalba chif aa chogey*

Translator: Kulikuwako Chiefs

Omar Sheikh: *chifka ninki betka beri so gelo oo xuman uu sogtho marki va report geinaya ninka human usogtha as leya*

Translator: Huyu Chief kazi yake ni kuangalia usalama kama mtu ametoka mahali pengine akileta shida, akitoka mahali ingine lazima ajue huyo ni mtu gani halafu ajue shida ikitoka ni huyu mgeni analeta.

Omar Sheikh: *ninkas sababtu usogtho sabab kale ila laogatho mava bahsan chirin*

Translator: Na mgeni hawezi kuleta shida halafu atoke na usalama - lazima atanazwa.

Omar Sheikh: *hathi chifki wahalayiri meshi dheganethen chif alaga qora, councilor laga thorana, inyinka dulka kabaha*

Translator: Wakaaji wameambia “nyinyi muondoke”. Chiefs wataandikwa, Councilors wamewekwa - sio kupenda kwa wakaaji – hawa hawapendi lakini ni lazima kutoka kwa serikali.

Omar Sheikh: *dhagal ba dacey dhowlathi dhagalki bei la safartey*

Translator: Vita ikitokea, serikali inasiadia upande mwingine. Wale watu wanateswa ndio sasa serikali pia inasaidia wale wengine wanatesa.

Omar Sheikh: *Ajuran dulki was kabahe*

Translator: Mpaka tukatoroka kutoka ile area tunaishi

Omar Sheikh: *Ajuran wehey nokthen rai yar oo lavatan nin ee*

Translator: Sasa jamii ile inaishi huko inaitwa Ajuran mpaka tukawa ni watu wachache

Omar Sheikh: *wahas gele sielo, Moyale, Marsabit mel walba iska gelei*

Translator: Sasa baadhi yetu tumeingia nchi zingine. Wameingia Isiolo district kwa Waborana, wengine wameenda Marsabit district Waborana, wengine wameingia Moyale district, kutoroka ile ardhi.

Omar Sheikh: *marka Dhogothi barlamanka isu tagei hore Ajuran es eheth Dogothi as katey*

Translator: Haya, Katika ile harakati ya vita, Bunge ingawa ni ya jamii ya Dagodhia

Omar Sheikh: *wahyar ala revo uku hare marki*

Translator: Hawa kuingia Bunge sasa Ajuran ni kutoroka kuingia kwa Borana.

Omar Sheikh: *wahyar hore na waguren*

Translator: Wachache wale wengine wako ndio sasa wamefinywa sasa. Baada hata serikali kuona hawa watu wameteseka, wamekaa kwa nchi kidogo, inaitwa Wajir North.

Omar Sheikh: *marka waha lagu tetey meshi in lakala guro, marka mesh waha nokotei Ajuran dulki in laga kato oo meshi kabaho oo dhul kale oo gelo*

Translator: Na sisi tunaona kuwa hiyo ni Katiba imetufanya hivyo kwa sababu, sasa wale wanarepresent serikali ndio wamefanya hiyo - ndio sisi tumekosa ardhi yetu na watu wengine sasa wanakaa.

Omar Sheikh: *horta sababta an hornima manta sitha uchogo tas waye*

Translator: Sababu ndio tunalialia hiyo mahali ni shida hiyo. Hiyo ndiyo inaleta shida ya usalama. Hiyo ndiyo mnasikia kwa Radio, ama kwa Magazeti, ndio watu wanakuwa na clashes, kuuana na hiyo isipobadilishwa, itazidi kuwa watu wengine wa Kenya wanakwisha area hii.

Omar Sheikh: *horta dhathka isaga waa ina manta naga ogolatin oo naga kortin ban dhoneyna nin yar iyo nin wein ba*

Translator: Basi sasa vile Chairlady wa Commissioner amesema shida zetu zitaandikwa, basi leo mimi nitalala. Hata kama haitafanyika, lakini nimesema shida zangu na hizo shida zimesikika. Hata kesho nikiuwawa, mimi ni mtu ambaye amesema shida zake halafu anakufa.

Omar Sheikh: *mahayelei nin wah sugayo wa hurtha deh*

Translator: Kwa sababu mtu ambaye ana matarajio atalala usingizi lakini hapo awali hata sina usingizi.

Omar Sheikh: *hatha anka horta dibka nahesto inuchethey kan waye*

Translator: Zile shida zetu ambazo tunataka ziwekwe kwa Katiba, hii Katiba isije kuwa Katiba ambayo inatesa jamii ya Ajuran. Lakini tunaomba hii Katiba iangalie sisi pia ni Wanakenya. Iwe Katiba ambayo inatulinda.

Omar Sheikh: *tan kale waha chirta dhulkan dhathka dhegan holihisa kuli Ethiopia kathatey wah machogan arthigan*

Translator: Ya pili ya ajabu, sisi tunavamiwa kutoka Ethiopia. Vile kijana mmoja amesema hapa, serikali yetu badala ya kuweka jeshi katikati ya ardhi, iweke kwa mpaka tulindwe kutoka uvamizi wa Ethiopia.

Omar Sheikh: *shan kun oo looc ee iyo sagal bokol oo gel aa tegtey*

Translator: Ile tarehe ilitajwa hapa ya mifugo ng'ombe elfu tano na ngamia mia tisa ilichukuliwa na serikali. Sio eti tumenyang'anywa na raia wengine - lakini jeshi ya nchi ingine imekuja kunyan'ganya na sisi tuna serikali lakini haifuatili. Sasa huo mpaka, tunaona afadhali - - hata mpaka tukasema afadhali tuingie kwa hiyo serikali ingine.

Omar Sheikh: *hathalkas mathah weinaha waa gare, poliski Ethiopia wagare wah laga kabtey machirto*

Translator: Hata wakati fulani, delegate imetoka imeenda Nairobi kwa Rais. Tulilialia huko tukasema basi maneno imefika kwa Rais lakini hakuna kitu.

Omar Sheikh: *ila al ana wah majib aa an kaheino machirto*

Translator: Mpaka sasa saa hii, tuko na uoga tena hata ile chache imebaki tutakuja kunyang'anywa tu.

Omar Sheikh: *hatha Ethiopia holahain ee hesatei Kenya na hor waye ka na hor waye lava dhowlathoth waye wehei nagu kavatei inan ogano wan rabna*

Translator: Sasa maajabu ni kuwa hii serikali inaitwa Ethiopia hata hakuna serikali ya maana; ni serikali ingine ya kijeshi na shida zake ni nyingi na sisi tuko na serikali yetu. Sasa, kama serikali yetu haiwezi kutulinda kutoka kwa serikali ingine, hii Katiba si ni Katiba ya kufinya sisi?

Omar Sheikh: *mithaa ajibkey horta wan la fadina*

Translator: Basi, hiyo ndio sababu tunalia juu ya mpaka.

Omar Sheikh: *dhathka dhulkan degan mith hola kabta maha*

Translator: Wakaaji wa hapa wanakuwa na uoga ile mifugo wanazo, tena Waethiopia watakuja kutunyang'anya. Sababu hii, ndio tunaomba jeshi badala ya kukaa huko katikati ya ardhi ipelekwe mpakani.

Omar Sheikh: *wahyaro ee herir wan tegi thona, tan kalo wahan lenahai anka holih yar oo nohare wahan rabna inan suk helno.*

Translator: Ya mwisho, ninasema sisi hatuna shamba, sisi ni wafugaji. Tunataka Katiba mpya itutafutie. Mifugo yetu ni mifugo ambayo iko na soko ambayo tena ajabu, vile tunaona Katiba ya Kenya - at least ng'ombe iko mahali inalindwa na sheria kuwa na mbuzi pia. Lakini tuko na mnyama mwingine ambaye sisi wa area hii tunatumia. Lakini kwa Wakenya wengine - ni kama ndovu hata afadhali huyo ndovu kuna sheria inamlinda. Huyu mnyama ni ngamia. Ngamia katika Katiba ya Kenya

imewachwa nje.

Tunataka Katiba hii mpya iangalie ngamia kwa sababu, hapo university Kabete, madaktari wanafundishwa mambo ya ng'ombe mambo ya mbuzi. Ugonjwa ya ng'ombe unajulikana na madaktari ugonjwa ya mbuzi unajulikana, ya punda unajulikana - lakini ngamia hata yule daktari anaitwa ni kubahatisha tu! Sababu Katiba hailindi sasa ngamia. Kama university ya Kenya, madaktari wanasomeshwa magonjwa ya mifugo wengine - lakini ngamia haiangaliwi. Hiyo ni kuonyesha hakuna kwenye Katiba. Kwa hivyo, Katiba hii mpya, tunaomba huyu mnyama anayeitwa ngamia aangaliwe.

Omar Sheikh: *gel marka lafirinayo na wa mel beci oo holaha ku kalmo hathi kale besharath lageyo oo gel naga gatho wa ina nosameysin*

Translator: Sababu nimesema Katiba hailindi ngamia, ni kwa maana hata mpaka saa hii, hakuna soko ya ngamia – pale ngamia anauzwa – tunapeleka upande huu wa Somali mahali hakuna serikali na pengine tukipeleka tunanyang'anywa. Kwa hivyo Katiba mpya iangalie hawa wanyama tunakaa nao ambao ndio shamba yetu. Basi soko pia itafutwe na serikali - Katiba iangalie ngamia.

Omar Sheikh: *wahtigi engriski waha lagu kali chirey gela sielo dulkasa laku kali chirey, marka wahan rabna anaka dhowlatha iney sifican noo ilaliso*

Translator: Basi, pia usalama wetu na wanyama wetu, serikali iangalie.

Omar Sheikh: *marka anaka warkeiga intas waye*

Translator: Maneno yangu ni hayo

Com. Salome Muigai: Ningetaka kuomba Bwana Sheikh kuwa kazi yako ni kunitafsiria mimi. Kwa hivyo yenye anasema bado utanipa. Saa ingine inaonekana kama kuna mazungumzo moja ama mbili yenye haitafsiriwi. Tafadhali ningetaka tafsiri word for word ndio tuelewe vile wananchi wanatueleza. Mbali na hayo, ninashukuru sana kwa hiyo service ya kutafsiri. Commissioner, una swali kwa Bwana? Hatuna swali, Bwana Councilor. Asante sana. Mama Habiba Gedi. Mama Habiba, hayuko? Bi Zainabu Mohammed?

Interjection: Wameenda kuangalia mtoto wake mgonjwa (inaudible).

Com. Salome Muigai: Si ningeambiwa hiyo ningewapa nafasi ya kwanza kabla hawajaenda? Tafadhali kukiwa kuna mama mwenye ana shida ya mtoto ama kitu gani na itambidi kuenda, nijulishe mimi pia ni mama naelewa habari ya watoto kuwa wagonjwa na nitakupa nafasi uzungumze kwanza. Mzee Abdinoor Ali Maalim? Nimeambiwa wewe ni mgonjwa, kwa hivyo ningetaka kukupatia nasafi uzungumze ndio uende upumzike.

Abdinoor Ali Maalim: The Constitution of Kenya is the most important part of our laws and when we talk about Constitution, we are talking about people's lives, people's rights, people's security, national resources, national security and so on. At the advent of independence we adopted a unitary system of government in Kenya. At that time, it may have been the right system for Kenyans because they were less cohesive then. We had the Shifta Menace, there was a need to hold the country together as one nation and one people. With time – at that time we had three arms of the of governors and naturally, there is no standardized system government for people. It's people to evolve their own systems, their own institutions in accordance with their destiny, in accordance with their history and in accordance with their background.

So, the three arms of the government we had; The Legislature, The Executive and The Judiciary had specific roles to perform. But with time one arm of the government dominates over the other two and that is the Executive which dominated over the Judiciary and the Legislature. So at independence our GDP was higher that it is today and our poverty level percentage is higher today than in 1963. That means somehow, things didn't go well since independence because, we needed to be more richer, to have better frastructures, to have a healthwise better community, to have better vision for the people and because things didn't go well, we have taken steps backward. We went backwards instead of looking forward.

One thing I would say, is the executive power is excessive, it's enormous; it needs to be checked by the new Constitution. The judiciary has to be more independent than it is today. The Parliament requires to be more independent than it is. It has to be a bit distanced from the encroachment of the executive. The Parliament must work independently and must be seen to be doing that and so is the judiciary.

When we come to resources, I think it's the Constitution that makes one rich and makes the other poor. We have land here - fertile land, we have rains, good rains. We have land, we do not have title deeds - even with the best building you can own in Wajir District as a whole, you cannot own a title deed! For the same land in the same country elsewhere, you can own hundred title deeds - so you may fall rich or poor through our Constitution - the current Constitution. So, the imbalances we have among Kenyan society is in terms of resources distribution, resource allocation. It's what has caused insecurity in the country. It is the chronic underdevelopment since independence that has promoted insecurity and social strife in this country. We have had clashes even in the heart of Kenya - Rift valley Province of Kenya. (iaudible) forget about the Pastoral marginalized societies who are mainly engaged in castle rustling. So the issue of resource distribution should be viewed seriously.

We have had a system whereby Nairobi is at the top there; we have the Provice, we have districts down here and we have the divisions. When resources come, they trickle to Nariobi. They may be coming from outside there, it comes to Nairobi. In Nairobi it is a hundred shillings. That hundred shillings will be reduced to 75 shillings in treasury - naturally. From Nairobi it comes to Province - Garissa for example, that 75 is reduced to about 50. When you reach the district it is about 30 shillings. When you reach Buna, it is reduced to a pound. Even in terms of development that is what it means. So, the way we re-allocate resources is quite vital and it makes Kenyan society our society, it promotes our cohesiveness. So, these are areas

the Constitution should really look at.

Com. Salome Muigai: What's your proposal?

Mzee Abdinoor: My proposal is that, while we have the national organs, I would like to see institutions develop at district levels and at Provincial levels. Institutions develop so that, decision making process is entrenched at grassroot level, that the people themselves make decisions on how to generate resource, on how to utilize those resources. I would not rush for majimbo because we are already on different stages; we are already on different stages of development. When you talk of majimbo in Central Province, and I come from Wajir, they will look at me like a mad man. "You say you come Wajir and you are calling for majimbo, what do you have in Wajir"? You see. So if we can have regional system or district systems that are involved in decision making in resource management, in policy making and resource utilization that is what I would really recommend for the new Constitution.

The other thing is land. Land must be owned by somebody. In our area, land is not owned by the community, it is not owned by the state we don't know who owns it. It is not owned by the tribe, it is not owned by a clan, nobody owns this land. Land must be owned because it is on that land that we will be put infrastructure - who will be responsible for that infrastructure is nobody owns land here? Who will sustain that system? You put a pump a pump needs maintenance who will maintain that pump? You will need a pump, you will need to (inaudible) you will need to plan for it. You will put about 1.5 million or, 2 million for a pump in Wajir district and in five years it's no longer there.

Com. Salome Muigai: Are you talking about a water pump?

Mzee Abdinoor: Water pump, yes.

Com. Salome Muigai: What is your proposal?

Mzee Abdinoor: My proposal is that land must be owned by a community so that those development infrastructures also are owned by people who can maintain and sustain them.

Com. Salome Muigai: So you want it to be owned by communities?

Mzee Abdinoor: Owned by the community. The colonial system had negative aspect in their management and Administration of public of affairs. But it is just a question of stigma of people saying everything is colonial. It has positive aspect; for example, when people talk of grazing boundary or colonial – no, for me I will not call it a colonial boundary, I will call it a grazing boundary. That grazing boundary is meant to manage the natural resources in that block properly so that if it's water, it is well

taken care of, if its pasture is well utilized, it is used well so that it can last longer so that the livestock can survive.

We have recurring draught and famine here and the cycle here is draught, famine and clashes. How do you get out of poverty in an arid region? In the entire region that is the feature. It applies in Garissa, it applies in Mandera, it applies here in Wajir. We have heard of Wagala massacre. It is a sorry state, what was it on? It is rooted on resource. Land is a resource, the pasture and water is a resource. You see. So, communities clash on these resources. We have heard the Bagala of the Eastern side on Moyale side very recent in 90's. So this issue of clan clashes, cattle rustling, these are man-made things. We can avoid them if our Constitution is well prepared.

The other thing is; in this constituency the Ajuran community occupy what was called Greater Wajir West. That one started from Eastern Isiolo, it borders Marsabit and it borders Moyale and on this side, it borders Mandera district. It was a vast constituency. It was curved out into two in 1996. That move was of course a political move, the clashes we have had here were all politically motivated. It all led to the division of the constituency. It was those clashes that were politically motivated which led to the division of this constituency into two.

There was an attempt to phase out this community in the entire country - to phase it out during the elections. That was a plot to see that Wajir West goes to the Wajir North and Wajir North goes to Garen. That is why we have had recent clashes in Wajir North between Gareh and Ajura community. It is recent, it has been read by everybody to the extent where foreigners from Ethiopia, Ethiopian Military Forces invaded Kenya and took large number of livestock in the year 2000. It was not a clan it started as a clan clash, but because Gareh lives across Ethiopian side, they could involve in the regime in the side and that is how the Ethiopian government came in and large numbers of livestock were taken.

Upto now, they have not compensated while they have accepted officially in official terms you can check the records in foreign affairs in Nairobi. In official terms they accepted that they are the ones who had done it. Why? Initially they said that even me, I was there - they said the animals crossed to Ethiopia. The second day, it was a second visit of security from those sides and it was deep into Kenya. That is how the animals were taken! Where were the Kenya army? So, the role of the police is clear in this Constitution. It is to protect law and order. To maintain law and order around - that's what the Constitution says. But I do not understand the role of the army because their role in the Constitution is to defend Kenyans from external aggression and that was an external aggression really because, lives were lost and livestock were lost.

The other thing I would like to add is the right to life: It is the Constitution to protect the lives of people and their property wherever they are. Whether you are in Nyeri, the risk of you surviving in Kiambu, or in Buna should be the same. You see, because the Constitution is one, it is not two. So the army, the army's role is very clear - they should not be down in Central Kenya. They should be on the borders to defend the people.

The other thing is on the economy. When we plan our economy, it is a holistic approach. The way you plan for Nyeri is the way you plan for Buna. But the environment, the circumstances and the conditions here are different. The resources are different. But when you give a holistic approach to planning it does not attest to the needs. That is why, also, we continue going down poorer and poorer. When we talk about governance, we are talking about people and people who govern. So a standard must be set or a code of conduct for those who lead not every Tom Dick and Harry can do it. We need standards set. If he is a Councilor, a Councilor should be of O level otherwise, how does he plan council affairs? How does he generate resources? how does he manage? how does he plan? So, standards must be set of MPs for Councillors. Chiefs, the whole of Provincial Administration as a whole, I will not say much about it because it is one fiasco. I will call it fiasco because it is part of the problem instead of being part of the solution to the problems. The Chiefs I think should be elected by the people. The Chief should be elected by the people because it is the people who know them.

Com. Salome Muigai: (inaudible) What are the proposals?

Mzee Abdinoor: The proposal is, I see Provincial Administration as the most corrupt organ in the system. So what we do is we get rid of them; we cut them off completely. Their role is not important in modern Kenya. We are not in 60's, we are in another millennium. We cast them out completely and we create other structures and institutions which will be people based. Yes, people based institutions and structures. You see, who should look at strengthening institutions, establishing institutions. Americans did not get to these levels just in a day they grew with time, they developed institutions, they developed structures, they've got that understanding, they've got that maturity and they learned how to manage their affairs. We can also do that. If we can borrow a leaf from them, we can do the same. We are now just how many years independent? Just thirty something. By the time we reach fifty, we will be far ahead if we phase out Provincial Administration, if we exalt the local institutions, if we empower the people themselves so that they discern their destiny and future.

The other thing is that the money we are given have to buy relief food, can irrigate Buna with this stream here. With this stream they can irrigate and grow food instead of buying, selling, sending out millions to NGOs. NGO's are paying millions to feed these people. The government is paying millions for relief food when we can use this water here, this soil to grow food. Why do we pay millions to truck owners to buy food from Mombasa, shipping them, people are starving in Northern Kenya. Why is all that it is not necessary. So, our priorities should be clear - yes.

We can market our livestock properly instead of giving us free food. Hii pesa tunapewa hii chakula tunapewa ya relief food kwanza ndiyo imeumiza wananchi wa hapa. This is counter product. Madam, the relief food is counter productive. We thought it would be used as a relief measure but it happened to be a continuous system of life which degenerates people's ability to survive. We can use our resources here. Livestock is here. Cattle, even in our inventory of our resources, natural resources, inventory of natural resources relief, camel does not appear anywhere. It is goats and cows it does not appear in the inventory of natural resources. When it is the prime resource in an arid region. So let's see how we can market these animals. Let's see

how our people can sustain themselves by feeding themselves (inaudible).

Com. Salome Muigai: Thank you very much. Do you have a question for him? I have only one question for you. We have been to other districts and we have been told the question about land; that even when land goes to the communities women still do not have access to ownership of land. One of our terms of reference, within the Act is to look for ways of addressing for ways of addressing the gender disparity. Please could you share with us your with us thought on this.

Mzee Abdinoor: I would not say it is only women who are a vulnerable group. We have also the youth, we have diasabled people, we have aged people. These people certainly need special attention and that our Constitution should really address them. But when it comes to women, you see the socio-cultural system of people is what has influenced it. Even more on the Constitution itself, it is the socio-cultural aspect of the communities that have really placed down the women's fights and I think, the best thing is that this is an issue that can come through educating the people. Showing them that women also can produce the same results as men. But the Constitution itself will really need to look at the women's problem because they do most part of the work though men rarely understand that.

Com. Salome Muigai: Thank you very much Mr. Abdi Noor, we appreciate the fact that you got out of bed to come and talk to us. We also think it was a good effort and you have shared with us very important issues. If perhaps you could get sometimes to write, we would like you to get a way of getting a memorandum to us. Because it seems as if you have thought clearly about many of these issues. And now the next person is Kali Said Ali, mama Kali Said Ali. Mwache akae hapo.

Kali Said Ali: Mimi naitwa Kali Said Ali. Nina maoni matatu. Tafadhali naomba mniongezee masaa juu ninaongea kwa urefu.

Com. Salome Muigai: Dakika kumi ni dakika nyingi sana mama.

Kali Said: Okay. Kwa hivyo kwa maoni yangu ningetaka serikali ya majimbo ituongoze.

