

CONSTITUTION OF KENYA REVIEW COMMISSION

(CKRC)

VERBATIM REPORT OF

**CONSTITUENCY PUBLIC HEARINGS,
WAJIR SOUTH CONSTITUENCY, HELD AT
HABASWEIN**

ON

JUNE 5TH 2002.

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Present

1. Com.Abida Ali Aroni
2. Com. Amhed I Hassan- chairing
3. Com.Domiziano Ratanya.

Secretariat staff in attendance

1. George Nakholi – programme officer
2. Mwanakitina Sagaff- assistant Progame officer
3. Mary Babu- verbatim recorder

The meeting started at 9.50 a.m with commissioner Ahmed I Hassan on the chair.

Ahmed I Hassan: Imefika kiwango ambacho ningependa tuanze mkutano wa leo, mkutano ambaye ni wa umati wote. Tutakuwa na commissioners pale mbele na kila mmoja atakuwa na wakati ya kuongea na kutoa maoni. Vile tulikuwa tukitangaza kwamba leo, ndio itakuwa ni siku ya kubadilisha katiba kwenu kwa wa Habaswein nafikiri mko na jambo la kusema lolote ile mtu ako nayo. Na bila kuchukua muda mrefu nataka kufungua mkutano na maombi, ndio tuweke Mwenyezi Mungu ndiye aweze kutulinda. Kwa hivyo naomba Sheikh atufungulie mkutano na maombi , Sheikh endelea,

Sheik: Salaam aleikum.(praying in kisomali) Bismillahi Rahmani Rahim. Walcasri. Amin.

Amhed I Hasan: Basi nafikiri hatutachukua muda mrefu kwa maongeo. Kwa sababu maongeo ya leo ni maoni ya kila mtu. Mbele tuko na commissioners, kuna commissioners wanne ambaye wako hapa. Kuna wale ambaye wanachukua kuandika, karibu mheshimiwa. Keti kwa hiyo kiti (mimi ni mobile) Basi kwa hivyo, nafikiri wananchi, mimi sitakuwa na mengi. Mimi nitatoa maoni yangu kama mwananchi mwingine. Kwa hivyo hapa nafikiri mtajua commissioners wakati wataongea. Kila moja wakati anaongea atasema jina lake. Na maombi ile naongea ni kwamba wakati unaongea, ukimaliza utaenda kule mjiandikishe jina lako, ndiyo iweze kujulikana ni nani huyo amesema maoni kutoka fasidi, na ni mzee gani na namna gani. Tumekubaliana kwamba saa nane wakina mama watakuwa na nafasi. Kwa hivyo nafikiri saa hii ni maoni ya wazee nyinyi yote. Ikifikia saa nane wamama, baada ya hapo tena tutaita tena wazee ule mtu bado ako na maoni. Kwa hivyo singetaka kuchukua muda mrefu, ningependa kusema kwa wageni wetu karibuni Habaswein, na mjiskie muko nyumbani. Na majadiliano wa Habaswein wako tayari kutoamaoni yao. Basi kwa hayo machache nafikiri nitaalika Bw. Mohamed ambaye ndio the lead of the theme. Mheshimiwa nafikiri ataongea baadaye, mambo yetu ya nyumbani tutaongea baadaye. Lakini atatoa maoni yake ya constitutional review baadaye. Asante karibu. **(Continues in Somali dialect)** marka sithu ethin shegay DO ga manta waxan

jogna Habasweyne ila iyo lawa iyo dowanka sac waxan gatheyna maoni dhadka re Hawasweyne. Lakin waxan xogaxo yar kabadhalney sided sac ila sagalka sac xalka sac waxan laubalnane in an xawenka an kaqathno maonigotha, marka kutoka sac nane ila sagalka sac waxa iskale xawenka e ogatha markas meshan lathinkamarawo. Lakin sagalka sac kathib wadh sonoconkartin oo raga soxarey wadh imani kartin.

Intan xorta wali bilawin waxan ithin bari commishnaska imathen iyo shaqalaxa kaley. Anuga waxaa laidaxa Ahmed Issack Hassan waxan axay commishna waxana ikasocota Abida Ali Aroni gewedhan wa ayathana Commishna wana Vice-Chairperson wexey kuxijta Chairmanka, waxa kaley oo ilasotha Dominziano Ratanya asagana waxa waye Commishna, Gewedas kusixijtana waxa ladaxa Mary Babu ayathana waa qofka qawano codkan an kuxadleyno waa Tape recoder. Waxa kaley oo kuxijta Mwana Kitina Saggaff ayathana wa Ass. Programme Officer waxey nagala imatey Nairobi wana shaqalaxa Commishonka waxa uthambeya George Nakholi asagana wa Programme Officer onagalaimathey Nairobi. Waxa kaley on wathana Tiketi waa wariya an laimaney.

Intas kadhib waxan rabaa in an ithin shego waxa jiraa lawa qeib oo maoniga lagudibo dhad waxa jira soqortey moanigotha kuwas ayagana waxan rabna in ey no dhafan maoniga. Dhadkan an qoral wathanin oo afka kaxadli rawu ayagana waa loogolyaxay wexey kuxadli karan luqatha ey raban, marka amaxa in adh kuxathashin swaxili misa Engiriska qofki rawo in u kuxadlo af somaliga asagana xakuxadlo waloturjuwani ayagana wan qawaneyna. Intas kathib markadh bogatin qoralka masa xathalka waxan rabna in ath kugortin magaxina bugas u ninka xayo wana saxixeynin maxayeley waxan rabna in record an kaqathano Habasweyne inta qof oo kaxathashey oo maoniga bixisey.waxan ithin sineyna towan towan thaqiqa marka wagtiga xalaego. Waxan kubilaweyna Bismillahi Rahmani Rahim Mahamed Qasai. M.

Mohamed Hassai: Asante sana bwana D.O. Watu wa Habaswein salam aleikum.

Response: (Aleikum salam)

Mr Hassai : Bismillahi Rahmani Rahim, I will give my memorandum and I will read my points as it is. My name is Mohamed Hassai Deputy Headmaster Habaswein secondary school. Education Act chapter 212 should be stressed. It gives education for the handicapped in Kenya, since they are only 4% of the Kenya's population.

Interpreter: wuxu yiriy sharciga taclinta qotobka alwabog iyo lawa iyo towan waa in laxogiya.simaxay etheth in taclin ey kuxelan tatka an awothi Karin.

Com: Ahmed Issack: Waxan rabna in adh u turjuwanto qofka afsomaliga kuxadli dhono ayan rabna in adh u turjuwanto af Engiris iyo swaxiliga lakin maaxa in ath ayhiga u turjuwanto qofkakaley maxayeley anaga wan garaneyna luqadha u kuxadlayo wana faxmeyna marka dhadka maoniga qathayo anaga waye marka xadii an faxano on qorano okay waye. Maya waxawaye xadhan sithas istacmalno oo wuxu shegawa afsomali laguturjuwano waqti bathan ayan qathaneina. Dhad bathana in an dhageisano yan rabna.

Mohamed Hassai: I think I will just read out my points, very slowly so that everybody understands --those who are able to do.

1. I said free education for the handicapped in Kenya since they are only 4% of the Kenya's population.
2. In order to intergrate the handicapped into the larger society, learning equipments should be imported free of charge of tax e.g drilling machines, typing machines, computer for the blind, equipments for the deaf such as hearing in aid, calipers, scratch wheel chairs and other magnifying glasses for easy reading.
3. Arid areas to be given tittle-deed inform of communal land ,for protection purposes.
4. Tribal boundaries should be adapted as it was during the colonial period for security purposes and given tittle deed to every constituency.
5. President should not be an MP for an area ,but he contests only for president-ship
- 6.Councillors should be atleast form four level of education.
7. Revenues for the councils should be sent to the government and the councilors should be paid by the government ,not the clerk to council,who inturn misuse them for his own benefit.
8. Mayors should be elected by the District revoters and not councilors only.
9. At least every province must have handicapped persons represented in the parliament, nominated as MP.
10. Police in the arid areas should put on uniform like the rest of the country, to show their number or identification.
11. Gorvernment should give grants in aid to marginalized areas, so that bright students can be sent to national schools or tarmac feeder roads.
12. At least one woman in every province should be supported in the parliament
13. Personally I support Majimboism for the vast development of the arid areas which was left behind since colonial
- 14 Aself sustainable project should be supported instead of famine relief in thesemi arid areas eg agricultural team
15. National infrastructure should be distributed equally and that great north road from Nairobi to Mandera should be tarmacked and that should be put into the constitution for equal distribution of infrastructure .The gov. should lobby market for the livestock and create bilateral trade thus ,reviving of KMC, and having atleast a factory in the North Eastern Province for meat.
16. Prof.Yash Pal Ghai 's commission, sitting infront of us now should be given atleast three years to prepare and collect public views for the constitutional change so that there should not be rush in the events of writing constitution.
17. Chief Khadhi should be given enough powers to represent th muslims in the Judiciary and there should be locational divisional and district Khadhis .
18. There should be khadhis court of appeal in the in the judiciary system .
19. Khadhis should be learned Islamic jurisdic of at least degrees in Islamic laws and sherias.
20. The constitution should create a post of a policeman to fight the rights of the oppressed
21. An MP should have two sections of each seven years and then retire from politics henceforth.
22. Politicians should have a retiring ageof at least 65 years
23. After five years civil servants especially senior ones should appy cerificate of good conduct in order to stop corruptions.
25. The lifespan of parliament should be made seven years and not five years so that they finish initiative projects the MPS under like.

26. Teachers are supposed to be role models, eyes and ears of our education system and the young stars, therefore it is to my opinion that the constitution should strengthen so that they should be paid highest to civil servants in the employment cadre.

27. The culture and ethnicity of every community should be respected eg raising commissions etc.

27. The constitution should create free universal education, free universal primary education, affordable secondary education and free university education.

28. Our basic needs as water, health and education in the arid and semi-arid areas must be paramount in the constitution. I think that is the only points I have. Thank you very much the commission.

Speaker: thank you very much.

Interjection: in kisomali: qofka amarku bogo in u bogo in udibto raagiya xadii ey raban in ey ithin warsathan suala Commishnaska ama fafalin wey ithin warsanayin e sas uogatha.

Com Abida: Eh mwalimu I need clarifications. You would like the council to send all the revenues to central gov. Now how do they sustain themselves? The other question is also that you are advocating for majimbo. So if all the money is sent to the central gov, how does the majimbo system function? I just want you to clear that for me. Then there's the issue of the khadhi. You would like the khadhi to be given enough power. It would help if you give us more insight. What would like to see the chief khadhi or the khadhi doing over and above what we're doing now? Thank you.

Mr Mohamed Hassai: Eh nafikiri nitajibu hayo maswali ambayo nimeulizwa. Nimesema ya kwamba hiyo nataka council kwanza ipeane revenue yake kwa central gov., halafu central gov. ifanye budget ya kupeleka pesa kwa serikaliya local gov. ili ifanywe sustainable organizations, just like any other sector of the gov. They are given enough money by the central gov. back to them, but all the revenues that they collect should be sent to the gov. That's why there's a lot of corruptions which is going on in the local gov now. But I'm sure, if that money they collect is taken to the gov., and then a certain money which is budgeted is back to them, there will be a lesser corruption. Second is the point of khadh. I said khadhis now they are powerless. For example their power now is only limited to few areas such as inheritance, divorce and marriage. We want them to be given authority so that they can even have lawyers at the khadhis judiciary. They can have the higher court of appeal, khadhis in the judiciary system in general, so that they can compete with other courts. But not only at the district level, under khadhi who is powerless, who's taken to the courts by mtu mwenye analalamika. So I'm saying that he should be given more power in the judiciary system like any other judge. There's a district court, a court of appeal, higher court something like that. Eh what was the other point? Majimbosm. I'm saying majimbosm, cause special areas, undeveloped areas was left behind. And the only way we can develop is through majimbosm. I'm not saying majimbosm for the sake, but Isay majimbosm for development. If majimbosm is given to areas which has been left behind, I'm sure they'll be able to develop because all the revenue will come back to them and—one other I would like to put forward is: we want to be given enough assistance so as to catch up the rest of Kenyans since we've been left behind.

Com Ratanya: o.k mwalimu we come to Ed. Act cap 212, you have recommended that there should be an amendment that one to be strengthened, to cater for the disabled. What are your specific proposals that you would like this Act to be recommended?

Mohamed: thank you very much mr commissioner. My appeal is that as it is now, the Ed. Act chap. 212 is lacking a lot of

powering Ed. Act, especially all materials. For example books if you now order them from outside they are taxed. Equipments for the handicapped, frail machines, hearing aid, calipers wheel chairs, all these things are taxed. But if the education Act is strengthened these things will not be taxed and the larger society will also see that these people who are handicapped are being integrated into the larger society in order to benefit them and to make them a useful member in the society. For that matter I'm saying free education and free un-taxable materials, which will come into the country for the benefit of the handicaps. Thank you

Yur Guliet: (Kisomali dialect) Asalam aleykum. Illaxey waxa lagumaxadhinaya waxan somarney isicmar folqun oo Afrikanka oo ithil ey na dharemeynin oo.....(inaudible).

Interpreter: he's thanking everybody here and saying that now that we've come out of the colonial period, we're now free and we shall get through.

Yur Guliet – (continues kisomali dialect) marka illaxey waxan kuxamdhina in manta wixii calanka iyo amasa(inaudible) dhad African eh. Marka waxan dhonaya wixii dib eh on toyerney xadawa in an shegano.

Interpreter: he's saying he wants to give his views right here.

Yur Guliet – (continues kisomali dialect) maaulenexe fasax wixii dib eh on an qabno in an shegano masa wa maya.

Com: Ahmed Issack: (Somali dialect) waad ulethin fasax, marka qof baqo yu jiriin sithi larawo xaloxadhlo.

Yur Guliet – (continues kisomali dialect) marka waxan leyaxay diwato yan sheganeyna o kusabsan dhad Kenyan xadhanay xorta dhad Afrika eh oo walal ah yan naxay dhad rer kenyana waan naxay.

Interpreter: he is saying he is going to give his views over problems that is.

Yur Guliet – (continues kisomali dialect) waxan siarka waxa bathan oo dib onaxaisto wax oo ey kenyathawa nalaqawin.

Interpreter: We have problems that the rest of the Kenyans are not sharing with us.

Yur Guliet – (continues kisomali dialect) waxadhacthey in rer ithil lasoxareyey laguwey.

Interpreter: There has been a lot of massacres in this area.

Yur Guliet – (continues kisomali dialect) Kalenjin iyo Kikuya wey isthagalein xaaxadexa.

There was a conflict between kikuyus and the kalengines.

Yur Guliet – (continues kisomali dialect) maaxa loguwiwayey oo loxaren waye.

He's asking why were they actually not massacred?

Yur Guliet – (continues kisomali dialect) waxa waye il gar ya nalagagufirinaya.

This he say we are being unmanegised.

Yur Guliet – (continues kisomali dialect) Kenya xal kipanda ey qabta e maxa lawa noyel oo...(inaudible)

He's asking why were we given two cards while the rest of the Kenyans have one.

Yur Guliet – (continues kisomali dialect) kenyatha kaley gurigiwo towan mashin ba kujirta oo biya dhathanay anaga shan boqol o mel waomana wa lagudhimanaya.

There's enough watering points for the rest of the Kenyans but for us we get a lot of problems with water 'cause water sources are very limited.

Yur Guliet – (continues kisomali dialect) waxan umaleynaya masulintani aya na xaq sinin oo Kenya.

Our leaders are not given their rights.

Yur Guliet – (continues kisomali dialect) waxan ubaxanay in ey masulinta ey nasiyan xaq.

Leaders should be given enough rights of responsibility of handling our problems.

Yur Guliet – (continues kisomali dialect) waxan arkay aniga oo jitka Nairobi xayo mel kurja eh oo lamariyey taranto oo kolki lajexjexaixay xadhana farajya ey kuqulqulayin oo laguwaurayo.

He's gone to Nairobi and on the way he saw plain areas where there are---pipes of water. When we don't have water here, and the distance of water points are very far from each other.

Yur Guliet – (continues kisomali dialect) marka markan mitan firiyey taas na sofiriyey tacajab ayan udhintey.

I was surprised of the differences of the society. We 're not getting water services while the others are getting a lot of water services.

Yur Guliet – (continues kisomali dialect) dhulka dhulka oo gunacfiron anaga aya xaisano wana awar qalel ah. Meshan wexey exeth mel tag eh waxan kuli waa dhul bertha, tanathi wey qalalantaxay waxana uaragna intas kolki lasobogo tan kedth ayey itayax.

We've a portational land for farming but not being used, while the other parts of the country being developed. The land is being used properly, but ours here is not developed for farming purposes. People are keeping it as a reserve.

Yur Guliet – (continues kisomali dialect) marka waxan dhoneyna xaquthanaga in nalasiyo maxayeley xolixi anaga xaino meshi loaguqalayexna wexey kudhisantaxay Mombasa iyo Nairobi iyo dhulkas xolixina anaga aya xaino ma magalathanatha ladiso.

He wants to be given equal rights with the rest of the Kenyans. We've livestock and the livestock market is very far off in Nairobi. We would like to be given here a ccesible source of marketing our meat.

Yur Guliet – (continues kisomali dialect) marka dib kena mayaro.

Our problems are many.

Yur Guliet – (continues kisomali dialect) wana lagaidhambeya.

There are others who are behind me and are going to speak.

Yur Guliet – (continues kisomali dialect) dhad walala an naxay xukumdha adh noxaisine.

We are brothers and would like you to give us the –

Yur Guliet – (continues kisomali dialect) maxayeley rangigena malakalasoqo xada ya kalakasa.

-since e have the same colour,,we're Africans.

Yur Guliet – (continues kisomali dialect) xogaxo melana umban kukaladhuwane maaxane dhad is ku dhalan oo walala an naxay.

Yur Guliet – (continues kisomali dialect) sithusan cadhanka usannayelin xadii ey dhaxthana kadactho wa diwato weyne.

Catanki gumeysiga ayax si u san noladacmin xadii nalala xukumo wa diwato weyn.

If the rest of Kenyans handle us in the colonial white s day then there's going to be a problem for us today.

Yur Guliet – (continues kisomali dialect) maxayeley cadhanka waxan kuqabney nawad gashino xeshmad kale usan noxainine.

The colonial gov. used to give us a lot of respect, although we were getting enough security.

Yur Guliet – (continues kisomali dialect) catanka diganaga wukalanabad galiyey dib usan nogeisanaye xajiro lakin diganaga wukalanabad galiyey bananka an kucafimath sanen.

The colonial gov. used to protect us to avoid conflict amongst ourselves, but today there are conflicts.

Yur Guliet – (continues kisomali dialect) marka anagi on nalakala manta xadii nalabaqshimo kan waa rer xewel kan wa rer xewel an analadexeinin xaadii diwatatha nocas an iskuqawano waa ajib weyn. Anaga oo isku dhad eh oo African islaex oo walala eh xadii mitna lagujogsatho mitna kikaley ukujogsatho diwata an kaarkeina.

Today we're independent Kenya. if there are people who are higher classes and lower classes, others are the privileged, that is wrong.

Yur Guliet – (continues kisomali dialect) waxa jirey Kenya oo dan ilmaa iskulka ayaga nambar waan uqatey. Maxad iqastein.ilmixi ayaga axaykolkey wadhanka kothi shaqa ey kawayen dhiwadha ey uqararen iyo mel laleya Africanka iyo mitka mathow laleyaxay carab bey ugalen.

Our children who did very well in exams do not get jobs in this country and they 've gone out looking vfor jobs outside.

Yur Guliet – (continues kisomali dialect) waxa jirta in an boqorin laxein.

We should have paramount chiefs.

Yur Guliet – (continues kisomali dialect) farac farac loracyaxay maxayeley xadha boqoradha Engiriska waxalaleyaxay walotabal dhagaya farac beyna kusocota.

Even today in Britain the kinship used to be inheritance. Ours also used to be inheritance. Our fathers dies his son takes over.

Yur Guliet – (continues kisomali dialect) waxan rabna boqrinta in nalasoceliyo.

The paramount chiefs to be reinstated the way it used to be traditionally.

Yur Guliet – (continues somali dialect) xathalka wuisimuqmuqtha lakini waxa laigadhalbanaya dhad bathan ba igathambeya kolba dhadkas(inaudible) sallamu aleykum waraxmatullah.

Chance to others who are going to say more.

Com: Ahmed Issack: (Somali dialect) wadh maxadsantaxay ather xalaka meshan an kuxadli xaino wan dhuwi xaina tape recorder ya meshan yala marka wadh yeshin xalakan farathabathan oo gathal wadh kuxadlixaisin iskadhafa maxayeley meshan waxan kalatageina war bathan lamarawo. Marka dhadka kadhawa xadlayo qofka kaley waxadh xaleineysin tape recoderga please.

Hassan Gulet: mimi nitacngea kiswahili na mkaoni yanguiko namna hii: Jina lanu ni Hassan Gulet –former councilor. Vile mzee mbele yangu amesema,hata mimi nataka niguzeguze kidogo.Kweli tulipitia ukiiloni sisi tukiwa watu wa NFD. Na mpaka sasa tuko na hiyo shida. Hakuna mabadiliko yoyote. Ni nini hayo. Katika Kenya mbwa ikiwawa na mtu lazima anapatiwafidia. Kwetu hapa, binadamu huchinjwakama wanyama na waaskari wa serikali.siyo moja mbili. Nikianza kutoka imagesi kuna mamailioni ya watu ambaye wanaongozwa na akina chief atunaojua majina zao ama mainspectas waliwawa na mali zilichukuliwa. Hiyo mali imechukuliwa kutoka hapa na ikapelekwa Garbatulana ikafanywa auction pale 1966. Ng'ombe inafanywa auction hapa Madugash.Chief Abdula ndio mwajabu wa chief mi nasema. In 1984kuna mtu ameshukuliwa ambaye anaitwa shogadenwa modogashe,mpaka wa sasa haijulikani pahali ako. In 1994 mwezi wa nne,kuna askari ya Apna ami ambaye tumeshika kwa hiyo ng'ombe,tulipeleka kotini na serikali ikalalia. Hiyo ng'mbe tumeshika naye hapo Gilgil 2001 mwezi

wa sita kuna wayu waliwawa na katika mila yetu mtu akiwawana mwenzake analipiwa vidia. Na pale aliuawa ni pahali yao Vile mzee mbele yangu alisema ukoloni kwa upande moja ni vuzuri kuliko pande ingawa apana angalia masilahi inayosema damu yetu mwaagikanga. Hiyo inamaanisha ya kwamba anapatia kila mmoja sehemu yake. kama Wajir district, imegauliwa mara tatu, na kila pahali iko na mtu wake na watu yake. Kuna mtu bado uawa anatoa pumsi na hapa sasa na anasikia na—hapa. Hayo ndio nimesema ya kwanza ukoloni mpaka wa sasa uko ndani, kwa sababu ya serikali ya Kenya. Serikali ya Kenya imekulalia. Nikiongea juu ya mabadiliko, serikali yetu tunataka iwe collision government. Ya pili tunataka president awe neutral, hiyo nafasi yake wacha ichukuliwe na mtu mwingine. Pia tunataka president, vice president and prime minister sisi waislamu wa Kenya tupatiwe nafasi tatu moja, kama sivyo Kenya inalalia waislamu. Nikiongea nikipitia kidogo mambo ya education ni ajabu sana. Kijana msomali hapana jua kitu, na wa madhimadhi anafahamu kila kuliko yeye ni ajabu. Hiyo tunaona mtihani inafanya vibaya na wale wanafanya mtihani kule down Kenya tunataka irudushwe hapa Garissa district level. Tunaandika sheria tunabadilisha sheria. Hiyo sheria yetu haiwekwi maanani Inawezwa kutupwa makaratasi hivi. Tunatakatuwe na ofisi ya malamishi, ambaye serikali inapatia uchumi na hiyo ofisi inatetea wafugaji pekee. Kwa sababu naona sisi wafugaji ndio tuku nyuma sana. Title deeds iwe pahali muhimu ya town. Ile ardhi yetu ingine iwe trust deeds. Kwa hayo machache, asanteni sana.

Speaker: wenye wanaosoma memorandum jaribuni kufupisha.

Gedi Abdi Hussein: These are my proposed views to the constitution of Kenya review commission sitting at Habaswein today. The ideal type of constitution we need: it should have understandable language, English, Kiswahili and other predominant vernacular. It should not be accessible in our public hearing stations, bookshops, school curriculums, learning centers and information offices. It must be understandable, simple in language, clear and brief. It should be mindful and promote justice to provide for—the district level and province. Our constitution must have a free ample including and acknowledging the benefit of the African society. It is erasing the motion that never existed or were discovered by the white man. It must recognize the loss of traditional and freedom of biocoonial rules. It must promote and enhance protection and preservation of African identities at ethnic groupings, nationalities, culture and political values. It must recognize the struggle for independence the nation and how we are struggling with the three enemies of poverty, ignorance and disease in our social and economic goals since independence. It must be on protection of all vulnerable groups as women, children and minority groups. It must recognize our ethnic social, cultural and economic diversity and include them in the national policy framework. It must have a vision for Kenya. It must address historical injustices, first mistakes of the northern Kenya during the colonial error and after uhuru. It should provide for the stability of the constitution commission to address the above injustices guided by a respected Kenyan personality and approved by the appropriate committee of Kenya's ---. It must agree with the violation of the human rights to displacement and loss of assistance, land discriminative policies and broader distribution of the natural resources, poor and often political representation, lack of basic needs as roads, hospitals and other infrastructural development. Exploitation and plant of our natural resources eg wetlands, wild life, minerals and other types of plot use. The new constitution must guarantee community sufferings over their land and resources including land, forest, water, pasture and minerals. Our land must be communal land and not trustland. It must be managed by the people and there must be tribal boundaries. Tribal boundaries put by colonial authorities must be revisited for the security and the harmony co-existence by various communities to solve. Nudging problems of the land

ownerships and the grazing pastoralists both for now and the future. Trust-lands, the land belongs to our ancestors and it was taken away from us by the colonists and given to the gov. and now better trustlands. It is not productive and is not to be returned to the hands of the community so that they can manage the discipline, access and benefit from the community from their land. Civil and political rights of individuals must be guaranteed by the constitution. The new constitution must guarantee social, cultural and economic rights the state needs which include water, food, education etc a few which must be guaranteed by the states. free basic universal education for primary, must be mandatory. The current universal curriculum are biased towards certain communities eg the nomads and the pastorals as the mode of examination are unrealistic. There's a lot to be desired about the rules of marking. The education Act of the new constitution should provide for a special curriculum for schools in pastoral and ---- areas and clear the lebrilitic targets institutional intake waters. such a---- should provide for the ----far from the manipulations of the power-----

There should be a special fund to assist students from pastoral areas up to university level. The use of local vernacular should be introduced and provided for in school curriculums in secondary and pastoral communities. It will reach the understanding of the people and --- many guys must be taught in schools.

Community resource boundaries-in order to protect the boundaries of communities colonial boundaries must be revisited to establish the great boundaries of each community. and the existing system to solve on this thesis as other temporary governmental bodies have so far failed. Constitutional offices- all appointments to const. offices like chief justice, controller and auditor general commission must be approved by parliament. The first sport going to be elevated to resident magistrate status. To handle all affairs pertaining to muslims, equal--- should be elected to the knowledge of Islam and should not be elected through exhibit disappointments.

Justice dispensures-The new constitution must provide for the office of bonoma, for easy administration of justice. In contrast to the coming trend, where constituency to proscript is awaited from staturo general chambers. The new constitution must provide for the retrenchment of a pharmacy department to resist structural marginalisation and deliberate and development in pastoral areas and other minority areas, through a marshabalan giving the pastoral communities especially status in order to realize their basic rights which were denied for long.

Liberations- the new constitution must provide for a forum of re-dress in which individuals families and communities of political ---tortured by the armed forces and maining by the armed forces of the republic during adaptable colonial rule, can seek compensation for the loss of life and property. On Islamic religion the new constitution of Kenya must guarantee and promote the freedom of worship. islam is a universal religion which is supreme as it is pertaining to the word of God. The constitution of Kenya must respect islam and provide for higher Islamic courts with learned muslims as justice dispenser the new constitution must discuss the issue of other courts handling issues concerning muslims as this would in the long run compromise the strict and unshakable principles of islam. There must be competent muslim jurists in the high court of Kenya, who should translate and stand up for Islamic values in the justice system. The chief khadhi should have his powers increased to chief magistrate status and should be elected on his knowledge of Islamic religion. As fourteen % of Kenyans are muslims, Islam should be introduced to schools right from the pre primary stage to give people the grassroot of religion right from the start. Islam consist of three individuals that shall never experience alterations. The advent of differing ideologies in different far away countries where people

have tended to place policies before religion have encroached into our stable communities. To stand in the ---through their military and cultural women, children and the weak minded to embrace the principles of radical organizations. These things should be deleted and kept astray by the new constitution.the new constitution must guarantee that 35% of kenyans are muslims. They must have a special say all in the manner of handling their festivities.The current inclinations by current muslimholars ,to rule and guide us fromfar away countriesin the Arab world is not only irrationalbut unrealistic and wanting. The chief khadhi must have the final say on partition and plot issues and ding otherwise, punishable by law. The new constitution to provide for muslim university so that they can foster and play their part in the countries moral development and the spiritual fullfulmient. The gov. must reduce its taxes for the implementation of muslimm denations and learning materials. Kama wakati wa ukame, wakati tunataka msaada kwa nchi ya islamu taxation is done athe border .It should provide for the farming of the mosquesmuslim institutionsfor development of religious moral s necessary for th survival of the society.On the disabled,it's bill should be passed quickly to cater for the needs o the disabledIts not assured that the facilities put in public place are used by the disabled to access their needs.It guaantee enabling environment hat would give incentives to assist the disabled assisting agencies to further help in the provision for the disabled. The new constitution must always guarantweethe pro vision of basic health careto counter the various causes of disabilities .Employment should be diversified as a relevant ---toincorporate the disa bled. Must guarantee thesetting up of a finding and mainting centers as sheltered workshops ,for the preparations of walking aids ,hearing aids etc.The nationalinformationn machinery must sence there is a people concerning the life of the disabled who form 10%of our population. A fund set up to cater for the victim s of violence who may end up in disability.to rehalilitate and strengthen the stations that cater for the disabled .should be free education for the disabled to enable them realize their potential for self and collective fullfulmient.A screen cards must be abolished some domestic areas so that we can feel we are part of Kenya .The ggov. Must assist the pastoralists in getting market for their livestock at a regional level to enhance the economy. Cultural rights and heritage in some societies which border on the --- eg circimcision of both sexes by the Somalis must be respected and be reserved. The rive Ewasonyiro is a community resource whose natural source was tampered with, creating high level of poverty in this area. The gov must do all the efforts to restore it's in order to to counter the soread of porverty in this area. Unless you have a question.

Com. Aroni Abida-I want your thoughts I don't support the screen cards. But I want you to tell us , how would you want the gov. to make the distinction? Because their has been a reason behind it .How would you like them to be able to tell that this is a Kenyan Somali as opposed to a Somali from Somali land.But I don't support it I just want your thoughts on that.

Gedi Abdi Hussein: We have a lot of every community in Kenya that transcend boundaries , the luos, kurias maasais.They also move free to each other .If the excuse is the matter bordering for security the gov. of Kenya must withdraw it's policy for everybody. It should give the land back to communities to know who's entering to control its security, flow of arms , cattle wrestling and so on. The responsibility should be given to the community to safeguard yaani ile mtu anaingia na mtu anatoka akamguliwe. Sasa tumechanganyika, mtu anatoka kwake anakuja kwangu na kusema hapa ni Kenya tu. Tunakosana na kugorana kichwa. The next day police forces anatuanga watu. I the hall mistake is for the public of Kenya. The gov legislative systems should be addressed.

Com. Ratanya: There is one point here for clarification about circumcision .You recommend that there should be circumcision

for both sexes. Now I would like to know whether this is religious requirement or custom requirement or both.

Gedi: it is a quasa-religious requirement. It borders on our faith Sex with one who is not circumcised is not a proper house .That is why we must retain that heritage. Yah there are methods. I know what you are coming to but there are recommendations given in the Quran, as to the modes of doing it, and they are extremes

Speaker: (inaudible)

Gedi Hussein: the Somali customary law is a hundred percent for it and the quran has limitations but it must be there.

Speaker : thank you very much Gedi.

Mohamed Osman –(Elder) Salam aleikum. Kwa jina naitwa Mohamed osman mohamud.The chairman the ckrc,this is a memorandum from wajir west constituency

Com Hassan interjection: (this is wajir south)

Mohamd osman: Nitaongea juu ya chache juu muda haitaniweza niongee juu ya kila kitu. Land and property rights :

The ultimate ownership of land should be the indigenous and local communities acquiring through ancestral hierarchy. And the individuals own land thr' land committee composed of the known elders of the region or documentation from the government.

The gov. should not totally interfere with the private land for any purpose whatsoever. The gov. can control the use land if only the owners activities interfere with its rights or others eg for the health hazard, like pollution or carry out any other unlawfull activities like destruction. All members of a particular family should be involved in the transfer and inheritance of land to uphold the right of all. There should be proper sealing of land owned by an individual to protect the interest of the vulnerable groups.

