

**CONSTITUENCY PUBLIC HEARINGS,  
BARINGO EAST CONSTITUENCY, CHEMOLINGOT  
HELD ON TUESDAY, 2<sup>ND</sup> JULY, 2002**

**Present:**

Ahmed Isaac Hassan - Commissioner  
Dr. M. Swazuri - Commissioner - Chair  
Nancy Baraza - Commissioner

**Secretariat in attendance**

Fatuma Montet - Programme Officer  
Anne Koross - Asst. Programme Officer  
Asha Boru - Verbatim Recorder

The meeting started at 10.15 a.m by a word of Prayer by a local Pastor.

Tuombe Baba Mwenye-enzi Mungu tunakushukuru Baba wetu kwa uwezo wako, asante Baba wetu kwa ulinzi ambaye umetulinda, asante Mungu kwa siku hii ambaye umetufikisha, twakushukuru Mungu kwa Commissioners wetu ambao umewaleta salama ukawafikisha.

Jana walikuwa Tangulbei na leo wako pamoja nasi, kwa hivyo Mungu tunakuamini, uweze kututangulia kwa yale yote ambaye tutafanya siku ya leo ama kupeana maoni yetu.

Mungu tusaidie na utupatie hekima na nguvu kutoka juu mbinguni. Mungu tuongoze na tunaamini Mungu wetu utakuwa kiongozi wetu, Mungu asante Baba wetu ambaye umetutengea siku, katika sehemu yetu hii ya Baringo East, Mungu wetu tubariki na utusaidie

**Leiro:** Asante sana Pastor. Sasa ninawakaribisha Commissioners, Nancy Baraza, Ahmed Hassan, Dr. Mohamed Swazuri, leo ni siku ya maana sana katika eneo hii ya Nginyang kwa sababu leo ndio wakati wenu, watu wa area hii wapeane maoni yao kwa hii Commission ili (inaudible) kwa hivyo nawashukuru wote watu walioko na wale ambao wanakuja, kwa hivyo nasema asante kwa hawa watu wamefika, ningetaka kusema leo ni siku yakupeana maoni, ni wakati unapeane kwa sheria ndiyo upeane roho kwa hivyo ni leo na siyo siku nyingine, kama usipopeana leo hakuna wakati mwingine kwa hivyo kama una kitu ya maana yakusema usisahau, na ingine hapo ni niwajulishe Committee ambaye tunafanya kazi na hao na sijui kama wako karibu, Bw. (inaudible) na Susan munaweza kuja halafu kama mko nje munaweza kuja ndani ili tuwajulishe, karibuni.. Kwa sababu hawa wako nje nataka nipeane fursa hii kwa Bwana District Officer, ili aweze kutukaribisha kwa hii sehemu yake, halafu Commissioners waweze kuendelea na kazi ya leo, karibu Bwana D.O.

**District Officer:** Commissioners wetu wa Constitution Review Commission of Kenya, wakaaji wa eneo hii ndogo ambaye mumefika, mimi ningependa kuwakaribisheni katika eneo hili, mujisikie nyumbani Commissioners, tunawapatia pole kwa safari hiyo refu lakini nafikiri ina maana yake.

Siku hii ni muhimu sana kwa wakaazi wa eneo hii ambayo wamepewa nafasi kujiunga na Wakenya wenzao kokote pale nchini katika kutoa maoni yao. Na ningependa kuwaomba muya toe hayo maoni kwa unyenyekevu na kwa uthabiti.

Ningependa vile vile kwa sababu kutakuwa na wakati tujaribu kufupisha maoni yetu ili tuweze kuingia katika Katiba na tusipotweze wakati wowote, na ninafikiri kwa hayo machache Commissioners, mimi sitakuwa na mengi nawakaribisheni wote (inaudible) asante.

**Com. Swazuri:** Asante sana Bwana D.O. na pia Bwana Co-ordinator, wananchi hamjambo? Kama walivyo sema wazungumzaji, leo ni siku yenu ya kutoa maoni na tumekuja hapa ili kukusanya yale maoni yenu ambaye mko nayo.

Tuko na Commissioners wenzangu, huyu hapa anaitwa Ahmed Hassan, na huyu mwingine anaitwa Nancy Baraza na mimi naitwa Mohamed Swazuri, halafu tuko na hawa wafanyi kutoka Secretariat, yule huko nyuma anitwa Fatma Montet, na huyu mwingine anaitwa Anne Koross na huyu anaitwa Asha Boru.

Kulingana na sheria ya Katiba ya Kenya tunasema kwamba sasa tunaanza kikao muhimu cha Katiba kwa hivyo sheria inalinda wale ambao watazungumzia hapa na wale ambao wata toa maoni yao. Kulingana na sheria hiyo tunaruhusiwa kusema vile tunavyopenda, tunavyotaka, lakini musitumie lugha chafu, lugha mbaya, lugha yakutukunana na hata kutaja majina ya watu, hapo utakuwa umevunja sheria. Lakini sheria inakataza mtu yeyote ambaye anatoa maoni hapa leo kushtakiwa , kushikwa au kuadhibiwa na mtu yeyote kwa sababu ya maoni yake, hiyo imekatazwa. Kwa hivyo museme kila kitu, muwe huru kusema vile munavyofikiria mngependa Kenya iendeshwe namna gani siku za mbeleni.