Kali Said: Na tena, sisi Katiba ya hapo awali iloyotuongoza hata ingawa sikuwa nimzaliwa wakati huo, vile sasa nimesikia kwa wazee wetu wa zamani ukoloni ulikuwa afadhali kwa maisha ya binadamu. Hii kabila ambayo inaitwa Ajuran, ni kama Adam na binadamu na binadamu wote wamezaliwa na Adam. Wajir West ni kama Ajuran; watu asili ya watu, na ni watu wa kwanza ambao waliishi Wajir West - wilaya ya Wajir ni Ajuran. South ni Ogaden, East ni kabila mchanganyiko, Garih, Dagodia na kabila zingine, Wajir town na Wajir West kuelekea ardhi ya Masajidha, kupitia Arbijhan, kupitia Hadado mpaka Ogomvi na Godoma ni sehemu za Ajuran. Kwa hivyo, tangu Kenya ilipata uhuru hiyo sheria imesemekana kuwa Kenya ni huru, Kenya ni wazi. Hatukatai Kenya ni wazi kwa maana leo asubuhi mlitoka Nairobi, sasa mko na sisi hapa - hatukatai. Sisi pia tunaweza kuchukua mifugo yetu ama ng'ombe na ngamia tunapeleka kutoka hapa na tunaweza uza soko ya Nairobi kwa gari au msafara na ndege - Kenya iko huru.

Lakini ile sheria ya zamani imefanya ipendwa miti ingine juu ya ingine. Kwa hivyo, sisi kabila hiyo inaitwa Ajuran tumenyanyaswa na sheria za zamani. Hiyo sheria ambayo imetunyanyasa, imepoteza maisha ya watu wengi sana na wakati kunakuwa na vita tuseme kwa mfano; mimi niko na nyumba yangu. Askari anakuja na kusema “mama nitakumaliza wewe na watoto wako ama tulale katika nyumba moja. Mimi nilalie ile kitanda kubwa na wewe na watoto wako mlale chini”. Kwa hivyo, badala ya roho yangu iende, nakubali yeye alalie kitanda kubwa mimi na watoto wangu tulale chini.

Sasa sheria ya Kenya ya sasa imetifanya hivyo na imegawana sehemu kidogo tu, sehemu ya Ajuran kuwa mara mbili kwa majina Wajir West na Wajir North. Hata ingawa imegawa, ni sehemu za Ajuran. Hapa Wajir North kuna border. Kabila ingine inaitwa Garre inatuvamia na pande hii na pande wa West tunavamiwa na Dagodia. Hiyo sheria ya zamani ndiyo imekubali. Kwa hivyo, wale walipoteza maisha ya vijana mwaka jana, Ajuran hata wakizaa kwa mapacha mapacha kila siku, hawawezi pata hao vijana. Vijana wengi walimalizwa na Garre hapa. Tangu nijue kulia kutoka kushoto, ile vita nimeona tu ni ya Dagodia na ya Garre. Akina mama waliteseka sana. Kwa hivyo sheria ya sasa iwekwe kwa Katiba ya sasa kila mtu akae sehemu yake. Kama kila mtu atakaa sehemu yake maisha yatakuwa mazuri na haitakuwa na shida kila mtu akipewa haki yake. Kwa hivyo sisi kabila la Ajuran hatuna haki.

Maoni yangu ya pili sisi akina mama tunasikia tu tukiwa hapa, hata Ugomdi mpaka wapi, tunajikaza tu moyo tunasema tuko na uhuru lakini hatuna faida yoyote ambayo inaufikia. Kwa hivyo faida ya Kenya na matunda ya Kenya ikitokea huko, hata sisi tupate. Tena hapa tunsaidiwa na mali ya kuja kwa vile mafasi ya malisho imekuwa kidogo, mali ya kuja imeisha. Kama mali ya kuja imeisha, hapa sio ardhi ya shamba ardhi ni mali ya kuja. Nafasi ya kusomesha watoto inakuwa mbaya. Karo ya shule inakuwa shida. Iingizwe kwa Katiba sasa, wototo wa secondary wasome bila karo ama ipunguzwe.

Tena, hapa akina mama hawana haki. Wananyanyaswa. Sasa mama akiolewa Bwana akufe, mama akibaki na watoto analazimishwakuridhiwa. Mama analazimishwa kuwa kwa huyo family, ndugu ya yule marehemu amuo ama atanyang’anywa watoto na mali. Hiyo iwekwe kwa Katiba ili mzee akitangulia kufa, mama abaki na watoto wake na awe na uhuru ambayo katika hiyo family akichagua, achague au kama ni mtu mwingine akitaka kuolewa aolewe. Sisi kwa kikwetu mama akiwachwa anaweza olewa na mwanamume mwingine fresh - hakuna shida. Kwa hivyo, yule amewachwa asinyang’anywe watoto. Kama ameachwa akae na watoto wake wale wa zamani kama anaweza kusaidia hao watoto asaidie na asiposaidia; watoto wawe mpaka wakati watakuwa wakubwa wajue baba yao ni yupi - mama akae na watoto wake. Oni langu la pili ni hilo.

Hapa walemavu na vipofu hawana msaada. Nasikia tu kwa Radio, ama inasemekana namna hiyo, lakini tuko na walemavu wengi na wale ambao hawajiwezi. Hakuna msaada wowote umtifikia. Tena tuko na shida zingine. Hapa Chiefs ama Assistant wake wanaandikwa tu wale watu hata hawajui Kiswahili ama ni mkorofi tu ambaye ametoka msituni na ndiye anapelekwa ofisi ya DC na kusema huyu ndiye Chief wenu ama assistant wenu - yeye hajui chochote. Akipewa hii Garoni awe ni Chief, kazi yake ni kulazimisha watu ama anafanya ukofori ndani ya town na wengine hata wanaweza ua na kunyang’anya mali ya watu.

Tuko na hiyo shida. Iwekwe kwa Katiba, Chief awe ni raia watachagua ili waangalie ni nani anawafaa awe Chief wa location ama sub-location. Iwe namna hiyo.

Jambo lingine ningetaka bibi na Bwana wakikosana, sio kupiga mama na kumvunja vunja. Haitakuwa suluhisho. Lazima kama kuna makosa watu wakae chini waangalie mwenye makosa. Kama mama ana makosa akanywe polepole ama kama ni Bwana akanywe polepole. Mambo ya nguvu na kuvunja vunja mama eti yeye ndiye amefanya makosa imetuletea shida.

Sisi sasa hapa ukame umetusumbua na tuko na groups. Sijawahi kuona groups zetu zikipata msaada kwa serikali. Lingine, mimi mwenyewe ni chairlady wa Maendeleo ya akina mama kwa miaka kumi na tano. Sijafaidika hata siku moja kutoka kwa serikali kwa ile Katiba yetu ile ya zamani. Kwa hivyo tuko na shida hizo na tukiachiliwa sehemu zetu tutakuwa na faida. Maoni yangu ni hayo. Asanteni.

Com. Salome Muigai: Asante sana mama. Hatujakukimbisha hata umechukua dakika kumi na moja tu kwa hivyo umechukua dakika moja zaidi. Una swali kwa huyu mama? Tunafurahi kuwa Chief mwenye tuko naye leo anajua Kiswahili kwa hivyo anatusaidia kwa translations. Asante sana. Jiandikishe hapo. Na mama mwingine ni Abdia Mohammed Noor, yuko?

Interjection: Ameongea.

Com. Salome Muigai: Ameshaongea tayari. Na yule mama alienda kuangalia mtoto Zainabu Mohammed amerudi?

Interjection: Hajarudi

Com. Salome Muigai: Kuna mama mwingine angetaka kuongea nitakupa nafasi ya kuongea. Sasa namtaka Mohammed Noor Moktar.

Mohammed Noor Moktar: *maga eyga Mohammed Noor Mukhtar*

Translator: Anasema jina lake ni Mohammed Noor Moktar na ataongea Kisomali.

Mohammed Noor: *wahan mahath saneyna dhathka manta noo imathey oo maoni geina katheya*

Translator: Kwanza kabisa ninashukuru.

Mohammed Noor: *dina mehe iyo digaine oo dhathey oo sahith aa usibathan*

Translator: Kwanza, ikiwa Katiba inaulizwa shida za kila mtu itabadilishwa namna gani? Sisi wakaaji wa area hii, uhuru ule tulipata tulinyang'anywa. Tumekosa watu, tumepoteza vijana, akina mama, tupeza mali yetu.

Mohammed Noor: *marka wahan nokoney sithi oo shini hathi oo malab ee digto binathan ee umal beisa*

Translator: Wasomali tunasema wakati nyuki inatengeneza asali, inatengenezea binadamu.

Mohammed Noor: *marka anaka sithi shinithi lagosaneye oo dhathka kumel beneise ayan nokoney*

Translator: Basi binadamu naye anatafuta, anaanza kuwakisha moto chini ya miti na hao nyuki wanakufa halafu anatoa ile asali. Nasi tukatukuwa asali ya watu wengine.

Mohammed Noor: *mithan udiman neiney waha waye arathan on hatha kuroreyno*

Translator: Na ile iletuletea shida yote ni shida ya ardhi.

Mohammed Noor: *dhathka na bathinayo na wa lava kivil*

Translator: Na hizo shida huwa tunaletewa kutoka nchi zingine.

Mohammed Noor: *kavilatha iyuku na wehei ravan iney nababici yan dhulkan ee sothegan oo hal nin oo anaka tagan oo lawayo*

Translator: Na hiyo jamii inayotoka kwa hiyo nchi ingine, wanataka kutumaliza halafu wakae kwa hiyo ardhi.

Mohammed Noor: *anaku wahan dhegna ila Habaswein inta Ugumthi*

Translator: Sasa kutoka Basuen mpaka pande hii mpaka wa Ethiopia

Mohammed Noor: *kutoka Habasweine iyo Ugumthi dahthotha dulka Ajuran as ahachire wan degi chirney*

Translator: Na hii ardhi ni jamii moja mdio inakaa

Mohammed Noor: *dulka usugu yahai in nalaga hogo on babacno hal nin ee anaka aan chogin an ubabaena oo larava*

Translator: Na hiyo jamii ingine wametoka nchi nyingine na wanataka kutuondoa ili waishi huko.

Mohammed Noor: *lavatha kavilo uyuko waha waye Garre iyo Dogodia*

Translator: Na hizo shida tumeletewa na jamii ya Garre ambao wametoka Ethiopia na jamii ya Dagodia pia ambao wametoka Ethiopia.

Mohammed Noor: *Kenya sithi hore lamava heshi afar gor aa ool as nageliye oo halahain iyo dhathkain as dhile*

Translator: Tangu Kenya ipate uhuru tumepata mara nne vita vya ukabila ambavyo tunavamiwa kutoka Ethiopia.

Mohammed Noor: *malinto wa malinti hore oo emergencithi oo dhulkan laga rithi chirey ila Somali melahas lageli chirey oo rer North Eastern ee digi chiren*

Translator: Wakati wa kwanza ni wakati wa Kenya kupata uhuru ambao Wasomali walituvamia.

Com. Salome Muigai: Ongeza sauti kwa maana kuna upepo.

Mohammed Noor: *marka uu horeysa wexey eheith malinti hor nimantha Kenya ee heli chirety oo dinacan rer North Eastern ee kategori chiren meshan, marki holahaini ee meshan iyo dhathkaini es kubabae ee Kenya hor nimatha ee heshey*

Translator: Wakati ule wa vita vya Kenya kupata uhuru tulivamiwa tukakosa mifugo na binadamu.

Mohammed Noor: *mith lavath waha waye sanathki sithetan iyo sathaxthi*

Translator: Vita vya pili vilikuwa 1984.

Mohammed Noor: *Dagodia iyo waha isu kashtey Garre*

Translator: Jamii ya Dagodia na Garee wakawa upande mmoja wakatupiga

Mohammed Noor: *holahain iyo dhath kain va zaid bei udhilen*

Translator: Tumepoteza watu wengi na mifugo mingi.

Mohammed Noor: *sanathki kale waha waye sagashan iyo lavathi ila sagashan iyo sathaxthi*

Translator: Mara ya tatu ikawa 1992 – 1993

Mohammed Noor: *lavathas kavil umba isu kabtei hatha dhath iyo dhunya zaid ee nagategen*

Translator: The same people wakatuvamia tukapata shida.

Mohammed Noor: *mitha afarath waha waye tii oo sanathki lavatha kun marki aha*

Translator: Vita vya nne, tukapata mwaka wa elfu mbili

Mohammed Noor: *sithi horteitha meshan lagu shegei dhathki meshan chogei iyo ila Gurar hola hotha wei watha tegen*

Translator: Vile mliambiwa na wasemaji mbele yangu, tukapoteza mifugo na binadamu wote wanatoka nchi zingine.

Mohammed Noor: *intaso holaa oo tegen waha lachirey Garre iyo Dogodia iyo Ethiopia dhowlatha wei ino kashtey*

Translator: Kwa mara hizo zote nne uvamizi unatoka Ethiopia. jamii hii wanakaa Ethiopia. huko wanapata usaidizi kutoka kwa serikali ya Ethiopia na muda huu wote serikali yetu usaidizi tunaopata ni mdogo sana.

Mohammed Noor: *hola haini kuli gaini malintasey tegen*

Translator: Mifugo tumekosa, inaenda kwa serikali ingine na hii Katiba ya zamani haitulindi.

Mohammed Noor: *aniga an hathlaa lihthan looc iyo afartan geel ee aa igategtey*

Translator: Hata mimi binafsi nikapoteza watu wangu na mifugo na wakati mwingine hata ni ajabu, nilikuta mwaka wa elfu mbili jeshi ikiwa pale. Hata kuna mmoja wa ndugu yangu aliuwawa chini ya gari ya jeshi na risasi zinapigwa na hao majeshi wanakaa tu wanatuangalia.

Mohammed Noor: *hola hass Ethiopia wa signgereyse iney iyatha ee kathatey*

Translator: Na wakati huo unaona watu wa Ethiopia wamekuja na jeshi imeletwa na hakuna hatua wanachukua. Watu wanauwawa, mifugo inachukuliwa na kuvuka mpaka na huku tunaambiwa jeshi inalinda mpaka.

Mohammed Noor: *dhowlatha dhambi bei naga kabsatey wehey noo kavatey maleh*

Translator: Na kama Katiba ingelinda, hiyo jeshi ingepiga hao watu wengine na kuwamaliza kwa sababu vile niliona silaha walizobeba ni dhaifu kuliko za majeshi yetu.

Mohammed Noor: *hathi dhowlatha hathii dhantain ee garatey ee maoni gena ee katheyso oo Katiba thi labethelayo*

Translator: Kama serikali sasa inasema Katiba inabadilishwa tunaomba Katiba hii, vile wasemaji wa mbele yangu wamesema iwekwe njia ya kulinda mpaka. Sisi ni watu wa Kenya tunaomba tulindwe na majeshi yetu kwa mpaka na isiwe kwamba hawa wanajeshi wametoa amri kutoka Nairobi ndio wavamie wale wanaotushambulia ama kutuvamia kutoka nje; wachukue hatua ya mara moja.

Mohammed Noor: *hathi dhowlatha wehey sameise dhulkain in lakala goye Wajir North iyo Wajir South laga digey*

Translator: Sasa shida zile zikatusukuma mpaka ile ardhi tunakaa ingine imegawiwa watu.

Mohammed Noor: *hata mithas dhulka uu kala goye maoni gena meehen*

Translator: Hata hiyo ardhi imegawanywa hivyo inyume na matakwa yetu.

Mohammed Noor: *sababta lokala goye waha waye dinacan Wajir West in Dogodia lasiyo*

Translator: Kuridhisha jamii ingine ndio Wajir West imekatwa kando na Wajir North kando - kwa ajili ya kuridhisha jamii ya Dagodia.

Mohammed Noor: *Wajir North na Garre as katey*

Translator: Sasa hata hiyo kidogo ambayo tunaishi sio eti tulikubaliwa. Ni ile vita ilitokea 2000 - tulipambana mpaka tukasukumana na ndio sasa tunaishi.

Mohammed Noor: *dhowlatha wahan kabaryeina*

Translator: Sasa Katiba hii mpya,

Mohammed Noor: *wehey navath kuimaneysa nin walba malinti ukolonigi nin walba ser kisa hathuth kisa iney sith loo riho*

Translator: Maoni yangu ni kuwa kwa hii Katiba mpya watu wakae vile walikuwa wakati wa ukoloni, administrative boundaries ya wakati ya ukoloni. Jamii yoyote inajulikana inakaa wapi. Tukikaa hivyo usalama utapatikana.

Mohammed Noor: *navath geshino sitha ee kuimaneysa waa sithi iyithi ee*

Translator: Usalama utapatikana hivyo, umaskini utakwisha hivyo.

Mohammed Noor: *dhathka corner trip oho dhul lehen maogola mitha iyatha ee*

Translator: Maajabu sasa juu ya hayo, wale wametoka nchi zingine hawakubali hiyo. Vile watakubalisha hawa ni kutumia ofisi.

Mohammed Noor: *anaku wahan nahai hola dakato*

Translator: Sisi ni wafugaji.

Mohammed Noor: *ber no beheiso maleh*

Translator: Hatuna shamba.

Mohammed Noor: *hola hasa ber taine ee*

Translator: Hao mifugo ndio shamba letu.

Mohammed Noor: *hata dhulka isku gurto oo nin walba Kenya uhuru as yiri hasara bathan askene*

Translator: Sasa sisi wafugaji, haya maneno ya kuhamahama huku na huku ndio yanaleta shida na kuleta bunduki kutoka nchi zingine. Watu wakae mahali pao, kama shida ikitokea area hiyo, jamii hiyo inajulikana ndiyo imelete shida.

Mohammed Noor: *olki oo bathey oo nin oo mel kale kayimathey oo Somali kayimathey mise Ethiopia kayimathey oo marka meshan rabsha karithayo*

Translator: Sas hii mambo ya kusemekana Kenya ni huru kila mtu anahama mahali anataka, ndiyo hata imezidisha vita na inazidisha umaskini.

Mohammed Noor: *zamani Ajuran iyo Dogodia hathi aa jiran aa yihin hathi nin Dogodia aso kaco boundariga Ajuran aso gelo on nin as thilo wala rathinaya iska bihi ba la leyai bokol gel ala digi chirey*

Translator: Ile mila ya Wasomali ambayo kila mtu anakaa kwa administrative boundary yake, mtu akiwa amekuja kutoka mahali pengine kuua jamii ingine nyayo zinfauatwa na kuingia kwa jamii hiyo. Hiyo inalipa ngamia mia moja mwanamume akiuliwa na mwanamke ngamia hamsini. Hiyo inaleta usalama mzuri. Ninasema maoni yangu hiyo pia - kwa sababu hata iko kwa Islamic sheria, iwekwe kuwa mtu analipiwa dhamani na ile jamii inaua.

Mohammed Noor: *marka walaka cabsan chirey marki saa ee sas layelo*

Translator: Sasa watu wataogopa hiyo; lakini hii mambo ya kusemekana anapelekwa kortini, kutoa ushahidi itakuwa shida kusema ni nani aliona - eye witness; mtu kesho ameua mtu baadaya ya mwaka mmoja akiwa remand ndiye huyo anatembea uhuru tena. Sasa hapo utanona yule ambaye labda ni baba yake aliuliwa na huyu mtu yey pia atamnyemelea kumuaa – ndio sababu unaona tuko na shida ya kulipisha kisasi kila wakati.

Mohammed Noor: *marka isthil aa imaneya hathi sas layelin oo dhathki lakala herin olki wasi bathaneya*

Translator: Kama watu hawatakaa mahali pao kila mtu hii haitaisha.

Mohammed Noor: *markan hathi dhathki lakala serin dhulkan avartis wey bathan tahai holihi hathi dhulki ee kuguran dhulki gethihi wa bathayin dirti wah walba wey tegayin*

Translator: Hii hata italeta shida ya mifugo au wanyama kukosa chakula na hata ukame unazidi, watu wanakosa mifugo na njaa inazidi na tunangojea relief sasa.

Mohammed Noor: *anka Ajuran hathan nahai holahain sithas ee utegen, sithasan maskin uu nokone marka dhulku wah an kubacene na waa dhulkain*

Translator: Hayo ndio maoni yangu.

Mohammed Noor: *mith yaro an marka maoni wahan kalo kutharayo dinaca oo cilmiga hagisa*

Translator: Anasema ataongeza maneno ya elimu

Mohammed Noor: *dulkain jith maleh oo holihi suk ee nohestan malaha*

Translator: Mifugo yetu haina soko.

Mohammed Noor: *jith on hatha gari ku safreino Nairobi an kucathineino maleh*

Translator: Hata hatuna barabara ya maana ambayo tutatumia kupeleka mifugo Nairobi.

Mohammed Noor: *katiba mpya than wahan rabna iney nolageliyo*

Translator: Tunataka hii Katiba mpya itusaidie.

Mohammed Noor: *ama markab aa holaha lagudofiya ama indege aa lagudofia kiwanja ndege an rabna oo holaha an kudofsano*

Translator: Nina-propose tupate kiwanja cha ndege ya kupeleka mifugo mahali zingine.

Mohammed Noor: *dinaca cilmaha oo iskulka sithi lashegayo waye boqol kii va shan iyo tovan aa secondary utegi karta*

Translator: Watoto - kumi na tano kwa mia, ndio tu wanaenda secondary school.

Mohammed Noor: *garamahan oo bathan oo secundariga iney wa katibatha lageliyo oo nagala soo thejiyo an rabna*

Translator: Nataka hii Katiba mpya iangalie shida ya mkoa huu. Hii pesa nyingi ya secondary iondolewe School iwe elimu ni ya bure kwa secondary school.

Mohammed Noor: *maoni geiga wakes meshan an ugu bahey*

Translator: Basi namalizia hapo.

Com. Salome Muigai: Asante sana, hatuna maswali kwa mzee na tunakuhashukuru sana kwa maoni yako. Jiandikishe hapo tafadhali. Sasa ningetaka kumpa hii nafasi Abdi Salaam Guled.

Abdi Salaam Guled: Mimi naitwa Abdi Salaam Guled na ninawakilisha walemavu hapa Buna. Sisi tungetaka Katiba mpya iangalie walemavu hasa wasibaguliwe katika uajiri wa kazi hata ikiwa ni sector ya umma ama sector binafsi. Sisi tunaona tutambuliwe, tuonekane kama watu wengine. Ya pili, ningepomba Tume ifikirie mawazo yetu juu ya kupatia walemavu matibabu ya bure ambao hawawezi kujimudu. Wengine hawana uwezo huo. Tungetaka Tume iangalie matatizo kama hayo.