There should be restrictions of the land ownership by early --- to avoid penetrations by them to carry out unlawfull activities and technics the encroachments of non-indigenous into administrative areas eg units or divisions. Should also be controled to identify

crooks or sek revochs) Application of traditional lands, adjudiscation procedures should report in place to simplify the procedures of land transfer .As far as press ownership is concerned, men and women are entitled to equal rights but not to where inheritance is involved especially for the case of the muslims from it. Pre-independence land cities and agreements

involved the communities to remain in order to respect the land acquired through ancestors ,maintain peace law and order toto identify foreigners. These should include ancestral land and FSD Every Kenya should aquire land where his or her ancestors

have regeneratd. The const. should guarantee access to land to every Kenyan, but outlined and well defined in line with traditional land owner shipbased on certain criteria. System of origin,for independent documenton settlement and grading land

such as the --- source at Wajir district.wajir east, wajir west wajir south associated with certain Somali clans. Commmunal land and one community trust deed should be kep under the custody of relevant of public trustee office or bank. The community

should be consulted and compensated accordingly incase of accusation or certain as part of communal land or public purpose. There should be a community based judicial structures provide for in the law to deal with land matters including districts as the

local community levels.

The establishment of special land courts- a central land register should be kept at the locations level. In case a certain communal land is acquired for public use and the particular purpose intended failed, the land should be reverted to the community.

Historical wrongs-pastoral communities are the biggest victims of historical economic and political marginalisation, and the pastoral economy has 't been fully mainsreined despite it's great potentials. Therefore a special commission should be put up to study and

address issues of historical wrongs injustice , economic and political marginalisations. And claims as well as looking into appropriate options or actions to re-address unsettlement.commission should further deal with various boundaries between communities and ethnic groups revolving around land and territorial claims.

Cultural ethnic and regional diversities and cultural rights.

It does not contribute to a national culture but instead it reflects regional or federal culture. Cultural ethnic diversity should be protected and promoted in the constituency in order to respect culture and create a sense of belonging among the people with biological relations which is good for peace-full co-existence and achieving common goal. We the distinct groups of review consider ourselves a marginalised group who have been deprived of their rights, displaced and alienated by a certain powerful and west forces who used their positions in the government simplest decisions hence determine our fate negatively. Aspecial attention should be given to youths, to distinct groups outlined and well defined in the constitution as far as our fundamental rights are concerned. Aspecial cosurer system should be outlined in the cons. In sharing of resources and economic and political empowerment. Cheques and balances should be created including free legal services to intervene incase they are grieved and when need arises. They should be created to monitor activities of these system groups and relevant actions outlined in the constitution to ensure unity and cultural diversity and security of the person and the property.structures like law and order enforcing organs, i.e police should be put in place. Justice advocating bodies created, thus the bench and the par --- and the const. to provide for the protection from the discriminatory aspects of culture, by providing a structure to supervise and monitor cultural activities e.g department incharge of culture. Each state region should have it's own language, but English and kiswahili be ther for a national outlook. The constituency should recognize indeginous language as a sign of respecting culture.

Further proposals

The constituency must reveal all oppressive offensive laws and practices that constitute to humiliate the people of north eastern provinces. Three principles among these are the outlying district atsand requirements of the exile indication papers for Kenya citizens in north eastern province that is through certificate of administration. Given the persistence problems of gov. failure to provideadequate security for the people of north eastern provinceand other Kenyans elsewhere, the right to bear arms for self protection should be recognized and guaranteed in th e new const. To ensure sustainable and equitable development, the new constituency should oblige the government to conserve the environment, ensure proper management of natural resources and invest in the energy and communication sector.

The introduction of civic education in schools programs and curriculum

Considering thst a security has been used as effective mechanism for control and destruction of ng'eb, by the government of the day Im a cushioned to ensure problems of constituency order and peace during the const. making process should be established. The new constituency should recognize the potentiality and vitality of the livestock sector in the Kenyan economy and accordingly make provisions for prevential taxation affecting marketing, demographic governance and income guarantees in order to enhance sustainable economic growth for the north eastern people. Establishments of Obudsman in every location to listen and act on the complain of the public over the violation of human rights, undue harrasment by the law enforcing agencies. The P.C should be overhalt at times as it is colonial oppressive and un accountable to the people of the province.The new const. should establish elected administrative system,to take over the administrative role from the location to the provincial level.

It should accordingly make provisions for compensations of historical wrongs peacefully subjected to the people of north eastern province from pre-independence to date including human lives, animals and valuable properties by the colonial, Kenyatta and Moi regime through operations carried out by the government forces in the name of security. I think an example has been given, but I'll hand over the memorandum to you.

Speaker: please just sit there and sign the register. Just come up. You have a question?

Com. Ratanya: Yes Bw. Osman, there's this point of the land sealing. You have recommended the land sealing but you have not indicated how many acres should an individual own or may be a community own, at least what size.

Osman : I think Mr commissioner, as far as the land issue is concerned in our province the part of the land which the people are bound to live is limited. Because may be for a plot, somebody could be having 65 00, meters 50m x100m, 50 to 100m or 100x200. But as far as land progression is concerned I think it is open.

Speaker: thank you very much bw. Mohamed Osman. I'm also very grateful because the mission is very large and long, I know you will not read it word to word, you'll just summarise. We also want to encourage the others who have similar memorandum to try and summarise and say the main points not to read it word to word please.

Hussein Kahin: - in vernacular. Assalamu Aleykum. Aniga waxan kaxadli rawey walagaxadley inti an qawey walagaxadley marka aniga waxan kudharaya dhinti islanka oo kor loqatho, oo ey maxkamathaxa ey lasinato.

Interpreter: he wants the Islamic religion to be strengthened and use in the khadhis court.

Mr Hussein: Xada xududka waziraxa waxan raba in dhadka in u kalaseran yaxay o nin walba mesha ujogo ila nabawatha in ey sas kuxirantay an umaleya.

Interpreter: he wants the boundaries to be recognized and everybody to stay in his traditional grazing land .

Mr Hussein: Guyaxanaga malaxa title deed in tittle deed nalodhono ayan rabna.

Interpreter: he wants title deed for their land .

Mr Hussein: Sithi kenyatha kaley jitka ey kujogta lami in waxan rabna anagana an xelno lamii.

Interpreter: he wants the roads to be tarmacked

Mr Hussein: Inta waxan kudharayo malex.

Interpreter: that's the end.

Speaker: thank you Kahin

Ahmed M. Abdile: Me I want to discuss one or two things. One I want to say about peace structures which are existing in the district like the peace committees be given legal packing. The divisional peace committees or district peace committees be given legal packing. Secondly, I want the constitution to provide a certain education system which is suitable for the pastoralists. Especially when it comes to education for all it is difficult to give these regulations to the pastoralists who are living in the northern Kenya because their way of life is that of nomadic, where by they move about. There are only 30% who are living in the settlements. 70% of the persons live in the outskirts and they move about. To give them that right of education in this system of education is difficult. So I say pastoralists be given a proper system of education that suits the brackets for the samburu. Mobile schools, just like our families are mobile these schools should be provided in the education system. Also in the same education system, a curriculum that is suitable for the pastoralists be introduced. Because the pastoralists need to get education

on animal health, human health, environmental protection and civic education. These kind of subjects be given to the pastoralist child, thus the system education for the pastoralist be included into this. Thank you.

Speaker: thank you very much. Yusuff Ibrahim ameridu?

Response : Eeh

Yussuf Ibrahim:

Mimi niaitwa Yusuf Ibrahim. Mimi ni mzee wa security. Nitaongea upande wa usalama tu. Mimi ni peace committee wa Habaswein. Sisi kama wasomali wa area hii ya wajir district tumejufunzamengi kutokana na mambo ile ya usalamma. Kuna watu waliotangulia mbele yangu, walisema mambo ya boundary ya zamani irudiwe .Kwa hivyo mi nina support kwa hawa watu. Sisi wengi wetu ni wa kuhama hama, na watu wa kuhama hama wanaleta shida katika area hii. Kwa hivyo nakubaliana na waliotanguliambele yangu, kwanza kila mtu angerudi kwake iliwakisharudi, hata wenyewe watajua ya kwamba wanaoletausalama mbofu nu kusupply bunduki na nini na nini, ili mtu akae kwake ndio tupate kujua kina nani wanaleta uhasamabaina ya watu. kwa hivyo nakubaliana na yule wa mbele. Ya pili sisi tunaishi hapa karibuna mto Ewasonyiro. Sisi hii maji ya mto hii hatupati, kwa sabababu zamani mpaka yetu siku ya ukoloni imesemekana ni 2km kutoka Ewasonyiro. kwa hivyo watu wa Habaswein wanatafuta maji kutoka hapa mpaka wajir ni 70 miles. Hii maji inasemekana ni ya eastern na wakaaji hapa ni wa wajir district . Tunataka mto hii iwe ya watu ya wajir, kwa sababu sisi ndio wakaaji wa area hii. La tatu, watu wetu sio wamaskini wa kuletewa kila siku chakula. Tuko na mali ya kutosha .Ikiwa kila mtu angerudi kwake na aishi pahali pake pa zamani sisi tungekuwa na mali ya kutosha, hatungepata njaa na mambo ya kuletewa chakula. kwa sabababu shida inaletwa na watu wa kuhamahama na vita na hali kadhalika. Tunataka mto hii ya Ewasonyiro tufanyiwe irrigation. Na watu wetu wamekuwa maskini juu ya vita na njaa . Pia tunataka elimu iwe ya bure katika mkoa hii ya kaskazini mashariki. Kuna watu walisema tunataka collision government. Kwa maoni yangu, sisi hakuna kitu tunapata huko down Kenya. Tunataka majimbosm kwa sababu hatujui kiti gani tunapatanga huko. Hata nguo tunapatanga upande wa Somalia . Chakula tunapata huko, sisi hatujui kwa nini watu wanasema hawaataki majimbosm. Sisi tunataka majimbo. Yangu ni hayo tu.

Com. Abida: Bw. Yusuf nataka unifafanulie. Unataka turudi kwa traditional boundaries. Majirani yenu ni nani na wao unafahamu kama watakubali kurudi kwa traditional boundaries.

Yussuf Ibrahim: Sisi watu wa wajir districtiko kabila tatu. Kila constituency zamani ilikuwa ya west ,east, na south. Sinataka kila mtu arudi kwake. Kila mtu west arudi kwa wakaaji wake wa zamani anao wajua. East warudi kwa wenyeji wake wanaowajua na south warudi kwao kwa wenye wanaojua. Kwa sababu mambo ya screening ile watu wanasema, sisi hata hatujui ni wageni gani wanaokuja. Hata tumeshindwa kutofautisha ni nani wageni na nani wenyeji. Watu wanasema Kenya ni Kenya ,wanaweza enda pahali popote na kuishi. Hiyo sheria inaleta madhara mengi sana kwa maoni yangu.

Speaker: asante ,Wacha tupatie nafasi mheshimiwa

Wa wajir south Hon. Mohamed Affey ,atoe maoni halafu mzee Ali Mohamed ajitarishe pia

MP Wajir South Hon. Mohamed Affey: Bimillahi rahmani Rahim rer Hawasweyne Asalam aleykum. Well I'll first of all give a few remarks in english and then I did it in the local language so that they can all understand what I tell them. First of all I want to take this opportunity to welcome you in this constituency wajir south, and congratulations for the manner in which you have traveled. I know that the last few days in Nairobi, there was this tag of war wheather you 'll need to use helicopters to come

down to this part of the country or by road .

(In Somalia dialect) Afsomali an kuxadlidhona xadow lakin waxan raba arintan ey nimankan iyo gawada ey meshan u imathen arin adh u muxim eh waye. Marka waxan raba in an Engiris an kuxadlo marki laqabto sithi marki Nairobi lageyo laguogatho waxan Habasweyne an kushegey marka afsomali an kubadhalo, marka wadh isamreysin.

So I also thank you very much for the money with which you've traveled. Actually this is a very unique process. This country has been given an opportunity for the first time to review it's own const. after many years. And you are in a province, which has never participated in constitution making. And you know that constituency is a basic document, a contract btw the people and the government. Therefore this people have never been involved in the making of the current constituency, which we have. So you could call it they are passengers in a train that has already been styled. Having said that what you have realized since your arrival in this province and the fact that you have come all the way from Nairobi by road can indicate to you the level of poverty in this part of the country. And problems that we've gone thr'over the last many years. So that is my way of introduction. Secondly, when this country was making it's constitution in Lancaster a few people went there but they never participated formerly. The problem at then was doubt in the minds of Kenyans. Do this people in this province want to be part and parcel of this country or do they want to join their brethren in the neighbouring country called Somalia? Now one thing you have to understand and must be clearly made in this province (I'll speak on behalf of the people of wajir south) this people never again will anticipate to join their brothers in Somalia. So psychologically the Kenyans must understand that now we're part and parcel of this country called Kenya and all our rights and privileges must be observed as that, because one problem we had was colonial problem where people never participated. If there was a shifter problem, a---movement so we never want to join Somalia .

(Somalia dilect) somalilya in adh adin marabtin.wadhan axan in an Somalia kudharsano marabtin.

Response: in Somali dilect. Mayaa. mayaa.

Response: ok because we observe facts now you need opportunity to participate in const. making. I just want to make a few remarks on that, first, because of the fact that we've lost out this province has only three kilometer stretch of tarmac, within Garissa municipality. That has been because there has been fear all the times that if you develop this side of the country will they say that we want to move out. The country called Somalia claim so their has been deliberate effort not to develop. Due to that we're affirming now as p'ple of noth eastern province that we're part and parcel of this country. We're happy to be in Kenya. Want to live here for the rest of our lives and our children's lives. We need therefore to address those historical mistakes under new const. And how do you address them by providing sufficient funds to what people have now called affirmative action. Affirmative action must be part and parcel of the constitution Because people say that there're marginalized areas, even Turkana is much more developed than north eastern province. Because Turkana is tarmaced all the way and we always share water in times of sunshine. So government efforts have been realized in turkana by way of development. Much more lesser in this part of the country. Secondly protection of those rights people are saying that because of our population in noth eastern province, we don't deserve the presentation we have in parliament now that this province requires only MPS instead of the current eleven . That to me is further marginalisation . What we need to do in Kenya is about land, it is not about people per say. And were just debating in parliament about noth eastern saying, that one vote one kilometer so that in wajirtown I take seven days of tour ,if this constituency could be divided into three units in order to jhave three members of parliament. Peoples views are heard and

developments reaches faster. I think we need to revisit that so that we redraw our boundaries in terms of constituencies and to draw not on the basis of population but on the basis of land. After all even when we were fighting the problem of the shifter problem . Kenya would then say this is our land . We're protecting our land. Were not so much speaking about the people infact I asked about the people .Infact I asked about some students who are saying let them move if they want but let them leave behind the land. So if that was the thinking then we need to now put it we lost out. My friend Silus Jirongo takes half an hour to tour his constituency. I take seven days to our this constituency and the risk is part and parcel of this country therefore i think in terms of presentations we need to increase the number of political representatives. From this part of the country much more thanthey are beig represented . Third on the question of land . While I share quite of the views that have been expressed by the elders and young people that have spoken before me. Land is a very sensitive issue and therefore although the constitution vest grasslands in the county councils,the truth of the matter is that this province is first tribal to gracelands. So we need to qualify .this communities in north eastern province has a grazing land. There are three communities . We've the orgaden communities, Acholi and Degodia communities mainly we should encourage others who are also settled. These three have historical rights to land. We need to revisit that one as the elders have said. We need to give it in the names of those communities, and we do not want to have the problem of the maasai where land has been subdivided and then they end up selling. Neither do we want to jhave a situation where even the local membe of parliament can get the tittle deed on behalf of the people. and then everybody is movijng to the process. If it is wajir south, there people who have historical rights to the land in wajir south. We need the land to be registered in the name of the community. So the community protects the land. Because we are basically pastoralists, we move from one part of constituency to the other, but we know ourselves. I think that must be done in the constitution to avoid conflict , greed and for purposes of harmony . Now the question of boundaries , we lost out as a province, because people thought that north eastern province is an assosonirst movement. The boundaries of this province has been move three kilometers, I think seven or so kilometers right after the Tana river. We need to go back to histojrkal times, Boudnaries are naturally mad by rivers. North eastern province boundaries should goto river Tana or even beyond. So that the boundaries demarcation shoul be the deepest point of the tana river that passes through Garissa and njara districts. Because we lost out at a time we said if the people in north eastern province want to joiin so malia then water is a natural resource ,let them not go with our water. Remove the boundaries right interior so that if they want to move let them move with whatever is available and that has given us problems because we cannot utilize this conflict. Right now along the river tana btw coast province and north eastern province. So to avoid this conflict we go back to what we used to have before indepedece at a time before this corruption come in. And that I speak as a leader from this province because I know there is a problem in Garissa now and a problem in Garissa is a problem in wajir since the orman-to stop now. Stop even about the Ewaso nyiro. So tis is denial of the usage of that water for the people of north eastern province. Now the aspect of citizenship. We have a problem now where this region is suffering with people carrying double identification. cards. We spoke about itas leaders, in parliament and I do not know why people are still compelled to use the screening cards. I just want to comment on commissioner Abida's comments. How do you distinguish between the Kenyan Somalis and the Somali somalis? How does the gov. distinguish bte the maasai Tanzanians and the Kenyan maasai? How do they distinguish btw the Luo keny ans and the luo Uganda? Their must be a mechanism the government has developed and ther are elders here, who would not want to sell their nationalities. We have very competent ---committes Those

ones could be utilize so that at least the know who is a member of that location or who is not. But by enforcing an aspect like the screening, has denied thousands of this young people you see in this room, an opportunity to acquire identity cards and in the process denied them the opportunities to acquire voters card. Also denied them the opportunities to exercise their constitutional rights to vote. So we need to revisit mistakes. Those mistakes have to be revisited because we are using the constitutional reform process as a healing process for this country . People feel a lot of injustice has been done to them and they are trying to show their anger through this commission. And I'm just hoping that the commission as it assembles in Nairobi , will be able to reflect the true thinkig of the people inthis province .So that we do not feel that we have not participated .We have fully participated and you can see the eager ness in the minds and eyes of the people ,and I just hope that their thinking and feelings is reflected in the new const.dispensation.Because it is going to be a pity if we repeat the past mistakes that have been found in this region. Appointments generally in this country, this country has now divided into eight provinces . Now no province I can say has exclusive righsover any othe province one in terms of economic development. We want to contribut to the national growth. We have a very wonderfull land here in this particular town Habaswein. We have our livestock where do we market them This people are not poor because they have choosen to be poor . It is because there is no economic impetus. We don't have upper tours, farms even though our lands are richbecause the tools are not there . So we need delibrate efforts by government whichever gov. is in officeto be able to develo all regions in this country uniformly, then we will not be poor. Secondly when they are doing the appointments we have got graduates ,qualified personnel,we need delibrate efforts for national intergration,otherwise this country is going to collapse .When we have communities that are not represented in the national desition making body and yet they are parts and parcel of this country, then you are not sufficiently intergrating the people of thi country. And the constitution is a basic document that ensures that everybody feels that this land is hisand is fully represented and intergrated. So deliberate efforts must be made by gov. whichever gov. is in place when this appointments are being done.Fourth, in terms of ocal authorities and governors. Someone spoke about majimbo. I support economic majimbo for this region. not political majimbo becace political majimbo can be misquote to mean that we want to succed , but we need the resources in this region to be developed by government so the people in this region feel that they have stake in this country. We have land ,plenty of water here in Ewaso you only need to drill 90 m to get water that can supply Nairobi for two thousand years. It has one of the most fertile lands ,in the world scientifically it has been done.Habaswein areas, the glorious farm. On earth it is the most fertile land . Much more fertile than any other parts in this world .If we only get investments, we'll be rich overnight

Now we can contribute to the national bar. We have oil reserves and minerals inthis region. We need delibrate efforts by whichever gov.in place and you will know how to put that in the constitution as a constitutional mechanism. We are giving you ideas so that if it is developed , probably say 40% of it comes back to the local community and the rest of it to the central gov.for use by other Kenyans because we also need to use the resources I think basically this could be the issues. Finally in this ragion 99.9% are muslims and there's a feeling that the khadhis court has not been treated as it should .In this country, muslims are not happy not only in wajir ,from Lamu, Mombasa all over where they are.they feel that the khadhis court is inferior to the other courts that we have in this country.And we want to feel as because we are muslims we feel that the religion is much more superior than the laws that you people are trying to make for us in this country.We want that to be done in the new

constitutional dispensation to bring to the same per between the chief khadhi of this country, the status of the high court. or even establish a separate judicial commission. Because you have a quarrel, you go to the khadhis court or probably you have a quarrel with your wife, you want to divorce her which is perfectly given in Islamic law and then suddenly the lady or even the man can move to the high court. And that descision based on what the teachings of the holy Quran is can easily be quashed by some body who does not know the faith or or the feelings of the people. So I think we need to be given independent in terms of other criminal activities difference but basically in terms of the basic family units. The other time last week we were debating a bill in parliament and muslims were feeling this was infringing of their rights of the muslim woman because the muslim woman is very much protected. Her rights are protected in the holy quran. So we were finding there was a conflict that probably will need to be addressed in the statutes. But I'm saying basically the khadhis court, for heavens sake please help us bring it to the level of court of appeal. Basically I gave you what was very unuque for us but generally as a country you have to recognize the diversity in this country, there are many ethnic groups, different religions, different nationalities. People say they are actually nations in one. We've got 43 ethnic groups in this country. None understands the language of each other apart from kiswahili. So those unique circumstances which have kept us together ever the last 40 years must be stted very clearly in the propose so that we do not destroy our country. Well I want to kstop there and there are questions, one or two pick it up from here. Thank you.

Com. Abida: Mheshimiwa I just want you to clarify on the issue of screening cards. You know our proposals come from you. So sometimes we prompt you so that you can tell us exactly what you want to se, not that we support. So you have given us a proposal that the gov. shoild lok for mechanism, so we needed that to come from the people that are here, we cannot think or writ on your behalf. Thank you.

MP Mohamed Affey: you allow me to say it very briefly. **(In kisomalia)** waxan nimankan luqadhan ogushegey intina nan luqadha faxanto wadh faxantena an umaleyna. Sharciga wadhanka waxa lobadhalaya waxan oganey afartan sana miki an istacmaleyney in u dhiwato farabathan wadhanka lagalakulmey matalan anaga mitkan xadha ey badhalayan laqorayey waxan laxein waxan rabna somallia dhagal ban kujirney marka dhowladhi dalatawa wexey nagaqabtey shaki. Gowalkan kali aya gowal an lami gawin, iskulaxa wadh aragten, ispatal dhawa malex marka wexey exed dhowlada wexey kaqabsiqabtey xadii wadhanka ladiso ameyba guran oo kuwani ey usokacan oo wadhanka u baxa. Marka xadha waxan ushegeina in ana somaliya usoconin in an Kenyan naxay fikradha xu xakabaxtho shakigan wadhanka an kabixino, ninki dhowlad disana wadhankan xauarke wadhan Kenya ka mit ah oo disma ubaxan oo ubaxan inta ey wadhanka kaley ey ubaxantaxay. Maxa kamit eh biya naagmaro sithi xaada wowigan Garis marayo waxa layiri xududka lix kilo mitar NorthEastern Province xududka walasodhaweye. Wexey dhexen xadii barigas ey Somali baxsato biyaxa Kenya xaudhayso iyaga un xaguran marka biyaxa an laxarno fikradh ceinkas okaley aya laqawey. Dhadka xad walagadibixaya xududka, beraxa matagi karan waxa laleyaxa xududka ithinka makalaxthin wadhan kina Kenya maaxa. Marka intath xadha shegten othey yasha waan kufaraxsane maxa yele wixii in adh ushegtin wadh ushegten anaga ila iyo Nairobi ayan siwatheyina marka xowshina siwata ila iyo galabtana wan watha jogna. Salam aleykum warax matulax. So we will meet again at the constitutional conference.

Com: Ahmed Issack: Somali dialect. wu maxadsanyaxay Mweshimiwa Affey egan an walano listi kaley. Ali Mahamud.

Ali Mohamud: In vernacular. Assalamu Aleykum aniga waxa laidha Ali Mahamud xalaka an kuxadli rabo afsomali waye. Towan rux maonigotha ayan gacanta kuxaya waxan raba wil an dhaley in uaqriyo maxayeley Engris waye waxa kuqora mana

aqrin karo. Wakan wilka Ahmed Sheikh waye.

Com: Ahmed Issack: Somali dialect. waxad yesha waxa qoran nasi athigan waxad kudharta wixi maonigatha eh.

Ali Mohamud: In vernacular. Waxan kudharaya aniga, mitha uxoreysa aniga

Interjection: **Com: Ahmed Issack: Somali dialect:**(inaudible)

Ali Mohamud: In vernacular. Waxan kudharaya aniga, mitha uxoreysa aniga adhan naxay rer NorthEastern waxan naxay muslim waxan rabna dhinta in an mithigta kuqawano on qabilno oo Khadiga.

Interpreter: he says that he knows that we are Muslims and Islamic religion should be use in the Khadis court.

Mr Ali: mita kaley waxan kudharaya Kenya mlntey dhowlad nimatha qathatey waxa lagajoga sagal iyo sodon sana wixii bajet okasobaxa wax an kaxelney malaxa waxan dhoneyna sothon iyo sagal sana wixi sobaxay in boqol kiwa lawatan iyo shan in nalagasiyo an rabna.

Interpreter: he say we have not been getting equal share in the budget for the last 39 years of Kenya's independence. He want to be given atleaast 25%.

Mr Ali: mita kaley waxn kudharaya anaga dulkena malaxa title deed magalatha iyo beraxa dhadka title deed maqawan waxan rabna in an xelno.

Interpreter: he says we have no tittle deed in our land . We would like to be given the tittle deeds even for our plots.

Mr Ali: mita kaley xadhan Kenya kamit naxay waxan dhoneyna Garissa ila Mandera lamiga sithi Nairobi ila xagas xata xawenki wadh xurdhoni. Waxan dhoneyna in jitkas okaley in nalodhiso.

Interpreter: he says he wants our roads to be tarmacked from Garissa to Mandera .

Mr Ali: mita kaley waxan dhoneyna anaga rer wajer ninwalbo gowal yu leyaxay waxana dibey dhadka iska qul qulayo serki barigi ukolnitha nin walbo in umeshisa kuekatho oo ninwalbo meshisa kuekatho ayan dhoneyna.

Interpreter: he would like the traditional boundaries to be reinstated ,so that every person in community goes back to traditional grazing land.

Mr Ali: waxa kaley on dhoneyna anaga rer wajer waxan qawi jirney niman layiraxtho sultama kuwi xorey kuwan dhowlaada aya qoratey in an sultamixi naloqoro ayan rabna.

Interpreter: he says we used to have the traditional sultans ,paramount chiefs who used to be elected by the people. He wants them reinstated.

Mr Ali: Hawsweyne biya iyo cara fican wan qabna waxan dhoneyna in Irrigation scheme nalapitisheyo waxan rabna meshan xadi irrigation ana xelno gajathan galeytha an gacanta xorsaneyno wan kabixilen irrigation in mashima nalosuro oo mashima naloxagajio an dhoneyna o galeythan nalagadhayo.

Interpreter: he would like our land to made use of because we have a fertile land .We use the potentiality of the water for irrigation so that we don't depend on famine relief.

Mr Ali: waxa kaley on kudharaya anaga snatki laarkawa xadi carurtantha xadi an naxay NorthEastern wey dactha balaleyax wax lokenayo o coputr eh malex sanatkastawa ilmaxa naga markey basan xaga umba qanshi lageini wey dhacen yalaleyaxa kuli calin gathuthan ba logajithi waxan in nalagadayo oo dhad macna lex o wax aqriyo iyo computer in nalokeno an rabna oo dibkan nalagabixiyo.

Interpreter: he says our children are deliberately failed in most cases in K.C.P.E or O' levels. He says he would like that to be stopped so that we use computer and these other things. Certificates be provided so that a proper marking is done in our children examination.

Mr Ali: xada dhad bathan ba gathasheydha fadiya oo xathal sugaya xathalka mesha ayan kusogawina wa in adh ogatan intas.

Interpreter: he has thanked.

Com: Ahmed Issack: Somali dialect. wadh maxad santax Mzee xaga kasosaxix. Marka dhadka qoralka wato wey ficantaxa in layelo suthi dhuqan u yeley maxa yeley xadii adh aqriso wax adh qoratey waxa kutagi xalshey maxa yeley wixii adh qortey umbath xadhan aqrineysey marka wasithi atho xalshey geystey. Lakin xadhu qofka waraq uqorto u xaga geyo marku kusidharo wax kaley walawa shey sas o ogatha. Maallin Ibrahim Dahir.

Mahlim Ibrahim Dahir: (kisomali) Maalim Ibrahim Dahir. Bismilahi wasalatul wasalam alaa wabacthi. Intas ilaxa ayan kukmaxathineyna maxayeley maqlugin ban naxay ilaxa dhartisa an mesha kukkulaney soudhkan an kuxadleyno illaxa ba iskale.

Interpreter: he's thanking God for allowing us to meet here peacefully

Mr Mahlim: marka inta bacthiged dadhii anay rer Habasweyne ana unimit in an kaxathalno xuqthi an wadhanka kulexen waxan dhonaya, mita uxoresyso waxan dhoneyna in an iskuxukuno sherecadha islamka.

Interpreter: he's saying that as a Muslim Islamic laws should be used in our laws.

Mr Mahlim: maxayeleyw Northeasten dhadka dagan mombasa dagan Kenya dhad bathan ba dhagan oo muslimi exey manaxabono anaga oo muslimin ex oo sharciga Allah (s.w) unosodhajiyeey an xaisa in wax xagalo lairaxtho an iskuxukuno. Gofka xagisa usan xeleyynnin, qofka ladhileyna xaqisa uxeleyynnin. sitha darteth waxan dhoneyna in an sharciga islamka iskuxukuno oo an yelano maxkamat islamed an yelano Khadiqa an xogina sas an dhoneyna.

Interpreter: he's saying the khadhis court should be strengthened, to be promoted so that Islamic sharias be used in muslim population in the country.

Mr Mahlim: Maxayeley xadii qof, qof kale u ladilo sitha cathiga Kenya ueh waxawaye qofki ba laqabta maxkamad balageya xadii lafengareyo fenki dhowlad aya iskalex kila dhiley xaqisa maxelo stiha dharted waxan dhoneyna maxkamadha islamka eh wey ogoshaxay in qofki ladiley xaqa asaga lasiya ninki kaley qathab lamariyo olaxukumo.

Interpreter: he's taking an example of somebody who has killed the other. If somebody killed and the person who has been killed does not get the proper right in the common law, but in the sharia that right is protected properly.

Mr Mahlim: marka sitha dharteth waxan dhoneyna in maxkamatha islami an yelano o Khadiga lomaro maxayeley xada Khadi wan lenaxay lakin Khadiga an lenaxay wa Khadiga nicaxa iyo furitanka kali kuxisabsan waye lakin waxan dhoneyna Khadi sharciga islamka yaqano o melkasta dul xanocoto, dac, furitan kuli waxakasta oo dhinta islamka kusoaroro oodan laguxukuma an dhoneyna xadi lagukathin wayo mit kasareyo ayan dhoneyna. Sitha dharteth in naloyelo maxkamad islamka an dhoneyna.

Interpreter: he's saying he would like to have a qualified khadhi who can use the sharia to a higher courts, even in the killing cases or raping, all these cases. He says we would like to have such a kind of courts even to a higher courts and public.

Mr Mahlim: mita lawadh anaga rer Northeasten xadii dhowlada marki xorey ey noxaisatey dhad somaliaya eh oy beri amey tagan lagacabsigawey, manixin dhad rer Kenya eh ayan naxay, waxan dhoneyna Kenya xaquqthi an kulexen in nalasiyo o kamit ax wadhatha oo naloxagajio iskulatha o nalodhiso.

Interpreter: he's saying , previously the rest of Kenya used to feel that we are not real Kenyans .People used to think that we going to join Somalia. He says that we 're Kenyans and we are going to live in Kenya throughout . We would like to be given equal rights with the rest of the Kenyans in terms of roads or education or any other development.

Mr Mahlim: xadii dhowlad ey noyeshey wax screening ladaxo oo Kenyatha kaley ey qawin anaga waxan dhoneyna in nalagarebo maxayele, ninka Somalia kaimatheey iyo ninka Kenya kudhashey wala kalakaasaya karka Kenya uyaley awa kalabixinaya. Ninki karka Kenya kuyalo laguxelo wa nin Kenyan eh ninki lagawayo na wa nin Somali eh intas ayan dhoneyna screenig karka nalagadhayo.

Interpreter: he's saying ID cards are enough to identify a Somali Kenyan. It is un-necessary to have the screening cards and this should be stopped.

Mr Mahlim: waxan dixi raba on ushegi raba walalexen xadi Kenya noxaisatin oo xaquqtanatha loilalin waye in Somali kudharano dhad Somali kudharmayo maaxa wadhan kanaga waxalkas wadhan kaley on lenay malex amin kamil maxelna , melkasta kamaxelno dhowlada namailaliso sitha darteth waxan dhoneyna in an dhowlad kaxelno xaqi an laxein o nalailaliyo oo cabsatha nalagadhayo.

Interpreter: he's saying we're Kenyan Somalis and there is no doubt that the government should give us full protection and not use it's arms to frustrate us, actually creating terror into us . We should not be threatened by government security.