Munaweza kutumia lugha yeyote, Kiingereza, English, Kiswahili, Ki-Pokot lugha yoyote ile muna ruhuswa ile ambayo unafikirikia kwamba ukisema tutaelewa, siyo lazima utumie lugha ya Kiingereza ama Kiswahili any language.

Halafu utatoa maoni kwa njia tatu, njia ya kwanza ni wale wameandika memorandum lakini hawataki kuizungumzia, hiyo memorandum utaileta tuta-i-record nafikiri ni kule nyuma. Halafu kuna wale wako na memorandum lakini wanataka kuipitia kidogo, tutawapatia dakika tano mje hapa mutueleze mapendekezo, hakuna haja yakusoma yote, kwa sababu you want to read na kila moja hapa ambaye amejiandikisha kutoa maombi ni lazima. Kwa hivyo usome yale mapendekezo sababu haturuhusu usome sentensi moja baada ya nyingine hiyo hatutaruhusu. Zile shida zenu muko nazo Serikali na Bunge zimeshachunguza tunajua na wametutuma tuyachukuwe crucial recommendations kutoka kwenu, kwa hivyo hakuna haja yakusoma.

Njia ya tatu ni wale ambao hawakuandika kitu au wanataka kuzungumza kwa mdomo tu oral na hao pia tutatwapatia dakika tano.

Yule yeyote atakaye zungumza atakuja ata kaa hapa na anaanza, hata kabla haja zungumza ni lazima ataje jina lake kwa microphone kwa sababu ya recording, ili akimaliza kuzungumza ni lazima aende tena andikishe majina yake, kuonyesha ya kwamba ni kweli hata yeye alitoa maoni yake.

Halafu nitaenda kulingana na hii list nimepewa, wale wamejiandikisha hapo, nitasoma kulingana na aliye kuja kwanza ndiye ataanza, atakaye kuja mwisho ndiyo atamaliza.

Haya dakika tano tafadhali kama una written memorandum basi endelea.

Hapo wameandika vibaya majina zangu ni Anderson (audible)

**Anderson Lare:** So nimeandika machache na nitapitia tu. So ya kwanza nilikuwa nimeandika Pre-amble, kwamba hii Constitution of Kenya iwe na Pre-amble stating why the Constitution of Kenya is being enacted (inaudible) which they correctly to what they do that the Parliament and they need to guide the lives of our Kenyan then. The Legal document must be written in simple language for all to understand.

Then health, in health we propose that the new Constitution should consider Pastoral community in provision of mobile clinics (inaudible) majority of the pastoralists live far away from health services in search of water and pasture. The Ministry of Health should be given special budget to (inaudible) in places where people are not able to reach (inaudible) and medical should be free for all.

Education, people proposed free and compulsory education should be given to all pastoralists communities of Kenya and they suggested that pastoral communities to be provided with mobile schools and nomadic primary schools. People also proposed special organization to all pastoral community by employing them to Secondary Schools by (inaudible)

Presidential powers, on the side of Presidential powers people suggested that the Presidential powers must be reduced to an extent.

On the side of Defence and National security, people suggested a group of army (inaudible) operation should ....and .....

Social status, communal punishment that has been practiced in pastoral communities should not be practiced any more by the

new Constitution.

The new Constitution also should allow compensation of bomb victims or injuries caused by army after training.

We also propose that Kenya Armed Forces be allocated special place for practice to avoid damaged caused by their arms after training.

Succession and transfer of powers. As per Act No 5 of 1979 if one should be private this Constitution was amended to require public officers to resign from their position within a specified period in order to qualify for any Parliamentary Election.

**Com. Swazuri:** I asked you not to read that please give us recommendations on

**Com. Hassan:** You have been doing very well.

**Com. Swazuri:** Free mobile, free medical service and so on.

**Anderson Lare:** According to this section politicians have been going back and extending their jobs and going back to the head office the (inaudible) public official that the new Constitution but profile anyway or be given a different job that will not be able to interfere with the development because of political affiliation.

Local Government: I propose that the Local Chairman must be elected directly by the people but we must consider the marginalized and by then must be (inaudible) for a status by the law to allow this powers to be transferred from one community to another within the district. Or else the people must be accorded their own district to elect their people, because the big communities have their own person.

Then I propose re-stocking by the Government through poverty eradication programmes.

Another is proposal of Pastoral Ministry. This Pastoral Ministry should be given special budget to support pastoralist in provisions of health care, water, education food, employment and protecting the children and taking part in marketing livestock products.

Finally, we suggested that public resources must be shared equally by all Kenyans and the locals must be given the authority to decide what they like. that's all.

**Com. Swazuri:** Thank you very much and have your name registered there and leave your memorandum with us. Pastor

Yusuf K. Losut. Say your name please five minutes.