Jambo lingine ningengeza la tatu, katiba ilinde haki za walemavu wasidhulumiwe kwa njia yoyote. Lingine, katika huu mkoa wetu hasa sisi hakuna anayekumbuka shida zinazowakabidhi walemavu katika hii area, Pastoral area, huu mkoa wetu hasa North Eastern ama Wajir North in general. Tunaomba hata katika elimu, wasichukuliwe kwa qualifications; ikiwa mtu amefika hata mpaka darasa la saba, waajiriwe kazi yoyote. Wasitakiwe hati lazima wasome mpaka form four ama nini kwa sababu wengine hawajiwezi. Kwa hivyo mimi sina mengi ya kusema. Nahusika tu na mambo ya disabled ambayo nimetoa na ninaona hayo yanatosha.

Com. Salome Muigai: Mimi nina maswali mawili, matatu kwako Bwana Abdi Salaam. Umesema kuwa haki za watu wenye ulemavu zitambuliwe. Lakini hujatuambia ni haki gani. Umetueleza moja ama mbili. Umetueleza wapate elimu na wapate matibabu. Lakini vitu gani vingine vinahitajika kwao?

Salaam Guled: Sana sana hata wakati wa kuajiriwa ndio mimi nasema na nafafanua; waajiriwe wengi kwa kuwa wanabaguliwa na hawaajiriwi. Mimi nataka wale wamesoma pia waajiriwe hata ikiwa political post - chochote. Waonekane kama wengine ndivyo mimi naona.

Com. Salome Muigai: Lakini unajua kama hapa kuna shule moja, jamii moja inakaa mbali na wengine wanakaa karibu na shule, huyu mtu mwenye ulemavu kutoka nyumbani ingawa masomo nenda iwe siyo ya kulipishwa ile distance, ule umbali wa shule yenyewe tutafanya nini nao?

Salaam Guled: Umbali wa shule? Sijakupata.

Com. Salome Muigai: Nasema inaweza kuwa shule iko hapo, na shule ni bure lakini jamii moja inakaa maili sita kutoka hapa na wana mtoto mlemavu. Hiyo nayo tutafanya nini juu yake?

Salaam Guled: Mimi naomba serikali katika Katiba, ifanye jinsi ya kutafuta hao walemavu na kuwaleta hapa kwa centre hizi, ili wanufaike kwa hayo mambo. Waletwe hapo kwa hapo na iingizwe katika Katiba wasomeshwe hata kama ni bure.

Com. Salome Muigai: Asante sana Bwana Guled kwa maoni yako kwa niaba ya watu wenye ulemavu.

(inaudible). (Do you still have a camera? Somebody with - please can we use your camera so that we can have his photograph taken?) Mtu mwenye tungetaka sasa kumpa nafasi ni Abdi Noor Ali Maalim. Huyo ameshaongea? Ndio nilikuwa nafikiri nishasikia hilo jina tayari. Bilo Mohammed Omar.

Bilo Mohammed Omar: *Ann maaqan kiyy Bilo Mohammed yeedh*

Translator: Anasema jina lake ni Bilo Mohammed Omar na ataongea Kiborana.

Bilo Mohammed: *Dhuubbi guudho inqqaabb jeed, dhuubbi dhiiqo took qaabba*

Translator: Nina maoni machache.

Bilo Mohammed: *Issaani sirkaali chaguate issaan gaadh basse, waan afurri jeedaa, waan aafuuran taan dhuubba yoo issaani jeedh naa majibba yeedh. Taa lamba one shiddan laaf teen jirrt afuri yeedhin*

Translator: Shida zangu area hii ni nne.

Bilo Mohammed: *Taa Bunkasi kee jirrt*

Translator: Ambayo area ya Buna ni ya kwanza

Bilo Mohammed: *Took jiff*

Translator: Moja ni Chief

Bilo Mohammed: *Tookollen beell*

Translator: Moja ni njaa

Bilo Mohammed: *Tookollen abbaarthu*

Translator: Moja ni ukame

Bilo Mohammed: *Tookollen dhogodhi*

Translator: Ya nne ni jamii inaitwa Dagodia

Bilo Mohammed: *Taa lamba one taa jiffaa issaant himma caaqqassa jeeda qaarr*

Translator: Kwanza shida ya Chiefs nitawaeleza.

Bilo Mohammed: *Dhuurri inggerezaan yoo naam qorratu, jaarolle toolce beenna suun niiti issa llaala jeed yeedh.*

Translator: Wakati wa Uingereza wakati Chief alikuwa anaandikwa, wazee walikuwa wanaketi, wazee fulani wanaenda kucnhunguza huyu anayetaka kuwa chief, ako na bibi aina gani? Kwa mwaka mmoja au miaka miwili, watu wanangalia huyo bibi ni wa aina gani; ako na tabia gani?

Bilo Mohammed: *Yooss gaan laam saadhi birr tahani, niiti issaa caala tissaan jeedh. Accii geenaan ammon nitiif naamicci naam naamaan dheemu dhaandha moo naam akhaami jeedaani llaalataan jeedh.*

Translator: Pengine hata kama bwana hataweza kuongoza lakini kama ako na bibi mzuri ataweza kuongoza, basi anaandikwa.

Bilo Mohammed: *Aamma taan issaani annaat tuseme naam kuudaan daall*

Translator: Sasa pengine nimezaa watoto kumi.

Bilo Mohammed: *Muucaan kuun llaale aabbaan binnensa goos baallessa jeed yeedh.*

Translator: Pengine mtu, baba yake anaona kama huyu kijana akiandikwa kazi ya Chief hataongoza jamii vizuri.

Bilo Mohammed: *Baadheess kaan issaan qorrataan jeedh aamm*

Translator: Serikali inaandika yule mtu ambaye atamaliza jamii.

Bilo Mohammed: *Goositi akhaam jirrt, aannu baadhi jeede goos kaan yaa baallesse.*

Translator: Sasa hata kama baba amesema huyu kijana ni wa kumaliza watu, serikali iemandika yule mtu anamaliza watu.

Bilo Mohammed: *Sheriyya taan irra baadhella jeedhin*

Translator: Hii sheria ibadilishwe.

Bilo Mohammed: *Tuun taan jeedh. Taa abbaarathi bookeni irrobb jeedh.*

Translator: Ukame - ya pili ni ukame. Mvua inanyesha sasa;

Bilo Mohammed: *Aamma taan llaafti roobb amma taa aarrrm eejjin taan*

Translator: Sasa ni wakati wa mvua

Bilo Mohammed: *Topiyya duufani soomali duufaani llaaf taan hoobbasani jeedh.*

Translator: Sasa kwa vile kila mtu anaweza hama mahali anataka, watu wanatoka Somalia, wanatoka Ethiopia - tumevamiwa sasa area hii.

Bilo Mohammed: *Bissaani maarr yaa hoobbassan jeedh.*

Translator: Maji na nyasi zimekwisha.

Bilo Mohammed: *Hoorrif naamillen yaa hoobba jeedh.*

Translator: Sasa nyumaye baada ya ile kiangazi, mifugo na binadamu wote watakufa njaa.

Bilo Mohammed: *Aamm hoorrin keena baarwa siirkala qoorrn jeed, midaan baarbbana midaan siirkala.*

Translator: Sasa mali yetu imekuwa ni relief.

Bilo Mohammed: *Bella issaant yaana naam cuuf fuulla issaa keena uffira taaha*

Translator: Sasa hii njaa yote inaletwa na hii Katiba ya zamani. Kama kila mtu angekaa mahali pake hii shida yote haingetokea.

Bilo Mohammed: *Beelthileen yaa hobbath jeedhin.*

Translator: Hata njaa haingekuwako.

Bilo Mohammed: *Hoorrileen indhuu jeedh.*

Translator: Hata mifugo hawatakufa.

Bilo Mohammed: *Dhaagodhiin haagg daalate wooranuman yaath jeedh.*

Translator: Jamii ya Dagodia ni watu wa vita.

Bilo Mohammed: *Gaff dhuurri aabbaan kiyy gaan diibb tooko dhuuuyy jeedhin.*

Translator: Baba yangu alikufa akiwa miaka mia moja.

Bilo Mohammed: *Dhuurri llaaf issin gaadh duufteefi laaf toorb irr gaadh bath jeedh qaarr*

Translator: Sasa wametoka nchi ingine.

Bilo Mohammed: *Llaaf toorbb irr bath jeedh*

Translator: Wamepitia nchi saba.

Bilo Mohammed: *Woorri suun cuuf oolkhif dhiidh jeedh.*

Translator: Sasa hata ile jamii wamepitia imewakataa kwa sababu ya vita.

Bilo Mohammed: *Wajer quubbath jeedh.*

Translator: Walikuwa wanakaa Wajir East.

Bilo Mohammed: *Hagg wajer duuftee,*

Translator: Tangu wamekuja Wajir,

Bilo Mohammed: *Taakh woorani gaadh ingaal jeedh*

Translator: Hakuna wakati vita havitendeki

Bilo Mohammed: *Siirkaali issaani ofisaallen nuu hoojjaatan kaanuma, ittumm laakiftaanini saalama waan badhaa kaan ittumm laakiftaan jeedhin.*

Translator: Sasa wale officers wa serikali ndio wanawacha hiyo vita.

Bilo Mohammed: *Saalamma rayya (inaudible) fuulla taana miiladda jeedh qaarr aakh dhansa llaala. Saalama llaala yeedh qaarr fuulla woorr kaan irra. Nuuff woorr kaan jidhuu salaama llaala jeedh. Sheriyya kee kaa yeedhin. Woorri woorr naagga tiini naamu fuulla uffi haa taahu jeedhiin akhaan baarbbadha.*

Translator: Kila mtu akikaa mahali pake, ndio sasa usalama utapatikana.

Bilo Mohammed: *Eehee yaa keessa baaheyyu aannin.*

Translator: Mawazo yangu ni hayo.

Com. Salome Muigai: Mimi nina swali moja kwa mzee. Nasikia mlikuwa kwa jamii ya Kisomali mnaangalia bibi ya Chief akiwa ni mzuri hata kama Chief hawezi kutosha, basi mnachukua yeye kwa ajili ya bibi. Kwa nini msiajiri bibi kazi ya Chief mwenyewe?

Bilo Mohammed: *Waan issin jeete gaff soodha dhuurri, naamic oodhoo inqoorre, qaarr gaan llama iss tissani niithi issaa tissani, hoojja nithin jaabdhufa taathe saabbabthi niitifa qoorran jeedh. Maanif niithuuma inqoorre jeedh daatu baani naamic laafales kaan qoorran jeedh*

Bilo Mohammed: *Hinqorraan jeedhin. Aadhaath inkuubbal.*

Translator: Kimila ndio haiwezi kubalika, lakini atamsaidia kwa ile kazi kwa kinyumba - atakuwa advisor.

Com. Salome Muigai: Asante sana mzee Bilo. Yule mama amerudi? Atapata nafasi ngoja kwanza tumpatie Bwana Abdirahamin Abdi Kadir.

Interjection: Ameenda msikiti.

Com. Salome Muigai: Hey - na tutamaliza - sorry sikuwaambia kuwa saa sita unusu tutavunja kikao ili watu waende kwa swala halafu tutarudi saa nane. Lakini mkiwa mna masaa tofauti ya kusali, iwe ni saa hii tunaweza kuvunja. Basi mama anaweza kuja kuzungumza. Whom do we have now? Is that Zaibanu Mohammed? Karibu.

Zainabu Mohammed: *Saa jaahaf nuusa namuu dhuulu yaahe, saa saadheeth woolt gaadh dhaacaan jeedh.*

Translator: Anasema jina lake ni Zainabu Mohammed na ataongea lugha ya Kiborana.

Zainabu Mohammed: *Ann aafaan boorana beekhaa, Maaqaan kiyy Zeinabb Mohammed. Waan shiddani ann irra dhuubbadu, shidaa laafaat*

Translator: Mimi ninataka kuongea juu ya jambo moja ambalo ni juu ya land.

Zainabu Mohammed: *Shiddaan llaafa taa ann irra dhuubbadu, nuuini goosithi ajuurran jeedaan shidda qaamn.*

Translator: Hii jamii inaitwa Ajuran, ambayo ni wakaaji wa area hii, na mmekuja kuchukua maoni yao wako na matatizo.

Zainabu Mohammed: *Shiddaan nuu qaamnu, nuu kutoka haadhe maasajidha bakka wajera, baakka godhoma dhurri llaaf suun nuu caala quubbat.*

Translator: Ile area ninataja kutoka Habasuen mpaka Godoma ambayo iko katika Bute sub district ndiko tunanaishi.

Zainabu Mohammed: *Amma taan nuu gaadhebissani, jaamfi took qiyyas jaamfi tooko nuu dheebbissan.*

Translator: Saa hii tunaishi juu ya mkeka mmoja na hiyo tunasema ni Katiba ndio imetulete hapa Pamoja.

Zainabu Mohammed: *Wooni dhuurri llaaf suun cuuf nuu quubbanuffi, nuu dhuurri naam cuufalle nuuth irr guudho.*

Translator: Hii ardhi zamani ilikuwa ni sisi tu tunakaa; lakini sasa Katiba inasemekana inakubalia kila mtu, watu wanatoka nchi zingine na kuja kuishi hapa sisi tukasukuma.

Zainabu Mohammed: *Yoo katiba bedheellan, katibaan waananchi fayyidha qaabbu, haa nuu bedheellanu qaarr.*

Translator: Kama ni kubadilisha Katiba, ile Katiba itabadilishwa iwe inafaidi

Wanakenya wote sio kufaidi wengine na kufinya wengine.

Zainabu Mohammed: *Katibaan yoo bedheellani nuhini ajuurrana llaaf teen baakka fuula sunni, baakka godhoma bakka aarthii cuuf nuu amm infeena hoojja katiba haaqqi taath.*

Translator: Kama Katiba itabadilishwa, iwe kuwa shida haitatokea kulingana na mawazo yangu watu wakae mahali pao pa zamani penye kila mtu aliishi ndio shida haitatokea.

Zainabu Mohammed: *Shiddaan suun yoo akhaass intoolcini oolkiin inn haafu, oolkiin oolki llaafathi innaafu baakka maisha hinuum dheema taabu siirkaalillen inqqaabba, naamileen inuumqaabb.*

Translator: Kama mambo hayo hayatabadilishwa, Katiba mpya itaendelea kupatia watu shida kwa sababu watu wataendelea kupigana na kupoteza maisha yao, wengine watakosa mifugo na kuwa maskini. Basi, ninasema ni aibu kwa Katiba ya kwanza ilipoteza maisha ya watu wengi na tena Katiba hii ya kubadilishwa nayo iendeleo kupoteza maisha ya wengine, ni hasara tupu.

Zainabu Mohammed: *Gaaff dhuurri kooloni yeedaani, kooloniini isstaamarkhi kee naam kaa jeedaani. Isstaamarkhi kee naam innkeene haaqqi llaal.*

Translator: Zamani watu walisema waliteswa na wakoloni lakini area fulani, koloni wakati aliweka huo mpaka, kumbe sio kutesa watu. Binadamu hawa wanaweza kuishi kwa njia hiyo. Mmoja akiishi pande hii, mwingine pande hii ili kila mtu awe kwake ndio anaangalia - hiyo ndio kitu inafaidi watu.

Zainabu Mohammed: *Guuyya suun dhooti naamale kiyyass qaabth*

Translator: Hata area hizi wakati huo kuuana hakukuwako.

Zainabu Mohammed: *Qaawweleen qiyyass qaabth*

Translator: Hata hii bunduki ya haramu haikuwako

Zainabu Mohammed: *Bundukileen kaahum siirkaala caala guuyya suun*

Translator: Ie bunduki ilijulikana wakati huo ni ya serikali peke yake.

Zainabu Mohammed: *Amma taan kila mtu cuuf bittacuu dhaandhaa*

Translator: Sasa kila mtu ananunua kwa vile imesemekana kila mtu anahama mahali anataka, hawa watu wa nchi zingine wanakuja na bunduki na kuziingiza kwa nchi hii. Bunduki zinazidi na sio za serikali peke yake, na watu wanauna.

Zainabu Mohammed: *Guyya suun sill qaawween harrana tuun akaana injiirthu.*

Translator: Na wakati huo mtu akipatikana na bunduki haramu, ni kuchukuliwa hatua.

Zainabu Mohammed: *Amma taan kila mtu qaawwe qaabb*

Translator: Wakati huo watu walichunga mifugo na fimbo lakini wakati huu wanachunga na bunduki!

Zainabu Mohammed: *Qaawwen gaaffas woolin haaddan injiirtu, uulleen wool haadaan hoojja wool daananille.*

Translator: Sasa wakati huo hata watu wakikosana ilikuwa ni kupigana kwa fimbo; lakini sasa, ile fimbo imekuwa clash koff

Zainabu Mohammed: *Guyya aajuurani llaafti taa issaa caala kaahini llaaf uffi kee jiirru, goos issaatileen hoojja wool daabbanille, ukaabillum goos taakka woldaabbe mokosson injiirtu dhuubb oolkiin indheemth.*

Translator: Sasa kama kila kabila inaishi mahali moja, hata wenyewe kwa wenyewe wakikosana, haitafikia serikali na haitaleta madhara yoyote. Wako na mila na watasuluhisha.

Zainabu Mohammed: *Yoo haaqqin jirrathree aakh dhurri kooloonin toolcit suun ,*

Translator: Kama Katiba inabadilishwa, mpaka wa wakati wa wakoloni itambuliwe na watu waishi kwa huo mipaka.

Zainabu Mohammed: *Akhaasit haa dheebbissani. Taan llaaf suun guyyaan nuu daamne, guyya nuu bungee inqqaamn.*

Translator: Wakati huu, kwa vile wakati wa vita umezidi na wananchi wa kutoka kwa nchi zingine wanatuvamia, hata Parliamentary seats tulinyang'anywa. Baada ya kunyang'anywa, sasa ile area imegawa vile yule Mbunge anataka.

Zainabu Mohammed: *Naami nuu toolceelen Ahmed Khalif.*

Translator: Na wakati huo yule Mbunge anaitwa Ahmed Khalif ndio hata ameleta shida nyingi katika district hii.

Zainabu Mohammed: *Guuyya cuff kuurra nuu innaargganale.*

Translator: Na alikuwa anatumia ofisi wakati wa siasa, anatumia rigging ndio aingie.

Zainabu Mohammed: *Siirkaala nuurra fuude keenaaf.*

Translator: Sasa hata serikali Katiba inakubalia wafanyi kazi wa serikali - wale officers wanatunyang'anya na wamepewa kwa nguvu.

Zainabu Mohammed: *Maan nuu wanaanchi keenyaa kees injiirru.*

Translator: Sasa wakati huo inaonekana hata hatukuwa tunahesabiwa kama wananchi wa Kenya.

Zainabu Mohammed: *Llaaf daamne, llaayyu bunge aarggane, llaaf haarrir nuu kuuttani jeenaan wanaanchi keenya labda yaa seen seeh.*

Translator: Sasa tumewekwa kiwanja moja ndogo na ndio wa hiki kiwanja tumechaguana.

Zainabu Mohammed: *Kiwanja suule aamm taan dhiidhu feen guudho aarggaan maalle.*

Translator: Hii Katiba isipotuwakilisha vizuri, tena shida itakuwa ile ile kwa sababu ile ardhi yetu imepandwa watu wengine kama miti hatukubali.

Zainabu Mohammed: *Yoo katibaan haaqqi jirrathe, aarhi keen suun cuuf haa nuu keenaani.*

Translator: Basi hii Katiba iwe ya haki na kila mtu arudi mahali pake.

Zainabu Mohammed: *Usalamaleen induufth.*

Translator: Usalama utakuwako, watu hawatauna na wataishi kwa njia salama.

Zainabu Mohammed: *Haagga usaalaman aarhi suuni injirr,*

Translator: Kama hawa watu hawatarudi kwao na hii Katiba mpya pia ikubalie wakae huko,

Zainabu Mohammed: *Akhaanum diibbi dheem.*

Translator: Vifo vitazidi namna huyo tu. Watu watakosa vijana, watu watakuwa na shida. Tafadhalini hii Katiba iwekwe watu waishi kila mtu mahali pake.

Zainabu Mohammed: *Nuu kina maman aammale shidda qaamn.*

Translator: Tena sisi akina mama ndio tuko na shida zaidi wakati wa shida kama hizo.

Zainabu Mohammed: *Diirthi aalla yaathe waa llaalt.*

Translator: Sasa wanaume wanaenda kwa kichaka kupigana huko.

Zainabu Mohammed: *Nuu waan khaan keessa gaadh haamn.*

Translator: Sisi ndio tunabaki na watoto.

Zainabu Mohammed: *Nuhuun waan kaana gaadh haamn kaan, silla shidda infeen.*

Translator: Sasa sisi tumebaki kwa watoto, mama amekosa Bwana, watoto wamekosa baba, basi sisi ndio tunabaki kwa wale watoto.

Zainabu Mohammed: *Shidda taale illmaan diirr taana llaaf daabbe dhuumm duufu indaabth.*

Translator: Kwa vile hata hawa wadogo ni wanaume, wanataka kuoa, wanataka mahali pa kuishi na ile ardhi wamenyang' anywa. Kwa hivyo shida hazitaisha.

Zainabu Mohammed: *Naamicci dhurri aakkaas nuu toolceelen yaa buuyy innileen taahare issaathin maarcuuma yaa daabbe.*

Translator: Sasa mwenye alileta hizo shida zote za kugonganisha watu, bahati nzuri ameanguka.

Zainabu Mohammed: *Bahaati muzuri nuulen arr buunge qaamn.*

Translator: Sasa sisi hatutamwambia aendeshe vita, lakini kila mtu arudi mahali pake.

Zainabu Mohammed: *Arraale ithuum dheefacu feen naamic suun. Bessi dhuubbin tiyy haaggasum.*

Translator: Yangu ni hayo.

Com. Salome Muigai: Mama hatuna swali kwako. Tunakushuru kwa kujieleza vizuri mpaka tukakuelewa asante. Habiba Gedi amerudi? Mama Habiba. Abdilahi Abdi Kadir hakuwako? Hussein Sheikh Abdirahmin.

Hussein Sheikh Abdirahmin: Mimi naitwa Hussein Sheikh Abdirahim Mimi naishi hapa Buna. Mimi naitwa Sheikh Abdirahim, baba yangu anaitwa Sheikh Abdirahim na katika sheria ya Kiislamu, inaitwa Quran, ndani ya kitabu ya Quran na yule ananyeshea dunia nzima ni mimi.