Mr Mahlim: waxan dhoneyna aniga o xathal keiga sogawinayo in an xoquqtha dhadka Kenya jogo ey leyixin in an Kenya kaxelno oo biya xelno oo wadha xelno oo ilmaxanatha ey aqris wanagsan ey aqristan ban dhoneyna waxan dhoneyna sharciga islamka eh in, dhadka Kenya xada gawar iyo wil makalalaxa. Wil iyo gawarbo wey aqristan lakin waxawaye sharciga islamka waxu shegaya gabdaxa ayago xijawan in ey aqrisan karan, markan waxan dhoneyna gebdaxa ayaga oo xijawan yixin in ey aqristan.

Interpreter: he's saying we would like to be given equal share with the rest of Kenyans. In terms of education and other developments, he says we're Muslims and the Kenyan constitution says that all children ,boys and girls have equal rights of education. We would like to give our children equal rights but the uniforms our girls wear are not going to be these things like skirts. Girls should be given Islamic dressings.

Mr Mahlim: intas ayan xadhal keiga kusogawinaya waxan ithin leyaxa axsanta.

Interpreter: he's thanking the people.

Com: Ahmed Issack: Somali dialect. Hayeh shukran. Ahmed A. Ogle.

Ahmed A Ogle (peace committee): thank you very much for allowing us to give our views. Now I would just like to talk a few things here and there. One I think it has already been mentioned about peace committees .I also want to add my support that the peace committees in this area should be given a legal backing. Secondly, in terms of defence and national lsecurities , now in the present system we should have someone who is going to advise the perso who is at the top. We should have a national security ad visor or something of the sort. Becaese sometimes nyou see that the law sometimes raises a lot of confusions here and there ,nobody stands for who and what. Therefore I would advise that we have national security advicer on the matters of security today to whoever will be in that position. Also in the political parties I would like to mention that there

a lot of commercialized political parties that are coming up and for that matter I would suggest that we have a restricted number and have only three main political parties in this country. About the screening cards, various people have talked about it. We are not of the people in Kenya who are neighbouring other countries. We have people who are in the system who have their brothers and sisters in other countries who are holding positions eg those ones like me --- we have in Kenya. They have brothers who are also in the side of Uganda and also in the cabinet. And what has made them to be in Kenya with no screening cards and what has made us to hold screening cards on that side because we're neighbouring Somalia. That one I think according to the new constitution should not restrict us because we're neighbouring Somali. Thirdly the problem I would like to suggest is the establishment of the prime minister, who is going to be responsible for the gov. of the day, and a ceremonial president who is going to be ceremonizing there. I think it is something which is very nice when we have two people right there, the system can run very well. Also about the legislature debating, we would like the cabinet to be voted by anybody who is going to be appointed to any position like the cabinet must be voted by the gov. Because we don't want people who probably have bad reports to be placed in the cabinet. Anybody who is going to be in the cabinet, must be voted by parliament so that they can --- their positions. The other areas that the parliament should vote includes the chief justice. He must be voted by parliament before it takes over. Also the auditor general must be voted by parliament. About the salaries of the honourable members, it has been said who's going to be responsible for that. At the moment we are the ones that are handling. I would suggest that we shall have an independent commission to who are also obviously composed of registered trade unions, to vote the salaries of the honourable members. About the parliament, immediately after independence we had two houses. We had the house of representatives and the house of senate. Later on in 1967 around those areas the house of senate was abolished. I'm suggesting today to this commission that the house of senate and of representatives be reinstated back. The house of representatives will be at the --- and the one of senate at the district level. Also the other areas I probably wanted to talk is the qualification of the president. The qualification of the president must be a graduate and above. About the judiciary, the present system I think is inadequate. I believe because of political appointments that is being made. For that matter we would like the judiciary to be appointed by the president but voted by the parliament, trying to take the track records of the individuals who are appointed to those positions. The president must be elected directly by the people, and they should be supervised elections because at the moment, we're conducting three elections at the day ie the presidential election parliamentary election and the local authority. There is a lot of confusion particularly in this area, where high rate of illiteracy exist. There can be a lot of manipulations as a result of that. Therefore I'm giving my opinion that they should be supervised based for these elections. I think with those few remarks I will thank you very much.

Com. Aroni: now in the neighbouring constituency, we had a lot about police brutality. Do you face such problems here?

Ogle: I think whatever has been expressed here.

Com. Aroni: here we haven't heard.

Ogle: there are people who have already mentioned, I don't know whether that has skipped your ears. Yes, otherwise brutality is there. The other thing is that they don't wear like the other policemen in the other parts of the country, because those ones they have numbers. You can easily identify, but here they are jungles and jungles, you don't know who is who.

Speaker: thank you very much Bw. Ogle,

Haji Gabul Musul (vernacular): Gabowl Mursar waxii an kudharaye anaga run waye owal koloni ya naxaiste lononiga marki unaga gurey Kenya analodibey , kenyathi noladibey sifican nameyelin.

Interpreter: first he said he has supported the views given by the others. Secondly he said during colonial time, we came through a hard time. But even after we got independence, Kenya gov. did not handle us properly.

Mr Gabul: koloniga marku awal xaistey digaina wa barinaye.

Interpreter: during colonial time there were no clashes at all. Security was well taken care of.

Mr Gabul : Kenyathi markey naqabsatey gerithain wexey nocotey eriga coska dameye okaley.

Interpreter: since we got our independence the security became so much that people were being killed due to tribal clashes. Every day was an of evidence of people being killed.

Mr Gabul: ninki dhambi gawin o saka erigisa racsathey umba un askarti xadu meshan maro meshan shufta a martey o Dhaka ladilayo.

Interpreter: even our police could kill the people because at times they look for shifters and then ask the sherpherd, where are the shifters. If he doesn't know then he is killed just like that.

Mr Gabul: shufta anaga ana rali kanexen a dulka mareysa bacthi shufta inta martey inti ladaxo umba xolaxaini gari lagugurani oy bacthi dhowlada(inaudible).

Interpreter: he's talking of the past. We used to be branded as shifters and all our livestock is looted by askaris. A lorry could come and get all our goats and then goes with it

Mr Gabul: shufta anaga waxan xog an kuqabsano malixiye shiftatha markey marto xolixi marki an dhowlada an usoshegano xadana wa dilma kaley ithana wey na dili.

Interpreter: he says when we come to report to the authority, they beat us or give us more problems.

Mr Gabul: anaga meshan sadhax laf ayan kudhaganaxay wajer.

Interpreter: We in wajir, we are in three main clans.

Mr Gabul: sedaxthas waxa waye Ajuran iyo Ogaden iyo Dagodia an kuthganaxay.

Interpreter: the three clans are Ajulans, Ogaden and the Godias.

Mr Gabul:(inaudible) yan dhaganaxay bacthi nin walba wadhan bu leyaxay wadhan yu kunolyaxay.

Interpreter: every clan has it's own grazing land.

Mr Gabul: xada waxan rabna in ninwalbo meshisa laguceliyo o ninwalaba wadhan kisa laguceliyo ayan rabna.

Interpreter: we would like to have these three communities to go back to it's own traditional land.

Mr Gabul: Kenya xadhan naxay o dhad xag dorey xadey taxay wainey wixi xaquqtha ankulenax in ey nasiso.

Interpreter: I would like the gov. to give us our peace of rights.

Mr Gabul: gerithaini bacthi sithi eri cous dhameynayo dhowlada ey firso oo xaqaina ey nasiso xolaxaina mar walbo laqathayo in ey nasiso yan rabna.

Interpreter: the gov. should stop this insecurity and animal looting. We should be given enough security by the government

Mr Gabul: wathana maqabne watha in ey nosubiso yan rabna.

Interpreter: we would like to be given more developments in terms of road constructions.

Mr Gabul: dadka in ey kalarebto o ninkasta meshisa ey kuceliso yan rabna.

Interpreter: He wants the government to enforce that everybody goes back to their traditional lands.

Mr Gabul: Aniga kumaderanaye intas yan raba in ey Kenya noyesho.

Interpreter: He's requesting the gov. to fulfill that. Thank you.

Bundid Sheikh Dar-(vernacular): ASalaam aleykum. Aniga waxalaidaxa Bundid Sheikh Dacar waxan axay chairmanka amanka hapa. xadii labadhalayo sharciga Kenya o nogulayerey waxan rajeineyna sithi ti xorey o xada labadhale in ana kuaxaneyni wan umaleyneyna.

Interpreter: He's thanking God for involving our people in the constitution change allowing us to give in our share of opinions in changing the constitution.

Mr Fudir: Mrkan sitha uarkeino raga Commishnaga xa oo naxor joga wey mxadsanyixin xadi ey noimathaen oy wax nawarsanayin.

Interpreter: He's thanking the commission for visiting us and asking us for our opinions .

Mr Fudir: waxan kabaryizaina Commishonka waxalaa waxan qotsano in sharcigi Kenya lagudharo kixorey waxba nalogumadharin anaga.

Interpreter: He's asking the commission to take whatever views we give because we do not give our views in the former constitution

Mr Fudir: waxan kaqotsaneyna sithu amanka kusubanxayax in ey docoto, waxawaye ser ban rabna Eingiris sharcigisi wax na in laturo waxi ficana in lagasoqato.

Interpreter: We like the colonial rules, the bad rules be thrown away and the good rules be taken.

Mr Fudir: waxa fican waxa kujirey oo waxba dimaneynin oo waxba is dhileyni serka oo ninwalba mel laguogayaxay.

Interpreter: He says the good rules of the colonial government were the traditional boundaries. These boundaries where every community is allowed to live in it's own land, not to loiter about in any other land.

Mr Fudir: serka waxa laguoganikara wax alaa wixix sodaxgala gawalkan Habasweyne laogani jirey xadana waxba security yan naxay markan ithin leyaxay wax an kaognaxay majirto wax an kaoganikarno maaxa lakin waan un jaribeynena oo iskarebeyno wax in e waxan rabna in ser ladibo oo ninwalba meshisa marka ninwalbo waxusubinayo laogatho Kenya an watha laxano.

Interpreter: He's saying the boundaries will help us maintain the security. Those people who will be coming from elsewhere will be known. It's good to have this boundaries and be kept.

Mr Fudir: waxan usheunn nimanka hasrciga badalayo, anagu Somali xadan naxay xaqi Kenya wanalaga qathiyey waxan naxaiy Kenya mweusi banaxay walibo.

Interpreter: He's saying we're black Kenyans, but our rights have been denied by the Kenyan government

Mr Fudir: waxadh kugaraneysan in an naxay waxa ficneth manta kibanda in ana analawarsanin rer Hawasweyne onaladhaxo dhalashathi Kenya kena. Anigan oguweyn ila kan ugu yar dalashathi Kenya yey xaistan, kenyana xaqetha wana lodithey

malixin ba nalayiri.

Interpreter: He says we all have Kenyan birth certificates, even me as an old man, but we're not getting equal rights with the rest of the Kenyans.

Mr Fudir: anaga o sitha ax waxa ilmaxaini an dalmey iyo kuwi ey sidalein qarkotha kibanda aya lodithey shauri ya waxatixin somallia yanaladexey amaga Somalia manaxin maana rabno.

Interpreter: He says our own children and our grand children are denied identity cards, simply because they are told they are not Kenyans but are Somalis. They are not getting ID cards . We are Kenyans and we should be given the rights like any other Kenyan.

Mr Fudir: waxan rabna anaga in an Kenya kamit noqono waxan rabna in xata sharciga labadhalayo Northeastern daxthetha xata wixi qalath axay in labadhalo.

Interpreter: Even in north eastern we would like whatever has been wrong to be changed.

Mr Fudir: waxa kamit eh Northeastern waxa Province uxeh Garissa. Garisna wa Kenya dawathetha meshi lagasogaley waxe in Provincenka lagadigi Wajer daxdaxadhan oo Kenya xaga iyo xaga ain anaga NorthEastern waxay dulkaina uucitlowey wa sas.

Interpreter: We would like to have the provincial headquarter of the north eastern to be in Wajir, which is the center of north eastern

Mr Fudir: weyqathi karta xati Wajer laleyaxay biya ey lethaxy, Hawasweyne Uasin Nyiro aya ka biya batneth waxa na inagaxirey Eingiriska e Uasin Nyiro xanalosofuro in an isogano in an Kenya naxay.

Interpreter: He's saying we want the gov. to correct the course of river Ewasonyiro that was interfered with, by the Kenyan gov. It was blocked because the Kenyan gov. would say that these people would go to Somali so let us change the course of the water. That's why Ewasonyiro water does not reach us, but before it was there .

Mr Fudir: waxan rabna in sharciga lagudharo ki xorey cathan ba laxaye ee kan mathow ba qorayaye waxan raban in oo nagalailowi in qebta an lenaxay nalagdharo an rabna.

Interpreter: He's saying that the previous constitution was written by the white man and I'm not taking share in giving our own opinion, but this one it is our people who are writing and giving opinions. We would like our opinions to be included in the new constitution

Mr Fudir: waxan rabna Kenya sithi an kalamit noqoneyna, waxanh kalanoqoneyna sithi Kenya kibandatha losiyey anaga somaliya manixin Kenya naxay in nalosiyo ban rabna. Waxa kaley om rabna jitkan lamiga eh in laqatho xada anaga iyo Kenya wan kalaxiran naxay maxayeley bridge ban laxein bridgki ingiriski xorey ba sameyey wu na jawey e manta inten iskumarna anaga iyo Kenya, dhurarka yan iskumarna. Kenya jecel umban uyeleyna maxane wan goanaxay ee bridgekas xanalosubiyo, jitkina lamey xalagadigo.

Interpreter: In terms of transport and communication we're not connected to the rest of the Kenyans. Our roads are in a very poor state and conditions. Even the bridge built in Ewasonyiro, is very old and is collapsing soon. He says he would like that to be reconstructed.

Mr Fudir: Waxan rabna anaga Kenya dhinta Mahamadia ayan iskuxunna inta xorey kumey jirin sharciga xatei kujirtana mel yar oo gathal eh aya logaqorey.wax power ey kulethaxay makxa waxan rabna in power loyelo dhintaina oo nin qakim eh oo mathax weyna axan power uleh.

Interpreter: He says he would like the Islamic Sheria to be use in the law and be given high priviledge in the Khadhis law he would like to have the recognition of khadhis as very high just like the point he says.

Mr Fudir: dhad mathan aya gatha sheitha tagan xathal keiga intan ayan kagabaxayaye wixii an octhsaney Commishnarow markaley ayan ithinkku celineynaye yanlaga wainin meshas.

Interpreter: He's saying he would like these views to be taken by the commission

Com. Hassan- in vernacular. Wadh maxad santaxay ahter, markadh bogtin maonigina Commionka wexey qoran dhonta report oo dhandka wexey daxen gobalkasta iyo thagmoinkasta wexey dhadka iskushagen report balaqori wanala typ garen dhona iyo sharciga cusub marka lixthan bari aya lagusocelin dhona dadweynaxa in ey dib uegan reportkas iyo sharcigas cusub inti wali lagadhothin marka lixthanka bari waxalaraba dhadweynaxa in ey sifirian reporti ey soqoren gobolkothi ni laqatey ama laqorey. Marka reporta marki lakeno wain adh firicisin o adh aragtin wixi adh shegaten in laqatey oo laqorey tas xailowina. Xadii lagatagey o lailowana ama lagatagey qawar aydh sofareysin waxadh lethixin MP, Committee members kuwas aydh qawarka usofareysin.

Sheikh Mohamed Diriye-(in somali) aniga magaceiga waxa laida Sheikh Mohamed Diriye wakil ya Khadi Habasweyne.

Interpreter: His name is Shaban Jiria, he's representing the Khadhi in Habaswein.

Mr Shaban: Waxan raba in an kaxadlo dhintanatha wexey shegeyso oo sharciganaga umban raba in an kaxadlo.

Interpreter: He says he would like only to talk about the Islamic religion

Mr Shaban: Dintanatha Ilaxey (sw) aya sodhajiyeey wuna kuxadley wax binaadham kuxadley maaxa.

Interpreter: He says the religion of the Quran is the word of God.

Mr Shaban: Dintanatha wax lagukordini karo malaxa wax laguziyathin karo malaxa wax lagabixin kara malaxa.

Interpreter: He says Islam cannot be changed, removed or added anything. It is there the way God has brought it .

Mr Shaban: Nabi gena Muhamad (p.b.u.h) quranka waxu kuyiri (Mataragna kafirini kitawi min shein) dinta adun iyo aqara wan kudhameyne wax an kagatagney majiro.

Interpreter: God has promisedus that he has completed the quran and he has protected it.

Mr Shaban: Kolkey nawiga (s.w.s) gerithisa ey sodhawatey Ilaxaey waxu yirii "Alyoma agmaltun lakum dinikum waatmaktu caileyaha wa agmati necmatii". Nawigena wagtigisa kolkusodhawatey Ilahey waxu yiriy dintina wan ithin kamil yeley necmathey yan ithinkam yeley islamnima an ithankaga rali docthey.

Interpreter: At the time the prophet was dying, God has given in his Aya the final word of the Quran. He has completed completed the Quran for you and has chooesn for you Islam as a religion.

Mr Shaban: Sithas awatheth dintanatha wixi dil axa iyo wixi jaraxa aha iyo wixi dac axaha iyo wixi qaraf axa wax ey dhintanatha ey kaxadlin malaxa.

Interpreter: Islam has addressed all about killings, rape, robbing lootings, all these--- Islam has addressed.

Mr Shaban: Markey sas taxay dhintanatha xadey sas xatey wax dhintanatha an kagaistamalno oo anaga nalagu xukumo on

Khadi an kkuxukumano majira.

Interpreter: We're not actually being governed by Islamic laws here. All these laws that are given to us by God, are not actually used in governing us in the courts. Islamic sharias are not used in the courts.

Mr Shaban: Dhintanatha Khadiqa waxa loogol ayax o lomasamaxa lawa qothob in ukaistamalo inti kaley uwaxba katawanin sithas aya dhintaina logaogolyaxay.

Interpreter: The Khadhi is only allowed two things in the Islamic laws to use only two parts.

Mr Shaban: Lawatha qothob waxawaye Nicaxa bilcanta iyo raga laiskumexeriyo iyo furidha bilcanta iyo raga lakalafura lawatha kali ayan sharecadhanatha Maahamadiya kaxaisana.

Interpreter: He says it is only the divorce and marriage, which is, used in the khadhis courts. Nothing else.

Mr Shaban: Khadigana lomasamaxu in u wixi katli axa, wixi dil axa ulagalo, wixi dhac axa ulagalo, Khadiganaga ruqsa umalaxa lomaogolo.

Interpreter: The Khadhji is not allowed to handle cases like theft, murder, robbery and all these other cases which the religion addresses properly.

Mr Shaban: Xadii dintanatha ana kudacmanin maxayeley sharcigi wixi aqara laguarey wixi adhunka lagudhacmilaxa wu shegey dhintanatha xadhan wixi dhunta lagudacmilaha o aqara lagugarilaxa anayelin islan nimathena awa Qatar ah.

Interpreter: And if this God's law is not used, we as Muslims then have lost our faith.

Mr Shaban: Sitha awatheth waxan rabn dhintanatha in an iskuxukumno oo Constitution manta socotho nalogudharo dhintanatha Khadiqa in wax walbo loogalatho, in wax ala wexey kafradethi odan in naloogalatho on anaga iskkuxukuno sitha ayatha xa ayan manta kathoneyna.

Interpreter: He would like the Khadhis to be allowed to handle other cases like the criminal cases and all these other cases so that the muslims can comfortably be judged in their own religion

Mr Shaban: Xathal kiga aniga intas ayu kuegyaxay wax kale on kudharayo malaxey sitha awatheth xathalkaina in adh oaguthashan ayan dhoneyna.

Interpreter: He's thanked the commission

Bashir Ibrahim Mohamed: ASalam aleikum. Magaciga wa Bashir Ibrahim Mohamed. Kenya sodon iyo sagal waye intu calanketha u taganyaxay berigas aniga waan jirey lawatan, kowdi ba laigaqathijirey sanad walba oo lawa iyo towan bilodh gumeysi wan somarey.

Interpreter: He's saying Kenya is now 39 years in independence and at the time Kenya got independent he was 20 years. He has paid the kodi. He has taken part in paying the tax

Mr Bashir: Marka xadana Kenya marki calanka lasarey lixthan iyo sadahtii waxanalaguxesawijirey shufta.

Interpreter: When we got independent, we Somalis here, got a problem because we were branded as shifters as people were fighting the Kenya government.

Mr Bashir: Inkasta oo an barlamanka mathaxthi an dhoraney o dan markey barlamanka kaxadlan Kenya wexey dixijiren we shifta bey dixijiren Kenya.

Interpreter: Even our MPS used to be called shifters by their colleagues in the parliament.

Mr Bashir: Xawen walba magalatha markan jogno abreshin waye nin nagtisa lajifo iyo ilimisa aya polis station laguguri oo wax nogaxadlayo an jirin mathaxa nalagaqaracjirey.

Interpreter: At that time he said we've come through a very difficult time used to be harrasse, there was cafew and we used to be taken to the police. We use to have a lot of problems from the police the government side.

Mr Bashir: marka anaga rer Kenya umban iskuxisawi marka aaytha exed jirney anaga oo sithas.....

Interpreter: Despite all those problems and harassments, we were still Kenyans and we stuck to that point as Kenyans.

Mr Bashir: waxad arkeisa gella oalainayo sithi dhugag oo wax kaxadlayana an jirin oo risas lamarinayo.

Interpreter: Even our camels used to be killed in big numbers and nobody would advocate for us

Mr Bashir: Mudha sagal sana lagajoga Alhamdulillah sithi xorey wan dhana.

Interpreter: But today we're a bit better than what we used to be long time.

Mr Bashir: MP yashina markan saut kotha walaogalathey wey no xadli karan xaquqtha binaadhamka.

Interpreter: Today our MPS voice can be heard and they are respected, they are not called shifters anymore

Mr Bashir: North Eastern xadey gowolkin Kenya ey taxay wowigan ganana maro Nairobi ba lagawarawi oo factory kambuniyal Europe inti ladhaltho mesha maxan biya nalogushuwi waye xadey Northeasten ey Kenya taxay.

Interpreter: He says if we're in Kenya we would like to have irrigation. The government should invest a lot of money so that we can depend on our own resource.

Mr Bashir: meshan xada magalatha(inaudible) dinacas marlal in ey taxay maogiye wa wowi Boran ya galatha catanka Yurubka uhagajien ba laxeyen wowigi anagan wu nagaguan yaxay.

Interpreter: The other part of the Ewasonyiro river, where our neighbours Boranas have to live, he says is flowing and is used as irrigation. The source ha been changed and we are not getting the water, but our colleagues who are our neighbours are getting the water. The river is flowing as usual and they are using it for irrigation.

Mr Bashir: Biyaxas dhowlada wey sojithikarta oo niman gosata eh gosten xadey thacad notaxay.

Interpreter: The government can surely remove that block from the river and allow it to take it's own course.

Mr Bashir: Aniga waxan uarkaya Kenya iney Northeastern ni ey waxba ucawnin waxaisa ban uarka.

Interpreter: He says that although we call ourselves Kenyans, we see that we're are not taken like Kenyans and we're not given enough development

Mr Bashir: Neyrobi iyo Mombasa markan tago gethaxa talka lagutalaley iyo biyaxa sithey usocthan iyo lami yasha xad aragtana Garis ila iyo Mnadera baburta marki robabka ey dacan lawa bilodh, sethad bilod ayayey tagan yaxin sogowolki Kenya kamasomo.

Interpreter: He says during dry seasons, our people are always right at the roads. Every vehicle that is passing , you will see children standing to ask for water, while you don't see such a thing in the rest of Kenya.

Mr Bashir: Kenya waxan urkaya in tubathi wadhanka ey naga duqeso maxayeleye canshur, xola xilibka umbey nagaqathi xolaxaina wadhanka umba lagushiwi wax bana nomaqawaneysine.

Interpreter: He says we're providing meat to the rest of Kenya. We have livestock and is providing livestock market to the

rest of Kenyans, but we're not getting any developments.

Mr Bashir: wax yalaxa qarkoth xadahn firiryo Engiris aya nodama maxayeley nin an cilmi lexen Engirika mushar ayu qathan jirey , nin sajidh ax oy polista iyo AP sulk asari oo waxba ana aqrini waxba aqrin karan mushar qathanaya ayan arkijirney. Tan na nin anwax qorikari oo wax aqrini karori Karin nin yaqano maleh.

Interpreter: He's talking about employment. We're not getting equal share in employment as the rest of Kenyans. We're not given equal chances and we want these chances. During the colonial government we used to be given equal chances in employment by the colonial gov. Even our illiterate used to get employed, her now we've got many educated young people but are unemployed because we 're not getting equal chances of employment with the rest of Kenya

Mr Bashir: Marka waxan uarkaya Kenya ... intas ayan kudhamey.

Interpreter: He has thanked the commission.

Speaker:(inaudible) Tafathal dadkan gathal kaxadllo amusa. Aden Sugal Xumul.

Adam Sugal Humuri: (kisomali) Assalum Aleykum.waxan kkuxadlilaxa rag bathan aya horteytha kuxadley.

Interpreter: He says his opinions has been discussed by others

Mr Adam: Northeasatern wexey taxay athinkana wadh aragtin dhowladana wey aragta.

Interpreter: He says that the state in which our province is is seen by everybody.

Mr Adam: dibka naxaistana MP dan ayan usodhoran inu dhowlad ushego.

Interpreter: Our problems have been discussed by our MP whom we have elected in the parliament.

Mr Adam: maaxa mit xad sheka usibaxan.

Interpreter: It is not a new thing.

Mr Adam: lakin wax yar an kaxaadlaya.

Interpreter: But I will add these things

Mr Adam: Engiriska aniag lawa jer ayan kodi bixiyey. Wajer southna wan kudashey.

Interpreter: He says he has paid the GPT tax twice and is from wajir south.

Mr Adam: dhad bathan aya kunol Wajer South.

Interpreter: There are many people living in Wajir south.

Mr Adam: distirig Wajer dhad bathan aya kunol o muslimin ax lakin dhacana bathan kalalex.

Interpreter: There are many people who live in Wajir--- but live in different areas.

Mr Adam: Engiriki xadud ban kalalexey wax isugutbayo majirin nawat galyo buxthana walaxaiste.

Interpreter: During colonial times, there used to be colonial boundaries where people were not allowed to move from their land to other parts, in that case we saw enough security. There used to be no clashes, we used to have enough peace.

Mr Adam: xadana nabadgalyathi anaxaisanin ba sababta oax Kenya waxaliraxtha xadud majiro dhadki wey iskudharmen nabad galayathi ba Qatar gashey dagal ab kadacay.

Interpreter: Today we have no peace because Kenya says there are no boundaries and those boundaries are never recognized. People are moving from to and fro. People who are not supposed to be here are now here and as a result there are so many insecurity that has come up after the boundary was demolished.

Mr Adam: dhadkaian cilmi weyn malaxa waa xola dhacato wana raxa kunol, Sabato ah xadii meshan dhagal kadaco oey ahyaga islayan dhowladana wey sobexeysa kuwi cafimatka qawen yeyba sidileysa ey garun kulaini.

Interpreter: He say our people are pastoralists and when pastoralists collide they fight. After we fight, even the government police come and kill more people.Dam;

Mr Adam: marka waxan dhoneyna dhadka in nin walaba dhagankisi u Ingiriska u kuogani jirey u kunoctho Sabato ah nabadgalyatha aya kuxasileyso markaa ninka maskin ax u berta gothon kara cabsina ey dhaman karta ninka xolixisa ey yaryixina u xola yelankara.

Interpreter: He says that every community should go back to it's own land so that we get peace.

Mr Adam: wax kaley oo weyn on sishegayo malaxa aniga.

Interpreter: He's thanking the commission.

Ibrahim A Omar –(Laag Boqol community worker): Salam aleikum warahmatullah wabarakatil.Leo mimi nataka kusema mbele ya watume ya kurekebisha katiba ya Kenya maoni yangu.Nazungumza njuu ya urahia mimi. Tukiwa sisi watu wa mkoa hii kaskazini massariki, tuko na shida nyingi ambayekuhusu urahia yetu ya Kenya .Kwa kwanza sisi tukiwa jamii ya Somalia tulinyimwa haki yetu kuanzia kitambulisho passports na mambo mengi. Hata msomo tulinyimwa. Hatuna chuo kuu hapa wilaya yetu ya Mandera.Ya pili, kwa usalama serikali hayakikishi usalama yetu kwa hivyo tungetaka serikali ya Kenya ilianganalie hi katiba. Hata ile katiba ya zamani ilisema hakuna mtu alikuwa anatomia. Shauri serikali ya makao hii ananyima haki ya oria. Kwa hivyo mimi nignesem kama ni kweli yale unaokuja kusema,hii katiba sisi wakenya na wasomali tuwe sawasawa.Kwa hivyo sitakuwa nikisema sana hata si ya ni urahia pekee. Hata kwa siasa watu wananyiwa.Maasai ambaye ni jamii kidogo hata iko with waziri tatu ,nne. Somali iko na moja pekee yake, kitu gani imefanya hiyo . Kwa hivyo sisi wananchi wa Somali haki yetu imenyiwa sana. Katiba hii ya Kenya kama hii ni mtume ya kurekebisha tunataka uangalie makini sanana ichapishe vizuri. Hayo ni maoni yangu, asante.

Aden Issack: (kisomalia) Aden Issack Osman aniga waxe. Nin othey oo rer Hawsaweyne anaxay, waxan shegi laxana walashegey waxah xada weyne ankusiharayo maleh.

Interpreter: His name is Aden Isaf and he supports those who have given their views

Mr Aden: dhadkaini xorey o othey yashi xorey axa kisto xathalaxa wan kagargarireyna wax dib kusobarbare axa anaxay. Waxan nafulijirey magensi suthi itha exed laaliget yan wixi dib eh an kacabsaneyne.

Interpreter: He says we the old men of the age, we 're not confidentbecause we came through a very big harassment , problems during the emergency. They have come through a lot of difficult times .As such that oppression has left inme, lack of confidence and I cannot actually have enough confidence

Mr Aden: Xata mar waxan soqatney waxan labadhalayo sitho xalodhayo adh daxthin ama xalithin kagadharo laligin.

Interpreter:

One time we said that this issue of changing the constitution should be left the way it is because they might bring something that is going to give us more problems.

Mr Aden:Dib bathan aya somarney Garis guway ayan somarney Wagalla ayn somarney dib bathan oy kenyatha kaley ey nalaqawin ayan somarney.

Interpreter: He said we came through hard times, through Garrissa incident ,Wagalla incident where so many people were killed.

Mr Aden: Anaga Somali ban naxay lakin waxan necebna xay rer somaliya marabno mana nixin.

Interpreter: He said we're Kenyans and we don't want Somalia.

Mr Aden: Xanalaga dhayo rer somaliya ba tixin.marabno somaliya.

Interpreter: And I am appealing to the rest of Kenyans to stop calling us Somalis or shifters

Mr Aden: Xada wasithi ushegey yarki xaday sagalkan sana ayan reysaney sithi an udaxney sithi xorey xalodayo ama xalaithin kagadharo an udaxney wa intayar oo xada thawesha nasogashey.

Interpreter: Now we're giving our views with a bit of confidence or trying to give our opinions by changing the constitution because of this openly 9 years there things have been kept better. Before that things were bad.

Mr Aden: wax walbana rag ba kaxadley dibki naxaistey o dan walagaxadley tas ayatha axna wan kuracsanay tii itha exedh makasocona.

Interpreter: He nsupportsn all that has been said by the other people on water, roads and all other developments including boundaries

Mr Aden: mitas wa mita anaga naxaisato, mita kaley wamita Kenya anuwathaxalye Kenya wansilawatha lenaxay in kasta on dib kuqabno xadhana wan kuwatha nolnaxay.

Interpreter: He said that was our individual --- but for the rest of Kenya which we're sharing also.

Mr Aden: sharciyathan labadhalo waxa lagudhara dhadka an Kenya kudhalanin in Kenya lagabixiyo xata Somalia kamit eh Somali raga fadhayo meshan in telephone ey iskudhirey islaya leh oo mesha kujiro xalaga bixiyo xana lagudharo.

Interpreter: He supports those people who are nopt Kenyans.Those who have came fro m elsewhere but who are now Kenyans,should have their citizenship withdrawn.

Mr Aden: rer Kenya umbey dib ukenayin wax faitha ey sogallinayin malex, nin an Kenya kudhalanin wax faitha ey sogalinayin malex.

Interpator: Those who are not born in Kenya would only bring problems. Let them be sent back to where they came from. He 's saying that for the rest of Kenya.

Mr Aden: taas na Kenya ayan uleyaxay iskujirkena. Xathalkeiga intas ayukuegyaxay. Assalmu Aleykum.

Interpreter:He's thanking the board.

K. S . Farah-sub- chief: Thank you. Mine is short and clear, I 'll start with screen cards ambaye imetusumbua sana klichwa. That's number one Tunataka hiyo screen card iondolewe kabisaThe government must provide livestock market for the pastoralist community ie revival of KMC. . Three, cultural rights and heritage which bordesr on religion eg circumcisionboth sexes among the Somalis must be respected and preserved. Four, Ewasonyiro must have it's natural course restored to elevate poverty and increase production. That is to say running water course shoul not be interfered with. The constution should decide that .The new constitution should be simply and understandable in clear brief language including major languages so that people can read from everywhere. Six, the govenmert should assist the disabled always to improve their lives. Seven tribal boundaries of the colonial areas must be restored to ensure security unless hostility among Somali pastoralistson grazing rights. Mambo ya

boundaries pia ianaliwe. Ya mwisho, Kenya wildlife service act should be rebuilt to value human rights and personal property and composition such that:

human life compensation should not be less than thirty five hundred thousand shillings

animal compensation should be valued as per the current market price of the livestock. Haya tu ndio maoni yangu, asante sana.