Com. Salome Muigai: Tafadhali mngenyamaza ili msikie huyu mzee. Yeye alinyamaza saa ile kila mtu alikuwa akiongea. Sasa ni wakati wake nanyi kumsikiza na sisi kusikiza, tunaomba hao wengine wanyamaze. Tumesikizana hivyo?

Hussein Sheikh: Hapo mbele 1973, watu walitufanyia fitina sisi watu wa mkoa huu na kabila letu. Kabila langu ni Ajuran. Baba yangu ni Ajurana lakini mama ni wa mkoa mwingine na kabila ingine kutoka Somalia. Aliolewa Ethiopia kwa sababu baba alioa Ethiopia. Sasa yule mama yangu, kabila yake iko Somalia na aliolewa Ethiopia zamani. Baba alimuoa kutoka huko na kumleta hapa. Sasa mama yangu wa pili - bibi mwingine wa baba yangu kabila yake ni Ajurana kwa hivyo mimi naishi hapa sasa. Mimi nimefungwa kwa kufanyiwa fitina na kupelekwa jela huko Thika na Somali miaka miwili. Nilifungwa miaka mitatu na nusu concurrently 1973 na 1986 January, ndio nilifungwa jela ya Thika. Nilikaa huko nikapelekwa hospitali ya Nanyuki, King'ong'o in Nyeri na nikaanchiliwa kwa msahama ya Rais Kenyatta 1976 December.

Nikatoka huko na kurudi hapa penye nilikuwa na ng'ombe nyingi ambazo niliandikisha hata kwa jela nilipokuwa nimefungwa. Niliacha ng'ombe wangu na mfanyi kazi na mama na baba lakini baba alikufa. Sasa kuna ng'ombe wangu walipewa kabila ya Ajuran kila moja kwani ng'ombe wangu ni wengi. Wamepatiwa watu wengi. Kuna wafanyi kazi kama kumi au ishirini hivi. Sasa, hao ng'ombe walishika na tulikuwa tumeagana mimi ndiye mtu pekee wa kunyeshea dunia nzima. Wazee walisema, na kitabu kimesema kuwa hiyo mali yangu kila mtu aliuya asanye. Kulisanywa pesa ikapelekwa kwa polisi ya Buna ilikuwa gunia kama mia sita hivi - pesa. Iliwekwa kwa skuli ya Buna iliwewa kwa maana hakukuwepo Commercaill Bank wakati huo - mbele ya 1998 hakukuwa na Bank Wajir. Inge ilipelekwa ka ofisi ya DO, ingine wafanyi kazi wa maduka ya reserve wanashika hiyo pesa na kukaa nayo.

Kisha, waliona kuwa hiyo pesa ni nyingi na watu wakafanya fitina kwa vijana wengine Waarabu tulikuwa tunatesana sana Moyale zamani, anaitwa Samburu huko Thika. Walifanya fitina mpaka sasa ng'ombe wangu wachukuliwe kwa sababu alikuwa anataka kununua gari na kama gari akianguka nayo si nitaumia. Wamechukua ng'ombe wote. Kisha nikaoa bibi wa pili Moyale naye pia akachukuliwa. Walisema bibi wa mbele ana amri ati ni bibi yetu na ni wa watu themanini. Huyu bibi wangu aliyenizalia watoto wane, mmoja alikufa na sasa nina watoto watatu. Nasema huyo mwanamke ni wa wazee themanini, tulipatana. Atakuwa bibi yetu na mali yake ni yetu na amri ni yake ndivyo walisema. Walimtorosha kutoka nyumbani kwangu na kumfanyia Bwana. Nasikia ile pesa yangu imewekwa skuli - gunia billioni mia sita mara sitini hapo skuli ya Buna. Wakati nilitoka jela niliuliza na kuambiwa nitapatiwa. Kuna ndugu yangu wa mama mwingine alifanya fitina mbele ya headmaster aliyekuwa akitaka kunipatia pesa akakataa.

Com. Hussein: Sasa ungetaka kuniambia jambo moja ama mawili ya mwisho, ya kumalizia ndio tupatie watu wawili ndio tuende tukaswali.

Hussein Sheikh: Sasa wakanichukulia mwanamke, mama yangu aliuliwa, ndugu yangu mmoja wa mama mmoja aliuwawa huko Moyale. Hawa wote kuna repoti kwa polisi. Sasa mimi nikibaki peke yangu hapa.

Com. Salome Muigai: (Inaudible) yako mmoja amechukuliwa na wanaume themanini?

Hussein Sheikh: Ndio sasa iko nani mji hii. Na huyo mwanamke yuko Mji hii, ana bwana alinifanyia mkubwa wa skuli, ndiye alifanyia. Yuko hapa ndani ya mji na msichana wangu alizaliwa 1983 December huko Wajir - ilikuwa mama anatoroka na mimba kutoka hapa. Amezaa, watoto wale, wamekuwa wakubwa nasikia sasa wako kwa police station ya Buna amekaa huko huyo ni msichana - miaka kumi na nane nasikia sasa. Mimi sitaona na hawatanieleza na mimi nasikia nikiwa nyumbani. Nikitaka kuwatafuta wanatoroka. Hata mama yuko mjini na mimi sijamuona kwa miaka ishirini.

Com. Salome Muigai: Sasa neno la mwisho.

Hussein Sheikh: Neno la mwisho, mimi nilienda kwa polisi na kupiga repoti lakini sijibiwi. Wakati watu walitoroka kwanza nikasema chochote tunatenda kwake, hakitasemwa. Kuna mtu aliita Rais Moi na kumleta mpaka hapa. Mnasikia? Wakati niko nyumbani kwangu, mwalimu wa Quran ndivyo anaitwa yule mtu, alichukua yeye awe bibi na kuenda kwa Rais Moi. Alichukua gari na pesa bila ruhusa kutoka kwangu. Alikwenda mpaka Nairobi na wakasema kuwa hiyo mali, bibi na watoto watachukua. Na mimi ni mtu anajulikana katika kitabu cha Sam, dini ya Islaamu mtume ishirini na tano, mtu mmoja. Kwa upande wenu katika kitabu (inaudible). Sasa mimi nataka pesa zangu.....

Com. Salome Muigai: Sasa Hussein ningetaka kukwambia asante sana.

Hussein Sheikh: Utaniuliza ngoja. Watu wa mjini, ile pesa walizika wanakalia tu huko chini. Kila nyumba ilioachiwa ile pesa, wazee wengine wamekufa. Sasa mtoto anatoa tu na kujenga duka na kukaa ndani. Mimi nakaa ndani ya nyumba hata imevunjika na ile pesa ilitolewa na watu wa msaada Oxfarm nimeandikisha kuwa nyumba yangu inavunjika na mali yangu nilinyang'anywa namna hii. Ile mali walituma, hata moja hawakunipatia. Mahindi tuu ndiyo walinipatia kutoka huko. Kila siku nakaa tu nangojea serikali itanijibu nini na walisema Moi ndiye alikataa.

Com. Salome Muigai: Basi tutafikisha hii shida yako kwa serikali.

Hussein Sheikh: Fikisheni haya maneno. Mimi naitwa Hussein Sheikh Abdrahim na huyu ndiye Yesu mliyeita na hakuna mwingine atakuja. Ni mmoja huyo tu.

Com. Salome Muigai: Okay. Jiandikishe pale tafadhali. Tafadhali, ningetaka kuvunja hiki kikao ndio watu wapate saa ya kuenda kuswali na tutakutana hapa saa nane kasoro dakika kumi na tano.

Interjection: *Naamu dhuulu daaqe, saa saadheeth baado robo aarmmaat gaadh dhaacaan yeeth.*

Com. Salome Muigai: Na asante sana Bwana Chief urudi tena.

Com. Salome Muigai: Sasa alasiri ya leo, sijui kama tunawazungumzaji wote wameshafika. Tulikuwa tumeshamsikia Hussein Sheikh Abdirahim na shida zake na pesa zake. Sasa ningetaka kumpa nafasi Ali Mohammed, yuko?

Interjection: Eeh yuko

Com. Salome Muigai: Okay

Ali Mohammed: *Affaan borana dhuubbadh. Ann maaqqan kiyy Ali Mohammed jeedh.*

Translator: Anasema jina lake ni Ali Mohammed na ataongea lugha ya Kiborana.

Ali Mohammed: *Gudho furahane yeedh, duuffis issaan arm gaadh duuftaan kaan.*

Translator: Ninamshukuru Mwenyezi Mungu na serikali ya Kenya kwa kutuma Tume hii kuja kusikiza shida zetu hapa.

Ali Mohammed: *Waan aargganu inseen jeedh qarra fiithe nuu naamuma, baadhi jirr took armmaan dhuurrat.*

Translator: Hatujawahi fikiria kama serikali ya Kenya itafikiria kuunda Tume kama hii na kuituma kwetu. Tulijiona kama ni watu wapotevu.

Ali Mohammed: *Amm annilleen shidduum laafa irra dhuubbad jeedhin.*

Translator: Ninataka kuongea juu ya shida ya ardhi.

Ali Mohammed: *Taa qaarra taa issaan gaafaddu, mee jeedda naami tookoleen kaa maaqqa somaali kaa aann arm keessat aargg.*

Translator: Swali langu nataka niulize Tume kwa nini kati yenu hata hakuna Msomali mmoja?

Com. Salome Muigai: Ungetaka kujibiwa hiyo kabla hujaanza mengine?

Ali Mohammed: Eeh

Com. Salome Muigai: Kwenye Tume yetu kuna Wasomali wawili. Kwa watu ishirini na tisa tuna Wasomlai wawili na tunakaa vikao vinane kila wakati. Saa hii tunakaa hapa, kuna vikao vingine saba mahali tofauti katika North Eastern Province. Kwa hivyo, wale Wasomali wawili wenye tuko nao - kama siku ya leo kuna kikao kingine katika Ijara, Ijara Baraza Park, kuna kikao kama hiki, kuna kingine Wajir South, Habasuen chenye tumezungumzia juu yake, Wajir West katika Griftu Pastoral Training, kuna kikao kingine, kuna Wajir North, sisi tuko hapa Buna na Wajir North, kuna kikao kingine katika Bute Secondary School. Wengine wako njiani wakitembea kuenda Garissa na kuenda Bura na Lagibera. Kwa hivyo, tuko vikundi vinane kila mara. Kwa hivyo Wasomali hawa wawili wako kwa vikundi vingine viwili leo.

Ali Mohammed: *Waan issin jeethe nuu naam dhiidhami saaggali-----*

Com. Salome Muigai: Sorry, na tuna Waislamu saba. Hiki tu ndio kikundi chenye hakina Muislamu. Tuna Waislamu saba na kila Mwislamu yuko kwa vile vikundi vingine lakini nafikiri walijua watu wa Buna ni watu wenye kupenda wageni wote wa Kenya. Kwa hivyo, hiki tu ndio kikundi chenye kilikuwa hakima Mwislamu na ndio chenye kimekuja leo Buna.

Ali Mohammed: *Waan jeete -----*

Com. Salome Muigai: Ingawa tuna Muislamu mmoja kijana, lakini kwa Commission pia tuna WaIslam hoo saba na wako kwa hivyo vikundi vingine.

Translator: *Tariqqi aardda waan jirr jeeth, nuhini naam dhidhami saaggali yeeth. Kati naam dhidhami saaggali somaliin naam llama yeeth. Islaanileen naam toorbb yeeth. Worr commission suun. Kuleen woorr hoojjattuthi commission hoojjathu, naami kuunu naam islaana yeeth. Aardda fuulla duugg, fulla saadheeth gaarggar jirr jeeth. Tookini Gaarris jirran jeeth, Haye burra jirran jeeth. Tariqqi aardda, Ijaara jirran jeeth, Wajir South Habasween jirran jeeth, woorri kuun gaadh yaahu jirr jeeth. Ijaarraaf jirrani woorri kaan gaadh yaahu jirr jeeth. Aardd buun team took jirr, team tookoleen butte jirr. Kaa gaarileeni Girriftu jirr saababthi suunif woorri kaan laamaan fuulla taan kee gaarggarr jirr. Maale yaani wooni soomaliin*

Ali Mohammed: *Aamm taani, ruuhsayyu jeed kaa waan kaan cuuf dhuubbadhan*

Translator: Anauliza kama amefuhusiwa kuongea maoni yake yote.

Ali Mohammed: *Hojjaa aarmm keessa dhuubbathaana aaskarrifa naam irr cee askaarifa ddeen jeedhin.*

Translator: Sababu mimi nauliza hivyo ni kuwa tuko na shida. Pengine tunaongea mambo ya serikali na askari wanaweza kushika mtu ndio maana ninauliza.

Com. Salome Muigai: Tafadhali mwambie mzee tumekaa hapa na Bwana DO na ile ndege yenye ilituleta ni ndege ya polisi; kwa hivyo hiki ni kitu chenye serikali imekubali ni wakati wa Wanakenya kuzungumzia mawazo yao na kila mtu ameruhusiwa kuzungumza. Kama akiwa na taabu, amuulize Bwana DO amlinde. Anaona Bwana Chief yuko na sisi na hii ni kuonyesha kuwa hii ni kazi yenye imekubaliwa. Na vile nimesema, tulikuja kwa ndege ya polisi kwa hivyo mwenye tulikija naye ni mkubwa wa polisi pia. Hii kitu imekubaliwa na ukiwa na shida na mtu yeyote, mjulishe Bwana DO. Sisi pia tutakuachia namba yetu ya simu na ya Post Office ndio kukiwa na shida utujulishe. Hichi ni kitu hata President mwenyewe amekubali.

Translator: *Waan siin jeedaani woomu indeethin, wooni waan siirkaali kubali siirkaali toolcu jirr. DO kaa taa kaana, Chief kaa kaana, duufithi nuu aarmm duufne naama ndege nuu duumnen helicoptern taa police yeeth. President menyewet akh suun kubalithi qaabb. Waan maoni keetti tookole wooni athiin deeth injirratini dhuubbad. Hoojja aammo dhuubbi taan irra waa dibbi siggaele simu sii laakimna, simu nuu gadh eerggi, habari gadh eergg jeedaan. Yoo ammo dibbi dhiqqafa taate, DO daaqq jeedaan.*

Ali Mohammed: *Amm laaf cuufa swalkhi suun indibbsaatina jeedani yaani, baracuu feeda waab suun qaarr.*

Translator: Mimi sio kuuliza kwa ubaya, mbali nilikuwa nataka kujua. Basi hapa ni mahali pa kupeana maoni yangu bila

kuogopa.

Ali Mohammed: *Llaafti naamif waan kee jirra rabbit uumm jeedh.*

Translator: Ninasema ardhi hii Mwenyezi Mungu ndiye ameumba na sisi binadamu, mwenyezi Mungu ametulete kwa ardhi hii.

Ali Mohammed: *Naamuule cuuf ann keerkh keerkhi keenef jeedin rabbi guudhan .*

Translator: Mwenyezi Mungu alipoumba, sio kupenda kwa mtu azaliwe kabila fulani.

Ali Mohammed: *Adhiff Gurracc jiddhu llaaman jeedh.*

Translator: Sio kupenda kwetu tuwe watu weusi, na Wazungu sio kupenda kwao kuwa weupe. Ni amri ya Mwenyezi Mungu.

Ali Mohammed: *Naamu urqussi jeed rabbi guudhaan aarthith.*

Translator: Kwa uwezo wake sasa kila mtu, mmoja pengine anakaa Nairobi na mwingine mahali pengine. Mahali mtu anakaa ni vile Mwenyezi Mungu alikubalia.

Ali Mohammed: *Siirkaalale siirkalileen akhaasum jeed.*

Translator: Na yule anaongoza serikali naye, sio kwa uwezo wake alipata ni kutoka kulingana na uwezo wa Mwenyezi Mungu ndio alipata.

Ali Mohammed: *Kaa akh suuni, llaafti dhuumma, issaani kuuleen llaafa gaadh duuftan yeedhin*

Translator: Nyinyi mahali mlitoka ni ardhi kama hii.

Ali Mohammed: *Taaka issaan inggaarr jeed nuun kuun aamm.*

Translator: Hamjawahi kuwaona.

Ali Mohammed: *Issaanileen nuu inggaarr jeedh*

Translator: Hata nyinyi hamjatuona

Ali Mohammed: *Laafummat qubbath taan guubba jirrtan jeedhin*

Translator: Mko na makao. Lazima kati yenu kila mtu kuna mahali alitoka, kijiji alipotoka.

Ali Mohammed: *Nuulen akhuum suun yeedh*

Translator: Hata sisi namna hiyo.

Ali Mohammed: *Sheriyyan keenya taa katiba taa qaarra, taanaan dhuurrat naami aarmm gaadh duufet, issaan dhuurath woorri keessan kaan duufeethin yaani, baraza nuu dhuubbath jeedhin. Taa qaarra taa dhurri beeta bitishani yaani dibba nuu duuft jeedhin.*

Translator: Ninasema Katiba ya hapo awali ya Kenya ni Katiba ambayo watu wengine hawajafaidika.

Ali Mohammed: *Keenyaan cuufti fiiri jedaan yeedh.*

Translator: Sasa tuliambiwa tangu Kenya kupata uhuru, kila mtu ako na uhuru wa kutembea mahali anataka.

Ali Mohammed: *Amm siirkali cuuftinu fiiri jeedhin aakaanumat woolt yaaha jeedhin. Keenyaaleen mabakka issii inqqaabdh yeedhin.*

Translator: Hata Kenya iko na mpaka wake.

Ali Mohammed: *Siirkali cuuf mabbaka uffi qaabb jeedhin.*

Translator: Kama ni serikali ya jirani, tuna mpaka na watu wengine.

Ali Mohammed: *Jeec dhaandheth jeedin yaani, keenyaan siirkali cuuftinu fiiri kaa yaahuthi yaani duufe siirkali suulen aarm taawalu, nuulen aarmm taawala indhaandhethi jeedh. Siirkali keenya kuunini, naami toopia aarmm dhuudhudhe aarmm tawaale kaa aarmmale arma dheeme accii taawalee, inkubbalthi jeedh keenyaan.*

Translator: Sasa serikali yetu kama imesema kila mtu ako na uhuru atembee mahali anataka, imeleta shida. Watu wanatoka nchi zingine na kuvamia area hizi.

Ali Mohammed: *Nuu dhuumma,*

Translator: Sisi wakaaji wa hapa

Ali Mohammed: *Llaaf taan itti daallan jeedh.*

Translator: Sisi ni wakaaji wa hapa, ni wakaaji wa hapa na tuwafugaji.

Ali Mohammed: *Aann gaanni kiyy jaathami laam yeedhin.*

Translator: Mimi nina miaka sitini na miwili

Ali Mohammed: *Aabbaan kiyy aarmmat dhuuuyy jeedh.*

Translator: Nimezaliwa hapa na baba yangu amekufia hapa.

Ali Mohammed: *Aakhaakhuun kiyyaleen aamma dhuuuyy jeedh.*

Translator: Babu yangu alikufia hapa

Ali Mohammed: *Gaarr dibbi indheemn jeedh taaka*

Translator: Na hata sijui Kenya hii ingine, najua tu area hii.

Ali Mohammed: *Nuu khaant amma laafa kaae, llaaf daabbe llaaf keessa kaayy jeedhin*

Translator: Sasa tumekosa, wazaliwa tumekosa mahali pa kuishi kwa sababu hatuna shamba - mbali shamba yetu ni mifugo. Ile mifugo tumekosa mahali pa kulisha kwa sababu ya watu kutoka nchi zingine.

Ali Mohammed: *Aann fuulla took taa Eldaas jeedaan*

Translator: Mimi nilikuwa nakaa mahali tuko jirani ambaye ni location ingine inaitwa Eldas.

Ali Mohammed: *Bolodh keessa qaabb yeedh*

Translator: Nilikuwa na plot

Ali Mohammed: *Shaamba keessa qaabb yeedh*

Translator: Nilikuwa na shamba ndogo

Ali Mohammed: *Ell llama keessa qaabb jeedh*

Translator: Niko na visima mbili nimechimba na pesa yangu

Ali Mohammed: *Baaqqadeethin aarm taa yeedh aamma taan.*

Translator: Nimetoroka huko na sasa niko hapa kama refugee.

Ali Mohammed: *Refugee aarmm taa jeedhin.*

Translator: Sasa mimi ni refugee na ajabu tena, mtu anakuwa refugee katika Kenya tu na yeye ni mtu wa Kenya.

Ali Mohammed: *Woorri keessa naa baasseleni, worr ethopia gaadh duuf jeedh.*

Translator: Wale wamenitoa huko ni wakaaji wa Ethiopia.

Ali Mohammed: *Naam soomali gaadh duuf yeedh.*

Translator: Wengine wametoka Somalia

Ali Mohammed: *Aakhaamin dhubb yaani aannin llaafti naagga aarggathe, aakaamin midaadh hoojja llaaf tiyy keessa naa kaassan.*

Translator: Sasa ile Katiba imedhulumu wengine na imefaidi watu wasio Wakenya.

Ali Mohammed: *Nuu katiba suun haarka qaamn jeedhin, hoojja nuu woorr kenyaa taath.*

Translator: Kama ningekuwa na uwezo, hiyo Katiba singeiwacha hata ningeishtaki kama ingekuwa binadamu!

Ali Mohammed: *Naam yaani llaaf, llaaf irraath dhuu cuuf katiba suun haarka qaamn jeedh nuu.*

Translator: Sasa wale wamekufa, watu wetu wote ambao wameuwawa tunalaumu hiyo Katiba ya zamani.

Ali Mohammed: *Katiba free eeth taan laakissi*

Translator: Hiyo Katiba ambayo ni free - mtu anaweza ishi kwa nyumba ya mtu mwingine, tunailaumu.

Ali Mohammed: *Naami nuu raacisse katiba suun yeedhin.*

Translator: Ile kifo watu wetu wamekufa na mifugo ile tumekosa, ni ile Katiba ndio imefanya hivyo.

Ali Mohammed: *Aamm dhuubb waan nuu feen*

Translator: Sasa maoni yangu

Ali Mohammed: *Waan nuu daaggene muukha, muukh aabburrani daaggen jeedh llaafath*

Translator: Nimewahi kusikia miti inapandwa.

Ali Mohammed: *Muukh kaan cuuf aabburrani duufaanin jeedh kaa ejjaanja.*

Translator: Hata hii miti sio miti imepandwa hapa, hata hiyo miti sio ya hapa; imetoka kwingine.

Ali Mohammed: *Lakini naam fuudaani naamaat aabburrani*

Translator: Lakini kitu cha ajabu, binadamu ambao wanapandwa kama miti

Ali Mohammed: *Nuuhin llaaf teenath aaggarr yeedhin*

Translator: Tumewaona area hii yetu

Ali Mohammed: *Nuum aakaan quubbanethin llaaf jirr, amm dhuubb akh nuu feen,*

Translator: Vile mimi nataka sasa iwekwe kwa Katiba,

Ali Mohammed: *Kaa keenya saalama hoojja taan keenya irra saalama issaan saalama feethaan*

Translator: na ambayo itakuwa inaleta usalama hiyo Katiba,

Ali Mohammed: *Kaa lluubbu binadhanki yaani saalama issaan irra llaaltan, issi yaani beetta dhuubb abburr amm nuuth abburrann suun nuu keesa baassani, nuu llaaf teena nuu dheebbiss*

Translator: Sasa Katiba hii mpya nataka iondoe ile mizizi imepanda. Ni mizizi gani? Wale wametoka nchi ingine ambao “wamepandwa” katika Wajir West, waondolewe wenyeji wakae.

Ali Mohammed: *Chief kiyy kaa amma kaa Elias baanaani naam toppiya gaadh duuf jeedhin.*

Translator: Maajabu mahali mimi nimetoroka sasa niko refugee nimetoka huko, yule alikuwa ananisimamia kama Chief yangu ni mtu kutoka - mzaliwa rasmi wa Ethiopia.

Ali Mohammed: *Annaan llaafaa daallad kaalen yaa keesa baayy yeedhin.*

Translator: Na mimi mzaliwa nimekosa, nimetoroka na Methiopia sasa anakula mshahara wa Kenya!

Ali Mohammed: *Yoo issaan, waan nuu issaan kaadaan issaan sheriyya bedheel dibbatadhi teenaan gaadh duuftaan*

Translator: Kama nyinyi mnachukua maoni kuhusu vile Katiba itafanywa,

Ali Mohammed: *Kaa ndege kuuno yaabbathani aarmma nuuth gaadh duuftaan.*

Translator: Sababu ambayo imewatoa Nairobi na kuwaleta hapa

Ali Mohammed: *Woor keessan, illmaan keessan cuuf keessa yaatani nuuthi gaadh duuftaan, waan nuu feenu kutoka haadh musaajitha baakka butte, godhoma, issi yaani haaqqi naam cuufti aarathiin haaqqi keen issi nuu keenaan.*

Translator: basi Katiba mpya iwekwe, watu wakae mahali pao, sisi pia tupate haki turudi mahali tulifukuzwa.

Ali Mohammed: *Nuu naami haarka nuu qaabb naam llama jeedhin saabkhi llaama yeedhin, qaabbila llaam.*

Translator: Tunalaumu jamii mbili ambazo zimeletwa na serikali.

Ali Mohammed: *Suule siirkalati nuutin gaadh duuf yeedh. Issi aakh duufeen issaat beekha, aammale akh nuu keessa baassun issaath beeka yeedhin.*

Translator: Sasa serikali ndiyo imepanda hizi jamii. Waondoke warudi mahali pao. Kama ni Ethiopia warudi Ethiopia.

Ali Mohammed: *Taabbu katiba kaana duufeen jeedh kaa siirkali fiiri*

Translator: Sasa kile kililete ni ile Katiba ya kusema kila mtu ni free.

Ali Mohammed: *Kutoka haagg musaajidha suun baakka arthi issi, aann refugee aarrrm taaee siinjeeda yoo keessa imbbaahin naaggayyi injirr yeedhin.*

Translator: Kwa vile sasa nimekuwa refugee - haya, Katiba inasema kila mtu akae mahali pake. Sasa usalama utatokea namna gani? Hata mimi ni binadamu. Sitavumilia wale wametoka nchi nyingine wakae.

Ali Mohammed: *Nuu fiin palastina laamesso taan jeedh qaarr.*

Translator: Nitajaribu tu njia. Vile Palestine inapigana huko na Waisraeli sisi tutakuwa kwa shida kama hiyo tupigane.

Ali Mohammed: *Binaadhankhin uffinu beekha jeedh, naam miin issaa waan issaa irra guubbani keessa baasani melo dhidhaama aarrrm taahu.*

Translator: Sasa mahali nyumba yangu iko ni maili ishirini na mimi niko hapa sasa muombaji. Sitaweza kukaa muda tu, pengine kwa uoga ama sina uwezo. Nitatafuta tu njia hata mimi nigonge watu.

Ali Mohammed: *Bass hoojja issaan salamaa feetani katiba suun beedhella, katiba kaan kee kaa naamuu fuulla issaa gaarggar kaa taahu yeedhin.*

Translator: Basi ndio hiyo shida yote ipotee, Katiba iwekwe kila mtu akae ama aishi mahali pale amezaliwa, mahali pa babu zao ambapo wamekaa.

Ali Mohammed: *Tiyy hagganum yeedhin.*

Translator: Yangu ni hayo.

Com. Salome Muigai: Mimi nina swali moja mzee. Wewe unataka watu tu kuja kukaa ama pia ni watu kufanya kazi? Wewe umeuliza swali la kwanza kwa nini hatuko na Msomali leo kati yetu. Je, hata wenye kuja kufanya kazi hapa mnataka wawe Wasomali, ama ni kwa ajili tu ya malisho iwe kila mtu anapata mahali pake?

Translator: *Waan niithi sii gaafathe, naami huuji hoojja reffu turr somalin essa issaan kees injirr jeethe, naam huujjile issum inni somalii caala taa feeth moo, yaani fuulla taale naamu fuula uffii kaa gaallu, woorrurum daaqaankhi hoorri kaan issi inni gaarggarr naamu fuulla uffithi taauu feeth*

Ali Mohammed: *Sheriyyan keenya, waan feedh issi yaani naam haaqqi issaa iss inni kee jirr feen jeedhin nuuleen.*

Translator: *Naami athiin naamu fuulla uffii feen jeeth, athin naamu naami woorr huujjile issi llaaf taan huujjum hoojjathu (interjection).*

Ali Mohammed: *Hiyoo hiyoo, infeedh waani suun cuufa, quunthum feedh.*

Translator: Anasema kazi mtu anaweza fanya kazi mahali popote. Lakini kila mtu ako na nyumba. kila mtu aishi kwa ukoo wake. Kila mtu akae ile area ile amezaliwa, great grand fathers wao wakae, lakini kazi hata mtoto wangu anaweza fanya mahali popote.

Com. Salome Muigai: Asante sana mzee Ali Mohammed kwa maoni yako. Jiandikishe hapo tafadhali. Sasa nataka kumuomba Abdula Allo. Hajafika? Councillor Mohammed Noor Yusuf? Huyo alizungumza? Abdul Hassan? Aden Abdi Kadir? Abdiker Hassan Haji? Karibu.

Abdiker Hassan Haji: My name is Abdiker Hassan Haji. I will use English. I have so many things to say but just in brief. First of all, I will start with administration or OP in general. I would suggest them to be scrapped off completely.

Com. Salome Muigai: OP?

Abdiker Hassan: Office of the President.

Abdiker Hassan: Yes, kutoka Chief Provincial Administration particularly in this area. If not other places, particularly in

North Eastern because they are not of any benefit to our people.

Com. Salome Muigai: Can we get a translation of OP?

Abdiker Hassan: I mean Administration.

Com. Salome Muigai: You mean Provincial Administration?

Abdiker Hassan: Provincial Administration; And if they will appear they should be elected by the community. Secondly, I will say this; the gun toting boys - the police. Those ones are not of any benefit also. Our people run away from the police instead of running to them because, for example, like tonight if anything happens in this village and then the Chief or Councilor reports to the police, they will not come until saa mbili, saa tatu – that is the time they will go to that place. If it is robbery, where is the robber at that time? He has gone very far. So the other security people were talking today about security - Kenya has not gone to any war. Since independence, Kenya was buying guns, bullets for soldiers - the Armed Forces, the Police, the Kenya Administration Police, the GSU. The soldiers, if lined up can stretch from Liboi the border, to Sudan – if they lined up. Why are they going to Senegal when we are killing ourselves here, when Kenyans are being killed here? why are they going to Eritrea or Bosnia? How many have died here today and they are just here?

Infact, the gun toting boys have no use in this area. They only rob. Saa hii, right now if a vehicle passes that barrier without paying money - it will not pass. They have at least to pay something to the police if a vehicle comes from Moyale to Wajir through that barrier. Yesterday I came from Batelo and I was in another GK vehicle. I met them in ambush somewhere behind that thing just waiting for any vehicle so that they rob.

Com. Salome Muigai: It is a GK?

Abdiker Hassan: Now when the saw the vehicle had a GK number, they stood up. So I will say, the police we had recently from the Commissioner of Police, that the system of training has been changed. They have been taught how to live with the community. That one does not exist in this area – it does not exist. We have nowhere to report. Let me tell you frankly, because the bosses and those constables, majority of them are from down Kenya. They are not from North Eastern and whenever you report, you will be chased away or you can even be put inside. It seems as if they are working for these bosses.

The DO's of this area, for example, if I give you an example, some of them where I work, my work is stationed in Batelo and I think I have never seen a DO there - I have never seen. I have never seen a police OCS and this is my division. I am under those people. They are supposed to look after my life.

Interjection: What's your area called?

Abdiker Hassan: Batelo. What are they doing for us here? Nothing. For education, infact the DO's and - it is only the teachers who are concerned with the children and the parents who are very poor. The DO's are not concerned with anything concerning education because they are not from this community. They are not concerned, children are sick, they will not ask why are these children - why don't they go to school? Nobody, no DO will ask. Just recently to my dismay; I was in a class and just the children told me one of the girls in the class had a wedding that day. When I went and asked the Chief, he told me that is normal. She is in class three. There is no DO to report to.

Com. Salome Muigai: How old?

Abdiker Hassan: She is around 13 years. It is not my first time because I have been in the service for 8 years and I have worked in so many places in this province. What I am saying about the present Constitution which is existing, it was just a plotting in this area. For example, there is the quota system of employment in every department every year. This is Buna Division, Wajir North. How many police officers were recruited from this division this year. We can ask. "Mzee" (*Somali Dialect*). Chief, yuko?

Com. Salome Muigai: You are addressing the chair.

Abdiker Hassan: Yes Madam,

Com. Salome Muigai: The Chief happens to be my translator.

Abdiker Hassan: You can even ask him whether there was even one and there was the quota system. Wajir was given some quota but all thosw will go to the other parts of Kenya. Wajir will get only about five or six. If there are ten posts, Wajir will get only three or five – the rest, the OCPD has friends and clans somewhere down Kenya will take. If you talk of tribalism, it is the government which is teaching us this because the three who will be employed from Wajir, you will hear the OCPD telling you; one should come from Ajuran, one from Dagodia and one from Ogaden. So the tribal clashes here are engineered by those bosses who are working here. I would suggest even the OCPD and DC's should come from this Province. Infact, we are very much relieved when the present PC came to, because he knows very much. The clashes have subsided since the present PC came to North Eastern. There was bloodshed here even here around this border.

Those people who are OCPD's and DC's and DO's - at least others can come but the majority should be from this province who really know what is happening. If for example, I talk about bursaries and the government grants, those should come directly to the community. You hear of bursaries a certain amount, bursary that amount was given to that school and that and

that - but Buna people don't know about that. These goes to the few rich people who are at Wajir. They just manouvre through that. Kenya today depends on what you have in your pocket and whom you know in all offices that you know. Those top people will just give something to the headmasters and their sons will be paid for. The poor people from Buna and these suburbs, their children are just staying in the town.

I know of children who passed very well and they are just staying at home. So, bursaries, every division should be given its amount - every location. if it is other government money for development, it should be brought to the people themselves. If it is an NGO, infact these days the NGO's are doing us a bit better because they always come to the sublocation, discuss with the people and give and do for them what they want. We want also the government funds to be done like that.

I also want to say something about the Constitution Commission Review.

Com. Salome Muigai: Inaudible

Abdiker Hassan: Yes Madam. The Constitution Commission. There are some people where I come from - not my home but my working station, nobody from this Constitution group has ever reached. Hawajui hata kama hiyo kitu inaendelea. They are not aware. I want to ask, is it only that this thing is happening in bigger towns? Because that's a location. That is the way things are happening. Everything goes to the big towns and those people at the top also like you will only come to the big towns and then they go back and everything ends like that. Asante.

Com. Salome Muigai: Thank you very much mwalimu. We in the Commission have a lot of, we would like to reach as many Kenyans as we can and some of our great of partners are teachers and Chiefs and the religious leaders because they are the people who are with the communities and they are the ones who know what is happening. So, we have tried very hard to use them and the Supkem and the religious organizations for this area, as well as the Provincial Administration and the schools - Ministry of Education - where I guess you come from. We have tried as far as we can to work with them so that they let other people know this exercise is going on.

So, although we may not have reached your location, and now you know, you could go back to your people and sit down with them and they decide what they want, you write it down for us. We will give you our Post Office number and you can post it to us, so that your views, as well as those of people you are near, can be able to reach us. We thank you very much for you concern. But a concern can be converted into an opportunity and I hope that you will be able to take up the responsibility and share with those whom you left behind who did not know that this opportunity is going on.

Any questions for mwalimu? I have a question for you. You have said that - there was a point I didn't quite get. You said that during police recruit for example, the OCPD will say that one position goes to Ajuran , the other one to Dagodia and the other

one to Ogaden and then that is what creates the clashes. I don't understand that relationship because the sentence after that you said 'the clashes are engineered by bosses working here'. I didn't get the relationship between the distribution of opportunities and the engineering of clashes.

Abdiker Hassan: I will answer that question. What I am saying is if the OCPD is talking of tribe, what is it to the illiterate people in the reserve?

Com. Salome Muigai: What do you think the OCPD should be talking about?

Abdiker Hassan: He should have said just who is the best qualified person?

Com. Salome Muigai: Supposing the qualified people are from Dagodia and Ajuran?

Abdiker Hassan: No problem.

Com. Salome Muigai: You will be okay.

Abdiker Hassan: We are happy with that.

Com. Salome Muigai: Thank you mwalimu

Abdiker Hassan: Yes Madam.

Com. Salome Muigai: Abdirahim Mohammed Amin.

Interjection: Huyo ameongea.

Com. Salome Muigai: Huyo ashaongea? Why am I getting the same names twice or three times. Because that has just been written. Abdi Ebrahim Abdi?

Abdi Ebrahim: Nawarudishia shukrani serikali yetu tukufu pamoja na wale watu wamekuja. Jina ni Ex-Chief Abdi Ebrahim. Narudishia serikali yetu tukufu pamoja na wale watu wa Commission wamekuja hapa kuchukua maoni yetu. Maoni yangu ya kwanza, ni kuhusu mambo ya ardhi. Mambo ya ardhi, sisi kama - tuseme nikikupa example, kama watu wa Wajir district tuko ukoo tatu. Vile tunajua, kuna ukoo nyingine zinakaa mahali zilikuwa zikikaa wakati ukoloni. Lakini ukoo zingine, serikali ya mzee Kenyatta ilichukua sehemu za ukoo zingine na kuwagawia, mpaka wamejenga nyumba. tungetaka kila mmoja arudi kwa

sehemu yake na wale watu wamejenga sehemu hiyo walipwe na serikali kwa njia ya pesa kwa ajili wamepeana land yao kwa watu wengine. Ya kwanza ni hiyo.

Ya pili, ni mambo ya uchaguzi; Kuna watu wengine wanasema mtu fulani anakubaliwa ama mtu fulani. Kwa maoni yangu mambo ya kusema eti mtu fulani akipata kiti mara mbili tatu aondoke, mimi sikubaliani na hao watu wanaosema hivyo. Ninakubali mtu akisimama, aangushwe na wananchi. Yule ambaye amachukuliwa na wananchi aendelee hata kama mtu amerudishwa maraa tatu au nne bora tu, uamuzi uwe na wananchi.

Jambo lingine, tuseme kama sisi watu wa Wajir North, kukiwa kura ya hapa - election ya hapa. Mimi ningetaka kuwa sisi tuweze kupigaia MP au President kura popote kule tuliko kwa sababu sisi ni watu wa kuhamahama, tungeomba register ya wapiga kura iwe kile sehemu hapa ili tusipoteze nafasi ya kupiga kura nikiwa sehemu ya Bute. Lkini kura ya Diwani inaweza kupigiwa kwa hiyo hiyo ward tu kwa maana huyu ni mtu wa hapa – ukoo huu lakini ya MP na President ipelekwe katika kila sehemu

Interjection: Apigie kura mahali anataka?

Abdiker Hassan: Apigie kura mahali anataka. Kuhusu elimu; Sisi watu wa North Eastern tunategemea ng'ombe na ngamia na vile mnajua, huu ukame umepunguza mali yetu sana. Tunataka kutoka secondary mpaka university, serikali itupunguzie hiyo fees kwa sababu sisi ni watu wa kuhamahama na mali imeenda na ukame. Tunataka serikali itupunguzie hiyo fees. Lingine, ni mambo ya screening card. Tunataka mambo ya screening card, serikali ituweke kama wananchi wa Kenya wengine. Hata sisi tuwekwe kama wananchi wa Kenya kama kabila zingine ambazo zinaishi kama watu wa Kenya.

Mambo ya retirement; Retirement inakuwa tangu mimi nikuwe inkuwa mara mbili. Kuna retirement ya mtu akifikisha miaka yake na anaondoka kwa sababu miaka yake imefika, kama mimi. Mimi mwenyewe nimefikisha miaka yangu na nimeondoka na sina maneno mabaya. Lakini siku hizi tunasikia kuna kitu kinaitwa - mara mbili tatu hivi, early retirement na wale wanaifanya wanafanya vibaya. Hii ni kwa sababu, wananya retirement kwa vijana wadogo wadogo ambao hawana nyumba, hawana watoto na ambao miaka yao ni ishirini na mitano ama ishirini na sita. Sasa, mtu wa miaka ishirini na tano ama ishirini na sita na amefanya muda wa miaka mitatu, miwili au nne hivi, akifutwa kazi atafanya nini? Hana nyumba kwa sababu yeye ni kijana ametoka shule jana. Sasa yeye anajiunga na uhalifu tu. Kwa hivyo kama mambo ya early retirement yanatendeka, afadhali badala ya kuharibu hawa vijana ambao watajiunga na ulevi, ifanywe kwa watu wa zaidi ya miaka arubaine na tano huko juu, kama ni retirement. Yangu ni hayo tu. Asante.

Com. Salome Muigai: Hatuna maswali kwako mzee. Asante sana na tunashukuru. Wario Guyo? Mohammed A. Ahmed? Ahmed Abdullah? Farar Mohammed?

Farah Mohammed: Mimi naitwa Farar Mohammed Abdi. *Maaqqaan kiyy Farrah Mohammed Abdi jeedan. Afaan borana dhuubbad*

Translator: Anaitwa Farar Ahmed Abdi na ataongea Kiborana.

Farah Mohammed: *Gaanni kiyyaleen toorbataam yeedh.*

Translator: Niko na miaka sabini

Farah Mohammed: *Mmamaass took kaa jaarrole teena*

Translator: Ninasema msemu mmoja kwa njia ya Kiborana.

Farah Mohammed: *Naami garaacci duukubb terriin fayya inqaabdh jeedan yeedh.*

Translator: Mtu akiumwa na tumbo, lazima mkundu pia uwe na jeraha. Kwa sababu hata huko chini itamsumbua.

Farah Mohammed: *Nuuhini duuf teessan taannale, waan nuu duugefacca inqqaamn yeedh.*

Translator: Maana ya kusema hivi, ni kuwa tumbo inaniuma – hata siamini hii Commission imekaa hapa.

Farah Mohammed: *Wooni nuu duugefacha inqqamnef dibb haarka nuu qaabbuth haaggan gaa jeedh.*

Translator: Sababu ninasema tumbo inaniuma na hata siamini Commission kuja, ni kwa sababu katika ya mbeleni ndiyo ilitufinya.

Farah Mohammed: *Hintoolcitaanile yeedh.*

Translator: Hata hii saa hii mnaandika tu. Sidhani kama itaingia kwa Katiba.

Farah Mohammed: *(inaudible) waan nuu gaadh dhaarre*

Translator: Nimewahi kuona

Farah Mohammed: *Ferenjin kooloni yeedaan jeedh*

Translator: Watu wanasema Wazungu ni wakoloni.

Farah Mohammed: *Kolooni injeedh inni*

Translator: Hapa kwetu wazungu hawakuwa wakoloni

Farah Mohammed: *Haaqqi naama llaal yeedh.*

Translator: Mwingereza alikuwa anaangalia haki za area hizi

Farah Mohammed: *Amm haaqqi naama inllaalan jeedh.*

Translator: Sasa watu wa hapo hawana haki

Farah Mohammed: *Naami fuulla itti dhuhuu, guyya cuuf dhuh*

Translator: Watu wakiwa wanauwawa tu kama ndege ama kuku - vile mtu anachinja kuku, binadamu anachinjwa

Farah Mohammed: *Kaa hoorri issaa guyya cuuf irra fuudaatan*

Translator: Ananyang'anywa mifugo yake

Farah Mohammed: *Uhurrun inni qaabb maan jeedh.*

Translator: Sasa uhuru uko wapi?

Farah Mohammed: *Uhuruyyu inqqaamn yeedh.*

Translator: Uhuru sasa kwetu, hakuna.

Farah Mohammed: *Yoo uhurru qaabbane, uhurru baarbbadhaan,*

Translator: Kama kulikuwa na uhuru

Farah Mohammed: *Naamu fuulla issa kaa teessisani jeedh.*

Translator: Sasa kama Kenya ina uhuru, Katiba hii mpya irudishe kila mtu mahali pake aishi mahali pake.

Farah Mohammed: *Koolonin naam ethopia gaadh duufe,*

Translator: Wakati wa ukoloni mtu akitoka Ethiopia,

Farah Mohammed: *Kaa naaff issa caalaan dheem*

Translator: ambaye hakuwa na mifugo na hakuwa na chochote,

Farah Mohammed: *Baarbbadhee faan qaabbe fuula issa dheebbis yeedh*

Translator: anatafitwa na akishikwa anarudishwa kwao.

Farah Mohammed: *Waan inni dheemuf baarbadh yeedh*

Translator: Sababu ile inamleta hapa lazima ajue,

Farah Mohammed: *Naam ammataana, jeesh ethopiathi,*

Translator: Mtu ambaye ni jeshi ya Ethiopia,

Farah Mohammed: *Qaawwe uffi fuudaathe, armmaa duufe lloon keen fuudaath yeedh.*

Translator: Anatoka all the way from Ethiopia, anakuja kunyang'anya watu na ile bunduki ya serikali

Farah Mohammed: *Siirkaali innum jirra waan inni dheemuf inggaafataan jeedh.*

Translator: Sasa serikali iko hapa na haifuatili, hailuzi.