Haya asante sana

Speaker: Asante sana bw. Chief, tafadhi upiga signature kwa register

Abdi Nur Shief Abdi: Bismilahi Rahmani Rahim. Nitaontgea kidogo tu. Naitwa Abdi Nur. Nadhani watu wameongea mengi sana kuhusu North Eastern province. Tulisema mambo ya kila sambli kama ni anani imekuwa shida hapa, na taabu ya barabarani. Nikichukua wakati wa Elnino, tulipata shida sana Mimi na watoto wangu tulikaa, mvua ilinyesha sana. Garissa nilikaa miezi nane bila kufika nyumbani. Baadaye nilikuja na ndege ambaye nililipa elfu sita kutoka hapa mpaka wajir. Kwa hivyo mi ni naona ni shida sana tukiangalia upande wa --- country kuna maendeleo kjubwa sana upande wa bara bara. Unaweza angalia town mpaka mavijiji mpaka shamba inalamiya kutosha kila area. Lakini ukifika hapa Garissa ikipita tu Isiolo inaonekana huna maendeleo yoyote ya kila aina kwa upande wa lami, usalama, mpaka tunaitwa shifters. Hata kama umezaliwa Nairobi utaitwa shifter tu bora wewe ni msomali. Sasa tunaomba serikalin kwa wale ambao wamehushika nahii kabadilisho wa katiba wa angalia m aslahiya watu wa north eastern province na tulisema, hii mambo ya kuweka kila kabila sehemu yake inatusaidia zaidi. Na watu wengin wameongea juu ya hiyo itatusaidia kwa sababu wakati wa uingereza, sisi tulikuwa na amani ya kutosha. Hata kama tulikuwa chini ya ukoloni amani ilikuwa na heshima. Sisi kama wa north eastern tulikuwa na heshima ya kutosha. Tulikuwa na heshima kwa malin yetu na kila kitu. Leo ukiangalia Kenya ukianza 1960 mpaka wa leo, tulipitia shida mingi sana ambaye inahusu upande wa kumalizawatu. Jammi yetu inakaa hapo karibu na barabara inapigwa risasi juu nin shifter Mnyama inakuwa shifter, ng'ombe inakuwa shifter, hapo karibu na wajir ngamia ilipigwa risasi, karibu na Dabdab mi nakumbuka kuna wakati ilimalizwa ngombe. Ikisemekana hiyo ng'ombe ni shifter. Sasa tunaomba wanaohushika ni hii kazi wa angalia hiyo maslahi yetu. Nahiyoy mambo ya kuweka sehemu ya makabila kama Wajir au north eastern province ilisemekana ni kabila tatu. Hiyo tunahitaji sana kwa sababu hiyo ndio itakuwa na maslahi na --- itakuwa imepungua kidogo. Mtu akiwa na sehemu yake hata shida ikitokea, tunajua ni kabila Fulani ndie ameleta hii shida, tunajua nani wa kupata. Hapo hata serikali inaweza linda sawasawa. Hawa wengine wameongea juu ya amani, vile tunaweza kupata kuishi kwa usalama na seriali inaweza Linda sisi kwa urahisi. Na kwa upande wa uhuru, serikali ya Kenya inatuloalia sana Hatuna haki, haki yetu wametunyima sana. Watu wetu wanauawa ovyo ovyo. Tulisema gari zasichomwa--- ilichomwa, sehemu nyingi imetokea. Ng'ombe yetu imechukuliwa wakati wa 1966., ngamia na mbuzi. Na hiyo ilichukuliwa na serikali ya Kenya si mtu mwingine. Kama gari la jeshi imekuja na kubeba ngombe si tunasema ni serikali ya Kenya. Baada ya kupata uhuru hapo tunaona kama tunanyimwa haki yetu. Katika province yetu hata kile inaoitwa University. Hata Garissa town ukienda saa hii hutaona imeendelea vile nchi zingine zimeendelea. Province nzima hana hata zima moto. Watu wanaumia na kiu. Maji haifiki chochote. Na hio maji ingetoshea sisi north eastern nzima. Hiyo mto kama serikali angeweza hatua ya kutosha, ingetutoshea north eastern nzima. Mpaka ya mandera imetutosha --- pipe. Although maji inayotumiwa ukambani inatoka kilimanjaro. Sehemu za Tanzania na Kenya Ukambani --- hiyo maji mpaka inafika hapo Garissa Sasa kama serikaali inatumia haki hiyo maji ingetutosheleza Ewasonyiro imefungwa na watun ambaye wamejulikana, na hiyo kuna

company Fulani imeletwa ikafunga, ya wazungu. Serikali ndio inawasupport. Inaipatia nguvu ya kufunga hapo na sisi tunaumia. Vile wenzangu walisema hapo mbeleni na mimimpia ninawasupport. Hiyo ni mambo ambaye im eundwa na serikali ya Kenya, ili sisi wasomali tuumie. Tukufe na njaaa na taabu ya kila samling. Baadaye tumenyimwa lami ya kufikisha hapo ---, tumenyiwa dawa, education. Watu wetu hawasomi mbele. District nzima hakuna hata mtoto amesoma hata moja. Hatuoni. Sisi ndiop hatuna akili nkuliko watu wa Kenya wote? Mimi naona kama serikali ya Kenya anatunyima haki yetu, anatukalia kivibaya. Hapo kama nyinyi ni maofisa wa kubadilisha katiba utuangelie sana na mfikishe mbele ya ofisi Nairobi. Yangu ni hayo machache na upande wa Islamu nitasema kidogo. Upande wa dini iwe ya nguvu kwa kila upande, sio ati mambo ya kufunga ---hapo serikali inatuonea hapo. Tunataka dini iwe hikuma yetu ya kila sampling. Ile mtu ameuawa, ile mtu amepigwa, ile mtu amenyan'ganywa mali yake, kila upande. Tunataka machief khadhi ambaye wamesoma dini yetu kisawasawa. Watu ambaye hawaelewi mambo ta dini. Chief Khadhi ambaye tuko naye leo hawaelewi mambo ya dini hata kidogo. Ni mtu amewekwa huko na serikali na ikimwambia dini yetu hairuhusu hii anakataa, juu anatumia ground ya serikali. Hapo tumeona kama tumenyimwa haki yetu. Kwa hivyo serikali, tuangelie chief Khadhi iwe ni mtu wa power ya kutosha. Haya

Com. Ratanya: Hapa unasema chief Khadhi amechaguliwa na serikali, ungetaka chief Khadhi achaguliwe na nani?

Mr Adi: Achaguliwe na Imams. Tuko na imams ambaye wana angalia kila upande.

Speaker: (somali) waxan raban in an sogagaweyne il iyo dhuxurki marka xal qof ya dagesaneyna katib wan xireyna dhour ayan atheyne wanalasoqatheyni. Marka raga wadhad sonoconeysin sagalka sac iyo bar mayele sided sac ila sagalka sa iyo bar waxan rabna in an fursad sino dhumarka marka ithinka xada waxad sonoconeysan sagalka sac iyo bar. Ali Osman Aden

Ali Osman Aden:

(Speech in the background) amaga wakil uxah dhad weyana.

Speaker:..... (Inaudible)

Com: Speaker: (somali) Maqorantay. xadey sug. Kuwa an sugu Karin tafathal saxixa buga kudhafa xag maxayeley wa muximada in adh nagacina adh kudaftin odh saxixthin marka waraqyixina xaga kudafa.

Mr Ali: (somali.) Salam aleikum aniga magacaiga waxaliraxtha Ali Osman Aden. Waxan kaxadlaya, waxalashgayo lofadiyo o Kenya iyo mitki laturayo.

Interpreter: He says he's oing to talk about the current constittion change that the --- is giving and whatever is going to be added and what is going to be removed.

Mr Ali: Waxanalasulaye u muthanaxa nasalaye ma somaliya bad raqsantaxin.

Interpreter : H e says our MP honourable has just asked us wheather we're Somalis of Somalia.

Mr Ali: Taa waxan umalein ishetha ayan lenaxay in sacada nalasualo in dhowlada Kenya ey sothon sagal sana ey disantay.

Interpreter: After Kenyas independence for 39 years to be asked wheather we're Somalis actually is an embarrassment and is not a good thing.

Mr Ali: anagana Kenya ayan kamit naxay wanaloguimathey wadhanka antaganaxay. Adunka dhowlad Kenya waxa

dhowlad nimatha siyey engris asagana wadhanka Kenya oguimitdh anagana Kenya ayan kamit nayax meshan ba naloguimithd.

Interpreter: Kenya got independent from the British and in this place we're in now is part of Kenya and we're Kenyans .

Mr Ali: Kenya ya nawathagumeysan jirey marka Kenya xosey na gumeysiga wey qabtey anagana iskumit ban naxay, engris ba dhowlad nimatha bixiyey xasidnimatha an qabno iyo dibka an qabno ingris ba dhafey. Dhowlada kenyana uladharadharmey Ingris wuxukuladhardharmey diwatha manta naxaysata in dhowlad Kenya ey no geysato diwata manta naxaysato.

Interpreter: He says the British colony were very harsh people and they have given us a lot of problems and the same message of giving us problems was left to the Kenyan government. And that's why we're --- today.

Mr Ali: taa shaxid ketha waxa tuseysa sitha nalosualey ama sitha anaxay xada.

Interpreter: That's proved by questions like wheather we're Kenyan Somalis or somalian Somalis.

Mr Ali: kwa mfano xadhan soqadno in an Kenya kamitaxain oo Kenya in ana kamit axain adh arkeysin. Waxanagamaqan xaq arabathan, oo Ilaxay ogyaxay xaq fara bathan bey kenyanagaqabta kamit manaxno wanalaxasdhaye xaq nagamaqan waxa kamit ax xaquq thanathi olaqathaye canshurta oo nalagaqathaye, xalaxanagi o nalagaqathaye, wadhankanagi oo Kenya lagudisaye, xaqini oo Kenya laguxagajinaye, tana kamit ax waxanagamaqan.

Interpreter: He said we're not getting all our rights. Our rights are denied and our products sold to the rest of Kenyans.

Mr Ali: Xata lawa madha an raban xorta xaqanigi oo nalosoceliyo wan rabna xadhey Kenya manta sharci ufaditho, tan lawadhna waxan rabna Kenya yan kaminaxay yanalasualin inteth kaimaten iyo Somali matixin yanalasualin. Xadi sharciga uyaxay manta waxa gacanta laguxayo Kenya yan kamit naxay wadhanka an gogna wakenya e xaq Kenya an kulenaxay in nalamariyo yan rabna.

Interpreter: He says the gov. should give us our rights. We're Kenyans and we need equal rights with the rest of the Kenyans.

Mr Ali: Tan kaley waxawaye anaga waxan naxay Northeastern, xolana wan qabna shamba malaxa Kenya shamba wey lethaxay, shamba Kenya nacaf bey lethaxay dhiwadha ya lodofiya waala bec geya lagac ba lagaxela dhadka wuku xormarey wuku tajirey in ana Kenya kamit exen waxa cadheyneysa xadii shamabathena ey taxay xola, xolaxanaga mel labecqaliye malaxa dhiwadha umadho fikaran, Nissan an kuqathano malaxa shambadi kenyana noc ey axatawa dhiwadha yalageya.

Interpreter: We're pastoralists and our economic backbone is livestock. Our livestock is not getting market like for agriculturalists in Kenya. Their products is marketed by the government. It is exported and they get money while we pastoralists the government does not get market for our livestock.

Mr Ali: Nin xathalka ukuxadley an laqorin oo xaq an lasinin xathalkisa waa bilash, waxan rabna xaq nagamaqan on xelno, dhowlada Kenya on kamit noqono ila dhadki ban kamit naxay, xolaxanagi iyo shambathanathi oo sithi Kenya ey becsharatha ey ogufurantaxay nalogufuro, intakalana waxa kaxadley otheyasha igaqoreyey meshan warqadhan an xayana tothowo madha ya kuqoran, tothowas madhana wan diwaya waxana jeclani laxa inta laaqriyo o Dhaka mesha fadhiyo loshego, waxan rabna xadey manta ey taxay Somali math racsantixin oo nalasualayo sacadhan, sithi u xaqanaga

ukumaqanyaxay wasase bal sharciga xadhu u mitrun yaxay in xaqena lafiro ayan rabna. Keyana wan kaxarney xadha aya analasualaya Kenya makamit tixin masa somaliya ba tixin.

Interpreter: All those that have been mentioned by the people who have given their views before like the massacres we came through and these things were there. That's why today we're asked whether we're Somalis or Kenyans and I see he has got some of his views there and he will give you.

Speaker: In Kisomali. Umamaleyneynin in Mheshimigatha u sual war sathey makenya batixin masa soamliya ba tixin, suasha uu warsathey wexey exedh ma in adh Kenya kuxartin ama somaliya adh kudharsantin bath rabtin.

Interjection: speakers: Maxakeney xorta.

Speaker: Now chiefka asaga adh bu udhambeya listigisa melaxas yu kkkujira. Dhad weynaxa marabtin in chiefka an nafas sino. Bare Abdi Ogle.

Abdul Ogle –(vernacular) Salam aleykum. Aniga waxan umalein wax bathan yan kaxadli. Waxa an kaxadlayo waxawaye xaquqtha Northeastern Province ama somalitha sithey Kenya kataxay.

Interpreter: He says his first views will be the rights of the north eastern people .

Mr Abdul: Waxan umaleyni wadhanka xukamadha xorey ayajirtey oo xada dhadka ey leyixin okolono, ukoloni aniaga ukoloni umaarkeinin wexey ilataxay ukolonitha yawa afadhali eh.

Interpreter: The previous colonial rule that people are condemning, according to me iams not colonial but -----

Mr Abdul: Sababta waxa waye marku Ingris wadhanakan jogey ninwalaba amankisa ayu lajogey nabadh buna kujogey weyna dheqayen galey agthuthan aya lokenaye nimanki.

Interpreter: During the colonial time, everybody's livestock was protected. People were not getting famine relief because there were no clashes, theft, all these things. The colonial government was protecting the life of the people and the life of the colonial government. So he supported that.

Mr Abdul: Sababtas na waxa waye Kenya umawa xisabsanin in an Kenya naxay.

Interpreter: He says now there is a change because as far as Kenyans are concerned we're not part of Kenya.

Mr Abdul: Todhowatha Province xadii Dhaka sharciga badhale adh tixiin waxan rabna maonigega in an ushego, Province kamit eh oo Kenyan kaseyto oo sitheth kuex oo ina kaexen in an Kenyan naxay ayan ushegaya. In an naxay Kenyan.

Interpreter: He's conveying a message to other seven province of Kenya that there is the eighth province in Kenya and the people whom live in that province are also Kenyans rather than Somalis.

Mr Abdul: Waxan umaleyni waxa jirta Massai xudud lalex Tanzania iyo xaga Ugandana niman ba xudud laleh Kenya bey na watha jogan mana maqalno Massai wasithas, Jalwa wasithas mamaqalno anaga jin ba nadhawa tagan wax umba naarka waxasna magaraneyno.

Interpreter: He says there are many communities living in Kenya and the neighbouring countries like the Maasais , Luos and others. You don't here that those people are Tanzanias, Rwandas or this and that. But us Somalis there is a satan that is pushing all the problems to us.

Mr Abdul: Waxajirta sharci badhalkan xalagabilawo wexii xorey ey Kenya naguqawaneysey oo xaquq dhara exedh ama barasha laan naga exedh in ey nagadamato oo anaga iyo ninka kenyatha ex in an isku si an wax urkeyno oo isku xaquq

nalasiyo.

Interpreter: He says with this new constitutional review we would like to have a new start that we herewith are living in north-eastern and other Kenyans in the other province we are going to have equal rights. Recently we're not getting equal rights but now I hope we're going to get it.

Mr Abdul: Fikradeitha waxan donaya firkadhan layiraxtho shufta oo magaca Somali ninki iraxtho shufta sharciga lagudharo oo maxkamdha laheyo.

Interpreter: He says for his opinion, this word shifter which refers to the Somali, should be put in the constitution so that any one who calls us shifter is taken to court

Mr Abdul: waxaa wadhankan jira inry waqti bathan in ey diwatathisa bathnedth xaga nabad galyatha.

Interpreter: In this country for along time now there has been a lot of problems in security.

Mr Abdul: Securitka sasga eh waxan anaga xaisana Provincial Administration ka wadhanka ka shaqeynaye in u wadhanka kadambeye.

Interpreter: As far as we the public are concerned it is the provincial administration that is causing insecurity in this land.

Mr Abdul: Sababta an ithin shegaya ninkan xadha gowowlkan PC ga kaex wanin gowolkan kadhashey tangu uu imathey manamaqal gari ba askar sarantay oo wa escort, manamaqal nin ba ladacay, nag balaxogey tas ayatha eh wexey natuseysa dhadki mathax axa okaxoreyey oo PC yalka axa in business an uxen oo anaga qilaf kena ey kashaqeynayen.

Interpreter: The current P.C is a local man who was born here in Habaswein, in Somali and since he came all the problems have ended. The security has improved, there are no more escorts following vehicles, no shifters looting people or killing. All these things have stopped. This shows us that the previous administrators who were ahead of the PC were actually sinners. They were making us business by creating insecurity so that they could get their own benefit.

Mr Abdul: Sababta waa nin wadhankan udhashey oo ben loshegeynin oo lacagna inti baqshad loguritho anan logeinyani on qatho ladexeini o xewel sa kuyel an ladexeinin.

Interpreter:

Mr Abdul: Tibad waxan ogunoconaya wax otheyasha ey xorteytha kaxadtlen oo danka xududka kusabsan.

Interpreter: He says he want to talk about the boundaries that has been discussed by the elders that talked before

Mr Abdul: Wadhan xadusan nabad galya lexein wadhan manoqonayo.

Interpreter: A country without security is not a country

Mr Abdul: Nabadgalyatha wadhanka waxa xalein xaisa wadhanki wuxu nocthey sugur, aniga waxan kamit axay dhadka thagan Wajir South xadhan aniga kali dhaganyaxay ila Ogathen umba dhagane wan ogani wixii matri eh oo sogaley ama wixi xun osogaley.

Interpreter: He says since the boundaries were removed and there are no boundaries, everybody moves to where they wanted. If the traditional boundaries were there, me I am from Wajir south and I am an Ogaden, I will know if there is any other person or community who comes in our and very fast.

Mr Abdul: Waxana jirey waqti waqti kamitex PC ladixijirey P.Osare layiraxtho in u barsadh kaxadhley ayatha oo dagal xun ey kadhacthey uu ushegey dhadki sharciga asagaxay wuyala wanayara dhabciney aniga marka dhadki xorey o yara

ibaxay yan kujirey sithi Kenya kaley waxan ufaxmey waan dhabcinatha Busneskeiga yan ufaxmey anigu.

Interpreter: He says there was a PC in north eastern province called Mr Osare, who one time there was a clash and after the clash he made a barazza and he said that the rule of the bouednaries is still there only that we've relaxed it. Other wise the traditional boundaries for every tribe are there. That's what the PC said one time.

Mr Abdul: Sitha awatheth waxan rabna arinta ayatha eh in laxojio sitha u bounadariga unoaxay in u noaxatho on ukalajogno ila waxan gabna Looa iyo Gel iyo ari sedhatha qabil on on jogdawaba sithas ayan kudaqana dalkina wu islaegyaxay isugurkana in nalaga adhkeyo oo xududka naloadhkeyo an raba.

Interpreter: He said he would like the boundary rules to strengthened so that every community live in their own traditional land to avoid any clashes or any problem.

Mr Abdul: Taa markan inta ogaboxo xaga dhinta ayan wax yar kudhari.

Interpreter: He says he would like to discuss afew things over religion.

Mr Abdul: Anagu islam ayan naxay xadhan islam naxayna waqti xathirkan Kenya sodon iyo sagalki sana ey exedh oy exeth xor calankana u usarna dhintanatha wan anaga wan kutumaney waxan kusuganaxay Ilaxa umbaa og.

Interpreter: He says we're Muslims but for the 39 years of Kenyas independence we've mishandled our religion and we're not in religion as we should have lived in.

Mr Abdul: Ukoloni aya laleyaxay waqtiga ukoloniga ujoqey Khadi ba joqey wadhanka oo sharciga islamka wixi laiskugafu u xukumaye.

Interpreter: He says during colonial time, religion was regarded as something big and the Khadhi was somebody with powers and usig the religionto administer his office or his court.

Mr Abdul: marka waxan dhoneyna sharcigan asaga ex on ithin shegeyno otheyal bathana xorteitha ey kadhein in lathawan thiliyo sharcigi islamka anaga wixi ddaxthanatha nagaso dax maro in an iskuxukuno ayan dhoneyna.

Inteprator: He says he would like the Islamic sheria to be used in this province so that it is used in the Khadhis courts perfectly.

Mr Abdul: Taa markan intas kaagaboxo xaday xathala aya niman otheyal xorteitha dexein ana wan supprtgarini, maxa kamit ex anaga xadhan Somali naxay dhaqan ban laxein.

Inteprator: He says he's supporting elders who have previously said something here. We the Somalis have a tradition.

Mr Abdul: Kenya markey xornimatha ey qathatey wax ey noqawato iskadhafte dhaqan kanaga xata wey kutumatey.

Interpreter: He said when Kenya got indwependence, later own--- us or doing something good for us but they havedecultured us. Our own cultures was interfered with.

Mr Abdul: Wadhankan anaga sithi xada Wajer South okaley waxan qawi jirney afar Boqor ayan qabney Boqoqrin ayan qawi jirney qawilki bo B oaql bu qawijirey oo ukuso xirto o lagu aruriyo.

Interpreter: He says for example here in Wajir south, we used to have traditional kings. There were were four clans who were living here each with their own king. That king who was elected by the community was actually the leader.

Mr Abdul: Waxan weidhisani Commishnarka Muthanixi an sodhortey oo Wazirka axa oo mesha fadiyo in u adkeyo, waxan dhoneyna in wadhankanaga anaga kalatambein iyo istaxkalin ban rabna Boqor nimatha in nalosoceliyo on

kukalathambeiney oo nin chief olaqrtey oo dhowlada mushar kaqathano nin anakaamar qathanin o Boqortinimathena nalosoceliyo oo mitka chiefka eh xadu nagugafo an Boqor kena an uqailisaneyno an dhoneyna.

Interpreter: He requests the commission to put this in the constitution so that the traditional Kings ---. That is where all the clan's affair come together. So for example if these present chiefs who are employed by the government through interviews and --- and if they wrong them they would have taken these chiefs to the king So we want these traditional kings to be revived.

Mr Abdul: Waxa kusogaweinaya ithinka Commishnaska maxadh ban ithin celinaya waxan ithanka baryaya wixi maoni an dhiwaney yan dharishada lagaturin, beri xorey waxan magalney wax bath qor qorten dhadka bera leitha iyo xolalidha u wax qor qortey kuwaina waxa layiradhe gorta dhambey aya wax lagalini sithas awatheth wixii oo maoni an ithindiwaney xadad thacadh tixi, xadad Kenyan tixin xadad thathad walala atixin wixi an qorney in u wax dinwangalo uwax oo nacanfoco unoctho. Assalamu Aleykum.

Interpreter: Recently there was a constitutional lawyer who came here and there were some requests were given by the pastoralists. The pastoralist's demands and the farmers demand, the farmers were privileged and the pastoralists were not privileged. Whatever we've given please don't throw it through the window.

Senior Chief Mohamed Abdi Abdulahi: Bismillahi Rahmani Rahim, Mi naitwa Mohamed Abdi Abdulahi. Nashukuru, kati hii Kenya imepata uhurukama leo inasemekana useme maoni yako. Mimi naongea – upande ya education sisi tumelaaniwa vibaya. Hasa Kenya National Examination tunalaumu kabisa Hakuna wilaya ya ---- watoto wanaenda University na haiwezekani hiyo yoteni ujinga haiwezekani. Kuna sababu fulaniinaofanya watu wasiende university, ya kusema kwamba wale wanaofanya mtihani wanasema kwamba nafasi. Wakipata watoto hivi ilaliwe ---. Tangu tupate uhurutunalaliwa upande wa education. Sisi wote apana wajinga ,na tunataka kila district representatives of Kenya National Examination ambaye wanawakilia nsisi huko. Walimu tatu, kama ni primary ama secondary. Upande wa kielimu tumelaliwa vibaya. Tumbaki kabisa na hiyo mambo yote --- na hiyo sheria Sisi tunataka kwa kila district, watatu waende huko Kama ni primary watatu, secondary watatu, kila district. Ili tujue shida yetu ni ujinga ama au ni urefu. Sisi tunaamini ya kwamba ni warevu kuliko Kenya wote. Kwa sababu tumejijua lakini tunakatatuat usihudhurie huko university. Sababu gani inatufanya sisi, ndio kusema hawa watu ni wa kutoka Somalia. Hiyo mambo ya Somalia tunafuata sisi Tunataka walimu yetu. Upande wa education tumelaliwa vibaya. Ya pili tunataka system ibaki, yaani tunataka. **(Somalia dialect)** Waxan rabna qasnad daqala ax oo goni logudharyele dhadka xarey oo masakinta ax oo carurto an iskulka kabixin karani, oo dhowlada Kenya dactalaxa ayagaeh ey ilmaxa kukoriso ayan rabna.

Interpreter: He says he would like to have special book fund for education so that our children can get proper education

Mr Abdulilahi: Waxan rabna ilmaxanaga in ey ilmaxa Kenya kamit axathan oo taclintotha ey xarin, magalathan waxa lagaxelikara afartan ilmoth oo secondary ka basen oo mel ey athan laa, tasna waxan umaleyni Kenya wakil bey katex ilmaxa ayagawa ilmay dalen kwi kaley oo iskulka kujirey dismoral waye arkan kuwi kaley oo shaley iskulka labexey oo melaxa tagtagan sithi awatheth wana rabna qasnad oo daqalaxa ah in logudaryele Northeastern free Education ayan rabna ila jamacatha.

Interpreter: He says that he has seen that there are so many young men who have completed their form four or other

colleges and they are not getting universities or jobs. They are just --- about .Aned even those ones in secondaries are seeing their fellow friends who have completed college are still jobless , they get demoralized. He says that special attention should be given to develop these funds to organize education fund for these students.

Mr Abdulilahi: Oo logumagac bixiyo oo ladaxo Northeastern Bussary Fund ayan rabna oo ilmaxa logudharyelo.

Interpreter: And be called north eastern bussary fund

Mr Abdulilahi: Waa codsi taa ayatha eh Commissionka ana kaqodsaneyna in diwatathain oo sheganeyno in laqoro onalageyo oo nalaturo, waxanaminsanaxay in waxan an shegano in enatageunin dibka jiro waye tan ankaxadli xaino xaga Educationka.

Interpreter: He's requesting the commission to take whatever views we've given and record it properly without throwing it out of the window.

Mr Abdulilahi: Mita kaley waxan rabna in shuqa xolaxa lafuro KMC lasoceliyo sifa an daqala uhelno oo ilmaxanaga an iskulka kalabaxnoanaga bera magabno sithi rerkenya okaley manixin, waxan rabna in KMC lasoceliyo maa maexe dhiwadha mel an xola udofsano in nalodhono wana kubabasan naxay wadhankan xor nimatha Kenya wan ogaxarney dharyel nima ayan ogaxarney waxan rabna in nalodharyelo.

Interpreter: He said we the pastoralists we're getting poor and poor because of lack of market for our livestock. We want the KMC to be revived and the government to look for outside market for our livestock so that we can be able to pay school fees for our children and support our families.

Mr Abdulilahi: Taa waxan kagabaxaya meshas, mita kaley waxan rabna marki dhadka lagorayo in shaqalaxa latangazeo Kenya tareq fulan ba askar laqori sitheth umaqli marki collegeka laiskugutago ama askaraxa laqoro, meshi distrigi adha athi kaimatey sithi xada Wajer oo afar iyo shan unug lagaxorey distriga kaley waa lagaqoraya shan iyo towan ama lawatan ama sodhon aya kaimaneisa xadey kaimato Wajer afar ama lix qof waxa kaimaneysa Nakuru okaley lawatan qof taas xaq maaxa inkasta o populationka nalagabathan yaxaiy. Waxan dhoneyna taas ayatha eh in adh lofirsatho oo anagana marki shaqalaxa laqorayo ama askarta in National Cake wax nalagasiyo ama an kaqoib galno ayan dhoneyna. Wan kuxarney Kenya waxan gel balaayey iyo walagasidharan yaxay dibka jiro watas.

Interpreter: He says we would like to be given equal job opportunities with the rest of Kenya for example when there is employment of police, or Kenyan they should announce that in that district, recruitment will be on that day. When the recruitment is done and these young men go together to college you find that from Wajir there are only six recruits whereas from Busia or Nakuru, there are more than 60 or 40. That's unfair, we should have equal share in the national cake.

Mr Abdulilahi: Taa wexey kutuseysa in calacalka ama cawashatha an yelaneyna sodhonki sana ankuthib dacney ayey kamit taxay, gumeysiga sibathan olaiskugumeysa aya bathan, ceditha xostetha qothax yatha laiska gajawinayo lomadulcathan karo anaga wan udul qathaney waxan rabna in Kenya an kamit nocono. Sithu thuq Bare shegayey tothowatha Province o Kenya in an kamit naxay, aniga waxan jira konton sana ayan jira abexey na waxujira sithetan iyo sidedth wali somalliya calanketha mana arag waxanaxay rer Kenya yana nalagurixin somaliya sitha awtheth yana xaquqthana ana kkuwaini. Waxan rabna ninka rer Kenya oo rer Nairobi eh xaquqtha uleyaxay in an laxatho ayan dhonaya oo sharciga Kenya lagusinatho waxan anaga sharcigena oo qarna dhad kaley laqabilsanyaxay qarna anaga lamarawo.

Interpreter: He says we're Kenyans just like the eight provinces in Kenya. This word (we're Somalis) is giving us problems so much. So people should stop referring to us as Somalis, we're Kenyans. He said I am 50 years old and my father is 80 years old and we've never visited Somalia

Mr Abdulilahi: Marka aniga waxan maxad ucelinaya Commishnaga noimathen sithey duqeitha ey shegen radio ayan dhageisana adh ayan interest ulenaxay, meshan Hawasweine lairaxtho yanalayarey sanin adh ban ithin dageysana dhadketha in kasta uxarey wax bugaranaya anaga ninwalba wan garaneyna waxan qoraney ninwalba waxu kuxadlo wan garaney an kaaragno qarhasta ama radio an kadageisano.

Interpreter: He says we're in Habaswein and Habasweinans are people who are awake. We have been hearing and listening to the radio and we're aware that you were to come today and going somewhere tomorrow. We want whatever you have recorded to go to the constitution.

Speaker: Asante sana Bw. Chief kwa hayo maoni yako. Tunaweza kuhakikisha kwamba ile maneno watu wa Habaswein wametoa hapa, mbele nimesema asubuhi, kutakuwa na repoti itatengeneza uko Nairobi. Hiyo ripoti itakuwa kwa kila constituency ile kitu amesema na itarudishwa kwa constituency. Na itakuwa hapa karibu siku thelathini au --- na muangalie mchambue kwamba ile kitu msemalo imechukuliwa na kama imetolewa mtasema hivo. Kwa hivyo kwa muda hii ningetaka kuharirishahii mkutano na tutarudi hapa saa nane. Asanteni sana.

AFTERNOON

Com. Hassan- Introduction in vernacular: Assalamu Aleykum. Wadhth ogixin ana umaleyni manta waxan meshan an uimaney gewda meshan iyo dhadka kuli waxawye sharciga cusuban dhisayo gewedan na waxaladaxa Abida Ali wana Commissiner wana guthomiya ayey kuxigta kuxiweynkisa waye, anigana Ahmed aya laidaxa ninkana waxaladaxa Dominziano wa Commissioner asagana gewedan ayatha waxladaxa Mary Babu.....

Intrejection:.....(inaudible)

Taasna waxalaha Mwana Kitina Sagaf ayathana wa shaqala nagalaimathen Nairobi. Marka waxan kubilaweyna listigina waxana uxoreysa Amina Shariff ayana oguxorey marka afsomaliga iyo af swaxilka ninki kuxadlikaro xakuxadlo qofki kaley afsomali xakuxadlo anaga aya ujawaweyna aniga xadhan jogin Fatuma Bishar Keinan, Madina HusseinAbdi, Rukiya Maalin Hassan.

Rukia Maalim Hassan -- in vernacular: Assalamu aleykum. Maoniga an dhiwano waxawaye in an xaquqtha an lenaxay an shegano, xaquqtha ana lenaxay xadhan Kenyan naxay xaquq an kulenaxa waqtigan xathirka eh on dhadki refugeega axay o kaimathey somaliya iyo anaga an isku xaq naxay.

Interpreter: She says we should be given our rights. Wwe're being treated like refugees by the government and everybody else.

Mrs Rukia: Marka sitha awatheth waxan rabna wadhanka xaquqtha an kulenaxay madhama an wadhanka kudalaney o dhad rer Kenya an naxay in xaquqthena nalasiyo oo dhadka refugeegax oo somaliya kaimathey ana iskumit nalagadigin, marki kibanda laguwarsatho waxa lagudixi wewe ni mutu watu somalliya lixthan iyo afarti ayan meshan kudhashey xaadu lagudoxo we ni mtu wa somaliya wa diwato.