Farah Mohammed: *Faanum dheeme lloon kaan yoo issaan faan aaccii qaabbataan birra gaadh dheebbi yeedh.*

Translator: Askari wanatumwa wanafuata nyayo lakini kama hizo nyayo zimevuka mpaka wanarudi – ng'ombe wameingia Ethiopia.

Farah Mohammed: *Uhurun nuu qaamn taan yeedh.*

Translator: Sasa ni uhuru gani tuko nao?

Farah Mohammed: *Uhuruu inqqaamn yeedh.*

Translator: Sasa hata hatuna uhuru.

Farah Mohammed: *Yoo issaan uhuruu baarbbadhaani naagga baarbbadhani, naamu fuulla issaath haa dheebbissani gaarggar taahu yeedh.*

Translator: Kama nyinyi ni watu wa kubadilisha Katiba, kila mtu, kama hata sio watoto sisi watu wa kuhama hama, watu wakae ile area ambayo wanafuga mifugo yao.

Farah Mohammed: *Ann tiyy haaggassum yeedh.*

Translator: Asante sana Adbi kwa maoni yako. Tunashukuru. Adan Hussein Ganyure?

Adan Hussein Ganyure: *Ann middaass ann (inaudible)*

Translator: Anasema jina lake ni Adan Hussein Ganyure

Hussein Ganure: *Gaani kiyyini jaathami saaggal*

Translator: Yeye ana miaka sitini na sita.

Hussein Ganure: *Ann dhubbi deerthu inqqaabb yeedhi, dhuubbi dhuubbataan cuuf jaarrolen naa dhuurrath guudho dhuubbadh yeedhin.*

Translator: Kile nilikuwa nikitaka kuongea tangu asubuhi, watu wameongea. Lakini kuna machache tu nitaongezea.

Hussein Ganure: *Dhuubbin ann kwanza taa aanaanzuun dhuubbi llaafa yeedhin.*

Translator: Hata mimi nitaongea juu ya mambo ya land tu.

Hussein Ganure: *Dhuubbin deederthulen fayyidha inqqaabdh jeedh.*

Translator: Na maneno yakiwa mengi unajua yanakosa ladha.

Hussein Ganure: *Nuu guudho taabu aaggarr*

Translator: Na msione hii maneno tumerudia imepoteza ladha. Ni shida ndio inatusukuma kwa haya mambo ya land.

Hussein Ganure: *Nuu qaabbila saadhith District Wajera kee taah jeedhin.*

Translator: Hii wilaya ya Wajir, kuna kabila tatu zinaishi humu.

Hussein Ganure: *Ajuurran jeedh took*

Translator: Moja ni Ajuran

Hussein Ganure: *Moja dhogodhia yeedh*

Translator: Moja ni ya Dagodia

Hussein Ganure: *Moja Ogadheen yeedh*

Translator: Moja pia ni Ogaden

Hussein Ganure: *Naami nuu diibbe Garrif Dhogodhiyyath llaaf nuura fuudat yeedh.*

Translator: Sasa jamii ya Ogaden, hatuna shida nao kwa sababu tuko jirani na hao mahali panaitwa Abasuen.

Hussein Ganure: *Garrif dhogodhin wool maalathe, Wajer North Garrin nuu fuudatha, Wajer West lee dhogodhia ath fuudaad jeethe aakkas nuurra goodhaath jeedhin.*

Translator: Sasa shida zetu zinatoka kwa jamii ya Dagodia na Gare ambao wamesikizana huko Ethiopia mpaka wakapanga hata map ikaonekana kwa serikali ya kuonyesha mahali panapoitwa Gare land. Mahali tunapoishi pote, pamewekwa Gare land.

Hussein Ganure: *Ajuraani aaffaan boorana dhuubbatha, boorrana gaalcina yeedhaan topiyyan.*

Translator: Sasa hata sisi tukasukumwa kwa vile tunaongea lugha moja na Waborana mpaka sasa baadhi yetu tumekuwa wakimbizi kwa Waborana.

Hussein Ganure: *Llaaf taan aamm llaaf teen taa nuu dhuurri nuu teen taa Wajer West jeedhaan, gaarggar kuutani Wajer Northif Wajer West toolcaan yeedhin.*

Translator: Sasa ile ardhi ambayo tunaishi, tumegawa kwa Wajir West na Wajir North. Maajabu ni kuwa sasa tuko kwa Wajir North na baadhi ya Ajuran, wamekuwa wakimbizi katika Kenya area ya Isiolo district na mahali mahali Borana wanakaa. Kwa sababu tunaongea lugha moja wametukubalia kuwa wakimbizi kwao.

Hussein Ganure: *Nuu amm nuu suukumanithin yaa thopiyyath acc ool nuu diibbani, thoppiyath nuu gaalcaan jeedhin.*

Translator: Sasa tungevuka Ethiopia lakini Waethiopia wako huko mbele yetu. Tukienda, hata hatutapata nafasi Ethiopia.

Hussein Ganure: *Acciile gaarri gaadh nuu haadh yeedh.*

Translator: Sasa tunagongwa huko na Gare, pande hii tunagongwa na Dagodia mpaka inakuwa ile nafasi tuko nayo ni kuwa wakimbizi tu kwa Borana.

Hussein Ganure: *Yoo keenyaan haaqqi beette, haaqqi binadhaamu beeth guudho diibb qaamn yeedh.*

Translator: Sasa Katiba hii sio ya haki. Katiba hii tafadhalini iwe ya haki ili wale watu wamenyang'anywa ardhi yao ambao pengine wengine wako Kenya, wapewe haki yao.

Hussein Ganure: *Naami muukh guubba imbbuul yeedh. Ndegethi muukh guubba bbuulla jaldheess gaarrafaat muukh guubba bbuul maale.*

Translator: Usiku vile ninvyojua ni wanyama wanaishi juu ya miti - ni nyani lakini wanaoishi juu ya miti lakini binadamu hataweza kuishi juu ya miti.

Hussein Ganure: *Kaana anna fuuddata niithi taale naa fuudatha, hoorri kaankee lloon kale naath fuudaata yoo*

yeedheen inkuubbala yeedh.

Translator: Mtu akinanyang'anywa nyumba yake na mifugo yake, hata yeye kama ni kufa atajaribu kuleta shida.

Hussein Ganure: *Fuulla suun naami inkuubbal yeedhin, itti dhuuani*

Translator: Sasa pande hii ya Kenya, jamani hata nyinyi mjue ni mahali kuna shida. Hata kama Katiba hii mpya haitaguza, mtasikia tu Wakenya wengine wanauwana tena.

Hussein Ganure: *Yoo keenyaan siirkaali keenya, urruma raayya issaa taa dhooth huurma irra aarggee gaan cuufayyu naam diibba, naam diibba llama, naam diibba dhuuh yeedhin yoo akaanuuma dheem, naamu maabbaka issaa inkeeninif.*

Translator: Kama watu hawatapewa kila mtu mahali pake, kila mwaka Kenya itapoteza watu mia moja ama zaidi.

Hussein Ganure: *Onnana Garrin llaaf teen keessa woolhaan yeedh butte.*

Translator: Mwaka wa elfu mbili hapa area ya Bute tulipigana na Gare na tukapoteza watu wengi.

Hussein Ganure: *Naam toopiyya duufeth, duufe fuullum nuu jirru llaaf teen keessa nuu haadh yeedhin.*

Translator: Wengine wanavuka kutoka Ethiopia tunapambana mpaka tukapoteza wanaume wengi na wanawake na watoto pia.

Hussein Ganure: *Diibbi naama yaa nuurra dhuuh yeedh*

Translator: Zaidi ya mia moja wamekufa

Hussein Ganure: *Issileen akaass dhooth yeedh.*

Translator: Hata hawa, wengine ni watu wa Kenya na pia hao zaidi ya mia.

Hussein Ganure: *Lloon kuum shaani yaa nuurra dheemaan yeedh.*

Translator: Sisi tumekosa ng'ombe elfu tano na ngamia mia tisa.

Hussein Ganure: *Yoo siirkaali keenya hurumma aargge, naam aakk koolon khaa dhuurri kaan fuulla issaa haa dheebbissani llaaf issa taahu jeedh.*

Translator: Na hiyo mifugo ilipotezwa na (inaudible) ya Kenya. Sasa wale watu waliokuwa wakitegemea ile mifugo wanakuwa maskini. Kwa hivyo serikali ya Kenya kama haitalinda mpaka huu, bado tutakuwa na shida ya kulisha watu, kupoteza maisha ya binadamu na mifugo.

Hussein Ganure: *Taan dhuubba annini dhuubbin deeddarthun dhaansani, yoo issaan kiffu raayya, siirkali rayya kiffu issa dhidhee huruma irra aargg naamu haa llaaf issaa dheebbissani, haa llaaf issa taahu yeedhin naamu llaaf issa qaabba, naami kuukh guubba daallath injirru.*

Translator: Mimi naomba Commission hii, ni maombi kwangu, hata nyinyi ni binadamu wa Kenya wenzetu. Haya malilio yetu mmeandika hapa, tafadhali isipotee. Ipelekwe mbele ya Wakenya wote wajue kwamba kuna watu wako na shida namna hii.

Hussein Ganure: *Dhuurri gaff kooloni, gaff kooloni dhagodhileen fuula uffii teeth, Aggudheeni fuula urri taah, Ajuraani fuula uffii taah, naam seerr gaadh muurr hoorri issaa qaabbani, feeyyini irra daahan, deethe naamu fuula issaa taah yeedhin.*

Translator: Sisi Wasomali ni watu wafugaji na tunakuwa na hii shida ya kupigana na kuiba mifugo na wakati wa ukoloni, kile kilisimamisha hizo shida zote, ni watu kuwekwa mahali tofauti tofauti - kila mtu anaishi kwake. Kama kuna shida kwa mwingine, ni sawa mtu kama hana kitu anaenda kwa jirani yake kuomba kama ni majani, ama chumvi asaidiwe. So, hii njia pia tunaishi tunaweza ishi hivyo ndio itakuwa sawa.

Hussein Ganure: *Tuun haagganum yeedh*

Translator: Yangu ni hayo.

Hussein Ganure: *Taallen taa majiffa yeedh*

Translator: Ya pili ni ya Chiefs;

Hussein Ganure: *Jiff zamaani dhuurri waanjeedaani, jaarrolen gaadh bathe jiff dhoorataan jeedh akh MP.*

Translator: Zamani Chiefs walikuwa wanachaguliwa kama sasa vile MP's wanachaguliwa.

Hussein Ganure: Mtoto wa fulani anaangaliwa anatosha tabia yake namna gani.

Translator: *Affaan swaahili dheebithe, naarra fuudatte*

Audience: (Laughter)

Com. Salome Muigai: Endelea na Kiswahili mzee.

Translator: Endelea na Kiswahili sasa.

Hussein Ganyure: *Dhuurri dhuubba jaarroleen teefathe, jiff gaadh bbaasani, muucaan ebbellu naam toosha, naam inn toosh,*

Translator: Zamani kama Chief anatakiwa, wazee walikuwa wakiulizana kama kijana wa mzee fulani anatosha hiyo kazi namna gani, na wanauliza. Basi, mzee wanaamua kuwa anatosha.

Hussein Ganyure: *Gurbba ebbellu taabbiyyan issaa aakhaam, goossaan dheemu dhaandhaa yeedhani chaaquathan yeedhin.*

Translator: Wanaulizana huyu mtu ni mtu wa kuongoza jamii ama namna gani?

Hussein Ganyure: *Amm naam kaan faamili issa dhuurri beetta naam oongoose, aakaan gaadh duufe, yeedhaani waan kaan cuuf llaalani yeedhin.*

Translator: Kama familia hiyo imewahi kuongoza watu - inaangaliwa mambo mengi.

Hussein Ganyure: *Woorr issaa keessale hinillaalan yeedh, daaqaankhi woorr issa keessa.*

Translator: Hata vile anaangalia familia yake pia anaangaliwa.

Hussein Ganyure: *Ammantaan wooni suun injirth yeedh.*

Translator: Sasa maneno hayo hakuna

Hussein Ganyure: *Ammantaan naam baalla ill inqqaamne, application qorrani beesse irra fuudathani itti keenaan yeedh.*

Translator: Hii area yetu hata kama hana macho, bora achotee tu Mkuu wa wilaya, ataandikwa kazi.

Hussein Ganyure: *Kaa gaarri miillayyu inqqaabb yeedh*

Translator: Wengine hawanamguu.

Hussein Ganyure: *Mizigo inni hindhaandhen irr kaan jeedh, matata inni hindhaandhen.*

Translator: Sasa anawekelewa ile mizigo hataweza kubeba.

Hussein Ganyure: *Yoo mizigo taan irr kaan, woolin jigg yeedh. Taa anguka*

Translator: Sasa kama mtu amewekelewa ile mizigo hawezi, ataanguka na ile mizigo.

Hussein Ganyure: *Amm sheriyya eegge taana jiff haa dhooratani, katiba eegge taan kee haa keess kaani yeedh.*

Translator: Tunataka kwa Katiba mpya, Chiefs wachaguliwe na wananchi.

Hussein Ganyure: *Kaa qaarr irr taahu, haa irr taahu yeedh. Kaanirra buussi injeedhani.*

Translator: Wale wa zamani, wacha wakae. Lakini wakienda retire, basi, kuchaguliwe.

Hussein Ganyure: *Jaarrolen kaa chaguatu jeedh. Raayyaan haa chaguatu aakh area issi.*

Translator: Sasa kila area, kama ni location watu wa location hiyo wanajitokeza. Wale wanagombea ni wangapi? Kura ipigwe.

Hussein Ganyure: *Ammataan naam soomalifa gaadh duuf, kaa gaarr inni duufefu innbben kaadi keenya yaa aarggathe application qoorate beesse qaabba jiiff aarggat yeedhin, kaa naamayyu fuul immbbeen.*

Translator: Siku hizi kile kinapatia mtu cheo ni mambo mawili. Pesa - kama ako na pesa na ID card tosha.

Hussein Ganyure: *Naami kuun yoo gaarri thopiyya duuf yeedh, imbbeenuyyu (interjection)*

Translator: Pengine yeye si mtu wa Kenya ni mtu wa Ethiopia.

Hussein Ganyure: *Eehe inni kaadille yaa aarggath yeedh*

Translator: Kwa mlango wa nyuma anapata kipande.

Hussein Ganyure: *Yaa application qoorrath yeedh*

Translator: Ame-apply.

Hussein Ganyure: *Naam kaan maana issaatu immbekani, issi goos dhaandhau, issi goos dhurr dheemu dhaandha imbbeekaan yeedhin.*

Translator: Sasa hata hakuna mtu anaangalia kama mtu anaweza kuongoza ama hawezo - hakuna.

Hussein Ganyure: *Borr dhirram akh naamaan dheemuuyyu imbeekhu yeedh, yaa andhikefi.*

Translator: Sasa mtu akiandikwa, basi amewekelewa mzigo ambao hataweza kubeba. Anaanguka na ule mzigo.

Hussein Ganyure: *Katiba eegge taan dhuubba, haa raayya chaguatu haa kee kaani yeedh*

Translator: Hii Katiba mpya wananchi wachague.....

Hussein Ganyure: *Dhiqqo took ammale waan bolissa irra dhuubbadh*

Translator: Ninataka kuguza maneno juu ya police force.

Hussein Ganyure: *Boolissa dhuurri waan nuu daaggene, boollis officer issi dhuurri inni raayya qaarqqare, maali hoorri raayya cuungee, raayya qaarqqare, raayya cuung, kaa ammani cuungu dhuurri aakkan daaggen yeedh.*

Translator: Mimi mwenyewe nimshawahi kuwa askari wa polisi na zamani vile anajua polisi ni watu wa kuangalia maisha na mali ya wananchi.

Hussein Ganyure: *Ammantaana woorri aamm qoorran kuun woorr raayya saam yeedh.*

Translator: Hawa sasa sio kuangalia maisha na mali ya wananchi. Ni watu wana-rob wananchi

Hussein Ganyure: *Issi hoojja kiganjo geessan raayya itti taabadha yeedaannif, issi raayya daqqallessa yeedanu yaa gargarr woollal jeedh.*

Translator: Mimi nimshangaa! Hii Kiganjo, pengine kuna madiliko. Askari anafundishwa njia ya kuiba na kunyang'anya wananchi.

Hussein Ganyure: *Itti taabbathaan jeed raayya.*

Translator: Teena kutesa wananchi.

Hussein Ganyure: *Majenssin injirth jeed aamm.*

Translator: Sasa hakuna emergency law hapa, ni mateso ya polisi ndi iko.

Hussein Ganyure: *1963, duugga llaaf teen majenssi kee jirr jeedh.*

Translator: Wakati wa 1963, anasema kulikuwa na emergency area hii.

Hussein Ganyure: *Ammaantaan majensiin injirth jeed, wananchin.*

Translator: Sasa hakuna hiyo emergency law hiyo kwa polisi.

Hussein Ganyure: *Ammutaale boolisi majensiin haarka nuu qaabba.*

Translator: Lakini sisi area hii kwa polisi, tuko na emergency.

Hussein Ganyure: *Garrin kaarra kaan baahu yaa daaddabb.*

Translator: Sasa hii station mnaona, magari yameshindwa kupita.

Hussein Ganyure: *Naami waa inqqaamn, naami waan dhiiqqo qaabb dhuurri gaarri kaara kaan yaahu daaqqe sookorthi joniyya tokko gaadh fuudatha, yaa daabban jeedh amm, gaarrin cuufti hindeetha. Booliss deethaan jeedh.*

Translator: Sasa wenye magari wote wameogopa kupitia station ya hapa. Kama wenye magari wakipita barabarani wanaogopa polisi, sasa hata business ya area hii inakuwa imeharibika. Wasafiri wameshindwa kusafiri kwa sababu wenye magari wanaogopa polisi na wakikushika haupelekwi kortini ila unaitishwa pesa tu. Jamani, si hii ni emergency law na watu wako kwa robbery?

Hussein Ganyure: *Nuu majenssi haamtu kee jirr yeedhin.*

Translator: Police force iangaliwe katika Katiba mpya.

Hussein Ganyure: *Kaadi keen jeedhani, haagg ath kaadi mufuko keessa fuudhat koofi yeedhin. Kaadin.*

Translator: Unakuta mtu anaitishwa kipande. Police officer anaangalia kama kipande alichonacho, lakini kitambo wewe utoe kipande kwa mfuko, wewe umekula kofi nne tano, eti umechelewa kutoa kipande kwa mfuko.

Hussein Ganyure: *Hata guyya oonnana aarrrm ijjooleen skulla taa butte gaadh duuftu, gaarri aarrrmathi irra buussani haalkaan saa shaan. Dhuubba akkaassin haarka nuu qaabb yeedhin boolissi.*

Translator: Sasa Katiba mpya iangalie mambo ya polisi. Wafundishwe sheria ili wasiwe watu wa kunyang'anya wananchi, wawe ni watu wanahudumia wananchi.

Hussein Ganyure: *Boolissi aakh sheryya siirkali qorr haa guullaan nuu dheemu yeedh, sheryya diibbi gaadh baafathe taa saamica. Suun guullan nuu indheemin jeedhin, katiba kee kaa yeedhin aakh boolissi (interjection)*

Translator: Katiba iwekwe, polisi wasiwe watu na ku-rob watu ila wawe watu wa kuhudumia wananchi.

Hussein Ganyure: *Tiyy haagganu yeedhin.*

Translator: Yangu ni hayo

Com. Salome Muigai: Asante sana mzee. Tumeelewa maneno yako na hatuna swali. Tafadhali jisajirisha pale. Sasa ningependa kumuita mwalimu Omar Ali.

Mwalimu Omar Ali: Mimi naitwa Omar Ali. Ninataka niguzie haki ya watoto. Watoto kwanza walishwe na walishwe vizuri. Hiyo ni ya kwanza. Ya pili, watoto wapelekwe kwa shule. Ya tatu, watoto.....

Com. Salome Muigai: Mwalimu tafadhali ungetupa mapendekezo yenye tunaweza kuweka kwa Katiba. Hatuwezi kuweka kwa Katiba “watoto wasomeshwe” (inaudible). You are a teacher, you know what you what (inaudible) here. It may be a proposal. So you give us proposals that we can put in the Constitution. What exactly do you want?

Omar Ali: Mimi nataka watoto waangaliwe masihali yao; kwanzia darasa la nane wasome free. Hospitali pia ziwe free.

Com. Salome Muigai: (Inaudible)

Omar Ali: Ya watoto nawachia hapo. Ile ingine nataka kuguzia ni price control. Siku hizi hakuna price control. Kila mtu anataka auze bidhaa zake vile anataka na maskini wanaumia hapa. Ninasema serikali iweke nguvu kuwe na price control. Yangu yanaishia hapo.

Com. Salome Muigai: Umemaliza?

Omar Ali: Nimemaliza

Com. Salome Muigai: Okay. Abdi Khalif Abdirahim au ni Abdikhalif Abdirahama. Huyu ndiye mzee mwenye hilo jina?

(Inaudible) Wacha mzee azengumze kwanza halafu nitakuita. Tafadhali ukiitwa sema mahali uko “ndio”.

Abdirahim Abdikadir: Mimi naitwa Abdirahim Abdikadir kutoka hapa location ya Buna. Mimi ninataka kusema kidogo juu ya uchaguzi wa Rais, Wabunge na hata ya Diwani. Nikiangalia ile Katiba ya zamani, inaleta shida kubwa sana katika kuchagua Rais, Mbunge ama hata Diwani. Hii inakuwa kwa sababu watu wanakubaliwa tu kupiga kura katika ile polling station ambayo wamechukulia kura. Kwa mfano, kama nimepata kura yangu kutoka sehemu hii ya Buna na siku ya kupiga kura niko Ajawa, sina haki ya kuchagua Rais, sina haki ya kuchagua Mbunge wangu na sina haki ya kuchagua Diwani.

Com. Salome Muigai: Unapendekeza nini?

Abdirahim Abdikadir: Sasa mimi napendekeza kitu kimoja tu hapa. Ile register ya Wajir North yote, inawekwa katika polling stations zote so that ninakuwa na haki ya ku vote President wangu na Mbunge.

Interjection: From the same constituency?

Abdirahim Abdikadir: Katika constituency hii. For example, kama ni Wajir West, hiyo register inakuwa kila pahali. Hii ninasema hivyo kwa sababu karibu asili-mia arobaini ya Wakenya wanakosa kupiga kura kwa sababu hawakui katika polling

station yao.

Com. Salome Muigai: Endelea

Abdirahim Abdikadir: Kwa hivyo hiyo itengenezwe kuhusu mambo ya kura. Nitazungumza mambo ya land lakini nitasema kwa machache kwa sababu watu wengi wamesema mbele yangu.

Hii ardhi lazima ikuwe na watu. Kama hii ardhi haina watu kunakuwa na shida sana. Kwa mfano, hii ardhi tunayosema ni hii nyasi, hii milima, hii miti na kila kitu - tukisema hii nyasi ni ya kila mtu na hakuna mwenyewe, watu watakuja kupigana. Kama tukisema hii “maselanga” yote ni ya kila mtu, watu watapigana juu ya selanga. Kama ni miti ya kulisha ngamia iwe ni ya kila mtu na haina mwenyewe, watu wanapigana. Kama Katiba haitatengenezwa, hali ya kupigana itaendelea tu kwa sababu hii ardhi haina mtu, hii nyasi haina mtu, hii selanga haina mtu na hii miti haina mtu. Kwa hivyo mimi napendekeza kitu moja; hii Katiba lazima ibadilishwe ili ardhi iwe na mtu. Selanga iwe ni ya watu funali, hii nyasi iwe ni watu fulani na kitu kama hicho.

Tena nikizungumza mambo ya hizi nyumba. Tunaona hizi nyumba tuko nazo, watu wanalipa rent, kwa sababu si yetu. Sisi sasa tunakaa kwa ardhi ambayo sio yetu, tunatembea kwa ardhi ambayo si yetu, hii plot tunalipa kila mwezi, kila mwaka rent yake kwa sababu sio yetu. Inatakikana Katiba ibadilishwe tuishi kama wale Wakenya wengine. Kama tukiwa Central Province sasa, kila ardhi iko na mtu. Hii ni ya mzee Njoroge, hii ni ya Kamau, hii shamba mpaka huko ni ya Mrs. Somebody, lakini hapa hakuna kitu namna hiyo. Kwa hivyo hii mambo ya communal land ndio mimi napendekeza iwe katika Katiba hii. Hiyo ndio(iaudible). Nimemalizia hapo.

Com. Salome Muigai: Mimi nina swali kwako mzee. Swali langu ni kuwa hii rent mnalipa kwa nani?

Abdirahim Abdikadir: Rent? Land rent. Kila mwaka watu wanalipa.

Com. Salome Muigai: Na hii inalipwa kila mahali hata Nairobi.

Abdirahim Abdikadir: Hailipwi Nairobi. Ni upande huo wa Trust Land tu.

Com. Salome Muigai: Asante sana. Sasa Abdi Khalif Abdirahman - yule kijana.

Abdi Khalif: Mimi naitwa Khalif Abdirahman, na ninataka kuongea juu na screening card. Sisi tukiwa Wasomali wa Kenya, tunaambiwa tutoe vitambulisho aina mbili. Tunaambiwa tutoe kitambulisho ya kawaida na screening card. Tunataka tuwe kama Wakenya wengine, tuwe na kitambulisho kimoja pekee. Hiki kipande kingine cha screening card, isimamishwe kwetu kwa hii Katiba mpya. Ya pili ni juu ya Bunge. Tunataka Mbunge tukimchagua mara moja, kama ni mbaya tubadilishe tena baada ya

miaka miwili. Tunataka arudishwe na tuchague mwingine. Ile ingine ni juu ya polisi. Mimi nikiongea juu ya vijana, sisi tumepata shida katika hii tarafa yetu ya Buna kwa sababu tumeshindwa kutembea hata usiku. Tumeshindwa kutoka kwa nyumba yetu hadi ile nyumba ingine kwa sababu polisi wanatunyanyasa. Tumepata shida sana kuhusu hayo mambo ya polisi. Tukiuliza polisi hiyo amri ilitoka wapi tunaambiwa hiyo sio kazi yetu tuende tukaulize Chiefs wetu. Chief tukimuuliza ,anasema hiyo ni sheria ya polisi na sijui ni sheria gani ya Kenya iliandika hivyo.

Ile ingine ni mambo ya Chiefs. Tunataka wachaguliwe kama Wabunge ama Councilors. Kwa sababu tukiwachagua, kama wametutendea mambo mabaya ama wakitushikia mambo mabaya, tunataka tuwafute na tujiandikie wale wazuri tunaowapenda. Maneno yangu ni hayo tu.

Com. Salome Muigai: Mimi nina swali moja Khalif. Umesema kuwa baada ya miaka miwili mnetaka kubadilisha Mbunge. Ungetaka kikao cha Bunge kikatishwe kutoka miaka mitano mpaka miaka miwili, ama unataka kuwe na nafasi ya kuwa kama hamridhiki na Mbunge wenu mnaweza kumrudisha?

Abdi Khalif: Hata kama mbunge baada ya miaka kadhaa, miaka miwili hivi, akikosa kuturidhisha tutoe na tumbadilishe na mwingine.

Com. Salome Muigai: Ahmed Abdulla amekuja? Na sipati majina ya akina mama?

Interjection: And that one hasn't even - the only one.

Interjection: It is here. you know I am trying to keep it don't (inaudible) (inaudible) before I bring it. No, when you get a woman

Com. Salome Muigai: Ahmed Abdullah asimame (inaudible)

Ahmed Abdullah: *Ann maaqqaan kiyyin Ahmed Abdullah yeedaan jeedhin*

Translator: Anasema jina lake ni Mohammed Abdullah.

Com. Salome Muigai: Mohammed?

Translator: Mohammed.

Com. Salome Muigai: Sio Ahmed?

Ahmed Abdullah: Ahmed, Ahmed.

Translator: Oh! Ahmed

Ahmed Abdullah: *(inaudible) Giril*

Translator: Mimi ni mtu wa kutoka location ya Giril

Ahmed Abdullah: *Ann ammo buna daallaad yeedhin aarmma daallaade.*

Translator: Lakini mzaliwa wa hapa

Ahmed Abdullah: *Arrdd fuulla quubbi taan, fuulla siminti taan aann aarmma daallad yeedh.* Gaanni kiyyin shaantaami shaan

Translator: Ako na miaka hamsini na mitano

Ahmed Abdullah: *haagg suuni haagg dhuurraan taakh fuulla diibbi indaaqn aarm maalle.*

Translator: Na yeye anajua tu area hii.

Ahmed Abdullah: *Gaann dhidhaama, kaa gaaffas gaani kiyyallen dhiqqa, gaan dhidhami laama naam aadhi woolin jirr (inaudible) woolin jirr.*

Translator: Muda ule katika miaka yake hiyo hamsini na tano, miaka ishirini alikaa na wazungu.

Ahmed Abdullah: *Gaaffas qaarr gudho dibb qaamn yeedh.*

Translator: Wakati huo tulikuwa na shida

Ahmed Abdullah: *Shiddan teen koddi yeedhaani, seerra muurren goodhaana yeedhaan.*

Translator: Wakati huo kuna kitu kilichoitwa kodi. Kodi inaitwa nini?

Com. Salome Muigai: Tax

Translator: Hayo ndiyo yalikuwa matatizo yetu makubwa sana.

Com. Salome Muigai: What is.....

Translator: In tax

Ahmed Abdullah: *Eeggi suun yaahe dhuum aamma keenyaan beedhera aarggath yeedh.*

Translator: Mpaka tukapata uhuru

Ahmed Abdullah: *Uffiiyyu naam keen akh seena guraaca issi beedherra aarggathe, yaa jirran yeene guudho gaammame.*

Translator: Tukafurahia kuwa tumepata uhuru sasa hata ile kodi haitakuwako – tukafurahi.

Ahmed Abdullah: *Jeenaan diibbi aakh kaan irr guudha aammale nuu qaabbath yeedh.*

Translator: Sasa baada ya kufurahia uhuru, tukapata shida kubwa kuliko kodi.

Ahmed Abdullah: *Nuu woorum baadhiathi wooni nuu jirrun lloonum yeedh qaarr.*

Translator: Sisi ni wafugaji, tunajua mifugo tu.

Ahmed Abdullah: *Llaaf taan guudho keessa diibbamn yeedh eeggi suun.*

Translator: Sasa tukakosa mifugo yetu tukawa maskini

Ahmed Abdullah: *Nuu wooni nuu diibbe, naam fuulla cuufa naama woolt duuf yeedh.*

Translator: Sasa ile mifugo kilichotufanya tukose, ni uvamizi kutoka Ethiopia

Ahmed Abdullah: *Naam soomali jirruthi kaa duukubb qaabb aarmm gaadh duuf yeedh.*

Translator: Mtu akiwa na ugonjwa ya mifugo, mifugo hiyo yake inatoka Somali inakuja hapa.

Ahmed Abdullah: *Yoo nuurra dheebbi yeedhani, sii gaaffada naaman yeedhan jeedh.*

Translator: Akiambiwa kuwa hawa mifugo wako ni wagonjwa tafadhali rudi nyuma, anasema Kenya ni uhuru.

Ahmed Abdullah: *Duukubb kaan aalleen fuude dhuuen jeedh.*

Translator: Sasa mifugo yangu itapata ugonjwa na ikiwa ni ugonjwa ile ina madhara kwa binadamu naweza kufa kwa huo ugonjwa.

Ahmed Abdullah: *Ammataan wooni lloon daabbu jirruf, duukubb took kaa affurki jeedaan jeed kaa nuu taakuma innaarggin haagg daalaanne.*

Translator: Sasa kile kilitufanya kuwa maskini ni kitu kama hicho.

Ahmed Abdullah: *Duukubb suun wooni duufeen naam dibb tooko kaa fulla fulla woolt gaadh duufe yeedhan jeedh. Dhuumi nuu aammataana, issi akh nuu feenu, llaaf taana nuu akh keen kaa dhuurri fuulum teena -----*

Translator: Naomba Katiba mpya, hata kama Kenya ni free watu kutembelana, wafugaji, kila mtu afuge mifugo katika area yake.

Ahmed Abdullah: *Hoojja suun naabadhi aarggan jeedh qaarr.*

Translator: Wakati huo mambo mawili ama matatu yatakuwa ya faida kwa sababu binadamu hawatakufa kwa magonjwa mengi yanayoletwa Kenya - mifugo pia haitakwisha kwa magonjwa kutoka nchi zingine na usalama utakuwako. Kwa sababu hizi tatu, naomba Katiba mpya iwe ni Katiba inayolinda wafugaji. Katiba hii ya zamani sio ya kulinda wafugaji.

Ahmed Abdullah: *amm dhuum inn hinn, diibbadhami teen qarr naam wool kee yaah kaana, amm ejjaataan llaal guuyya onnana naam took woorrann nuura woorrannan yeedhin, naamici inni woolin quubbath. Amm dhuubbi namadhin tiyy wooni issin kee jirthuuf, yoo woorr haarres aamm aallah duufe waahin nuu qaabbathe taath, kaa nuulen itti fuuran issi issaan waan aakuum aamm duufe woo himadda nuu jeedu aaradd maale inaaggarre.*

Translator: Sasa ni furaha yangu kubwa Commission kuja hapa kuona nikitoa maoni yangu na hata leo usiku nitaweza kulala vizuri. Tafadhali ninaomba haya maoni yangu na yale yalipeanwa hapa yote, yapelekwe mbele ndio iwekwe kwa Katiba mpya.

Ahmed Abdullah: *Hagganum yeedh.*

Translator: Yangu ni hayo tu.

Com. Salome Muigai: Asante sana Bwana Ahmed Abdullah na sasa jiandikishe hapo. Hatuna swali kwako kwani umejieleza vizuri. Bi. Sofia Abdullahi.

Bi. Sofia Abdullahi: Mimi naitwa Sofia Abdullahi. Kile kimenisikitisha ni kukosa ardhi yetu. Kutoka ardhi Msajidha mpaka Godhoma, ardhi yetu mbeleni ilikuwa kiasi hicho. Sasa imefika kiwango kuwa, hatukosi maili kumi kutoka Buna. Pia, ninataka - tunaambiwa Wasomali wako na vita sana. Hizi vita huletwa kwanza na kukosa ardhi yetu. Tukirudishiwa ardhi yetu, hatutakuwa na vita hata kidogo. Huwezi kupata watu wawili wanakosana. Ya pili, tunataka tupatiwe nchi yetu bila maneno na haya maneno ya kuambiwa kuwa Wasomali wanapigana hasa Dagodia na Ajuran, ni ile nchi yetu ambayo imepotea ndiyo tunapigania. Sasa tunataka turudishiwe nchi yetu bila maneno. Hiyo tukipata hatuna maneno kabisa. Yangu ni hayo.

Com. Salome Muigai: Nurro Omar. Did I get the name right? Atasema hilo jina ndio tuelewe.

Translator: Jina lake ni Nurro Omar.

Com. Salome Muigai: Naomba radhi

Nurro Omar: *aniga af Somali ban kuhathli*

Translator: Anasema ataongea Kisomali

Nurro Omar: *ani warkeiga wa gavan yahai*

Translator: Anasema maneno yake pia ni mafupi

Nurro Omar: *Somali waha kumahmathe as yiri deh nin ba thagal ukae, isha na wala guduftey dhavatha na wala guduftey*

Translator: Kuna msemu mmoja wa Kisomali ninataka kusema; huo msemu unasema 'Mtu alienda vita,vita vile akadungwa na mshale kwa macho na moja kwa matako'.

Nurro Omar: *marka lavatha falaroth ya horta an ka goneina ba layiri*

Translator: Halafu akaulizwa hii mishale, tutakutoa gani kwanza?

Nurro Omar: *an fadisto mitha dhavatha horta hala iga goyo*

Translator: Alisema kwanza wacha niketi chini, ondoa hii ya matakoto. Hii ya macho wacha ikae kwa macho tu.

Nurro Omar: *unuka hatha shekatha ama bilsta ama nini ama chif laga shekeina inan garin bei ilatahai*

Translator: Maoni yangu ni kuwa ninashangaa hata watu wanalalamika juu ya polisi, juu ya Chief, juu ya DO, ninashangaa kwa sababu.

Nurro Omar: *marka fadi mahesano anaka*

Translator: wakati mtu anaongea juu ya hiyo, ni wakati anawweza kuona. Mtu hata hana mahali pa kukaa, anaona nini?

Nurro Omar: *marka aniga warkeiga waha kugavan yahai*

Translator: Maneno yangu kwa ufupi;

Nurro Omar: *navath gelyo Kenya hathei rabto*

Translator: Mimi sina usalama

Nurro Omar: *marka ninkasta va meshisi oo chogi chirey halagu celiyo*

Translator: Kile nilifanya ndio nikose usalama ni kuwa sina nyumba. Nilinyang'anywa nyumba yangu. Mimi maoni yangu ni kuwa Katiba hii ya Kenya, ndiyo imeninyang'anya nyumba yangu. Tafadhalini Katiba mpya inipatie usalama. Nataka niombe Katiba mpya iwe ni Katiba itanipatia usalama, nipate nyumba yangu ndio wakati huo hata hayo mambo watu wanaongea juu ya polisi, juu ya Chief, wakati huo ndio nitaongea. Sasa hata sina nafasi ya kuongea juu ya polisi na mambo ya Chief na kadhalika.

Nurro Omar: *teithu wa intas*

Translator: Yangu ni hayo.

Com. Salome Muigai: Asante sana mzee Nurro Omar. Mwingine ni Omar Mohammed, Omar Mohammed?

Omar Mohammed: *Tiyy naagguma haaggum dhiiqo took dhuubbada-----*

Translator: Jina langu ni Omar Mohammed na ataongea lugha ya Kiborana

Omar Mohammed: *Llafthi aadhunyyan issi wooni issin eejjithuni naagga.*

Translator: Ninasema kuwa ni serikali, kuwe ni wananchi, ukisikia ardhi, ni kama usalama uko, ndio serikali iko na wananchi wako.

Omar Mohammed: *Yoo naaggayi injirr,*

Translator: Kama hakuna usalama,

Omar Mohammed: *Dhuubbi nuu dhirram kaan aamm nuu woolt duufneef taale silla, wooldhurr teene indhuubban.*

Translator: Hata nyinyi Commission hamngeketi mtuulize maoni

Omar Mohammed: *Hagg khaan qillens naagga dhiiqqa tooko jirra,*

Translator: Kuna muda kidogo tulipate huo upepo wa usalama

Omar Mohammed: *Taanaf haagg kaan duumne aamm haaggan woolburr teene wool dhuubban yeedh.*

Translator: Lakini kama mwaka wa elfu mbili mngekuja hapa, tangu asubuhi mketi hapa kuongea kiasi hiki, haingekuwako. Mngesikia kitu pengine hamjawahi sikia kama mlio wa risasi ama gurumo za bomu kwa sababu watu wanavamia hata kama ni kwa umbali, mngesikia mlio wa bomu. Kama ingekuwa ni karibu, mngesikia mlio wa risasi.

Omar Mohammed: *Haaggi kaana haaggi nuu aamma wooni cuuf naaggayyi dhuuratifi,*

Translator: Sasa tunamshukuru Mwenyezi Mungu kwa huu muda kidogo, tumepata upepo wa usalama. Hata nyinyi mnakuja kutuuliza maoni yetu nasi tunawapatia.

Omar Mohammed: *Nuu wooni nuu feenu naaggahum. Naagga aammo wooni llaaf irra fuudh*

Translator: Sasa nyinyi Commission ambayo imekuja kuchuka maoni yetu, maoni yetu mtapeleka kuwa ni watu hawana usalama na hawana nyumba. tunataka Katiba mpya itupatie usalama. Ile ilitoa hiyo usalama ni katiba ya zamani kwa sababu serikali ndio imelete hiyo Katiba.

Omar Mohammed: *Nuu dhuurri gaff kooloni naagga qaamn yeedh.*

Translator: Afadhali wakati ule wa ukoloni watu walikuwa wakilaumu wakoloni wa Uiengereza, kulikuwa na usalama wakati huo.

Omar Mohammed: *Kaa staamarilen jirru, ammo naagga inqqaamn yeedh.*

Translator: Yes, ni sawa ukoloni unasumbua watu lakini afadhali.

Omar Mohammed: *Qaawwe woolt guurratani gaalgala dhirram naami wool raaciisun injirrt yeedh. Naaggan naamu hoorri uffii tiifaath yeedh.*

Translator: Hatujawahi kuona raia ambao wanabeba bunduki kuuana.

Omar Mohammed: *Naaggan naamu hoorri uffii tiiffat yeedh.*

Translator: Kila mtu anachunga - lakini ikizidi, silaha zile unazo ni mkuki na mshale

Omar Mohammed: *Naami woold gaadh duufe wool haadd injirr jeedh.*

Translator: Raia hawakuwa wanaweza kuuana

Omar Mohammed: *Naamuu naagga uffiti hoorri tiifaatha.*

Translator: Sasa Katiba hii ya zamani ndiyo ilileta hizi bunduki, kuuana, hayo yote

Omar Mohammed: *Yoo amm dhuuri baarr took keessa, baarr took keessa, baarr ebbel dhuuh jeedaan yeedh naam tooko dhuuha.*

Translator: Zamani, kwa mwaka ni mzee mmoja alikuwa anakufa – vifo vilikuwa vichache. Lakini sasa, kifo imekuwa hata

tunashindwa kuhesabu kwa mwaka.

Omar Mohammed: *Amm gaan took keesa, naami aallif laama kuun indhuu yeedh*

Translator: Pengine kwa mwaka watu elfu ndio wanakufa area yetu

Omar Mohammed: *Wooni suun cuuf, aammo wooni duufeni, naam woolt gaadhissan jeedh.*

Translator: Hiyo kifo yote imeletwa na Katiba hii ambayo inasema watu watembee freely.

Omar Mohammed: *Yoo issaan aammo woor katiba aamm beedhela, beetta haaggingaa suuni duuftaan,*

Translator: Kama nyinyi mmekuja kuchukua maoni ya watu kwa kubadilisha Katiba,

Omar Mohammed: *Nuu aakh kooloni kaa dhuuri kaan seerr naamufu, fuula uffi KMC kaa dhuurri kaan naamu aakhaas, akhaas toolcaan feen.*

Translator: Tuonaomba colonial administrative boundary zirudishwe tuishi namna hiyo.

Omar Mohammed: *Nuu teen wooni naagga duufanin, yooyu teen baarbbadhaan beetta yoo katiba beedhel jeethan, yoo beedhelaan teena wooni nuu dhuurra injirthi jeedh.*

Translator: Ninaamini hata hakuna Katiba itabadilishwa. Lakini itabadilishwa, afadhali watu wakae kwa administrative boundary ya wakati wa ukoloni. Yangu ni hayo.

Com. Salome Muigai: Asante sana mzee. Usikose kuwa mtu wa imani ni vizuri kukaa na imani kuwa Katiba itabadilishwa na mambo yatakuwa mazuri. I don't seem to have any more speakers. Tulipata Abdirahmin Abdikadir, alizungumza? Okay. Inaonekana kama nimemaliza watu wote wenye wamejiandikisha wakitaka kuzungumza. Kuna mtu mwenye hajazungumza hajapata nafasi lakini angetaka kuzungumza kabla hatujafunga?

Interjection: Kuna mmoja uliita na alikuja nyuma.

Com. Salome Muigai: Nani?

Interjection: Wario Guyo,

Com. Salome Muigai: Wario Guyo, aje basi.

Interjection: Inaudible

Com. Salome Muigai: Kuna mtu mwingine mwenye ana jambo la kusema mwenye angetaka kusema. Akina mama hatujawasikia nyinyi wote.

Interjection: Kama hakuna mtu wacha Councilor aongeze.

Com. Salome Muigai: Ngoja councilor tuone kama kuna mtu mwingine mwenye hajapata nafasi. Hatukupata watoto wa shule. Walienda? Bwana Diwani zungumza kama bado.....

Interjection: Inaudible

Com. Salome Muigai: Oh Ngoja . Ngoja tumpate mzee mwenye hajazungumza kwanza tafadhali.

Mao Adan: *aniga maga eyga Mao Adan*

Translator: Jina lake ni Mao Adan na ataongea Kisomali.

Com. Salome Muigai: Mao?

Mao Adan: Mao, ndio.

Com. Salome Muigai: Endelea mzee.

Mao Adan: *Marka malinki koloniga as bilavaney iyo berigi dahthotha rer Buna an aha*

Translator: Yeye ni mkaaji wa hapa tangu wakati wa ukoloni mpaka sasa.