Interpreter: She says the --- of the security forces is that we're all from Somalia. We're born here in Kenya yet they still

think we're somalias and that is bad.

Mrs Rukia: Mitheitha lawadh waxan rabna anaga nagaxa Northeastern wax xaquq on kulenaxay wadhanka majirto, dhorasha aya kadhacthey wadhanka ila marqorey wax naga oo Northeastern kasogalein majirto.

Interpreter: she said in the leadership positions, women in north eastern province are not marginalized. They are not able to effectively take part in civic elections and parliamentary elections and that affirmative action has to be done to make sure that women are also elected or dominated from this point.

Mrs Rukia: waxan rabna in xaquq naloyelo oo Councillar yasha bilcanata lagudharo sithas yan rabna in an codkena udiwano oo dhad wadhanka wax kulex an nocono.

Interpreter: So that the woman of the north eastern province can also see that they are part and parcel of the Kenyan nation.

Mrs Rukia: Waxan rabna wadhankena wa mathar wax walbo wukabixikara lakin wa biya laan in biya naloguyelo ayan rabna oo bewab iyo mashima nalokeno.

Interpreter: They also want good roads and water supply for the region.

Mrs Rukia: Waxann rabna in barlamanka lix sana lagadigo lagudharo iyo jitka in lami nalogadiyo robkana marku daco jitka wuxima wax rashin on xeleino malaxa in waxan rabna jitka lami nalogadigo an rabna.

Interpreter: They want the roads to be tarmacked all through. She's also advocating for the kenyas parliamentary life --- here.

Mrs Rukia: Waxan rabna xola an lenaxay wadhanka lagaqatho waxa laguqala Mombasa ama Nairobi waxan rabna in ayagana in mashima xola laguqalo ama lagushitho in nalokeno Norhteastern ayan rabna.

Interpreter: She's asking for the market for the livestock products and livestock. This is an area for the pastoralists. She wants the livestock factory to be close to the production site and close to Wajir.

Mrs Rukia: Intas ayan xathalkeiga kusogawagaweynaya bilcanta igathambeysa xabilwatho mithetha kaley.

Interpreter: That's the end of the story.

Speaker:- Asking a question in kisomaoli. Kuwi kaley meyimathen.

Speaker 1: Maxadli karno wan cabsonayna bey dexten.

Speaker Com: Rukiya markadh bogtin xaga atha bugas sosaxixa.

ZAINABU in vernacular: Magaceiga waxa laidaxa Seinab Mohamed Hussein, wax yala an kaxadlo waxa oguxorsa xadii anaxay somalitha Waqoyi bari wan iska shegana maogiye manixin dhad iyo dal Kenya bo.

Interpreter: We're just trying to be Kenyans but in the actual fact we're not in Kenya --- our land and our people are treated like we're not Kenyans.

ZAINABU in vernacular: Dhad weynaxa Kenya dhagan oo wadhanka lagaxumana(inaudible) mitna manixin

Interpreter: We don't get enough treatment which the other provinces or the other people in these provinces get.

Madam Zainabu: Kenay marki ey xornimatha qathatey sonmalitha Northeastern waxa logayaqana majensi, majensithi aya(inaudible).

Interpreter: After independence the region was under--- for a long time.

Madam Zainabu: ila xadha markey dhowlada ey thonto majensi wey kusorogta.

Interpreter: And upto today we still feel that we're under these – law.

Madam Zainabu: Kuwa wadhanka sogal iyo kii udhashey ila.....(inaudible.) isku xaquq bey kayixin.

Interpreter: And like the people here have the same rights and ---

Madam Zainabu: Masowaregin aniaga lakin wan ka warqawo waxajiraa qawila bathan o Kenya eh o sitha somaliya o kaley eh oo wadhama kalena dhad ayaga exen kunolxin Kenya dhad kunolyaxay dhadkas dib ey somalitha qabto maqawan dhowlada Kenya na kumakento.

Interpreter: I know that there are other communities who live in the borders ofv Kenya yet they don't have the same problems like the Somali people have in Kenya

Madam Zainabu: Dibki dhadka ayaga ex wixi basasa uaxana xada isla sacadhan ayey Nairobi jogan.

Interpreter: And the problems the Somali communities is facing is still there even in Nairobi today.

Madam Zainabu: O dhad masuliya axna ilmaxothi iyo xasaskothi logeistey

Interpreter: Because --- in this province today their wives and children have been arrested in Eighsili or Nairobi.

Madam Zainabu: Sitha awgethna wana rabna ququtha Kenyanka uleyaxay in an yelano.

Interpreter: So she says the Somali community have the same rights undifferent from the other Kenyans.

Madam Zainabu: Waxa kaley on rabna wax ismamul o(inaudible)

Interpreter: She's asking for the --- to be able to manage our own affairs.

Madam Zainabu: Diwatoinka nagukalifayo waxa kamit eh ilmaxanaga intixankotha sanat kastawa y ba lasiya.

Interpreter: She is concerne about the continues failure of students from this province in the national examination.

Madam Zainabu: Geisatha Nairobi lageinayo wan uersaneyna.

Interpreter: And she feels it is part of the marginalization of the province

Madam Zainabu: Wazaziga towan san canuga soqarash gareinaye in u ubaso na arkufilayana xata wudhacaey lamadhaxayo iskulki oo dan walakansaley.

Interpreter: So she feels it would be very bad for a parent to pay school fees for his children for twelve years and then in the end to get Y, not even a failure

Madm Zainabu: Xaga kibanda sharciga marki laxirahtho dhadka walasawira Nairobi aya computer lagasogaliya sedhax kamel somalitha Northeastern wa watha kibanda laan waraqa cath cath bey xaistan. Sithi kipandaxa logaqathey ba wali lomasocelinin.

Interpreter: She says in the issues of identity cards, the community has a very big problem. We have rough time getting the identity cards and too sad for those who applied for Ids they get rejection.

Madam Zainabu: Wazazi oo waxadh arkeisa cunugisa kabaxay secondary oo waraqa dhalasha u ugosan rawo kibanada u cunugi ugosan rawo asagi weyna kibandixisa laguxirey asagana kibandathisa Nairobi laguxirey jawabna lagamaxayo.

Interpreter: You may find parents whose IDs are still pending in the registration centers yet the children are told to bring the Ids of their parents. It's very harrrd for them to get their IDs

Madam Zainabu: Sitha dharteth waxanaminsanaxay in xadii(inaudible) waxas odan weynosaxlanani laxayen oo provincka kanaga nogulasowarijinilaxa kenya.

Interpreter: The issue of the IDs should be easier for the people in this province to get the document.

Madam Zainabu: waxan ubaxanay on rabna in dasturka thalka ey nogamit noqoto in ismamul gowaledh nalasiyo qagalkastana nimanka ey kujiran xalka ey nagaxukuman qowlaxana xosana odana ey provincka noga dhamathan xadi anaxay shicib weynaxa somalitha.

Interpreter: Local issues to be managed at the local levels and not at the central level.

Madam Zainabu: waxan raba in ankaxadlo xaga xududyatha waxan laxein ser waqti qorey lasameyey.

Interpreter: We used to have traditional boundaries and borders in this region.

Madam Zainabu: sitha dharteth somalitha rer gura ayayey ubathantaxay xadii laiskkugurguro oo dhadki is dhaxgalo diwatoyin bathan onabadgalya laan ubathan aya kadaxgala dhadka.

Interpreter: And because the Somali communities are nomadic pastoralists who move from place to place, it's always good to maintain these borders in order to maintain security and order among the community.

Madam Zainabu: Marka waxan rabna xududyatha serka sithey axayen in laguaxkeyo xadii ey nakallifin wax tharuf layiraxtho oo laiskugutbo dibabdaco. Xada anaga iyo Boran okaley jiran ban naxay xaga qawilatha wa jiran xaga Ajuranta xaga Thagothiga marka dib marar daco aya jira awara iyo wax nocas, marka ayatha eh masulinti mesha awarta qabsatey masulinti dhulka kaley wexey weydhistan iyo waxey maryigathan markey dulkotha thaqa iyo biyaxa ey kuxumathen oy ogalasha ey kigalan ayagana marti mesha jogto ey noqthan, marki dulkothana udibka kabaxana ey dhulkotha ugathoman lakin waxan laisdaxgalo ey jirin.

Interpreter: I recommend that we revise all colonial borders and boundaries in order to restore peace and security in this region. In times of drought when the people of particular boundary is affected, may be allowed to cross over to the other regions border with the consent and permission of the local leaders. So when they get the rains and have good pasture, they should go back to their land. They should not allowed to continue staying in other people's land while their land now has rain.

Madam Zainabu: Waxa kaley ojirta dhad marki laisku martiqatho o dhal kaley logutbo dhalal an dharis naxay, sitha athiga o daxthey manta imartiqadh on kumarti galiyey athi iyo xaskatha iyo xolaxatha odh wadhan keiga adh sogashith Khalliga wexey dhactha shicibka xolaxisa wey billiliqeisata qof xadlli karan maleh xadii adh xathashidna dhowlada a lagudiwi, dhad bey xathawa xollisa saas ogamaqanyin.

Interpreter: So sometimes these people who cross over to the other people's borders after bringing themselves to the area, they end up staying in the place. They involve themselves in cattle wrestling and steal their own cattle and that brings a problem.

Madam Zainabu: Waxan dhoneyna in sharciga laguqoro cidii intey nawadh galya iyo martiqadh o logudhbo dhadki marku ugudhbo nawadhgalya xadhana siniwaiso in lagalibeyo o dhowlada sharciga kamit digto.

Interpreter: So whenever there is any problem in that community when they are robbed or the woman raped, the ones who entered that boundary should be held responsible for those crimes.

Madam Zainabu: waxan dhoneyna dhowlada Kenya wexey lethaxa warshatho wexey lethaxay ganacsato wawein o dhiwatha wax udhofio wax na kakeno. Somali xadhan naxay waxan kulenaxay wey yartaxay anaga rer gura ban naxay nolashenana inta ubathana wexey kuxirantaxay xola Berta sobaxtho wa xolixi mel lobecgeyo malex, Garis suqetha lageya xaloxo mkamba ya diwi ya yar yar kalabaxan inta kaley inta kaley walasoceliya. Sitha awugeth waxan rabna ganacsatatha sharciga leh oo wadhanka dhiwathisa wax udofineyso province kanaga qeib logadharo si bertan xaisano ey ganacsi noguxesho iyo mel an wax ogasobadhalno.

Interpreter: Our fams have livestock and therefore we need market for the livestock. Some people take their livestock from here to Garissa. There is only one market in Garissa and other merchants come from elsewhere in Kenya to buy ours in Garissa. We feel that is not enough, the market should be expanded so that they can export to the outside country and even ----- in the province

Madam Zainabu: Waxan rabna dhowlada sanat kiwo dhaqala ey lethaxay oo misaniyadh(inaudible) misaniyadha qaranka waxan aminsanaya xada aniaga dhowlada umashaqeyi lakini Province kanaga mit kamit eh in ey tagato Nairobi oo ey dhacalaxa dhalka kamit noqoto. Xadana marki sanatki lamermariyo o qof sonoctho o anaga nagulamalgaliyo ama jit nalaogusameyo ama warshad nalogusameyo, ilma iskul nalogabixiyo, iskuladka nalogudiso, xolaxa mel biyaxa ama xera thaq xiren nalogusameyo waxa anaga un nagusonoqtho oo malgalin ax Somali xadhan naxay malex.

Interpreter: There should be fair distribution of resources so that each region can get equitable share of the national cake and that development should be felt in every region especially in this province where the roads are very bad. The schools are badly off, no good health facilities. The province also develop -- cake.

Madam Zainabu: Shaqalaxa dhalka waaxan raban ina an qeib kuyelanao oo qeibtanatha naloogalatho xuquqtha ey kamit taxay.

Interpreter: And because this region has been marginalized for along time, we should be given some guaranteed form of funding from the national reserves

Madam Zainabu: Waxa kaley on kaxadlya xaga dinta.

Interpreter: I would like to comment about the religion

Madam Zainabu: Anaga xadii an Somali naxay waxan kudaqana ama naxay dhada islam.

Interpreter: Somalis are a 100% muslims

Madam Zainabu: Inta bathan marki dhadka la diley diga, xuquqtha ilmaxa abuxid dinto, nagta lafuro, mita lathumalo kuli wixi laguxugmiyo ama lagudaqo waa dhinta islameth.

Interpreter: And our lives are dictated by the sharias

Madam Zainabu: Waxa jiran Khadiya oo maxkamata kayiro oo islami ax.

Interpreter: We also have the Islamic khadhis court.

Madam Zainabu: Ninki gartara ujeetho Khadiga marko xukum waxu abill uqata ama uatha High Court maxkamadtha dowlada.

Interpreter: I'm looking through may want to --- with the high court may appeal to the high court.

Madam Zainabu: Maxkamada dhowladana isku dhin manixin.

Interpreter: Yet we don't practice the same religion

Madam Zainabu: Waxa laguxisabtamayo ama an kudaqmenawo waa dinta Islamka.

Interpreter: Yet we're interceding from Islamic law courts.

Madam Zainabu: Sitha awugeth waxan rabna dinta islamka maxkamad umath banan oo jajka dhowlada maxkamathisa laawodh eh in an xelno.

Interpreter: So we should have a separate khadhi's court of appeal

Madam Zainabu: O dinta islamka ey maxakamada dhowlada ey dinta xos imanin.

Interpreter: And there should be no appeal from the khadhis court to a particular court.

Madam Zainabu: O lagamamula somalitha xafiska dinta islamka.

Interpreter: So that the muslims and the somalians can go to that court.

Madam Zainabu: Waxa kaley on dhoneyna xawenka quq u kitabka Ilaxay usiyey ba(inaudible) dinta islamka.

Madam Zainabu: Xag daxal xanoqoto, mexer ey ninka gursatho ey kuyelato xanoqoto, ninketha daxal ey kaxeshey ama abexedh xanoqoto diwatoyinka oguwaweyn onaxasto waxawayey nagta marka ninka u rawo in u furo mexer in usiyo marawo.

Interpreter: Now mostly Somali women when the man wants to divorce them they would ---

Madam Zainabu: Marka wuyiraxadtha mexrkatha maxath an kugursathey asaganina wunecey manarabo in ufuro.

Interpreter: Especially if he's the one to blame for the failure in the marriage the woman walks out, he would ask the woman to forfeit so that he can divorce her. So it is a form of black mail.

Madam Zainabu: Waxa keley ojirta nagta marki uninketha dinto ayatha oo ilma xaisato ninka xolixisana ry jogan oo ayathan lagasiyo wexey kulaxeid waxa jira wax dumal nayiraxtho o ninka walalkis in kudumalo ama xadii u walal laxeina niki kali laguguxiro.

Interpreter: There's also a form of wife inheritance in the Somali community in that when a man dies, the brothers of that man will again want to marry her after the death of their brother.

Madam Zainabu: Tasna dinta maexe waa xer kienyeji ey Somalitha lethe.

And that as far as I know is not a --- but a somali's custom

Madam Zainabu: Xadii ey dinta islamka aqtiyar bey lethay ani athonteitha an kosanaya waxa lairaxtha xolaxa iyo ilamaxawa kadaqaq ninka adh rabthithna xac guurso.

Interpreter: Where the woman refuses to be inherited by the brothers of the deceased she will be victimized and frustrated and asked to leave the children and the man's property

Madam Zainabu: M icnaxa dhadki kaley oo islamka o ladashey kama xadlikare waa xer Somali.

Interpreter: And even the brothers and the sisters of the widow will not come in to help her because they see part of the Somali custom

Madam Zainabu: Sharci an kabaxsanen mitka islamka oo maxakamatha islamka xos imano oo xuqutha xawenka o thothayo in an xelno ayan rabna.

Interpreter: To be able to protect the rights of the women we should insist that the Islamic rights for the women be enforced and that should be implemented properly and you should abolish negative cultural practices like these ones.

Madam Zainabu: Wadh maxadsantixin aniga inatas ayan kusogagaweinaya.

Interpreter: Thank you very much and that is the end of my submission.

Interpreter: Nasteha Jele Hassan awe. Magacatha sheg.

Nastaha Hassan- in vernacular: Bismilahi Rahmani Rahim. Anaga waxa dhoneyna in xaquqthi an wadhanka kulexein in si tos nalosiyo an kaqeyb qathano waxan wadhanka kulexein xadan xawenki Northeastern Province an naxno.

Interpreter: As the people of the north eastern province we would like to have our share of the cake from the national resources.

Madam Nastaha: Mita kaley waxa waye taclinta caruruta.

Interpreter: We also want to talk about the education of our children.

Madam Nastaha: Carurta wax barashatho adha iyo adh aya wadhankan logudiwa , mitixanka o kaley marki Nairobi lageyo carurta Northeastern Province Y losowatha qorayo mel kaley oo gowalka Kenya ey kajirin taa ayatha eh.

Interpreter: She's particularly concerned about the continual --- of our students to the – Ie not a failure or a pass

Madam Nastaha: Sitha o kaleyto anaga iyo refugee in ana kalabadhalnen somalitha gowolkan taa ayatha axna wakucadheineysa dhowlada Kenya adh iyo adh bey xaquqthanatha nogabixisey.

Interpreter: It appears the Kenyan government has failed to distinguish between ourselves and the somalian community. And we need to be recognise as Kenyans.

Madam Nastaha: Mita kaley, anaga dulkena waa dul fican beraxa iyo sikasto.

Interpreter: We have a good land which can become a good farm lands.

Madam Nastaha: Marka mator in nalokeno oo wadhankena sifican logusodharo, wadhanka Kenya manixin anaga Somalia a nalaguxisawaya.

Interpreter: If proper irrigation skills are set up in this province with water availed, it will be a place of very good farming.

Madam Nastaha: Xorta midha ayatha ex in nalagakalmeiniwayo xadii an aragno in ana wadhanka kamit ana exen ayan iskuaqonsaneyna si tos eh.

Interpreter: And the failure by the Kenyan government that way in our mine mean that we're being marginalized.

Madam Nastahi: Mita kaley waxa waye dinta anaga sharciga islamka waxa unaguxukuma ayan dhiyar unaxay.

Interpreter: The next point I have is about the religion

Madam Nastahi: Waxan sharciga kabaxsanen kumaxisabtano.

Interpreter: We would like the --- to apply to one sheria.

Madam Nastahi: Sikastawo dinta ayan anaga gacanta kuxaina.

Interpreter:(Somali dialect) thumarka gathal kaxadlayo naga amusa. So that we can also apply our Islamic sheries

Madam Nastahi: Macaliminta iskulatha oo meshan lakeno wa wixii marxorey siqorna, carurtena oo iskulka taclinta baratey oo iskulatha sodameyen xata ila university guryaxa bey nojogan weli wax shaqa ey leyixin malaxa.

Interpreter: There is a lot of unemployment among our people here in this region and yet the schools are lacking teachers.

Madam Nastahi: Mitha ayatha xagar ey dhowlada naxagratey waye sitos eh in sharciga adh nogogutbisin oo waxba meshan inaogadaqaqin an rabna.

Interpreter: And so why is it that we have so much of unemployment in this region and yet we have many graduates who are unemployed and a --- of teachers in our schools.

Madam Nastahi: Mita kaley waxawaye itha oy dhowlada naxakratey sitos eh anaga gowolkan xadhan naxay waxan ey dhadka ey shegayan xadii inti waraq laguqorin sifican an logutbinin dibketha ayey lethaxay.

Interpreter: She's also very sceptical wheather this process we're mentioning going to be taken in or is just going to be written off for dust bin references.

Madam Nastahi: Intas ayan xadalkeiga kusogaawinaya Asalmu aleykum.

Interpreter: I want to end there. Thank you very much.

Habiba Abdi Hassan – in vernacular: Bismilahi Rahmani Rahim. Habiba Abdi Hassan.

Interpreter: My name is Abdi Hassan

Madam Habiba: Berigi ukolonitha ninwalbawa wugawey mpaka udhagayey o wadhankisa eh.

Interpreter: She's again emphasizing the nee of the colonial borders. We revise the old colonial borders.

Madam Habiba: Xathana waxan rabna in niwalba mpakathisa lotayo, mpakathatha wa gurigatha.

Interpreter: So all of us should revise to the old colonial borders

Madam Habiba: Wajirta dhad inti mpakathisa kasoguro mpaka thatheid dax thagayo oo xolaxa dhadka kaxathayo ona dhadka lainayo.

Interpreter: Like the colleague before her, she says there are those who come to cross over to the other peoples borders and start cattle wrestling and injuring people.

Madam Habiba: Rer Kenya rasmi xadhan naxay waxan rabna mita ayatha eh in wax nalogaqabto.

Interpreter: That should stop and the people should stick to their borders

Madam Habiba: Tetha kaley waxa waye ilmaxa markey iskulka aqristan oy dhameyan shaqana maxelayin.

Interpreter: The second point is the high unemployment rate of the educated people in this region.

Madam Habiba: Waxa iskajirta citha masakin ah oo xola qawin oo iskul aqrisanayo xadii ey wayan wax iskul ey kuacristan xadhan aqrisano mel an wax kaxeelino malaxa.

Interpreter: There should also be some education fund for the bright students from the poor families

Madam Habiba: T etha kaley waxan rabna in(inaudible) on sharciga muslimka kudharmo.

Interpreter: She also supports the --- in this region.

Madam Habiba: Waxan rabna dinta muslimka waxey istacmasha Sheqooha, waxan rabna in Sheq melkaley nalogakenin uu sheqa wadhankena unoaxatho.

Interpreter: The local imams should be allowed to operate from where they come from.

Madam Habiba: Waxan rabna shaqa xathey sobaxatho in wilashena guriga jijifan in naloqaro oo kuwa mel kaley kaimathen naloqarin.

Interpreter: Where there are employment opportunities in a particular area, the local youths from that region should be given priority or privileged.

Madam Habiba: M aoni bathan maqawiye waxan rabna in wadhan kena biyaxa ya kuyar mashima naloguyelo bera ya iskayalan wexey ubexeynin waxawaye biya laan.

Interpreter: We have a problem of water in this region and that should be addressed urgently.

Madam Habiba: Kenya beri xorey wax ya laguxaistey lakin baryaxan def lagumaxaisto diwatatha adh qabtith wax wax kagaqawanoyo malaxa, gurigatha aya lugugusogali oo lagagabaxi, meshadh faditho ya lagafijisano wax wax kagaqawano malaxa mita itha eh in wax nalogaqabta ayan rabn.

Interpreter: There's also injustice and harassment of the poor, generally in Kenya and therefore their rights should be protected, and to find mechanisms of trying to protect the rights of those who are weak in society, the vulnerable and the poor.

Madam Habiba: Intas ayan qawa.

Interpreter: That's all I have to say.

Suleka Abulahi: I m called Suleka Abdullahi.

Speaker: Don't say word to word. Just summarise.

Madam Sureta:---- they have done a lot of work here I 've never thought in my life when we shall be asked to give our views to the constitution.

Interjection speaker: Somali dialect. Iska daf wadh

The new constitution should have a --- that express the basic national values ---- Kenyan people---. Women have suffered discrimination and a commitment to gender quality.---- of social justice. The constitution should establish the office of ---man . All public structure to receive complaints from citizen from the non observant or non implementation of the constitutional processions. The new constitution should provide equal rights in employment with women and men and the girls. Also the constitution should provide law, freedom of worship, and a fundamental freedom in the bills of right. This should complete the freedom to practice religion.

(Interjection inaudible) – in kisomali: Sug wax yar, athimawatha tey qofkasta magacyathisa xakuqorto. Magacaa, Asha xaga tag marka asaga aya kuguqori. Xaye wat.

The khadhis court made into separate sets of courts to appel to the Islams' division of--- appointed of ---. Retrenchment of affirmative action in the constitution in the redress of corruption--- and the involvement in the pastoral and other ---(**inaudible**) The construction of resources boundaries among the provinces , colonial boundaries to be revisited to establish the ---- of each community and the greatest dicipline be reserved in that places. The new constitution should establish a trust fund to compensate the victims of the various incidents committed by government or it's agencies. Loss of livestock and other property should also be compensated through the – fund. Intrechment of human rights should also be revised. Since the education is the key to success of every day, the marginalized ares should be given basic rights ie the health, education and

security should be guaranteed in the marginalized lands. The constitution should give the—of women at least one parliamentary seat in the whole Kenya. The constitution should provide opportunity for suitable employment for women with stability and the marginalized. The constitution should create a ministry for gender and women affairs in specific departments dealing with the --- women and girls. That is all I can have ,on the helth I think I have given support.

Speaker: Thank you very much.

Speaker: Athi maxadli rabta datana. Mamathana magagaca Amina Farah. Tafadthal naga amusa wax yar.

Amina Farah in vernacular: Waxa waye anaga Kenya wan kunolein wana kudalaney lakin wax yala adh ufarabatha o diban eh ayan uqabna.

Interpreter: I live in Kenya I was borne here but I've never enjoyed all my rights and freedom.

Madam Amina: Waxa kamit eh kisto an dhalinsanen wadhanka Kenya oo anaga Kenya naladhaxayo wadhanka kaleyna nairaxtho Northeastern lakalaleyaxay.

Interpreter: Actually she says psychologically people call us the other side upper Kenya.

Madam Amina: Tas kisto waxan uaragna qawileysi.

Interpreter: That is also a psychological discrimination.

Madam Amina: Waxan aragney anaga wadhanka Northeastern markan kunolnaxay carurti markan iskul udigno in markasatawa carurti(inaudible).

Interpreter: She's also concerned about the children , the right of the children in this province.

Madam Amina: Imixi sithi an ukorineyne oo fii iskul an olaxarbineyne aya gurigi naojifan.

Interpreter: Especially the fact that they go to school and even after they finish, there are no employment for them. There is high rate of employment.

Madam Amina: Taa waxan umaleneey in qogaxo lugta naluguyaraxayo oo qawileysi.

Interpreter: And this is true. There is no very much employment opportunity in this region.due to undevelopment in this region.

Madam Amina: Mitetha kaley wadhanka an anaga jogno cara ayey lethaxay oo cuntatha nogabixi lexeid lakin waxan ogashaqesaniwayne biya laan.

Interpreter: Northeastern province has a very big land which is very fertile and there is no production because of lack of water. If water could be availed this place can become a good farm land.

Madam Amina: Marka wakaley on adh ogudib qabana rob markuimatho anago wax gerigoan nogoneyno oo gari wax umel nosomari waini oo jit xiran nagudacaya ajili ya lami laan.

Interpreter: During the rainy seasons the roads are cut off completely and we're unable to get food from the other towns. So we need good roads, communication network in this region

Madam Amina: Waxa kaley ojirta waxa Maendeleo ya Wanawake wax ladaxo oo wadhankan Kenya bilcanti ey kexeshey socod oo gacan kexeshey oy ilmixina iskulatha kalabaxtho anagana anaxelin.

Interpreter: The women of this province also --- very much from the activities of the national woman organization.

Madm Amina: Xayadh wax ladaxo oo gacan nasiso manaxelin inkasta oo wax bathan an iskuthecney in an groupn

qalqalsano oo qogaxo kor iskuyarawadhno.

Interpreter: We're not very much involved in the affairs of these national women organizations and we don't get any support from them.

Madam Amina: Meeting kama qeib kalno nolamanayero wax kacan on kaxelna majirto.

Interpreter And even at the district level we are not involved in the affairs of the district.

Madam Amina: Xawenkanagi wexey yixin wax dagaxiran camal o kaley oo batiya kunol camal.

Interpreter: The woman don't have any access to any resource.

Madam Amina: Sithana waxan umaleyney Kenya in ey naguxaiso gacan bithax eh oy wali gacan muthig eh naguqawanin.

Interpreter: So while the province is marginalized, even the woman shall be marginalized.

Madam Amina: O na wadhanka an u dalaney Kenya ona kudalney.

Interpreter: And that for her is a big problem.

Madam Amina: Mitetha kaley xaga bilcanta waxa jirta anaga Somali xathan naxay gebdaxa wala nikaxa dinta islamka anaga ninkax laan carur madalno.

Waxan rabna gebdixi walagursatha marki lagursatho oo xadana ey kalatagan oo waqtigi udamatho xaquqthethi oy shaley shagatey o lagumexeriyey waloditha walagacathathiya xata.

In this part of the province the muslims, we get married after the divorce if is once men refuse to pay the dowry. It is part and parcel of the Islamic laws, condition of the marriage.

Madam Amina: Meshas waxan kadhoneyna in an gacan kaxelno adh iyo adh oo marki xaqena naloditho an kadiga lakashano oo maxakamatha an layagokarno oo nalagaxasthey nin.

Interpreter: For this, the women rights should be protected by insisting on the Islamic law sharia being applied fully by all men and women in this region.

Madam Amina: Waxa kaley oo diwato nagaxaisata, xadii anaxay Kenya on wadhanka Kenya an kunolein gawadi iyo wilka markan khadiga an uimano oo xafiska an imano oo marka ey islatho than waxa dacthey ninka Khadiga in u ninki gacansinayo intu gawada gacan sinilaxa.

Interpreter: Now the khadhis should be an administrator, a fair judge. when a man and a woman goes before him for any --- he ends up being discriminative against the women and is biased against the women.

Madam Amina: Xaga dinta islamka waxan adh ujelenaxay in an adh iyo adh gacan ogaxelno.

Interpreter: So we want them to be more fairer and apply the law without showing any favour or biased.

Madam Amina: Marka sitha awugedht aniga xathal keiga masibadney intas ayan ogabexxey.

Interpreter: I will stop at that. Thank you.

Speaker: Magacaa mama. Asha Abdikadir.

Asha Abdi Kader- in vernacular: Salam aleykum. Anaga xathan bilcan dibweyn ayaqabna. Marka waxan shegi Kenya waxan kuxaisano aya iskayar, waxan kuxaisanin anaga bilcan xadhan naxay wax xaquq an qabno malex.

Interpreter: The women's rights are not respected.

Madam Asha: Imixi iskulka nodameyen aya citha nojogan.

Interpreter: Unemployment and lack of jobs for the youths.

Interpreter: (Inaudible) Af boran yaqana.

Speaker: Does she know? You don't know borana so that she can interpret in kiswahili

Madam Asha: Xadhan naxay rer westi wax balba ayan dib ugabna onka an dib uqabna.

Interpreter: Basic needs like water, health, roads

Madam Asha: Nin noxadlayo oo celal noqothayo majirto.

Interpreter: We need more boreholes and more water dams

Madam Asha: War nin noqothayo maqabno. Dulkaina uban dib kuqabna waa dul omana oo weyn.

Interpreter: Huge land is wasted because of lack of water

Madam Asha: Jiran bathan na wan qabna.

Interpreter: And we have so many neighbours who would like to come over here

Madam Asha: Malin walbo jirankaina daxtho umba xolixi nag nalagasiye. Nin an aqara tagin oo aduna jogin oo intan kabuqsan aya nadaxyalo.oo nolein oonan aqaratagin dibkasana wunaxaista dhowlad wax noqawanina malex.

Interpreter: There has been clashes between people and communities because of the scarceness of water

Madam Asha: Beb aya inta ogujiro ilaiyo xada

Interpreter: and is telling somebody who has been sick and----inaudible.

Madam Asha: Markas dibkas weyna wunaxay xathalkainana wugawan yaxay anaga dhakaina cil weyn ayan qabna.

Interpreter: She says we're bitter and very bitter about our state of development.

Madam Asha: Wax rer Kenya oo kaley....(inaudible) wax thaweyi nayan majirto ila iyo Nairobi na walageye.

Speaker : (Somali dialect) xayeh sogawagawe mama bes somaaxa.

Speaker: (Murmurs in the background) Yaley oo soxarey. Dageista dhad bathan ayan nasugaya.

Fatuma Mohamed in vernacular: Aniga waxa laidaxa Fatuma Mohamed. Xathalkeigana wi iska gawan yaxay wax sider kumajiro.

Interpreter: I'll be very brief

Madam Fatuma: Xathan naxay gawen Somali intan meshan watha faiyan waiskuuthurko diwatatha ey sheganayin umba anagana na wathaxaisa.

Interpreter: She says all the women you see here have similar problems. What the other women have said before apply to her equally.

Madam Fatuma: Meshi biyaxa iyo meshai watha eh oo dulka awal an kalasherney oo xada dulka iyo jitkawa ey biya watha noqthein inti dunya exed oo naqathey ki masakin axa iyo ki xola qawey iyo ki an qawin iskumit watha noqthen oo xawenka ey kashekeinayen isku mit ayan kunaxay.

Interpreter: She's repeating the same things about the roads, lack of water lack of market for our livestock and the problems the other women have said.

Madam Fatuma: Xathalixi anaga an shegi lexein kuli bilcanti xatha aya watha shegtey. Anaga xorta xadhan naxay Ajuran

melbo maxaisano waxan noqoney warwira oo melkasta or ortheiso.

Interpreter: She's talking as a member of the juran community, and says they don't have a place.

Madam Fatuma: Dhadka qarkena umel qawin xathalkena u point gawin on lasiwatheynin oo anaga tharig yaxa iskagadamaneyno.

Interpreter: So they feel that they are marginalized within the Somali community.

Madam Fatuma: Intas kkuli waxakenay somalitha laiskuthayey oo ninwalbo wadhanki u awal thaqjireen in laikuthaye oo melaxan(inaudible) ey kadecen thalkotha dhadkas wey dibanyixin oo nita kidiban oo melkaley qawin waxan noqoney sithi xolaxan laiska qoqowricixayo.

Interpreter: This is because of the fact we're not respecting the traditional colonial borders that were left by the colonial government.