Mao Adan: *malinkas iyo beriga dahthotha divatathi socotey oo nahaise lava biloth hathan ba ogano malin kale weina kavaneysa*

Translator: Ile shida tangu tupate uhuru mpaka wa leo inaendelea, imeletwa na mambo ya ardhi.

Mao Adan: *hathi divatathii iyatha ee waha nogu wein dhathki oo kale inchi aa oo lakahire oo la iskuso dhein*

Translator: Shida hii imeleta watu wako na mila tofauti tofauti.

Mao Adan: *marka mel an biyo ka cabno an wayne mel an unto kacuno an wayne mel an bacthi maraktei an haven barino an wayne*

Translator: Kimila hiki hata jamii za Wasomali wana mila tofautitofauti. Pengine watu wanahamiana hata ikiwa kimila sio sawa, na wanakosania juu ya hata ulishaji wa mifugo. Sasa hakuna njia ingine ni kupigana tu.

Mao Adan: *anaka avar iney nakavato oo bacthi avar nagatho mise ool ee nakavato mooge ee ardhihi an kudalane an chogna mana kategno*

Translator: Sisi wakaaji wa hapa hata hatuhamii kuingia mahali pengine. Pengine ukame ukija, tunahama, tunafika mahali tukiwa tunatumia utaratibu wa kuenda kuongea na viongozi wa area hiyo. Ya pili inayotufanya tuhame ni kama kuna vita ambazo tunatoroka na kuingia area fulani.

Mao Adan: *malinki dhowlatha ee engris ee kodiga bilaveise iyo beriga Kenya ee benderatha kathey dahthotha Buna un an chogney, tetha kale waha chira oo bagthigeth kudib kabna wadhankain anaka lami makavo*

Translator: Tunasema eti tumepata uhuru; lakini kuanzia Garisa mpaka hapa, hata hakuna barabara. Hakuna lami inaonekana.

Mao Adan: *tethi kale eel an unuga hogein kukothane moogi yei wah biyo an heisano machine ee makabno*

Translator: Tumepata uhuru na serikali lakini hakuna kisima kimechumbwa!. Hii maji tunaishi nayo ni ile tunatumia nguvu yetu.

Mao Adan: *divatatha hathi dhowlatha horle ee usub inomatey tan iyatha ee in nagala bihiyo an rabna*

Translator: Katiba mpya ninataka iwe Katiba ambayo inahudumia wananchi wote

Mao Adan: Asante

Com. Salome Muigai: Tafadhali ningetaka kujua wale watu watazungumza. Mzee unaweza kuzungumza kwani umeshaketi, lakini ningetaka ku,(inaudible) I would like to understand that you want to come and talk. That's alright. Go on. Remind us your name.

Ismail Adan: Mimi naitwa Ismail, Mwakilishi

Com. Salome Muigai: You were the first speaker?

Ismail Adan: Yes.

Com. Salome Muigai: Who had a long memorandum?

Ismail Adan: Wajua hapo nilikuwa na hiyo memorandum lakini sasa nitaongeza kidogo kuhusu ardhi. Hakika wanakamati, Mungu alipoumba watu na hata nanukuu aya kutoka Koran ambayo inasema; “Enyi watu nimewaumba kutoka mke mmoja na mme mmoja, yaani Adamu na Hawa, na nikafanya nyinyi makabila kisha nikawafanya mataifa ili muweze kujuaana”. Kwa hivyo, ukisikia wazee hapa wakiongea juu ya ardhi - hapa kuna mtu alienda kinyume na maamrisha ya Mwenyezi Mungu. Mwenyezi Mungu, yeye ni wa haki. Yeye alipoumba watu, hakuwaumba kisha akawaacha bila kuwapangia mambo - alitupangia. Alitupangia kila mtu, alitupangia kabila kisha akatufanyia mahali pa kuishi. Hivyo ndivyo Mungu alitufanyia. Lakini sasa kuenda kinyume na mafundisho ya Mwenyezi Mungu ikatokea shida hii yote ambayo unasikia tangu asubuhi wazee wakisema ardhi na ardhi na ardhi. Mpango wa Mwenyezi Mungu ni huu na watu wakajipangia hivi.

Kwa hivyo, mimi nasema serikali ya koloni, Mzungu huyo alikuwa akijua kuongoza. Tunasema alikuwa mkoloni na tukamwaga damu tukamtoa. Hivyo ndivyo tunasema. Lakini hakika huyo mkoloni alikuwa akijua kututawala na yeye alikuwa mgeni lakini na yeye si mmoja wetu; yeye ni mweupe, sisi ni Waafrika. Lakini mkoloni akaweza kuongoza watu na kukawa hakuna vita hasa kwa jamii ya wafugaji. Kwa hivyo wazee leo, hao wanatamani yule mzungu arudi, na sisi wengine tunasema tumejitawala. Kwa hivyo tunaomba, vile Mungu alitufanya makabila, kisha akatupatia mahali pa kuishi, kila mtu aishi kwake. Sababu, mimi nimepewa hapa, mwingine akaja kukaa kwangu. Hapo itakuwa ni mgeni akidai hapo ni kwake. Sasa wanakamati, yangu ni machache.

Nilinukuu aya ya Koran ambayo inasema kila mtu ako na kwake na kabila. Vile wazee walisema kutoka mwanzo, kutoka Habasuen mpaka Bute, hiyo ni ardhi ya wenyewe ambayo Mungu aliwapatia -ni Mungu aliwapatia sio watu. Sasa ile ardhi tulipewa na Mungu watu wakaja kupanda watu kwetu. Tena kama ni miti kunyunyiza maji ile kuipatia nguvu zaidi. Sasa kung’oa ni kazi. Hivyo ndivyo mnaona hapa pahali mmekaa, baraza nyingi zimefanyika kuongea juu ya umwagikaji wa damu. Hata juzi juzi, hii kitu cha juzi, hata vile mwingine alisema kuwa kama ingekuwa wakati mwingine hapo mbeleni, hamngeweza kukaa hapa kwa sababu mngesikia milio ya risasi. Na kama kweli mzee mwingine hapa alisema, kama nyinyi mmekuja kusaidia kweli, mhakikishe kila mtu amekaa kwake - Kenya nzima sio hapa peke yake.

Kulikuwa na shida Rift Valley juu ya land, huko Masaaini ni land! Jamani, hakuna mtu hana kwake? Kila mtu akae kwake. Hayo ndio maoni yangu kuwa kila mtu ana mahali amepewa na Mungu, sio watu; ukafanywa Maasai ukapawa mahali; ukafanya Msomali ukapewa mahali; ukafanya Ajuran ukapewa mahali pa kukaa na Mungu pa kukaa. Sasa hii serikali ndiyo inafanya makosa. Katika Katiba mpya, kila mtu ijulikane kwake ni wapi; sasa serikali hajui mtu kwake ni wpai - imekuwa ni cosmopolitan kama Nairobi. Hapa si pahali - hii ni shamba ya mwenyewe. Shamba ya mwenyewe ukaja kubandika mwingine juu yake tena.

Kwa hivyo seriklai ya Kenya katika Katiba mpya, kila kabila, hata mkiwa na ardhi ndogo mtafanyana huko, mkalie juu ya kichwa cha mwingine. Kama una ardhi kubwa ni Mungu alikupa basi. Utalaumu Mungu kweli kwa kukupa ardhi kubwa?

Hiyo ni zawadi wewe ulipewa na Mungu. Kwa hivyo mkoloni mweupe, alikubaliana na maneno ya Mwenyezi Mungu. Mwafrika akaja akasema Mwenyezi Mungu, “Aah, alikupa kwa wingi namna gani?” Hata hivyo katika kupangia ile ardhi sasa, sisi wengine tunasema no sealing of land - hakuna kipimo. Mtu amepewa na Mwenyezi Mungu, hakuna kipimo. Sababu hiyo ni kitu amepewa. Wewe riziki, wewe ni tajiri; kwani tutauliza umetajirika namna gani? Hatuwezi. Wewe ni maskini, kwa nini umefanywa maskini, hapana. Kwa hivyo tunasema, Biblia inasema hivyo, Quran inasema hivyo na dini zingine - kabila na ardhi yake. Kwa hivyo tumaomba kila mtu akae ile mahali amepewa na Mwenyezi Mungu. Basi yangu ni hayo machache.

Interjection: (inaudible) Kama tungetaka kusoma kwa Quran hayo maneno umeyasema saa hii, tutayapata wapi? Kwa Quran hayo yanaelezwa wapi?

Ismail Adan: Al Gujarat. It is in Al Gujarat, you can get it. It is upto 15, there Al Gujarat. Even I can read for you if you want and you can write. It translates this way: “Enyi watu nimewaumba kutoka kwa mke mmoja na mme mmoja na nikawafanya kabila na mataifa ili mjuane. Lakini, mwenye kuheshimika mbele ya Mwenyezi Mungu ni amchaye mola wake zaidi ya mwingine”. Hivyo ndivyo vile inaisha. Madaraka ya Mwenyezi Mungu ni yule amemuogopa zaidi ya kila mtu. Lakini, yeye ametufanya kabila na tukapewa ardhi ili tujuane. Kwa hivyo ardhi ni right ambayo tumepewa na Mwenyezi Mungu. Al Gujarat - I am very sorry - the exact number is what I don't remember. It is in Al Gujarat. Write it is in Al Gujarat and you can get exact verse from the - Quran. I am quoting from the Quran.

Com. Salome Muigai: Tumekusikia Bwana Ismail na tunakushukuru, nao wanahistoria wanatwambia kuwa sisi sote tumehama tukaja huku, sijui wengine kama DO alitoka wapi - ulitoka wapi Bwana DO? Watu wako walitoka Sudan, wangu walitoka South Africa, sijui Wasomali tutaambiwa walitoka wapi? Wakati wa Katiba uzuri wake ni kuwa haya mambo yote yanakuja na tunasikizana na tunaongea pamoja na mwishowe tunasikizana, tutayafuata vipi ili kila mtu asikie amefaidika. Kwa hivyo, asante kwa kutumia Quran, Bwana Musonik hapa ni mwalimu wa historia mkubwa, ndiye naye anatwambia pale tulitoka. Pengine Wakristo nao watakuja kutwambia tuliumbiwa kule Aden, sijui tulitoka aje Aden tukaja. Tutazungumzia haya mambo yote mpaka mwishowe tuweze kusikizana na kujua tutakaa vipi pamoja. Asante Bwana Ismail. Bwana Diwani?

Diwani Mohammed Noor: Mimi ni Diwani Mohammed Noor wa Buna Ward. Ninataka kidogo niongee juu ya haki ya wanyama. Katika sheria ya zamani ya Kenya, sijui kama haki ya Kenya imewekwa ndani. Wanyama ni aina mbili; kuna domestic animals and wildlife. Sasa kwa wildlife, there are game parks and game reserves. Mahali kuna game reserve, wildlife huenda huko na hawasumbuliwi. Hiyo ni kuangalia hako yao moja. Lakini is that game reserve extended up to this end of Kenya? We have not seen. So I want the game reserves to be implemented and started in all constituencies - at least two places so that wildlife - wapate nafasi kwa wanadamu hawa. Kwa maana fisi wanauwawa hapa, giraffe wanakufa, wanyama wengi wanakufa hapa na sisi tumeshindwa kuwasaidia. Kwa vile hawana game reserve, ndio maana wanauliwa bure. Kama kungekuwa na game reserve wote wanakimbia huko, halafu, they are protected. So the life of wild life iangaliwe sana iwe karibu mahali moja au mbili kwa kila constituency.

Wanyama hawa wa mifugo, swali moja ndio mimi nimeshindwa kujua tutaweka wapi. Mimi niko na ng'ombe tuseme, na wakati amezaa, ninakamua maziwa na yule mtoto wake simpatii maziwa na kwa hivyo anakonda. Hakuna mtu wa kusema asaidiwe – yeye hajui kuongea. Anafungwa kwa miti halafu mama anakamua yote na hawa wanakunywa. Huyu dama hajafika the age of taking grass. Wengine wanakufa kwa njia hiyo na hakuna mtu anasema wacha kwa, maana mtu akiuliza watu wanaulia, “ni wake?” Lakini, sasa haki ya huyo dama, ni nani ataangalia? Okay kwa malisho wakati kuna nyasi somewhere, mwingine anaenda kuweka tu mifugo wake mahali mbaya. Hakuna nyasi huko, wanasumbuka na kutaabika na tukiuliza kwa nini mzee asihamie mahali kuna kitu, anasema hiyo ni tabia ya huyo ng'ombe. Ng'ombe wanakwisha huko. Hata kama ni pesa yake, mimi ninafikiri hiyo kitu ina haki yake. Kitu kama punda hivi - wanawekelewa mizigo zaidi na wanaanguka nazo. Zingine hapa zinatoboka na huwezi sema awache kwa sababu anasema ni yake. Huyu mnyama hawezi enda kortini juu hawezi kuongea. So, tunaweza kutafuta njia fulani to dictate over somebody's animals incase it is mistreated. Nataka tuweke kwa sheria kitu fulani ambayo sometimes, mtu asichezee hata mali yake - living thing.

The other one is mambo ya vipande; Ni nani final judge katika location fulani ama division wakati kipande kinatolewa? Is it the DO who is in charge of the division? Is it the SIO? Is it the Administration Officer? Is is the Chief? Is it the Elders? We fail to understand kwa maana watu wanaleta watu kutoka mahali pengine. DO analeta watu kutoka karibu mpaka wa Somalia. SIO analeta kutoka mahali pengine na kuleta hapa. Infact this is not what I have experienced but what I have heard somewhere – SIO Security Intelligence Officer - Watu wanakuja na kusema “mimi niko na huyu mtu, Chief weka sign”. Anaogopa na kuweka sign na hajui mtu ametoka wapi na amepata kipande katika location yako, you are the Chief who signed for that, the Assistant Chief signed, the Elders sign because wanaogopa DO, wanaogopa yule mtu wa security na sisi hapa, watoto wetu wanaambiwa walete verification card.

If you can give an ID card to someone who came from Somali or Ethiopia, brought to you by somebody you don't know like a security officer. Because he is the boss there you just sign for him, then, why ask us to produce verification cards? So, I want mambo ya kipande iwe chini ya wenye ardhi - the Chief and the Elders. The DO cannot dictate, the registrar to do anything because they are coming to put these people in problems just to sign for somebody whom they because they take money. So, tunataka powers za registration, mambo ya kipande yawe jukumu ya Chief tu and the elders wale wanakaa huko. Wale wengine wanakaa huko, hawa wakisign, wakae kama bubu. “Weka sign”, aweke na wasionyeshe ukubwa wao huko.

Mambo ya verification card, mimi nafikiri hakuna haja ya verification card if watu wetu wenyewe wanajuana. Kama hata hao wanachukua pesa ya watu kutoka Somalia ama Ethiopia - kuna watu wengi hapa. Mtu kama Councilor ambaye he doesn't sign but he can spy on them na kuna mzee mwingine hapa. Kuna watu wengi wa dini hapa, kuna wanawake - women leaders ambao tunasema “if you will sign for that you will die, don't do it”. We can also tell them and they will not sign. Unajua wale hawata-sign hawatapata pesa? Na sisi tutabaki huko tunakataza. So, mimi nafikiri mambo ya kipande iwe tu hawa. DO ni DO lakini he must be a very junior person there because he doesn't know that area. You see, akae tu kama chairman lakini

asiingilie wale wengine. Ni hayo tu, sina zaidi ya hayo.

Com. Salome Muigai: Nina tu swali moja. Elders ni akina baba ama ni akina baba na akina mama? Elders kuna hapa wenye tayari? Elders ni mixed? Siulizi kama wanatakiwa wawe mixed, nauliza vile wako sasa. Elders ni mixed ama ni, Chief who are the elders?

Chief: Elders ni akina mama na wazee pia. Akina mama na baba.

Com. Salome Muigai: Nataka unieleze, tukisema habari hiyo ya mtu kulindwa kutokana na kuharibu mali yake mwenyewe, inawezekana kwani mimi nikipatiwa pesa zangu, ukichukua pesa noti ya Kenya na ni pesa zangu nimelipwa na Commission halafu nipasue, sheria inakuja kuniambia siwezi kufanya hivyo. Kwa hivyo pengine vile Bwana Diwani anasema, hii sheria inatakiwa pengine kupanuliwa hata kusema huwezi kuumiza mnyama. Siwezi kuumiza ng'ombe na siwezi kuumiza ndama wa ng'ombe. Kwa hivyo sheria tayari inanikatakaza kuharibu mali yangu ndio sababu inanikataza kurarua pesa na ni zangu.

Diwani Mohammed Noor: Wanyama wengi wametaabika hapa na sijaona mtu anararua pesa yake lakini wanyama wameumia sana. Kwa hivyo tutaona DO tuchukue hatua juu ya wale wanachezea mali yao. Sawa.

Com. Salome Muigai: Nafikiri sheria iko hata kwenye sheria ya wakati huu - hata mbwa. Veterinary, DO - kwa hivyo hii haitangoja Katiba mpya. Tayari iko kwa sheria yenye iko. Asante sana Bwana Diwani. Kuna mtu mwingine anasikia asipotupatia maoni yake hatalala? Nimesikia watu wengi leo watalala vizuri kwani wamepeana maoni yao. Sijapata maoni ya mtoto yeyote. Kuna mtoto mwenye angetaka nafasi ya kuzungumza habari ya Katiba? Mtoto wa kiume ama wa kike? Kunaye? Bwana Diwani, mpe mama nafasi.

Mama Kali: Mimi naitwa mama Kali na hata hapo awali niliongea.

Com. Salome Muigai: Mama Kali?

Mama Kali: Eeh

Com. Salome Muigai: Wewe ni mkali?

Mama Kali: Ni jina tu. Niko na maoni mengine. Kwa hii Katiba inayotuongoza, wakubwa tu ndio wanafaidika. Sasa MPs wanachukua pesa nyingi sana na vijana wengi wametolewa kazini. Kwa hivyo naomba Katiba hii mpya, mishahara ya MPs ipunguzwe. Vijana ambao wametolewa kazini wakiwa wadogo, watakuwa na shida. Kwa hivyo hao vijana warudishwe kwa kazi. Haya maneno yameniudhi kidogo na hata asubuhi nilisema na tena nitarudia, mambo ya Ajuran. Sisi Ajuran kwa hii

Katiba ya zamani tuna shida sana. Hata MP wetu hapati amani. Mwaka huu mwezi wa tatu alipangiwa yeye na his colleagues “ajali ya gari” na Dagodia karibu auwawe. Mungu tu ndiye alimuokoa akaponyoka kifo. Kwa hivyo, ni ile ile tu vile nilisema asubuhi kutoka ardhi Msajidha mpaka Ugomvi ni ardhi ya Ajuran. Halafu kila mtu, shida za watu wa mifugo hata sehemu zingine kuna hizo shida. Kwa hivyo watu wa mizigo kuhamahama wakatazwe na kila mtu akae sehemu yake. asante.

Com. Salome Muigai: Asante sana Mama Kali. Kuna mwingine? Basi kama hamna mtu mwingine angetaka kuzungumza, ningetaka kuchukua nafasi hii kuwashukuru sana watu wa Buna kwa kutukaribisha, kwa kuja kukaa na sisi siku nzima, kwa kutueleza maoni yenu. Bila nyinyi hakuna mageuzi ya Katiba. Kazi yetu ile kubwa ni kuwasikiza wananchi wakisema maoni yao na wakutoa maoni yao. Ningetaka kuwashukuru viongozi wa hapa, bwana DO, umekuja kutulaki na umekuwa na sisi siku nzima ingawa na wewe ulikuja tu siku mbili zilizopita.

Tunashukuru sana na maChief wako wote wenye wamekuwa na sisi. Hata Bwana Chief ametulisha na pia ametutafsiria. Huyu ni Chief mwenye kazi nyingi na tunashukuru sana. Tunashukuru watoto wenye wamekuja hapa na wakanyamaza kimya kabisa na wakasikiza kwa utaratibu - tunashukuru. Hatujaona watoto wenye nidhamu kama watoto wa Buna. Tunashukuru sana na tunataka kuwahakikishia kuwa maoni yenu yatafikishwa kwenye kikao cha Tume. Tutayasikiliza sisi wote na kuyaandika na tutayapendekeza mapandekezo yenu kwenye Katiba ijayo. Sijui ni nani sijashukuru? Ningetaka kushukuru mwenye gari la Ministry of Education. Nakuomba lirudi tena na kutusaidia na ninataka kuomba mtu mmoja atuombee. Nataka kumshukuru mwanatume mwenzangu, Dr. Arap Korir na Secretariat ya wanatume kwa kuwa na sisi na kuwa watulivu kwa muda huu wote. Sasa ningetaka kumuomba mmoja wa Sheikh kama yuko atuombee. Ama pengine naambiwa kuwa pengine DO amesikiza kutoka asubuhi, amesikia watu wake.....

Com. Arap Mosonik: Nafikiria unajua bado nangojea niijiendeleze. Kwa hivyo pengine tukisema tukiwa tumeacha maneno ya kuhusu Katiba, tuseme tumewafurahia kama Wakenya wenzetu. Tuiseme tu hii ni Tume imetumwa na serikali kutoka Nairobi sijui wapi; sisi ni Wakenya kama nyinyi. Tumetoka sehemu zingine za Kenya. Shida kama hizi tunazisikia kila wakati ingawa ni tofauti kulingana na sehemu ya nchi hii yetu. Lakini shida zetu is not Wakenya - Kuna - what do you call it? they are similar.

Com. Salome Muigai: Zinafanana

Com. Arap Mosonik: Na tunayasikia kwa makini sio tu kwa ajili tumetumwa lakini ni kama Wakenya wenzenu. Pia, tumefurahi kuwa kwenu kwa vile hapa ni mbali na mkituona sisi, tumetoka pande hizo na kuja hapa, nyinyi hamjafika na hata sisi hatukuwa fursa ama nafasi ya kufika sehemu hii. Kwa hivyo, sisi tumegundua kumbe Wakenya wenzetu wako area hii wema kama nyingi. Kwa hivyo tutawaheshimu mahali tunaenda na tutayashikilia mambo hayo kwa makini. Kitu cha mwisho kuhusu hawa vijana - hawa watoto, wafanye bidii na kitu cha muhimu ni waendeleo na masomo ingawa kuna shida. Tumesikia hakuna fees na maneno kama hayo. Lakini kitu cha muhimu ni wajaribu tu waendeleo kusoma kwa vile hiyo kusoma - sasa ninasema