Madam Fatuma: Aniga berigi koloniga nin keiga askar polis ayu axay wushaqeinaye ser ayajirey oo dhunyatha laqawaney ninwalba mpakathisa ayu taqi jirey xadu sogoyo walaqawanaye wanalafenaye oo ninki mesha sodafo walacelini wana lagawani.

Interpreter: She says she was huzled in to serve in the police force during the colonial, and remembers very well the way they used to force the colonial borders with a lot of peace.

Madam Fatuma: Wax isthilayo iyo wax thagalamayo lama arkijirin.

Interpreter: There were no wars or tribal clashes at that time

Madam Fatuma: Xata dulki GK yu iskanoqthey dhadki rer Kenya walaiskithayey dhugag a imathey dhad a imathey kithunya qawey walagaxogi, ko dhad gaawey walagadili dadhki marka waxalanocthey swara.

Interpreter: So now the land has become like a GK land where anybody can go anywhere they want and this has caused all the problems

Madam Fatuma: Marka ninwalbo wadhankisa owal waxukudaqanjirey wu qawa dib iyo def wexey kuqawan wain lakalarewo oo ninkasta wadhankisa lagucelliyo xadu dib gawo in u walaltinima kusoqalista oy dhowlada ey ogtaxay shicibka ey ogyixin marka ey imathan, ninkastan marku rob thaoo oo diwatatha u dameyisto inu ninkastawau guro o meshisau kunoctho, xadey waxas ey jirin geritha madamaneiso.

Interpreter: So we should reverse the old traditional borders

Madam Fatuma: Xar iyo xawein walaidila dhowladana weyna aragta thana nagamalaxa somalina wey babacthey anigan wan damaney marka ninwalba meshisa xalagucwliyo.

Interpreter: She's qualifying the borders' issue that if there is any problem in any community about drought or other disasters then they should be allowed to cross over but with the content of the other community.

Madam Fatuma: Dhadaki def walagaqathey dhadki o awal xolixisa dhacanjirey oo ilmaxotha kuaqrisanjirey xata wey tan oo masakin ey watha noqthen oo dhowlada manta musacitha sinixaisa.

Interpreter: Somalia dilect. Sogawagawey mama waqti wudhamathey.

Madam Fatuma: Wa wexey Somali iskugeisatey marka ninwalbo meshisa xalaguceliyo maslaxa sas bey kuimaneysa.

Speaker: Magacatha kubilaw. Shaley Aden Kero.

Sale Ankar in vernacular: Aniga waxan ithinka qotsanaya ugar ba wadhanka jogta dhowladana wey thidey in laiska layo dhadkey naga cunta.

Interpreter: She's complaining about the wildlife which killed human beings and animals .

Madam Sale: Libax ba joga, marothi bajoga thawaco ya oguyare ba dhadka cuni dhowladana wwey thithey in lathilo marka ucotsano tothowatan kun ba lagadiga magtena.

Interpreter: When people are killed the compensation given is very small.

Madam Sale: Mithela lawadh wowuga Ewaso Nyiro dhad ba dhad kunoleysata ama bera kuwawurta anaga wunagaxiran yaxay.

Interpreter: She wants the compensation money to be increased and the Ewasonyiro river should be allowed to go through it's natural course instead of being diverted.

Madam Sale: Xadthi biya nalosofuro dhowlada ayan kacotsaneyana diwata wann kabixilexen.

Interpreter: The waters of Ewasonyiro river should be released so that the people there can also benefit.

Madam Sale: Dhowlada waxan ka cotsananeyna in ey wowugas nososothayso. Tetha lawdh ilmaxaina iskulka wey bogen meshan beina iska fadiyan cilmi laan iyo shaqa laan waxan kacotsaneyna in shaqa nalosiyo.

Interpreter: She's also concerned about the high rate of unemployment among the youth who have also gone to school and completed

Madam Sale: Tetha sadhaxd kibanda laan mamarikaran jitka.

Interpreter: And these school boys who have finished school, don't have identity cards So they can't even move out of their home areas

Madam Sale: Kibandathotha walagoyey weina xendimantaxay.

Interpreter: The other --- is getting their documents

Madam Sale: Waxan ogabaxanay in kibandatha ilmaxa losobixiyo.

Interpreter: So the identity cards should be issued to these children as soon as possible

Madam Sale: Anaga bilcan rer badia ayan iska naxay wanala tharaweya shaqa mel an uqabsano malex in an dhowlada cotsi iyo gargar iyo Women Group iyo shaqa an xolaxa kuqabsano an ogabaxanay.

Interpreter : The women here are also very poor and so the women group should be funded to be able to help the women of this region.

Madam Sale: Xaltha keiga aniga intas ayan kusogawagaweynaya.

Interpreter: That's the end of my recommendations. Wadh maxadsantaxay.

Abdia Abdi Somo in vernacular: Assalamu aleykum. Xathal bathan maqawiye Abdia Abdi Somow.marka ninwalbo gurigisa yu qawa nin gurigisa lasogalayo anaga marka waxan rabna sithi ukoloniga ni nalosoceliyo.

Interpreter: inaudible.

Madam Somo: Ya pili sisi tunasomesha watoto wetu kila saa lakini hakuna mtoto wetuanapita form four. Akipita haweziingia university kwa sababu upanguzi wa north eastern sio watu wa Kenya. Unaona kama sisi watu wa Kenya

hatunge kufa kama kuku kila siku, na kila mtu ako na district yake. Na sisi watoto yetu kila mwaka wanasomeshwa na ---ingine na taabu nyingi. Form four ikiisha hakuna kazi wao wanapata. Wazazi hawana nguvu ya kupeleka mahali ingine. Na kazi ikitokea matajiri pekee yake ndio wanaandika watoto yao. Wamaskini hawapati chochote. Na ukiniambia nilete elfu ishirini, nitatoa wapi mimi nasomeha na ---. Hiyo shida iko hapa kama nyinyi unakuja kuliza sisi, shida yetu, ni hoyo hiyo. Ya pili, nirudie tena ya nyumbani kila mtu naye unaishi kile ni nini --- Sisi taabu yetu ni hizo mbili tu.

Speaker: Nashukuru wanawake kwa yale maoni mnatoa Kuna mwingine amebaki? Nataka pia tusikie maoni ya wanaume. Hebu tujaribu kumaliza. Oneeni mama hapana ogopa. Mimi niko hapa, nataka kusikia maoni yenu.

Salalo Mohamed- in vernacular: Assalumu Aleykum.

Speaker: Aleykum Salam xaye wadha.

Salalo Mohamed- in vernacular: Waxalaidaxa Salatho Muhumed.

Interpreter: Jina langu ni Salalo Mohamed

Madam Salalo: Manta waxan cotsaneyna yacni anaga rer Kenya manixin wanalugushega maogiye.

Interpreter: She says we're Kenyans by names only.

Madam Salalo: Cunug kaina xathu kibanda thono ila meshi an kuwathadalaney cunugi xathu kibanda dhonto ila kar gathuth ukeno shan kun meshan dil ladaxo kibanda maxelayo.

Interpreter: Our children cannot get ID cards without producing the screening cards of their parents. So this is the situation of the community.

Madam Salalo: Manta mesha xathii sharci badhal loimathey tafathalini waxan ithanka qotsaneyna ninwalba guri bi leyaxay serki Ingriska intilarathiyo ninwalbo xaqu leyaxay xalasiyo.

Interpreter: We also advocate for the return of the old colonial borders of the community

Madam Salalo: Maxayaxay dhad ba malinkasta sogutbu oo wadhan u lexein intu imatho dhad kuthilo dhunya kuqatho marka itha eh dhowlada ey sobaxtho wexii oo mesha laguimatho bey thileysa kiiasaga axay wuiska carari anagina wanaladhameini.

Interpreter: This too much cross border movement by communities crossing the other community's boundary is brought due to the course of conflict among the people We feel therefore that we should revise the colonial borders

Madam Salalo: Ninwalbo xadu sharcii jiro meshi ulaxa gacanta xalogaliyo, dibki kuimatho oo wadhanka kadaxdaco(inaudible).

Interpreter:

So that if there is any problem caused by the people who have crossed the borders.

Madam Salalo: Tetha kaley wowu yan qabna xadii wowugas biy nalogusoshuwo sheiy ana kabexeinin majirto xata baris.

Interpreter: About the Ewasonyiro river, it should be allowed to go through it's natural course and the water be realed.

Madam Salalo: Boran aya nagaxirtey biyixi xanalosofuro an tabcano ilmaxa an iskulka ogabaxsano yana dhowlad iyo xayadh anaubaxanin tafathalini sana biyaxa xanalosofuro.

Interpreter: ----- by the Boranas and they should be released again. They should be released again.(Continues in Somali dialect) Bran maithanka xirtey amasa dhowlada.

Madam Salalo: Boran ba xirtey lakini dhowlada weysofuri karta.

Interpreter:

Madam Salalo: Marka waxa kaley oojira anaga xadhan naxay rer kenya dhowlada namawaaconsane waxan naxay cidoth durka kujiro, cidoth sithu dhurka iskugu daceleysto umbanaxay

Therefore the government should respect our rights and release the waters of the Ewasonyiro.

. **Madam Salalo:** Marka xathalkeiga wugawanyaxay manasibathinayi, ninwalbo rathki uu aconta kulaxay xalageyo.

Interpreter: She's just emphasizing on the return to the colonial borders and thank you. (**Murmurs in the back ground in Somali dialect**) Xayeh wadh maxadsantaxay. Yakaley osaxarey qof kaley majira sogawiya.

Arero Ibrahim in vernacular: Harira Ibrahim, meshan wan kudalaney xaq iyo xaquq ban kulenaxay lakin awara bathan ayan somarney oo awar melkasta ey kadacthey , naga rer Kenya xathan naxay jitka xagan Boranta eh diwato bathan ayey naguxaisa in ey dhowlada anagana ey nacawithiso Boran na ey awodth siso anaga waxba kamaqabno. Lakini anaga markan diwateysanay jitki mesha ukaqoyan yaxay markan racno wanalathila xolexena walaqatha Kenya in ey Boran siso awodth anagan nalacawitho Somali eh dhowlada in ey wax kaogtaxay mapgiye anaga war kamaxaino. Lakini diwatatha Boran maumaleysith anagana meshan qatnawo mascola nalagaqatho oo wilashena nalagathilo. Marka diwato weyn ey naogeisatey biyaxa nalagaxiro, waxkastawa nalothitho in dhowlada ey meshas firaa der ulaxato o diwatathan sithan noxaiso ey nagasithaiso, wexey dhowlada ogtaxaina xathey taxaina wax dhadka fijinayo majirto. Waxan rabna in diwatathas nalagabixiyo. Intas ayan xathal keiga an kugawina.

Interpreter: She's talking about the problems which the community are facing in this area, especially with the river and the borders with the Borana community. The government is treating the Boranas better than the Somali community. Our animals are harassed, the people are arrested, whenever they try to cross over to the other side and yet the Boranas can do the something on this side. We feel that there is a lot of double standards by the government with addressing the people here as compared to the Boranas who are also their neighbours.

Speaker: in Somali dialect. Ya kaley o xadli rawo sogawagaweya ithinkana wadh bathatene maxajira.

Zainabu in vernacular: Assalmu aleykum.

Speaker: Wacaleykum Salam.

Zainabu in vernacular: Manta xathi sharci badhal loimathey waxan ithinka cotsaneyna in wowiga nalosidhayo.

Interpreter: Release the Ewasonyiro river

Madam Zainabu: Nin shamba katabcathawo iyo nin xola kkudacthawa.

Interpreter: So that we can also benefit from the waters of the river

Madam Zainabu: Mitetha kaley ninba meshaisa xalagu celiyo dhowlada in ey noguceliso wan rabna.

Interpreter: We should also return back to the old traditional borders

Madam Zainabu: Dhilka aya yarani laxay.

Interpreter: So that we have peace in this area.

Madam Zainabu: O wax walbo wey yarani laxayen. Marka waxan ithanka cotsaneyna ninkasta meshu laxan jirey

xaloqabilsiiyo.

Interpreter: In Somali dialect. Point kas walaqorey.

Madam Zainabu: Xathi wilkeiga ladhilo o dhowlada mesha kaqathato oo saceiga laqatho, ogurigeiga laiguimatho oy dhowlada mesha kaqathin dib mataxay masa dib maaxa.

Interpreter: So there is a problem when people are allowed to cross over to our borders. They kill us and take our animals.

Madam Zainabu: Marka manra xathu sharci badhal jiro waxan rabna in isbadhal udoco.

That's the only problem for us. (**Somali dialect**) Udib mamathan.

Fatuma Mohamed: Salaam aleikum. Waxa laidaxa Fatuma Mohamed waxana kaimathey mel ladaxo down Kenya ila Maua mesha ladaxo ila iyo Garis xalka jitka waa lamii, Garis xalkan markan usodhafney o xalkan an sogaley shan xawein ayan jitka kusojirey aniga oo ciyal yaryar watey. Waxan rabna in jitka naloxagajiyo.

Interpreter: The road network should be improved in this region

Madam Fatuma: Taan kaley waxa wayey, ilmixi an dalney oo iskulka an barney oo rafadh an kubarney oo qar agonima an kubarney oo qora ankubarney markey sekenderi ey dameyey ey kulli watha basen xal shaqa xeley maloxo.

Interpreter: Unemployment among the youths in this area is also very high.

Madam Fatuma: Taan kaley waxawayey wowigan Boran qawil ladaxo aya nagaxirtey dowladana in ey ogtaxay ayan umaleyna.

Interpreter: Ewasonyiro was blocked by the Borana community with the conditions of the government of Kenya.

Madam Fatuma: Waxan ogumaleynana waxa waye Boran kuli homeguard waye qoryey wathawatan.

Interpreter: Because the government has given homeguards to the Boranas who are patrolling the source of the river.

Madam Fatuma: Anagana looc thaina xathey xaga jirto weylainayin, homeguard ba nadici oo wilasha nagalaini anagana nalomaogoloqoryaxa in wilashena lashiyo.

Interpreter: And if we go across the borders to the other side with our animals, the homeguards kill the animals and the people.

Madam Fatuma: Marka wowiga xanalosithayo Borantan nalaxiri xanalagarewo intaas ayan dhowlada ka qotsaneyna xathi uu jiro sharci badhal. Biyaxan sithu ayaga okukeno wowiga biyaxa anagana nogukeni xanalagarebo wexey Boran naguxaiso, nin walbana meshisa xaloceliyo Dagothi, Ajuran kulli nin walbawo xaloceliyo wadhankisa. Wanakabexey.

Interpreter: The River should be allowed to run from its natural source so that the people here can benefit from the water. She also emphasizes the revise of the old colonial traditional borders of the community.

Speaker: In Somali dialect. Qof kale majira oo rawo in u maoniga badhalo. wadh maxadsantixin wana fasaxantixin maonigana waxabixiyen sideth iyo towon qof dibkinana wadh shegten marka waxajiran dhad kaley oo maoniga an kaqathirabno wadhfasaxantixin.

Joseph Chyalo: Kwa majina naitwa Joseph Chyalo. Kitu ya kwanza ningetaka kuzungumuzia ni right of union. Everbody who is working in the government should be given a certain right to own a certain union that will present their views and their problems. For example, the teachers service commission, they have a commission for themselves but we members of

the armed forces don't have that right to own that union. Secondly, there is this issue of giving huge salaries to the members of parliament while the other people are not given enough salaries. I am proposing that there be set a commission that will be dealing with all the salaries for the people of the government, from the minister to the lowest person in the government. That commission will look into the salaries of everybody who is employed by the government even in the public sector. Thirdly, in the recent days we've seen these corporations breaking down. For example the Kenya meat commission, so I propose that in case an industry breaks down the chairman or the board should be held responsible for the break down of that company. Another point I would like to say is that when it comes to the chapter 85 of the police Act, you find that when people are being employed there are those things that are specified. For example, there is going to be free uniforms housing, so in the recent days it is like some of them have failed. The problem of housing has failed and there is nothing that can be done. Let it be changed and the people be given another alternative eg someone be given full house allowance. You've seen in Garissa or other major towns, almost three percent of the people live in towns and whatever they get is not enough to pay for rent in that particular town. So I propose that it be reviewed and that be given. Lastly, let me talk of forests. You've seen that forests nowadays forests are being destroyed and there are those people who are --- the forest guards. So I propose that there be established a camp for forest guards because when a forest is being destroyed, the sound of the machines can be heard. So at least if there be guards in every forest you find that they will hear the sound and then go and arrest the people who are destroying the forests. That's all thank you.

Com. Ratanya: Just a question for you. There's this issue of uniforms where many people especially around here are saying that the police force and armed force don't wear uniforms and also display their numbers. What is your views, why don't you display your numbers or have the same uniforms as in other places.? Also we're getting views that there are those who want the two forces to merge ie the role of policemen and the A.Ps. What are your views? The merging of the two..

Mr Joseph: ok thank you. In case of the uniforms, you find that these blue uniforms are meant for areas that are not operational. You find that in the operational areas many times you go dashing down so if you have the short shirt, you will get hurt in those areas. We therefore find it not necessary to wear them and they are not going to merge with the environment where you are working. For example if you are working in the bushes, these jungle uniforms tend to camouflage in that area. But if you are wearing a blue shirt, somebody will see you very easily so it is not advisable to wear the blue shirts in the operational areas. The issue of these numbers you find that usually there is that PIN in it. So you find that when you go down in these areas the pin can enter or pierce into the body. So it is not advisable. The other issue is the co-operation between the Kenya police and the police administration. I propose the administration to implement a part of the Kenya police for example the GSU is a part of the Kenya police, the --- is also a part of the Kenya police. So I'm proposing the administration police to be part of the Kenya police and be made apart of the union as one body.

Adul Rahman Ali: Mimi nitaongea kwa kiswahili. Maoni yangu ya kwanza, hapo pale mwenzangu amesema nasupport kidogo. Pale administration police, mimi ni inspector wa administration police. Iwe unity ya police maanake kama CIDs, GSU, ama --- ni members wa regular police. Kwa maana tunafanya kazi moja tu internal security. Kama ni internal security, it's good iweformular moja. Inginge nikiingiza kidogo mambo ya administration, mambo ya manyumbaserikali saa ile anatangaza anasema iko free nyumba free water, transport. Lakini saa zingine transport, maji inakuwa shida kidogo. Mambo

ya recruitment ya administration police kidogo ni tofauti na regular police, Kenya army na prisons. Maanake vile hii kikosi ilianzwa na colonial walianza kama ni tribal na bado kidogo tribal iko ndani tu. Sababu wakati wa recruitment inaandikwa na tribal basis. Mtu aandikwe na qualification. Asimame uwaja halafu kulingana na qualification yake, mtu aandikwe. Kwa maana pengine kuna mtu wa university or O level, inalazimiza ichukuliwe mtu wa standard eight kutoka kwa hiyo. Kuogneza kidogo mambo ya medical. Kwa wakati huu internal security --- provided na askari ambaye--- anaumia pekee yake. Lakini kama wewe uko na family uko na watoto ni shida kidogo. Vile wakati wa ukoloni iliwekwa ilikuwa mzuri. Like a Kenyan --- anaangaliwa mpaka watoto wak, mpaka bibi mpaka wewe lakini kwa internal spirit kama AP ama regular police inakuwa shida. Hapa ingekuwa mzuri iwe established kuanzia watoto mama mpaka wewe--- iekwe andani Mambo kidogo ya transport. Kama transport tuseme saa hii pengine unakuwa titled officer lakini hauna transport, na gari halafu kazi yoyote inatokezea na huna materials ya kufanya hiyo kazi. Ni vizuri, kama officer ako titled awe na gari. Hivyo ataweza kufanya kazi kwa urahisi. Yangu ni hayo tu.

Benard Kemboi: Kwa jina I'm called Benard Kimboi. Mine is about the powers of the boss- the commissioner of police. You find that the police commissioner mainly is political. The force should be independent such that all the decisions are directly from the commissioner of police. Also the commissioner should be in charge of all other affairs concerning the force, ie the force should not be run by the office of the president but run independently. The commissioner should be directly responsible for all the things done in the court, eg things that are done by the permanent secretary should be delegated to the commissioner of police. Also concerning education I'll commission commanders and OCPDs should be graduates and the junior officers should be people who have passed their form four education. Concerning the union as my fellow colleague has said, we should have a straight union which will directly--- in all the affairs going on the force. So if we have a problem we're directly responsible to your incharge. So if we had a trade union they would just directly deliver what we have and if we have any grievances the trade union will be responsible. Now concerning the Aps and the police, the two should be merged so that they can be one force. Because you find that most of the duties in one way or the other they intermarry. Mine is that.

Speaker: Thank you very much.

Com. Abida: You have talked about the qualification of the police and OCPDs, do you propose any qualification for the commissioner police and also do you have any view about the training the police undergo? Would you like to see any change?

Mr Benard: Concerning the training in the college you find that most of the officers we actually don't undergo enough training. We should be training for driving school and the--- in the college extended. We should be taught by well fed people. But some of those people who have attended law school should be our teachers. The qualification of the commissioner of police should be a graduate.

David Kirwa: Mine is only to stress on the security tenure of the commissioner of police. This is where by the commissioner of police should be de-linked from the office of the president. Always we've been hearing that police force is a very strong force in the world and where by whenever you hear people accusing powerful superior countries like America, you will hear them say that they are not the police of the world. So these people should be neutral because they

are working for all civilians and for every citizen of Kenya and we're being paid by the Kenyan citizens to work for them. So we need these people to be deleted so that we don't interfere by politics whenever we're executing our duties. In most cases we've seen that in most areas even where you come from, you will find a situation where a person is being arrested by police but after a few days, those people who are recognized in the village, some people can meet them and they use their powers in the government to see to it that the courts of justice is being diverted accordingly. So I would wish that these people be given a security of tenure whereby they make their decision and the last decision will be made by judiciary in the court where by wanaweza sema kamba hii kitu mtu amefanyiwa vibaya. Kwa sababu unawezapata kwamba in most cases hata kuna watu wanataka kueneda mkutano somewhere and then all of a sudden those people are being disrupted. They are not given that freedom of expression and yet they have their grievances to forward. That is only mine that I am ---

Daniel Samui: Thank you. Good afternoon. I'm Daniel Samui. I only want to stress on the tenure of the commissioner of police. I want to say that the commissioner should be ranked inspector general. The appointment of the commissioner should be done by the president and passed by the parliament. These will go hand in hand by --- Ningependa kusema kwamba iwe the formation of the police service commission. This will enable the president to appoint the commissioner of police who is a graduate or equivalent of a graduate. It will be passed by the government to be the commissioner of police for a tenure of five years. This will enable justice to be done throughout Kenya. Again I will also stress on the police trade union. This will enable the police officers to express their opinions at will. There will be no interference from outside or political oppression. I will also like to stress on the force standing orders. The one we're using now is of colonial time and must be reviewed to suit the current generation. The one we have is out of order. Again I will also talk about salaries and allowances. Police officers are on duty 24 hrs, including administration police. They are on duty 24 hrs. These people are paid only a salary that's a very minimum amount compared to their work. I would suggest that these people should be paid since they are dealing with so many things, criminal duties, investigations, arrests, prosecution whereas when you take these criminals to magistrates or judges they only decide their cases if they are heavily paid. For now according to me administration police should be amalgamated and brought into police unit, called administration police unit under inspector general. The commander will be directly responsible to the commissioner who will be responsible to the people of Kenya. Thank you very much.

Katana Islam: Asanteni sana kwa majina naitwa Katana Islam. Yangu ni machache sana. Ningependa nizungumzie kidogo tu kuhusu promotion kwa police na mshahara. Kwanza kabisa nikilinganisha ile kazi polisi anafanya ni kazi ngumu sana. Wanafanya kazi almost 24 hrs per day halafu ukicompare na the other civil servants may be they are the lowest paid. Kwa hivyo ningependa mshahara ya polisi iangaliwe sana. Halafu nyingine ni promotion. Utakuta kwa polisi unawezakuta mtu hata hajafika form four ama hakumaliza class eight na dnio mkubwa wako. Hiyo tunataka tumalize kwa polisi. Tunataka promotion iwe based on education. Na vilevile wqalipwe mshahara kulingana na masomo ya mtu. Kwa sababu unaona ni bima sana wewe labda ulipita form four vizuri. Unapata mtu hata hajasoma dasasa moja mnapata the same salary, it is very disappointing. Nataka hiyo iangaliwe. Yangu ni hayo machache tu sina mengine.

Com. Abida: Nataka unifafanue, unasema on education or on merit? Ikiwa mtu amefanya kazi yake kwa njia nzuri na pengine amefika class eight, asipewe promotion? Aye you talking on merit or promotion?

Katana: Asante sana kwa swali lako. Sana sana utakuta kwa polisi hata merit sio sana. Merit iko, hata kama mtu amefanya kazi yake labda ile imejulikana kazi mzuriamefanya, kuna mwingine hata labda hajasoma hata darasa moja .Lakini ile akili ako nayo, anaweza shinda hata mtu amefika mbali kwa masomo. In such a case anaweza kuwa considered, lakini ile kitu nimestress kabisa promotion iangaliwe education. Hiyo tu.

Michael Ndimitei: Good evening once again. I would like to raise some of the points despite almost some of them are read. To start with the police general, to do with FSO they should sit down especially the corporal and review back such that FSO should sue the current generation. Secondly to do with redoner of which it has been said about. Should have union to view our own grievances such as not to attain the views for ---. Final but not least, we should have a difference between senior constable and common constable. After working for a period of twelve years job groups should be shifted at least to make a difference and in the same salary to be increased so as to instill the motive of working, to make the officers effective. Because you find somebody has worked is almost, he's your --- you are walking with him. He's called senior and what you are earning with him is no difference at all. Thank you very much.

Simon Gichara: Asante sana. Mimi naitwa Simon Gichara . Ningetaka nitoe maoni yangu niongeze kwa what Mr Katana has said. These issues of promotion on merit should have a limit.--- leo --- kesho --- kwani ni yeye tu. Kwa hivyo hiyo merit should have a meaning. Then the other thing I would like to talk about is the code of regulation This code of regulation should be revised juu you can see something like hardship allowance which was made there through---.So at least if it means 30% regardless of the salary. The other thing is about leave allowance. This leave allowance --- (inaudible) there is so many confidentiality that you have to produce letters --That one should be helped. Whether it goes outside the compound or your home so long as you are on leave. The other thing is self promotion. Promotion --- some professionals there is a kind of promotion where by after a certain period qualifies for being promoted --- so I would advise that these ones be automatic in all professions. The other thing is about parliamentarians These people they are claiming for salaries but what I know salaries for somebody who is fully employed --- so if they got salaries--- from first that is January for those consecutive five years the approved for may be December. The other thing about parliamentaries is privilege . They enjoy some certain privileges .What I see is that these privilege should somehow be curtailed.Ni hayo tu.

Com. Abida: Before you go I want your comment on certain issue I want to have your comments if you have, if you don't have that's fine. A comment. I want to hear whether you have an answer to the question I 'm going to ask. This is the situation where the officers who work in hardship areas find themselves. Do you have any comment about it ? The period of time and sometimes reasons given to why some people are sent to hardship areas as officers.

Mr Simon:

Yes in fact when you are employed you sign that you can work anywhere in Kenya but in some that code of regulation I think there is a part where by you should work at three years. They should be a limit where you work in a certain hardship area for a certain period not throughout your life

Com. Ratanya: You have talked about promotion . Now when you talk about grading, don't mean there is a kind of a scheme or service because some service have scheme of service. After three years and after passing a certain Examination may be a person is upgraded. Are talking about that one? Can you give that comment?

Mr Simon:

In some circumstances you find you don't need to sit for an examination. If it is your stint for three years you have qualified to a certain job. But there is a limit. So ningetaka kuomba hiyo iwe kwa haki profession sio unakuta kama iko ingine. They are being favoured, others they are unfavoured.

Speaker: Is there anybody else who wants to give his from --- before we can invite the public? Ok.

Sheik Osman: Asanteni sana kwa kunipatia hii nafasi. Kwa jina naitwa Adir Sheik Osman. Ningependa kusema shida ile tunazo kuhusu mshahara na allowance. Mshara hasa ni ndogo kabisa. Payment katika hii nchi kabisa ni askari ndio wanalipwa kidogo kabisa. Asa ile ingine naye ni allowance. Allowance ingekuwa mzuri at least kama imekuwa ni hardship allowance tupatiwe kulingana na wengine wanapewa si kama ya walimu. Ile ingine ni medical allowance. Medical allowance, ugonjwa ni ugonjwa. Haina ukubwa wala udogo. Unaweza kuona constable analipwa four hundred and ninety five shillings, ambapo ako na watoto, family hasa it is a very large family. Na ile kitu analipwa ni 495/= which is ni chupa moja ya dawa, pekee yake ndio ina cost hapa. Ningelipenda sana serikali atuangalie kabisa mambo kuhusu medical allowance. Ile ingine tungelipenda kabisa serikali au – waingilie zaidi kitu inaitwa risk allowance for which is askari ni watu ambao wanaweza kupata accident kwa kila wakati. Wapatane na wajambazi, wauawe ovyo ovyo na hakuna malipo yoyote wanaopewa kuhusu risk allowance. Ile ingine ni mambo ya housing Housing ni mambo ambaye naona niongee zaidi kwa vile zamani hatukuwa tunapewa hongo lakini siku hizi ile kitu unapewa ni kidogo mpaka hata haiwezi kulipa renting for one single room which is one thousand si hundred..Siku hizi kwa hii nchi kanyumba moja pack yake ni kuanzia elfu tatuna kuelekea juu. Ningelipenda serikali ichunguze sana mambo ya allowance ya manyumba. Most of the places here askari huwa wananchi malocatoins, division na macentersna utakuta askari ambao analala chini ya mti ama andach whwre by ni cheap ile pahali pa kuingia wakati wa vita. Hakuna tent wala chochote. We'rew requesting from the government to pay us rent allowance. Yangu ni hayo tu Asanteni.

Speaker: Ok thank you very much for your views. At least sign in the register . Kuna mwingine amebaki?

Response: inaudible

Abdul Kadir Osman: The standing orders which gave us this police force was initially set by the colonial government. This orders hinders the rights and priviledges of the officer in terms of condition of work. Promotion, these resigning officers should be replaced by well definedoffice which takes into consideration the rights and privileges of the force. This includes training and promotion criterias and the working conditions. Promotions should be based on one level of education and mode of conduct. A better --- should be put into place instead of current administrative one. In the side of salaries it should be revewed. This is to mean that one's salary should depend on his or her level of education ie a university graduate should not earn the same amount an O level earn and so on. Also the force should have a union which guards their rights. The other thing, an administration police should also be involved in the international peace keeping mission as other forces do. The current constitution provides free housing and water for the forces but it is not put into practice. This constitution should make provision for the implementation of the above services. Like armed forces the administration police and the police are not given allowances like leave allowances. So the new constitution should make provisoin to equalize all Kenyan forces in

terms of allowances ,ID and medical. This allowance should also be introduced in the police force in order to cover the risk included in their course of work. The current constitution does not give provision to this to the – of the force. Thank you.

Mohammed- Chief ya Hadado: Kwa jina naitwa Mohamed ---. –chief ya Hadado south. Yangu ninaongea juu ya chiefs . Chiefs are the lowest paid officers hata askari wanashinda sisi kwa mshahara. Na hata commission enyewe ya kuangalia kuchunguza hali ya mshahara ya chiefs nafikiri ya mwisho ni 1975. Leo hii assistant chief ako na tuseme cheo ya chini. Anachukua mshahara ya elfu tatu na oko na family na ni mzee. Pia wananchi wanakuja kwake. HI yo haitoshi yeye, ako na watoto anasomesha hawatoshi. Ile ingine ni ya medical allowance. Medical allowance unaona ya kwanza wakubwa wako na zaidi na wasdogo wako na kidogo. Na afadhali wakubwa wanapata kwa hiyo cheo yao ama kwa ofisi wanakaa matibabu bure lakini huyu mdogo, nikulizwa leta hiyo chit. Ile ingine ni movement. Naongea juu ya wananchi . Kuna uhuru ya kutembea na uhuru ya kutafuta nyasi ya wanyama yao hivi.Kulingana na sasa vile iko tunaona wananchi wanatoka hapa ni kupeleka mali zao kwa district jirani. Halafu sisi machiefs tunaongoza hiyo safari, tunaenda tunaomba hawa wazee kwa usalama. Unaona hawa watu wamevamiwa baada ya kurudi. There are such cases ambaye wengine wanachukua kwamba Kenya sio Kenya ama kwao iko special na hakuna wananchi vile taabu wameleta. Ni kuvamiwa tu ati wameingia kwa district yao. Suh cases isimamishwe. Enyewe mimi nasema ya kwamba siwezi kuadvice ya kwamba watu watembee ovyo ovyo, my advice also hii mambo ya pasture control ya wananchi kufungwa kwa ile ancestral land ile zamani walikuwa wakikaa kwa kabila, ambaye kama ni Wajir south ni jamii ya Ogaden wakae, kama west na north uko ni ya jirani east ni ya Godia ambaye hivodnio ambaye tu8naweza kujua yule adui anapenetrates ama yule mjambazi anapenetrates from ile tribal settlement , nyayo inatolewa inawekwa inambiwa chief ama wazee walete hiyo mtu. --- kushika na kuleta nafikiri security hali yake itakuwa mzuri wakati hiyo. Rather than sasa watu ya wananchi watembee deni hivyo. Ile ingine ni mambo ya khadhi, naongea dini. Sisi ni waislamu naye nafikiri hapa khadhi ako na kazi ndogo ya kufanya kwetu, ya marriage ya divorce na hii mambo ya inheritance. Tunataka ihukukumiwe court ya khadhi kama court ya kawaida, kama waislamu. Pia iwe katika district na courts asikize it should be bussy. Na kila khadhi awe mtu amesoma na awe graduate katika dini ya waislamu. Na ikiwa anasikizwa mahakamaiwe lawyers wa waislamu ambaye anajua Islamic sheria. Kama k\mkoa wa kaskazini mashariki nafikiri 99% ni waislamu. Advice --- iwe sheria mahakama ipelekwe kama waislamu. Nyayo dnio mimi naongea juu.

Speaker: Nafikiri sasa tunaweza ruhusu all the members of the security process, you can now leave and we can listen to the other members of the public. You can come in those who are outside. In the mean while we can start with you. Go on

Mohamed Sheikh Noor: I am Mohamed Shagur from this constituency and my views to start with is to acknowledge the people of this part of the country through nationalists in the new constitution because they have suffered along the years ,marginally suppressed and all along they have stood to the point of being through nationalists.. and with their strong commitment. Some where accounts should be provided in the new constitution to provide for other – to these people in this part of the country. My second point is about freedom of movement which should be guaranteed and inscribed in the bill of rights because in this part of the country it is still not guaranteed. Movement from here to Nairobi is very difficult . You will be stopped three to four times to be asked for some very funny cards. The other point I would like to raise is compensation which was raised earlier and stressing the point. Compensation for all cases of atrocities from his is to clearly

mention that the constitution of Kenya was actually suspended in this part of the country in 1992 by the virtue of section 100-127, allowing the president to amphasize any kind and suppress the constitution in this part of the country. So the compensation should at least appear in the new constitution. My last point is doing away with endemnity act and such laws of getting the ID cards, passports, those laws applicable to this part of the country but not applicable to the rest of the nation in the country. I'm talking about the constitution supremacy in closing saying that the constitution supreme is inconsistent to the quranic teaching because Islamic law is the supreme and nothing is superior to Islamic law. The close since the Kenya constitution is supreme to all other laws is consistent to our beliefs, it should be done away with. About livestock industry, it was earlier mentioned by many people. The livestock board should be established to advocate for livestock marketing, production, industries and such things. About parliament and government I propose parliamentary system or government that shall have a prime minister heading the government and the president heading the state. If the president happen to be achristian, I propose the prime minister should bre a muslim and vice versa. About the people of north estern province there should be special quartes in all government plannings because these people have been marginalized and suppressed vover the years and they are not equal to the rest of Kenyans. There should be presavations and quarter and I take the commissioners here to convey to Pro.Yash Pal Ghai that these people are like civil tribes of the Indian continent. They require a special quarter in education, water and all ministries in the government and all government plannings. About the khadhis court, it should be given autonomy and aloewed to apply Islamic laws in full. The muslim omar should be the one to appoint the khadhi and not the government. The khaadhi also amend Fridays as a ---so called weekends as aholiday like the Saturday and Sundays. About the government also I propose a decenralised – government where we have parliament in all the seven provinces. I'm coming back to the region. This region has a lot of problems in security and I believe those insecurity are caused by land There should be somewhere close providing for pastoral grazing land demarcations, based on thye colonial land demarcations because I believe those white men were even cleverer than Africans. To contunue citizenship, I don't support the issue of dual citizenship and I propose citizens should only be by birth and not even by literal --- because people from Asia are tying to drain the Kenyan economy, coming in in large numbers. About employments, because as Iam unemployed graduate from this part of the nation with no viable employment, the government should be able to take care of unemployment rate and they give all the resources available to people who have at least educational qualifications so as to make their living standards. With that I'll ask the commissioners to ask what happened because this endemnity act say from 1962 to 1967 what happened? That is automatically showing that there is something , there is some shadow in it. What happened between 1962 to 1967 to warrant such act like an endemnic act. With that I say happy constitution making.

Sheik Abdulkadir Adey:(in vernacular) Salam aleikum. Jina langu naitwa Abdul Kadir Adey. Marka aniga waxan kaxadlaya xaga dinta ismka.

Interpreter: Agey is talking about the Islamic sheria.

Mr Adey: Sharciga dinta islamka waxaxogaminaya khalithigalka.

Interpreter: The Islamic laws is lead by the khadhis.

Mr Adey: Marka taa itha eh marki lafiyo melaxa down country anaga maxaisano awodhtha maxaisano wax yar ayan xaisana.

Interpreter: He says we don't have that privilege in this area unlike ---.

Mr Adey: Marka Khadiyalka meshan adh iyo adh ayey noguyaryixin Garis omidh eh Mandera oo mit eh iyo Wajer oo mit eh.

Interpreter: The khadhis in this area are very few. In the district we have one in Wajir, one in Mandera and one in Garissa.

Mr Adey: Lakini diwatatha dadka xaiso markadh firiso adh iyo adh ayey diwatatha ey ubantaxay maxayeley dhadka bathana waa xola dacata magalatha magogan markey diwato qabsatana maathi karan mesha itha eh.

Interpreter: He says the people here are pastoralists and they have got a lot of problems and because of their way of life, they cannot have access to the district khadhi who lives in Wajir. May be somebody is coming from far, forty or fifty miles away and he has problems all the time. The problems are many and he cannot be able to reach Wajir or Garissa traveling from outside. he says may be –

Mr Adey: Taa itha eh waxan rabna in Khadisha lagabilawo location lagabilawo ila divssionka kuli in ey Khadi laxathan ayan rabna.

Interpreter: He says he want the khadhis to be brought to divisional levels and even locational levels. Locations should have khadhis and there should be a khadhi in the divisions.

Mr Adey: Maxawaye diwatatha ayatha eh xadhan waxyar an katabto sithi talaqtha bilcanta lagufuro camal ama mexerka ogaley ama daxalka ama xaquqtha gebdaxa olaguxadkutbo maana adh iyo iyo ey ubanthantaxay.

Interpator: He says there are problems that are always arising like the cases of divorces or engagements or even violating the rights of the women. This problems are many and they can only be attended by the khadhis if they are in the divisional levels. They will be able to serve that but if they are only in Wajir or Garissa it is difficult.

Mr Adey: Marka sithi gebdaxa ama bilcanta o kaley adh iyo adh ayey diwatatho ubantaxay oo mel ey diwatatho ey geistan oo ey kkukalabaxan malaxa ama macnaxa ey gari karinba.

Interpreter: The problems of the female are many. They have problems than the male. When may be a lady from outside gets a problem it will be difficult for her to take her case to Wajir all the times or Garissa to a peace recorder. According to him he would like to have the khadhis available in the divisions or even in the locations.

Mr Adey: Marka waxan rabna dhowlada in ey xog sarto arinta ayatha eh oo sithas an xata rabno naloyelo in Khadiga mel walbo nalogeyo.

Interpreter: He says he wants to have the support of the government to get the khadhis courts situated in every location.

Mr Adey: Tan kaley waa Imamyalka, Imamka mel weyn ayukaxaista qeibta dinta islamka Imamka.

Interpreter: The other thing he says he wants to discuss is over the imams. Imams are these people who are leading prayers in the mosques. He says they play a very important role in the Islamic religion.

Mr Adey: Taa naftetha waxan rabna in dhowlada ey Imamyalki in ey dhowlada kamit axathan oo ey lasocoto wexey msajitka ey kawathan ama mamul axan ama sharci axan wa in ey ogato.

Interpreter: He says he wants the government to recognize the role of the imams in the mosques. All the natures and laws or sharias that he conducts in the mosques, the government should know that and roles should be noted and recognized by the government.

Mr Adey: Waxan sas an ulexay anaga Kenya wan kudalaney Kenyana maaxa qofka mwananchi Kenya marku noqonayo

waxa wayey wa marku kudasho, waxan ulexaya dhowlada lamasocoto Imamka msajitka in u melkaley kaimatha ama in u wadhanka u kudashey maxayeley dhadka wexey kaimathen ila iyo Ethiopia iyo Somaliya nin walbana waxu iska noqono kara chief ama xata barlamanka u istagi kara.

Interpreter: He says the imams are Kenyan citizens by birth. There are people who come Ethiopia, Somalia or elsewhere who have got that qualification of becoming an imam and may be they are accidentally become the imams and imams play a very important roles in the muslims life. So he says the imams should be the Kenyan citizens

Mr Adey: Marka ninki an meshan kudalanin oo mel kaley kusodacthey in u daqanka mesha u xagajiyo ama in usubiyo maaragno anaga.

Interpreter: He says if somebody, an imam who is not a citizen cannot fulfill the way the people of the land wants. May be according to him, the people of this area for example the imam should be a Kenyan citizen who comes from this area. If the imam comes from Ethiopia or elsewhere, he will not consider the rights of the others. He doesn't care about whatever happens to the others but the Kenyan citizen will consider whatever happens to the other people.

Mr Adey: Marka ninka asaga eh ama Imam ama Khadi xanogtho wa in u wadhani axatho. Waxan racinaya wax yala abthan oo dhadka down country ey xaisan on anagana xaisanin ayajirta waxakamit eh jitka , lamii aya melkasta maro Nairobi iyo Mombasa anaga maxaisano. Melkasta cel aya qoqhan oo biya suran shamba aya kuawuran qaxwana wey kuawurantaxay anagana maxaisano.

Interpreter: He says the other thing he wants to add is the rights. We're not getting equal rights with the rest of Kenyans in terms of development, road constructions, irrigation schemes and so many aspects. He says he would like to have equal rights with the rest of Kenya.

Mr Adey: Xaga cafimanta anaga maxaisano ispatala tas nafteth waxa wayey waxan ubaxanay ispatal nagufilan in nalosameyo ayan rabna.

Interpreter: Even on health, we're not getting health services as required. We would like to have equal rights with the rest of Kenyans.

Mr Adey: Anaga waxan qabna looc, gel iyo ari xolixi suq malaxa mel lagugathayo malaxa xilib kotha suq malaxa. (continuation was not tapped) Wadhan kena dagax iyo cara kuli wuleyaxay. Intas ayan ogabaxay.

Interpreter: He said we would like to have the livestock market. The government to look for livestock market inside and outside the country.

Com Ratanya: Sheik Abdulkadir kuna swali moja hapa. Unasema kwamba imam lazima awe citizen wa Kenya. Unesamaje juu ya Khadhi au chief khadhi, hata wao lazima wawe Kenyan citizens? Mtu akitoka ulaya hawezi kuwa khadhi hapa. Ungesemaje kwa hawa, khadi na chief khadhi.

Interpreter: Wuyiri waxadh tiraxthey Imamka wa in u wadhani axatha, masithath ayadh dhoneya in Khadiga iyo Chief Khadiga ey noqthan nin dhiwada kaimathey manoqon karo miya.

Mr Adey: Wadhani in u axatho ayan rabna ama Khadi xaaxatho ama waxkasta xaaxatho waa in u wadhani axatho.

Interpreter: He says he wants the khadhis, chief khadhis all these people to be the Kenyan citizens.

Speaker: Thank you very much.

Mohamed Alnoor: Thank you very much commission I just want to give my views of the review. I have a memorandum here, it is only that I don't want to say it all. I just want to say a few points and the I'll hand in the memorandum. One, is on structures and systems of government. I am proposing that in constitution we have a term of office of the president for five years and after that the president retires. Two terms of five years each, that's the maximum. Secondly, the age of the president. The presidential candidate hapa, should be 35 years to 70 years of age. The other issue is community participation in planning. In the planning process in Kenya, communities were least involved. So I'm proposing it to be in the constitution that the community should be allowed to participate in the planning right from the grassroots. This blueprint system of planning should actually be altered. So we should have communities involved in participation for planning from the grassroots upwards. The other point is about our natural resource. Our natural resources which are very many the community should be empowered to manage them and the resources we have around us. The other issue I propose is that we should have a presidential system of government with a prime minister, the powers shared with the prime minister. The prime minister should be chosen from the party with the majority member. The other issue I'll talk about is education. I'm proposing that we have a change of our education system to 1-8-4-3. One meaning we have one year pre-primary education, eight years primary education, four years secondary and three years university education or from form four, somebody could proceed to tertiary education. I think it is already there but somehow we should have 1-8-4-3. The other thing I want to say is the safe guarding our natural resources. There should be strong policies in place to protect the resources of the government. Those who misappropriate the government resources massively should be seriously disciplined. For example there are so many scandals that have been mentioned I know each one of you know. Hayo yote should have a strong policy in place to make sure that even if it is the highest office the resources are belonging to the government whether they are donated by donor or not should be protected. This is because this is in order to stop international community and the donors and even all this from getting violent and progressing economic crisis and sanctions. The other thing I want to talk about is to have a subsidised education policy. Our education system should be such that it is subsidized so that those poor people, children, secondary and all universities should be helped to pay part of the education. The other issue I want to talk about is illiteracy level, which is high in north eastern province and other parts of the district, should be seriously addressed in the constitution so that we have a compulsory but free primary education. For a child borne attaining the age of seven years. Once a child attains seven years it should be made compulsory upon even the parents and everybody that he should get primary education. After attaining secondary education and above, that one should be optional should be somebody's own discretion. I think you get what I mean by my point. The other issue is about employment. That one I don't need to repeat it very much. We want employment opportunities to be given to people who qualify for the post as per their education, especially graduates and the people who have finished colleges and other places should be given opportunities. There have been cases where opportunities were given to people who are not educated while those who are already educated are there. I think it is a bit unfair. Although it will depend on the post but it should be given to the people who are educated because that's why they spent a lot of resources and time. Ok the other issue is about the Kenya national examination. The Kenya national examination, one of the bodies looking at our examinations have a lot of jaggon

laws which are presently there and that one cause a lot of problems. For example there should be nothing like cancellation of mass examination simply because of cheating in one subject. For example somebody cheated in chemistry paper, the whole examination is canceled for the simple reason that the chemistry paper is more important than other subjects. There is no paper that will be more important than the other as long as that paper is examinable. So I feel like if a student cheated in one paper he should be penalized for that, if it is two he should be penalized for that, if it is four but the rest is his effort and it should be given. Right now there are a lot of problems in the Kenya national examination. It is causing a lot of mass cancellation and not giving satisfactory reasons and that one should be weighed between the economies of looking at the rational of someone who took his children to school for twelve years and the results ends up in it being cancelled without any good reason. That's a big disaster. So their laws should be seriously looked into also. The national examination should also be transparent and accountable to the communities and to itself. Right now some of the laws or some of the regulation they use, we don't even know them. So we're saying that they should be transparent so that people know what they are doing. The other issue I want to talk about is the national day. I am suggesting that some of the days be scrapped off because they are just using our resource for nothing. For example, Moi day should be scrapped off, Kenyatta day should be scrapped off. Any day named after somebody I believe should be scrapped off because we're going to end up in having so many presidents each of them naming his day like if we're going to have the --- so many presidents the US presidents will have their days being named so those two days I see they are just using our resources for nothing. The other important national days should stay, like Madaraka day, Jamhuri day, Idli Fitri day should stay. They should be observed as public holiday. The other id in islam which is known as Id alhah should be treated as a national day, Christmas day should be treated as a national day. The other issue I want to suggest is—Friday should also be treated as an important day applying to all the rest of Kenyans. The other is the legislature functions. The tendency of our politicians so much entering into the affairs of public office functions. This one should not be allowed to occur. There should be something in the law that can prevent them from actually interfering with the official functions to the extent that some of the NGOs and government offices are unable to do their work effectively because they are being influenced by the politicians. So there should be independence and that should be done in line with what is already there in the policy. But if politician write in advocate for policy for development in the areas they should be given without any condition. The other issue I want to talk about is infrastructure development. It has been mentioned there should be infrastructure development I'm suggesting that especially with our roads the constitution should help us to put what we call road development authority in this province or road development ports that will look into our roads. So that we can have upper developments. The other infrastructure activities should be equally developed. The other issue I want to say which is probably the last thing I would mention is concerning health services. There should be subsidized health services provided by the government. Poor people and groups like disabled, children, the elderly people those who are very old should be exempted from cost sharing in hospitals because they are poor. The other thing is on religion and cultural diversities has been said. Freedom of religion in Kenya for all Kenyans. Women rights in the constitution should be applied as per ie the Islamic women the Islamic religion. Their rights have been clearly seconded in Islam and it should follow that one. The other thing is respect and preservation of

our cultures in all our communities. Thank you very much. I would like to say only that.

Siad Buruba (Runow): Salam aleikum. Bismilahi Rahmani Rahim. Waqtiga ugawanyaxay wax bathan kamasixadlayo dhad mathan wusugaya. Madhama waxalabadhalo ey taxay dasturta wadhanka, wadhankan an kunolnaxay oo Northeastern diwato bathan aya kajirta oo dhad bathan ey kaxadlein xaga daqala, taclinta, xaga cafimadhka xathay noqoto.

Interpreter: He says there are many problems existing in this province about education, health, economy and all these, many problems existing in this community.

Mr Siad: Waxan dixi kara saga iyo sodhonki sana oo xomimatha lasaxaistey in laxilmamey oo dhowlada ey war uxaini in gowol dhowlada kamit ey taxay.

Interpreter: He says that for the 39 years of Kenyas indewpendence the government had forgotten north eastern province.

Mr Siad: Sitha tartetha waxan qotsanayena xuquqthin an laxeina sodhon iyo sagalka saa oo xata awowyaganagi iyo abayshan oo dinten xuquqthi ey laxayen in an xelno oo wax naloqabto an qutsaneyna.

Interpreter: He says that he wants all the rights denied to be given to us.

Mr Siad: Kama tathaxano in an mitelan ayan an soqato sababta oo ah ninwalbo walaarkixaya matalan magalathan an xata an kunolnaxay boqol sana weydisantaxay sitha ey taxayna wadh arixaisin macnaxa xaga cafimadhka iyo ispatalko yar aya kuyala. Qofka xathu jiran yaxay waxa laguogana utharka xayo majiri dactar ko yar aya joga marka xathii u qofka TB ey xaiso in thawa malaria lasiyo marka dika xayo dib kabathan aya usiziyathaya.

Interpreter: He's saying we're not getting enough medical facilities in this area. For example he said this town is about 90 years old from 1912 and upto now it has got only small health centers without laboratory facilities. He says we would like to have a better health facilities in this area.

Mr Siad: Marka sitha tarteth waxan qotsaneyna quqthi an laxein in an xelno. Mitha kaley xaga taclinta, taclinta adh bey ulithata.

Interpreter: He says we're lagging so much behind in education in this area.

Mr Siad: Dhadka tagan waa dhad islam ahoo boqol kiwo boqol islam ah.

Interpreter: And the people who are living in this area are 100% muslims.

Mr Siad: Sitha tarteth waxan qotsaneyna in sharciga lagudharo in dhadka ey kudacman dinta islamka mathama muslimin ey yaxin.

Interpreter: He's requesting the constitution to allow the muslims living in Kenya to be guaded by Islamic sherias.

Mr Siad: Sithas maaxane sikaley ey quqthotha kuxelayan majirto saan an amijnsanyaxay. Mitha kaley waxan dhonaya in loogalatho mesha u jajka fadiyo in qof muslim oo jaj in ufadiyo Sabato oo ax diwatatha naxaiso waxawayw qofka muslimka xaquqthisa Ixayey usothajiyey asaga oo dhonaya ayawaxalokenaya nin gal oo waxbawa garaneynin olagayawo in usaka qamri socabey o maskaxthiwa kamil ey ehen.

Interpreter: He says that he would like the magistrates working in this area to be muslims because the muslims and the Christians or a people who are not muslims have got different behaviors. Muslims don't take beer for example and magistrates who are not muslims comes to office drunk and then misuses his office especially at times when it comes to muslims appear in his office. He says he would like the muslim magistrate to be brought in this area rather than a

Christian or a people with different faith.

Mr Siad: Marka sas dhaarteth waxan cotsaneyna melkasta wain magistrate ama Khadi an laxanano wana in ey axathan dhad taclinta sarey xaisto ama mit islami eh ama mit kaley osareysa. Wakathalika ninka Khadiga waxan dhoneyna in u axatho nin wax yaqano ama kasobaxay jamacatha in u axatho ayan dhoneyna.

Interpreter: The khadhis should be graduates and should have enough knowledge on Islamic sherias. Even magistrates should have knowledge on Islamic sheria.

Mr Siad: Xaga taclinta markan kunoctho waxan dhoneyna in madhama dhad muslimin anaxay in sharciga nalogudharo dhadka musliminta mesha ey thaganyixin iskulatha lagadisayo in madharasathana lagadiso oo dhowlada ey disto ayan dhoneyna.

Interpreter: He's saying that he would like to have the government to support the Islamic schools, the madrassas just like the other primary schools or secondary schools.

Mr Siad: Xaga iskulka nafatirkisa waxan cotsaneyna mathama an dhad muslimin naxay dintanatha wexey ogalaneyni maogalankaro. Tas thartheth waxan dhoneyna gabdaxa iskulka goni ah in lodiso sas ayan dhoneyno.

Interpreter: He's asking for because we're Muslims, girls and boys should learn separately. We would like to have schools for girls only and schools for boys.

Mr Siad: Xaga manageka markan kaxadleyno waxan dhoneyna in dhadka muslimka xuqthotha ina ey waxakamit ax qofka(inaudible) sithi mathalan marki lagaro jimxi qofka in lasiyo waxan dhoneyna dhadka xuquqthotha in lasiyo oo malinta ciwathathotha ey khalis kunoqthan oo taclinta malinta fasax lagadiyo.

Interpreter: He is asking for Friday to be made public holiday so the muslims can worship the way they want.

Mr Siad: Ayamaxa kaley sabti iyo axadh waxan dhoneyna in ey qas unoqoto dinta islamka barashathetha ducsiyaxa iyo madarasathaxa oo skuladka lug ey san kuyelanin.

Interpreter: He says he would like to have Saturdays and Sundays for children not to go to primary schools but to go to Duksi-the quran schools where they learn the quran.

Mr Siad: Intas ayan xathalkeiga kusogawinaya. Assalmu aleykum.

Interpreter: He's thanking the commissioners.

Speaker: I 'm tryintg to look for a youth now.

Ahmed Abdi Salam- Civil educator Wajir south.

I'll try to be as brief as possible since we're running out of time. I am Ahmed Abdisalam, civic education officer of Wajir north and Wajir south constituency. Kenya should be considered as a country of different nation as they have different culture, religion, tribes, but have equal rights regardless of their – tribe, colour or ethnics.—this can be a marginalized province should have 20% of the country's of the country's budget so as to reach other provinces in terms of developments. Thirdly, section three of the constitution which states that the law of the country should be supreme and any other should be under the law of thi county, should be amended and instead where the law cfontradicts any religious point then Kenyans should have the right to exprtess their freedom of worship.Livestock market should be created and the

Kenya meat commission revived so as to look the interest of the pastoralists community in the northern Kenya. I also propose that a house of senate should be created, whose members should be tribes of this country so as to have equal representatives from all over the country. That is may be if they are 42 or 43 tribes then we can have 43 representatives. The sixth point is that an independent commission should be created to see into historical injustices and atrocities committed by the government so that Kenyans who have suffered previously can have compensation. Seventh point is that constitution materials should be made available in libraries, museums, bookshops and also taught in schools. Such materials should be in simple language and not the current lingalistic language. The eighth point is that electoral boundaries should be created in terms of distances and not population. Thirdly free education especially those living in north eastern Kenya where the rate of illiteracy is extremely high. Secondary education wshould be free. The ninth point is that as my fellow friend has already mentioned, the indemnity act ie the act which states that any atrocity committed by the government from 1964 to 1967, should be compensated. Section 127 which also states that the president has the powers of north eastern province should also be rebuilt. The other issue I want to raise is that the term of the president should be two terms of five years each wheather su8ccessfiul or unsuccessful. As long as the president contests for two consecutive terms, wheather he or she is successful or unsuccessful then he should noy have the right tocontest any more term. The last poit is the creation of the Obudsman's office. Currently there is bearachracy and complications in institruion, where the citizens are suffering. An Obudsman office should be created where the citizens can take their complaints against the executive or the government. With that thank you.

Mohamed Ogle: Mimi nataka kuongea maneno machache. Moja ni kuhusu polisi. Polisi wanatusumbua kama sisi wote ni --. Wanatusumbua kabisa. Usuku hata ukitembea unashikwa bure. Unaulizwa leta kitambulisho, na ukishaleta unaulizwa screening card. Tuna taka commission kujulisha hawa ya kwamba screening cards inatusumbua kabisa. Polisi wana tuletea shida nyingi. Wanauwa watu bure, hata ikipeleka ripoti kwa, wanakufukuza tena. Ya pili mimi nataka kuongea juu ya boundaries. Tunataka boundaries kwa sababu kama sisi wote mkoa hii ni watu wa kuhamahama na kila mtu ako sehemu yake. Hasa kama sisi hapa Wajir, tuko kabila tatu. Administration naye wameleta shida kabisa. Kamqa sisi sasa hapa Habaswein ,ni watu wa Wajir south. Iko constituency ilihama tukawekewa juu yetu. Habaswein sasa ni constituency mbili, south – mara tunaelekea west. Hata trumeshindwa ya kufanya. Ni hayo tu.

Abdulahi Ragow: My name is Abdulahi Ragow and I would like to support 8-4-4 system of education to be allowed. I'm supporting it. Also I would like to support and Kenyan to settle wherehe feels. The third one is about the islam. There are somepeople who are forced to shave their beards while islamically this was now the holy protest. We also require those people fored to shave their beards not to be forced. Like the soldiers were forced to shave their beards. Also in the shoools we used to pay medical fees but when you fall sick you are told to go to your parents to take you to the hospitals while there are medical fees that we used to pay in the schools. That's the only point I want to say.

Said Abdi: Yangu ni machache tu. Mimi nataka kuongea kwa sumuambaye shida tuko naye sanasana hapa na ilituletea madhara na magonjwa mingi sana. – ganga zote zimewekwa hapa ni takataka za kuwekwa. Hapa kuna mahali inaitwa Adan Sajida ziliwekwa sumu na hiyo sumu sasa—kwa sababu hata wanawake wenye minba wana mwaga damu, wanaume kadhalika, homa ambaye haziendi, hana wakati. Hapa kuna Adan Sajida, kuna Amagol Welmare. Sasa hapa kumekuwa ni

mahali ambapo kila kinafikishwa kutoka gambo zote zinakuja kuzikwa. Kwani sisi hatukuchinja serikali? Serikali hulinda nchi yake. Kitu gani kililazimisha kutoka gambo lakuja kusikwa hapa? Ni shida kweli. La pili, juzi kuna wakati 20 water pegion wqalisema wanafanya hapa parasites wa haikukuwa hivyo. Maake kuna ndege – zile zilikuwa zinakuja hapa. Sana sana wakati waliingia, baada ya mwezi mmoja tunaanza na cancer. Hiyo yote ni majabu inatoka tu ndani ya ---. Yangu ni hayo tu sababu shida tuko naye ni ugonjwa tele, imezidi sana.

Issa Ibrahim Hussein: --- (Somali dialect) ASalam aleikum. Waxan raba in an kaxadlo Islamic. Madhama anaga naxay dhad islam ex in dasturga kusan faragalinin ama usan kaxorimanin dintena islamka.

Interpreter: He says he's suggesting that the constitution should not go against Islamic sheries.

Mr Issa: Waxan rabna madarasathinka xada waxasacitheya dhowladathaxa acarabta marka waxan rabna in lasustagaliyo oo sitha iskulatha camal dhowlada ey gacanta kuqawato.

Interpreter: He says there are Islamic schools the maderasas. These schools are getting assistance from Arab countries. He wants the government to give hand and support these schools.

Mr Issa: Sitha dhadka igaxoreyey ey shegen waxan rabna malinta jimcaxa in ey noqoto malin cida oo ey islamka leyixin sitha sabtitha iyo axadtha.

Interpreter: He's suggesting that Friday should be a public holiday.

Mr Issa: Wax barasha kaley waxan dhoneyna in ey noqoto sithi Kenya kaley maxayeley anaga malixin National Schools laganayawa in anaga an disneyba waxana kudisney lacagta xalkan lagaaruriryey ama Embu ama Nairobi. Waxan dhoneyna in National school nalogadiso Northeastern.

Interpreter: He says in this province there is no even one national school. He's suggesting that a national school be built in this province so that our children get that right of having or joining national schools.

Mr Issa: Stho kaley waxan dhoneyna in collegeya nalodiso sitha cafimadhka ama macalin nimatha lagudigto inkasto on an xaisano Garissa waxan dhoneyna in gowolkan nalogadiso.

Interpreter: He says that he would like other institutions like teachers training colleges, medical training centers to be also felt in this province. Well we know that there is teacher training college and a medical center but we're asking for more in the province.

Mr Issa: Waxan rawaa sithi xorey u cathanka nogatagey sitha ey Wajir ey ukaladhaganayen South oo Ogathen axa West oo Ajuran xa East oo Thagotthiya ax in ey sitha kujirto nabadhgalyatha.

Interpreter: He says for the betterment of peace in the area he would like to retain the traditional boundaries. Those boundaries were useful and helping in keeping the traditional peace so it should be reinstated.

Mr Issa: In gowolkan sumaa laguasao 1998 ayey exedh xalka oil drilling company ayuxa kasna aya kuasey suntasana marka waxan dhoneyna Northeastern u noctho gowol ey dhada weyna ey gacanta kuxayan xathii dhad weyna lagalatahani laxa tas madacthen wexeina kudacthey in kor lagasoxukumey.

Interpreter: He's supporting the views of the other person who were speaking before him who said that there are nuclear waste abiding here around Sajida and other areas by oil drilling companies. In 1998 a company called KAPA oil drilling company. He suggest that the issues concerning the area is shared by the community these problems would not have

happened. But since the decisions are made outside and then brought to us here then problems arise and people bury nuclear wastes around here.

Mr Issa: Xalka kaley waxawayey dinaca siyasadhas Councillars waxan aniga maonigeiga ex in ey axathan dhad educated eh ey naaxathan form four leaves.

Interpreter: He's also suggesting that the counselors elected should have a minimum education level of form four.

Mr Issa: Madhama anaxay rer Northeastren o dan rer gura waxan dhoneyna sithi xada sugar board ama coffee board ey qawan keniyatha kaley waxan rabna board oo xola uistagan xaoladhacatatha NFD in laawuro oo dhadka xola daqatatha ushaqeyo.

Interpreter: He says we're pastoralists unlike the crop farmers who have many boards like coffee board, tea something authority board, cotton and silk board. We would like to have a board like that for the pastoralists livestock that will market and --- of livestock in this area.

Mr Issa: Miitha kaley waxawayey dormarka wadhanka mathama an sodon iyo sagal sana xaisaney xornima maana xelin qeibti an kulaxein dhowlada marka waxan dhoneyna in budgetka nalogudharo sanat walbo at least 20%.

Interpreter: He's suggesting that since we've not been getting enough development for the last 39 years of Kenya's independent, from now this province should be given 20% more of the budget that we've been getting.

Mr Issa: Si an ogaxormano diwatoinka nagaxaisato dinca wathuinka, cafinadka, waxbarashatha.

Interpreter: That is used to develop roads medical services education and other facilities.

Mr Issa: Waxa iguguxiga screening card, screening card adh ayunodibey waxanaminsanaxay in ey taxay baladh takor waxan dhoneyna in gawi axan xathii sharci ey diweyni ujiro in waxan rabna gawi axanbo laturo.

Interpreter: He says the issue of screening cars has been bothering us very much and we feel we've been discriminated. We're given these cards while the rest of the Kenyans are not given.

Mr Issa: Arinta C hiefiyatha waxanaminsanaxay in dhada weynaxa ey dhortana badalki xata niman qeramasul ax ey intey xafis tagan laiskagoro.

Interpreter: He's suggesting that the chiefs are employed by the government they are employed in interviews. He's suggesting that the chiefs be elected by the community

Mr Issa: Waxan dhoneyna bangi u islmaka lexay in nalosubiyo. Wasalamu aleykum.

Interpreter: He says he would like to have an Islamic run bank

Bashir Hassan: Bismilahi Rahmani Rahim. Mimi naitwa Bashir Hassan. Nitaongea kidogo tu kwa sababu wenzangu washaongea. Haifanyiki leo yote hiyo tumeongea. Kwa sababu tuko Kenya na Kenya kazi yake tunajua. Mimi naongea juu ya Waislamu Kwanza wakenya wakisema wataingilia upande wa Islaamu nasema la. Kwa vile mambo ya uislaamu si kitu inaudnwa juzi kama maserikali ya Kenya ama serikali ingine. Tangu Adan dnio hii dini inaeendelea. Hakuna haja ya kuingilia kwa sababu ya Kenya arobaini na mbili, kila mtu anabudu kitu ile anataka. Wengine jua, wengine sijui nini. Hakuna haja ya kuingilia dini ya mtu hata afanye nini, bora usalama tukae pamoja. Ya pili, nasikia wengine wetu wakisema iko sugu. Sugu iko mingi na hatuna namna. Sisi tunasema taabu hii na hii. Ila ambao tuko naye ni mambo ya education tunanaona, barabara

na mambo ya kila kitu mnaona. Hii Habaswein ni mji mbali sana wakati--- Kwetu hata kuja P.C wacha uwaziri hatamaliza hii taabu. Maratano sitaibadilisha. Tangu 63 uhuru hizo zote e ni kuenda ynuma kabisa.--- yetu ya Kenya huenda hata masublocations, sisi hata hatuonangi hii mwaziri Mwenye tunaonanga ni DC. Yeye ndiye rais wetuna ndio tunaweza kusema yeye ni nani. Mhaka makuu yetu ni OCPD. Hizo zote zinatusumbua, tafadhali hizi maombezi zote inasemekana juzi kuna injili inambiwa watu wa kurekebisha--- watangoja mpaka wakati ile wataangaliwa mali yao. Sio sisi yote, hizi zote huzunguka Kenya Wacha mali hali yao itaangaliwa na ile taabu --- Kama nyinyi ni watu wa kuzunguka kuangalia ie hali tunasema serikali aangalie mambo yetu wakinyakiri. Salaam aleykum warahmatulahi.

Ali Aden in kisomali: Salamu aleykum. Aniga xalath keiga wuiskagawanyaxay, waxar bawa in an Shan shey kaxadlo. Mitha kowadh waxan dhoneyna Kenya in democratic lagadigo. Marka lawadh waxan dhoneyna sharciga labadhalyo in unoqto mit wanagsan wixii xuna lagabalo.

Interpreter: He says he wants the constitution review whatever good added and bad one is ruled

Mr Ali: Mitha kaley waxan dhoneyna waxan isku wafaqno ni nalagaqoro, waxan iskuguimano oo maslaxa eh oo dintatha xaga eh nalagaqoro.

Interpreter: We would like whatever we've agreed on to be put in the constitution.

Mr Ali: Waxa kely on dhoneyna inkasta oo lagasoxadley, dactalaxa melkasatwa wowiga, biyaxa adh ayan ogudiwatesannxay. Assalamu aleykum.

Interpreter: He says the issue of Ewasonyiro which is blocked is disturbing us very much. We want that blockage to be removed so that the water takes its course.

Ahmed Abdinur in vernacular: My name is sheik Abned Abdinur

Assalmu aleykum warahmatulahi. my name is Ahmed Abdinur, waxan rawa in an kaxadla xaga dinta Islamic religion Qalalaxi watacala ilaxey waquleyaxay “ Mafaralna mafil kitawi minsheyi” ilaxey waxu lexayaxay Quranka waxan katagney malaxa wax kasatawa wey kujiran.

Interpreter: He said that Go has completed everything in religion regardless of something about the religion Islamic sharia

Mr Abned: Sitha laaligedh sharecadtha islamka wa wax maslaxatha binaadhamka kashaqeineiso.

Interpreter: Islamic sharia is for the welfare of the people.

Mr Abned: Ayadh kaley ilaxey waxuu leyaxay “wamalkamyaxqum inanzalna fa waulaika faulaika wamalbasifuna” ayadha waxa waye ilaxey waxu leyaaxay qofki ana kuxukumin kitabka Quran wakafir masa wa munafiq.

Interpreter: Those who do not use the Quran to judge cases are either hypocrites or a atheist a person with no religion

Mr Abned: Sitha laaligetna anaga dib weyn banagaxaista thambi weyna wunakoraya xathii an masul kanaxay.....

Interjection: Speaker: Ather maonigatha bixii.

Mr Abned: Maonigeiga waxan dhonaya in dinta iyo sharecadtha islamka in siadh ax loqaweya oo xerka mesha daska islamka lagaxumayo Northeastern iyo Coast ey nogoto headquarter ey najirin maxkadh kaley oo rafcan loqato oo kasokeiso.

Interpreter: He wants the Islamic sharia to be ministered in north eastern and coast province and the khadhi to be at the highest level

Mr Abned: Khadiga naftirkis waxan rabna in u axatho graduate oo cilmi sare lexeh oo islamka iskuraqo in un tharajatha

soqabto.

Interpreter: The khadhis qualification should be a graduate in Islamic hseria

Mr Abned: Chief Khadigas waain u xadhana asaga so dhorto Khadiyaxa sodhorto oo u condition ogadigo graduate.

Interpreter : the chief khadhi to appoint the district khadhi

Mr Abned: Communitiga dad weynaxa waa in lagaxelo dhad dinta xortaga olashaqeyo Khadiyaxa.

Interpreter: The religious leaders to work with the khadhi in the district level.

Mr Abned: Marawo in an xaga dhinta kuisocho. Xaga sunta mesha lagushegey KK lawa kk ba kadacthey oo diwata dhadaka kaxaisato mitna waa cancer mitna waa karazaa. Lawatha weybilawatey cancer waxan umaleini xaya Dhaka kudintey 20 wey dhafen disrigina inta udimatey cancer xoran majirjirin.

Interpreter: Since the nuclear waste was buried here by the oil drilling company, cases of cancer has increased in this area.now the death cases are over twenty people and previously there used to be nothing like throat cancer here .

Mr Abned: Thiyarathaxa practiska sameynayey oo xawenki mesha kusothagen midnight ayaga oo waxba lagaogeyn, markey imathen na waxabilawthey thacsiga dhadkan qaninayo oo Karazaga eh.

Interpreter: He says that there was a military exercise here by the Americans.They landed at night in the --- since that night there was an outbreak of calaza. According to him it is this plane that brought the calazer flies

Mr Abned: Calazagadibkisa waxa wayey dhawathisa meshan matalo Wajer maaxane waxan rabna in xalka nalokeno ayan rabna. Mithetha kaley waxan dhoneyna Ewasi Nyiro biyixisa in nalososidhayo ayan dhoneyna. Assalamu aleykku warahmatulahi.

Interpreter: He supports the views of those who were ahead of himand he wants the Ewasonyiro problem to be solved.

Osman Mothowe: Salaam aleikum. Inaenakana hakuna wakati wa kuongea kwa sababu wakati imeyoyoma. Kwa hivyo nataka kusema mbili tu hivi. Kama nyinyi ni kamati ya katiba ya Kenya, leo labda unaona uso wa watu wa north eastern province ama hasa watu waWajir south. Kwa sababu tulikuwa na uchungu kubwa ya kwabma ile kipindi ambaye uliopita--- kwanza nilikubaliana na wananci ambao waliosema shida yao. Zingine saa ile iliokuwa imeguzwa hapa,wakati ambaye walikuwa wameweka hiyo sumukaribu ya Habasweinna kampuni iliyokuja hapa kupatrol--- baadaye ikawekwa hapa sumu na iliwachwa.Na ile magonjwa iliwachwa hapa ndio hiyo wagonjwa bado wanalalamika. Natulipiga kelele kwa serikali kwa sababu leo--- anaongea akisema kwamba ati --- tulaumu nini. Mimi ninasema kwambakenya ni sisi lakini serikali imetulaumu,kwa sababu nikisema Kenya kuna wazee ambaye karibu mwaka sabinina saba ambaye wakati wa ukoloni walikuwa hapa. Hakuna watu kushidna hapa kushinda hawa Kenya Kwa hivyo Kenya ni sisi. Lakini wtu wa north eastern wamenyimwa haki yao. Mali yoa inaporwa, kunyanyasa wananchi, nini Leo imeonekana kwamba tumebahatika kwabma ikisemekana ukujeutoe maoni yenu nitatoa. Ya kwanza tunataka iwekwe kwa sheria ya Kenya manani sana sheria ya kislamu ili kwetu kama sasa judge lazima iwe kadhi yetu ambaye anakaa kwa district iwekwe kwa katiba ya Kenya,ili apate nguvu kama judge ya kawaida ya serikali . Ya pilisheria zingine zilikuwa inasema kwamba mambo ya ardhi ,ingawa north eastern inaonekana mahali sertikali imetegwasa kando. Hii hata mambo ya ardi imekuwa tu hivyo kwa sababu tunataka ardhi iwe ya mwananchi.Upate watu haki yao. Ya tatuambaye inasemwa kila wakati vile wananchi walikuwa wanasema kwamba sehemu za eastern prov ince --- karibu

yetu. Tukipita saas hii tuvuke hiyo lega polisi na majambazi wanatembea wanapora mali ya north eastern . Tukileta ripoti hapa serikali anashika anaweka ndani yule amelea ripoti, wanachapwa.Majambazi wanakuchapa wewe huko na serikali pia anachapa we we hapa.Ok hiyo dnio inatubidi sisi hata tumekosa mahali ya kuenda kwa sababu sisi Kenya sio Somali ya Ethiopia. Hii dnioo ardhi yetu. Tumewamua kwamba hata kama tunanyanyaswa tuongoje tu siku yetu juu inaonekana sik yetu haingekuwa kama leo kwa vile hatujabahatika.Mwaka thelathini na tisa lakini inaonekana mmekuja kuliza sisi maoni yetutunatarijia kwamba kwamba tubahatike sisi kama maprovinces wengine.Kwa hivyo hatuna wakati asanteni sana.

Speaker:Bw. – jaribu tafadhali usign kwa register yetu

Interpreter:

Noor Bora in vernacular: (Borana dialect)

Interpreter: Nanasema maoni yangu ni kidogo sana.

Mr Noor(Borana dialect)

Interpreter(inaudible)

Mr Noor: (Borana dialect)

Interpreter: Anasema mwaka yake ni themanini

Mr Noor :

Interpreter: Nilizaliwa hapa

Mr Noor:

Interpreter: Tangu Kenya apate uhuru,

Mr Noor:

Interpreter:--- wamepata shida sana

Mr Noor :

Interpreter: Kenya ilipata uhuru

Mr Noor :

Interpreter:Wkoloni ya zamani

Mr Noor:

Interpreter: Hata kama wametusumbua

Mr Noor:

Interpreter: Tulikuwa na amani

Mr Noor:

Interpreter: Anasema kwamba sasa tuko na wanyama .

Mr Noor:

Interpreter: Hakuna haki Tunapata

Mr Noor:

Interpreter: serikali---

Mr Noor:

Interpreter: Anasema katika hii wilaya kuna kabila tayu wanaoishi hapa.

Mr Noor:

Interpreter: Kila kabiola iko na sehemu yake

Mr Noor:

Interpreter: Zamani walikaa pamoja

Mr Noor:

Interpreter: Kuna kabila inaitwa Dugudia iliingia kutoka upadnde wa Ethiopia

Mr Noor:

Interpreter: Amani siku hiyo ya mwisho kukosa amani.

Mr Noor:

Interpreter: Wazzeee wamekaa chini wakaongea

Mr Noor:

Interpreter: Watakaa kata kata kila community ikae sehemu yake

Mr Noor:

Interpreter: Watu wakapata usalama

Mr Noor:

Interpreter: Kila kitu salama dnio muhimu.

Mr Noor:

Interpreter: Kama hawajawekwa kila community sehemu yake

Mr Noor:

Interpreter: Anasema hakuna usalama

Mr Noor:

Interpreter: Kama serikali anataka usalama

Mr Noor:

Interpreter: Kama serikali inakalia wananchi wake waweke kila community sehemu yake

Mr Noor:

Interpreter: Anasema ni hayo

Mr Noor:

Interpreter: ya pili, ile haki wakenya wengine wako naye sisi hatuna

Mr Noor:

Interpreter: Hatuna barabara

Mr Noor:

Interpreter: Ile mto ya Ewasonyiro omekata

MrNoor:

Interpreter: Tunakufa na kiu

Mr Noor:

Inteprotor: Sababu sasa tunapOewa msaada ya mahindi

Mr Noor:

Interpreter: Adhi yetu imekuwa kavu

Mr Noor

Interpreter: Ile mali zamani inaishi imeibiwa tu ikakwisha

Mr Noor:

Interpreter: Kuna watu inaitwa shifta

Mr Noor:

Interpreter: Wananchi sasa wanamalizwa

Mr Noor:

Interpreter: Sisi ni wananchi ya kaenya

Mr Noor:

Interpreter : Lakini hatukai kama vile wakenya wengine wana kaa.

Mr Noor:

Interpreter: Anataka serikali aone shida yetu.

Mr Noor:

Interpreter: Aweke ile mpaka ya zamani

Mr Noor:

Interpreter: Maneno yangu ni chache.

Mr Noor:

Interpreter: Watu wamesema mangi

Mr Noor:

Interpreter: Yangu asubuhi watu wameednelea kusema

Mr Noor:

Interpreter: Serikali azkitaka kuweka maslahi yetu aweka mpaka.

Mr Noor :

Interpreter: Ile pia inatufanya maskini ni ile mambo ya vita

Mr Noor:

Interpreter: Ile watu anatupiga ni serikali.

Mr Noor:

Interpreter; serikalia angalie maslahi yetu.

Mr Noor:

Interpreter: Asante sana.

Ali Agei: Salam aleikum warahmatulahi. Mimi nitasema machache sana .Watu wamesma tangu asubuhi .Sisi kama watu wa mkoa kaskazini, hatujaona matunda ya Kenya .Sisi hapa watu wa mkoa wa kaskazini mashariki hatuna majani chai, hatuna kahawa, kahawa yetu ni wanyama. Hapa sisi hatuna soko ya wanyama na hatuna tanari moja ya kutengenezqa ngozi ya wanyama yetu. Hatuna barabara kama sisi tuko na haki kama wakenya wengine, tungepewa barabara na factory kama danary na sitima. Sisi tumedhulumwa hata kwa elimi, afya, njia mingi. Watu mbele yangu wamesema mengi . Salam aleikum ----

Said Mohamed Omar (Nursery teacher): Salam aleikum. I'll talk in English.First of all thanks goes to Allah and the commisioners and the assistant minister honourable Affey, who's always first position in development. The other time I give my point . My point is I'm a nursery teacher from Indege primary school .We nursery teachers we don't have classroom. We teach under trees, we're not paid salaries. We're costing to buid classes like other primary schools. We're also requesting the government to pay us like the other primary teachers and secondary teachers. The other one is ; Islamic law is our sheria Isaballs . We're requesting the rights of Isaballs to be given and safeguarded. We're also requesting free primary schools education. I'm also requesting the Ewasonyiro river to be opened and so the our idle people should do farming. We're nomadic people and we should be assisted in education side and medical side. Thank you.

Speaker; Please sign the register before you go.

Ali Abdi Ogle in vernacular: Bismilahi Rahmani Rahim Salam aleikum. Aniga xathalkeiga mabathinayi adh ba loxadley wax yar oo maoni umban diwanaya. Maxayeley dhadki baa mata adh ogubadhna dhowladi waxba nomeyтарin dhowladhi weyna thisey, weinadacthey lakin in kasta ey sas taxay dhowlad kaley on xaino maleh xorta wa dhowladathi Kenya taa umba dhowladthi Kenya noeh.

Interpreter: He says that today the government does not assist us, it does not help us, it does nnot do this for us , the government did this and that. But all the same he says this is our government. Therer is no any other government other than thies one

Mr Abdi: Markey ceinka taxay dhowlada weynagu yareysey wanagarebtey qerganaga dhowlada Kenya weinaga rebtey lakin qeib ban kaxaisan, qeibaxa an kaxaisano waxa kamit ah cilmiga qeib ban kaxaisana, cafimadhaka qeib ban kaxaisana, barlamanka wan kujirna, Asst. Minister wan lexanay Wazir ban xaisana marka maaxa in an daxno dhowladathi waxba nomeysameynin lakin wakujirna wixi eynaga gasirtey wa in an shegna.

Interpreter: He says the government has done much for us despite the bad things. We're in the government. We're in the parliament. There is a lot of development in terms of education, medical, water and so on.

Mr Abdi: Waxa kaley ojirta dhowlathi xathii ey ceinkas taxay waxan rabna xathii manta sharciga labadhalayo in an kaqeyb galno oo sideth iyo sothonki sana oo xorey o tagtey sithi an ogaqatney ana ogaqathin onalagudharo Kenyan kakaley an kamit axano.

Interpreter: He says we would like to take back in the constitutional review. We contribute it, just like the other Kenyans because last time we're not given chance to contribute our views. Now that we're given, we shall give our views equally

with other Kenyans.

Mr Abdi: Waxa jira dhowlada waa KANU dhowladan cusub xorey nimatha sithan uqathaney na dhowladthi KANU umba xukumeysey. Lakini dhowlada KANU waxan ushegeina in sithi xorey sharciga ey naguwathey ey naguwathin on Kenya kamit axano xadey dhowlada itha eh noqoto lakini sithi xorey ey axanini oo thilki, dici iyo faraqumeynki ey kaxarto developmentki Kenya ey naqeibgaliso.

Interpreter: He says in the past 39 years it was KANU that was ruling and we expect KANU to continue ruling. We ask KANU not to segregate us, to give us equal share, to stop harrissing us, to take us true Kenyans.

Mr Abdi: Wagtigi baa gabtey wansogawinaya xathalkeiga waxan kusogawinay dhadki adh uxathley cilmigi walaga xadley cafimadka walagaxadley kaga dinta walagaxadley inti lashegey umban rali kaaxay. Sharciga nalogudharo, xathu sharcigan si xaq uyaxay xaqi Kenya an kulaxein in nalagasiyo waye. Assalamu aleykum.

Interpreter: He says he's thanking the commission and asks the commission to take seriously whatever contribution they have given.

Speaker: Please sign the register.

Hamed Ali Mohamed: Salam aleikum ----. I would like to talk about the topic of judiciary. The current structure of the judiciary is not adequate to the muslim community especially in this province and coast. It does not value the Islamic aspect of life. Secondly I also welcome the constitutional court. Thirdly the chief khadhis should not only be restricted in the judicial work, but should have the right and powers to implement Islamic laws according to the teachings of Quran and Suna. The qualifications of chief khadhis and khadhis should be graduates or masters in terms of madarasajames on Islamic matter. The khadhis should be appointed by the muslim leaders. Khadhis should not only handle issues concerning marriage, divorce and succession but should have the right and powers to implement all Islamic matters, crime and any other.

Succession and transfer of power . The election results should be declared through the media. The incoming president should assume the office two hours after the reversion to his office. The incoming president should be sworn in by the chief khadhi if he is a muslim and by the priest if he is a Christian and any other religion by the religion leader. The incoming president should assume the powers immediately he assumes the office.

Environmental and natural resources. The environment should be taken care of by the community and it should be the work of the whole public, wananchi to take care of. The local community has the role to welcome any good management and offer good protection. The constitution should protect the valuable and the non- valuable natural resources within the nation.

Cultural and ethnic and religious disparity and communal rights. The constitution should protect and promote any cultural and ethnic diversity of certain group of people in this nation. I consider myself as being among the ethnic group of Somali that need to be taken care of by this constitution. The Somali distinct social group in Kenya, we need the constitution to allow us to have leaders such as kings as used to be instead of the chiefs and these whatever, for them they have much problems. The kings are so much near to solve the problems of the wananchi. There should be no aspect of discrimination or any culture within the nation. We should have two national languages, ie kiswahili and English. Certain

indigenous languages should be promoted. I recognize Arabic, French and German in learning institutions and even in certain offices to help wananchi. Arabic, we have people who have gone to madarasas, they have graduates, and masters. They can be doctors but still in Kenya there are no employments. Madarasas are not recognized as institutions in Kenya. With that I say thank you to the wananchi and the commissioners.

Ahmed Kosar Bassar: Salam aleikum----- . Jina langu ni Ahmed Basar Ile kitu nataka kuongea leo hapa ni kitu zingine zimeongewa na zingine bado. Kitu cha kwanza kama mwaka thelathini na nane uliopita tulikuwa nyuma. Tunataka mika thelathini ingine ambaye iko mbele yetu --- ili tufike wakenya wale wengine..., bahati iwe mbaya boost up kupeleka sisi mbele kufikisha hawa wengine vile tumebaki nyuma. Ya pili, commission hii kama ni kweli na kitu ambaye imeandikwa itajua, ikwa hii Ewasonyiro inaterereka na board yake imepatiwa pesa na nguvu kupewa na serikali. Kama sitaona hii mvua ambaye hii Ewasonyiro imewachwa maqji yake nitajua hii kitu napeana ni bure. Ya pili, sisi kama ni nomads tunalaliwa sana. Sababu wanyama wetu ni maji na malisho. Maji inasemekana watu wa eastern wame divert the course of the river ambaye inatoka hapo Abadare. Kutoka Abadare thirty miles, inateremkalakini ikifika hapa imekatwa. Ile ingine ya Garissa inasemekana town ya Garissa ni coast province. Sababu tumekatazwa maji yote katika Kenya hii. Kwa hivyo tunataka hoyo maji tukubaliwe. Nikiona hiyo mto inatberemka Ewasonyiro nitajua ya kweli hii commission ni ya kweli na ime tekelezwa haki. Ya pili Kenya meat commission ndio ilikuwa soko yetu ya wanyama. Wakati tulikuwa tunataka kuclaim ya ngamia, ndio tume--- ya ng'ombe. Sababu kama maboard zingine kama maize board zile mingimingi hakuna ile imecollapse. Ile yetu mbilihapa, ile ya Ewasonyiro na ya Kenya meat commission imecollapse. Na hiyo tumelaliwa ndio inatuonyesha wazi kwamba tumelaliwa. Nimejua na hiyo. Nikiona tena Kenya meat commission imefufuka nitajua hiyo sheria imetekelezwa.

Speaker: Thank you very much. Sasa ni wakati wa teachers. Tafadhali jaribu kufipisha kidogo kwa vile tunataka kufipisha kidogo.

Haret Abdi Hussein: Well I'll start with the political parties and I'll say the number of political parties in Kenya should be restricted to three. This now will reduce the large number of political parties we have. In funding, I'm talking about 45% of the political funding will come from the government and the rest 55% they can raise from the members or any other source of income. I support we maintain the presidential system of government where the president is the executive authority. The president should have a minimum qualification of a university degree, and should be elected for three terms of each five years, where after that he should have to retire. I'm saying the powers of the president should be limited. For example when it comes to judiciary he should not have the power to appoint magistrates, the chief justice and whatever. Two the president should not have power to dissolve parliament, or powers to set dates for the general elections. That should be the work for the electoral commission of Kenya. All MPs should have a minimum qualifications of degrees and the president should also be a member of the parliament. The salaries and terms of MPs should be determined by the registered trade unions. After the president has been elected the first thing he should do is to declare his accents followed by MPs and senior government officials. Judicial system as we said before is not favourable to the Muslims. We want the khadhis to handle all matters of the Muslims community. We should have khadhis at the locational levels, divisional levels, district level, provincial level and the national level where the khadhi

at the national level should be equivalent to the one of the supreme court, and his words should be final. Now when it comes to identity cards we're saying as we said before that screening cards should be abolished and completely withdrawn. When it comes to land, I support the revival of the colonial boundaries and every community should be allowed to stick to where they used to be during the colonial era. About Ewaso yiro, we have plenty of fertile land along the river therefore we're requesting for irrigation schemes to help us be sufficient in terms of food. Majority of the people here are pastoralists, therefore we're calling for the revival of the Kenya meat commission and also ---- now the factory for the Kenya meat commission should be located in one of these districts preferably here, because this is where we have the raw materials. Animals are the raw materials and therefore it should be now located in this area. The other one is we should have --- education where we have free education for primary, affordable secondary education and a subsidized university education. Unfortunately the conditions right now we're trying to have a branch of one of these public universities in this province. Interests of people with disabilities in this province should be looked into. Items imported from outside like, we have bails, wheelchairs should be free of tax and made at affordable price. Finally, the entire north province is lagging behind in development and we have no tarmacked roads, no enough hospitals, no public water therefore we're asking the government at least to affect---. Not 80% of the --- at least 30% of the national budget. That would be enough for us. Thank you.

Abdi Noor: Salam aleikum. I think I'll start with the presidential powers. I also agree with my colleague that the presidential powers have to be reduced especially when it comes to parliament that should be handled by the electoral commission of Kenya as well as the judiciary. We should set a commission which is going to take care of the judiciary system so that the corrupt way and nepotism, that kind of thing, where by the judges and the magistrates are appointed in terms of their political affiliation. Now when we go back to land and property rights I agree I really concur with the people who have spoken about the boundary issue. The security of the people is paramount and as long as the interest of the community is to stay where and which community would stay previously then the constitution should uphold that. The other thing is the community ownership. A little deed should be given to the community that is living in a particular area so that the owner should --- there. Some people have been talking about throwing some waste around. I think the community should be aware of what is going on in their area and that should not be a prerogative of the government. So that we should not start complaining about this has happened and this has not happened later. Particularly we're also aware of the military training where some bombs have been left behind and caused a lot of serious damage to the people living there. Now the rights of the vulnerable. The constitution should make special provisions for the rights of groups of people who have suffered from marginalization due to historical or social cultural --- I would like to say something about the girl child as far as the Somalis and particularly the pastoralists community is concerned. The girl child is really discriminated because from the word go, among the Borana speakers when a girl child is borne and somebody reports it, they say --(in Somali dialect) which means she's also a human being. When a boy is borne they say may he grow. That clearly tells you that from the word go discrimination is already there. Then it comes to giving these

children animals, the boy is usually given immediately he's borne but the girls are left out. So from the word go we see that the girls are discriminated, so we need affirmative action to see the interests of these girls. Always they are told that you know you're a girl, so even if they cry for food she's told not to cry because she's a girl. She is already indoctrinated to believe that she's inferior. And the boys now has to be --- even when they go to school the girl is either left out or married off at the expense and giving the right to the education that is given to the boy. So we have to follow up this and ascertain to the rights of these girls. The other point is education. We know that some parents are ignorant, others are doing it deliberately. Some of their children are not tending to schools. They look after animals, then the constitution should be in a way that these parents should give the right of the child. The child has to be given his or her right to education. The next thing I will talk about is the local government. In the constitution local authorities are the most basic level of government which makes them closer. I agree with this and say that mayors and council chairman should be elected directly by the people and not by the representatives. Then their terms should not be two years but at least extended to five years. The council should be paid by the central government and not the council and the council should submit some of its revenue to the central government. That I think will prohibit some of the mal-practices and corruption that is rampant in our council offices. The minimum educational level for a council should be at least a form four leaver. So that these people should be in a position to express themselves and know what is going on. Let's not have illiterate councilors leading us. Then I'll say something about the chiefs. Previously among the African communities, the chiefs used to be appointed by the people, and these people were supposed to have a proven records. Currently the government is appointing chiefs through dubious means, people who are not even welcomed in the sittings of the elders. So I think that should be changed. The appointment of the chiefs should be done by the people with the elders recommendations. At least the elders should be consulted so that we have the right people in place. With that thank you very much.

Speaker: It's getting dark and we have to close. Those people with written documents, will you go there and sign in your names and leave your documents there. We don't want to listen to all of them. We want to summarise.

(Interjection) Hon. Affey MP Wajir South: I think there is an important point which I left out in my presentation. Just for record purposes. There is this provision in the current constitution which says that for one to be the president of this country, he must gather 25% support from at least five provinces. Hiyo tafadhali msiguze. Leave it the way it is because that protects groups in this country or provinces that I think are important in the traditional participation. So might want later as you write the report. That particular item must be recorded so that it makes the views of these people. Thank you.

Speaker: Thank you very much mheshimiwa. I hope you've given your documents there. Everybody else who have written documents please sign your names and register yourselves there. Because we can not write any more than this it's getting dark and you have to excuse us. We'll just get one or two more.

Ahmed Aden: Thank you. I want to emphasize on the councilors and mayors. First of all the mayors should have academic qualifications of graduates and the councilors should at least have the form four level of education. The terms of mayors and councilors should be expanded to five years like the MPs. Function of the MPs should not be expanded and their

powers limited and defined in the constitution. Like wise the powers of the president should be defined in the constitution. President must be an MP and 35 years and above. The other thing about the president is that he should be in the power whether successful or not successful, for two terms, that is five years, five years. Ten years is enough for him Thank you.

John Ndunge: Thank you very much. I'll just read my points so that I become short and clear. In order for this region to become effective, miraa should be legalized so that the population becomes effective in thinking. The position of the president should be ceremonial and the position of the prime minister instituted so that the government is run through that forum. Senior civil servants should be able to declare their wealth so that they can reduce the endurance of corruption in the country. Representation of women in parliament should be empowered numerically so that we can boost their participation nationally. We should ensure that we allow permeable bureaucracy, in terms of awarding passports, in terms of allowing foreign employments and so on. We should also be able to allow the position of an Ombudsman so that the grievances of the public are aggravated through that kind of forum. In terms of school management, the BOG members should have a minimum qualification of a graduate, so that the decisions they make are valid. The constitution should also be considered to become supreme and should not be altered through political whims. Marriage legality, the society should be able to allow monogamy to cherish unlike polygamy that encourage selfish ambitions. The constitution should also allow reclamation of wet lands and swamps for agricultural production. This one should include farms like Yala swamp Ewasonyiro swamp and so on. Thank you.

Ngovo Patrick: First of all I'll begin by thanking the commission for giving Kenyans this opportunity to have a say in the constitution that affects them. So I just have the following suggestions. In terms of ---

Interjection- inaudible

Mr Ngovo: The constitution should downgrade the formation of political parties so that they are not formed on tribal lines. I suggest that they be three to four political parties. The government should then be able to finance those political parties. The government should be able to finance about one third of their expenditure then two thirds should come from their members. Political parties should deliberate and participate in liberating policies and directives that affect the citizens. The post of prime minister should be created and that of the president should be ceremonial. Both men and women should have access to land and in terms of inheritance girls should be given an allowance or participate in inheriting the property of their father, and that is the girls should at least have a quarter of the wealth of their father while the boy child to have two thirds. This should apply mostly to christian families because I understand that Islamic religion has something for the sharing of the wealth when it comes to girls. In education the speech should accept the financing of education quality and make education at primary and secondary compulsory. When it comes to discipline I would say that discipline of children should be allowed via caning and this caning should be there to instill discipline, because it instill good moral in students. But when it comes to caning then it should be restricted to some teachers who may be given special training in caning so as to avoid serious bodily harm. Just like other regular police force where it comes to the serving --- for some specific years then he has transferred in an area, then it should be the case for teachers so that it encourages their morale, which at times go down as a result of working in the same station for so long. So they should be transferred regularly just like other police officers. In terms of freedom of worship even if a Kenyan

---- has that freedom of worship then other traditional groups, religion and cults that has been arising from time to time in the country, the constitution should provide such that those cults should be outlawed. These are cults like mungiki and others that perpetuate and disturb peace that has been availing in the county. Thank you very much.

Speaker: Calling kassin sugal. He must be the last person now.

Kassin Sugal in vernacular: Bismilahi Rahmani Rahim. Aniga waxaliraxtha Kassim Sugal, waxan xadlilaxa waxa lagaxadley xortey xata wax kaley oo deri xadhan xadhlynin kuwi xorey in an sapport gareyo umban kuadhanay on waqtigana gawagaweyo.

Interpreter: He's supporting the previous speakers on the constitutional review.

Mr Sugal: Kuwa an support gareynayo waxa kamit eh anaga u muslim eh mesha iskulatha gebdaxa iyo wilsha aya ilaqrista waxan ubaxanaxay in u sharciga uogalatho gebdaxa in ey xijab ey kuaqristan.

Interpreter: He wants the muslim girls who are in school to wear muslim dressings

Mr Sugal: Mitha lawadh somalitha kama maskax kumo ilmaxa down country jogan marka imtixanka luguxatho wadhankas kaley waxan uaragna in u si sax u udicin marka waxan dhoneyna in Provincka nalogosoceliyo itaxamatha iskulthena Northeastern.

Interpreter: He's suggesting that the marking center for the national exams to be set in the north eastern province. For example where we have Kenya examination council in Nairobi, the same kind of center be established in north eastern province because of the problems arising third time.

Mr Sugal: Marka waxan kusogawagaweynaya maslaxatha oo sharcigi xorey dibka unokeney an kuligen watha dharen sanaxay, boundariga ninwalba xaxushmeyo ninwalbana xadi laguceligo ilen digisa wukubadh badhthayaye nin walbo boundarigisa xalaguxeliyo sharciga xalagaliyo tas.

Interpreter: He's also supporting the traditional boundaries. He says every community should go back to their traditional boundaries and he has ended it there.

Com. Hassan-(closing speech): Thank you very much. Mzee tafadhali sign. Hiyo atakuwa mtu wa mwisho kutoa maoni hapa na tunashukuru kwa watu wa Habaswein kwa vile mmejitokeza. Tangu tuanze hii kazi, hutujawai fanya kazi hivi leo. Tumekaa hapa mpaka saa kumi na mbili na nusu. Haya ---- Tangu tuanze hii kazi leo tumefanya kazi mingi sana na watu wa Habaswein wametoa maoni mingi, tumesikia watu sabini na nne. Hii kwa kweli ni mingi sana kulingana na mahali ambapo tulipitia, upande wa coast province, eastern ama mahali pengine. Ni kama mnalingana na central province kwa sababu huko tumesikia watu sabini. Hapa ni sabini na nne, kwa hivyo ni vizuri sana. Inaonekana watu committee members ---- providers mmefanya kazi mzuri na tunawashukuru sana kwa ile kazi mmefanya na vile watu walijitokezea. Na kwa haya machache nawasalimia wote aleikum salam.

Hon. Affey- MP: Basi mimi pia kwa niaba ya watu wa Habaswein ninawashukuru kwa vile mlifanya kazi nyingi leo. Mlikaa kutoka asubuhii mpaka wakati huu. Tunaamini ya kwamba hiyo maoni wananchi wametoa itakuja kusaidia katiba mpya ya nchi hii, ili watu wa Kenya wawe na katiba inayofaa, katiba wanaoamini katiba ambaye wanajua ni mambo yao na ni yao wenyewe dnio wametengenezea. Kwa hivyo nasema tu asante sana na Mungu awabariki, safari njema. Kama mnataka kulala tuko na pahali mema pa kulalia, kama mnataka kuendelea tunase4ma go well and may God bless your journey. Thank you very much.