**Pastor Yusuf Losut:** My names are Pastor Yusuf K. Losut. There are this Pokot Pastoralists communities in Baringo District and they are among the most disadvantaged groups since independence, this is in terms of general developments and it covers an area of 4,448 Km Square. The area that lacks infrastructure, such as transport, communication, public health, public institutions, clean water and insecurity, education. The East Pokot Pastoral communities are nomads in nature and that is moving from place to the other in search of pasture and water for their animals and these have got a great impact (inaudible) since independence therefore the whole nation have to be (inaudible) for the marginalized communities, top (inaudible) declaration for free education for the entire Pastoral communities in Kenya to compensate their (inaudible) Government failure since independence moreover (inaudible) pastoralist on the Government side apart from the few missionaries we were misled by the colonial Government and North Frontier District in all aspect of life for the Pastoralists communities.

Both mobile and nomadic boarding schools to be established.

Scholarship provision for the pastoralists to compete with the rest of the Kenyans they are marginalized and left behind since independence.

Girl child education be addressed seriously amongst the Pastoralist community.

Negative cultural practices be discouraged e.g. FGM to safeguard the girl child.

Free ways for NGO's (inaudible) the Constitution should provide room for NGOs in arid and semi arid areas.

We propose a Federal Government system. Through this system marginalised communities problems can be addressed better when it comes to the sharing of the national cake.

(inaudible) most probably was witnessed in yesterday's recruitment of the Kenya Army where we lost to have one of our people recruited since independence we have only 6 army officers in Kenya.

**Com. Swazuri:** How many are taken?

**Pastor Yusuf K. Losut:** None of our people were taken

**Com. Swazuri:** How many were recruited yesterday?

**Pastor Yusuf K. Losut:** (inaudible)

**Com. Swazuri:** And out of these none of these are Pokots?

**Pastor Yusuf:** None. Now so I hope you will compensate my time you interfered. Economic, the Government to open up market availability for pastoral communities for their livestock e.g slaughterhouse, to be situated in the Pastoral communities with manufacturing/processing hides and skins, livestock development authority, Kenya Meat Commission to be revived, K.C.C. to be strengthened, (inaudible) Center to be created, (inaudible)

Pastoral communities should have access to loan facilities for the purposes of re-stocking, improving their livestock and (inaudible) and therefore I am proposing to forming boards like Coffee, Tea Pyrethrum and others.

The Pastoral communities should be integrated into large sectors of the country economy e.g. (inaudible) due to lack of general infrastructure poverty has raised among the Pastoral communities with resources from the biased attitudes of the Policy makers that the pastoralist the main livelihood of the people has been (inaudible) and not worthy.

**Social:** On Social the East Pokot recommends this we have following addressed wife/husband inheritance should be abolished to reduce poverty, permit both husband and women the rights to inherit and own property.

**Land ownership.** The colonial boundaries must be respected.

Communal punishment should be stopped and should be ...from society.

Corruption should be discouraged

The Government should (inaudible) because it has facilities, recreational facilities, the Government should provide free services (inaudible)

The Government should consider (inaudible) to curb security in the pastoral regions and beyond.

The Ministry of Pastoralism has to be created to oversee the needs of the marginalized Pastoral groups.

Each ethnic community to have their own district rather than sub-diving ethnic communities into multi district and (inaudible) several ethnic communities in one district and resolving to monopoly of one ethnic group and oppress the others.

Checks and balances should be observed in the Constitution of the county thank you and may God bless you.

**Com. Swazuri:** Okay thank you very much, can you register there. Rika, Rika, five minutes please. Give us your names first.

**Mark Rikarika:** (inaudible) Arid and Semi Arid ethnic groups. The Constitution should take into interest the fundamental rights and other (inaudible) just like other Kenyans.

There is no police force and security personnel since independence.

Rights to medical care: Medical facilities are very few... inadequate medical facilities and drugs supply. This is evidenced by the community being marginalized..

The right to education, both Kenya Government and Colonial Government locked Baringo East constituency on education development, we propose a strong affirmation on free education to East Pokot community for the next 38 years to be at par with other communities they..... education provision should be below...free education upto University, provision of educational facilities, feeding programme, University college admission provided on quota system. Compulsory education.

Right to shelter, the Government should provide decent and (inaudible) this should be constant, there should be global network for efficient supply of food.

Right to clean water, just like the way the Government ....for those who.....money, provided clean water to the others home the Government should do the same to the East Pokot.

Right to information, East Pokot people need to access to collect and pass information which borders on resource allocation, distribute enough

Equal representation, East Pokot needs at least two constituencies and two Members of Parliament because of (inaudible) main province of arid and semi arid people.

Our arid and semi arid regions proposes to Constitutionally East Pokot as NGO's , Religious Organisations, (inaudible) Development (inaudible) in conjunction with the Government.

East Pokot should enjoy exercise of Constituion powers which should include running of proper authorities that is, town Councils, County Council and its own within the region.

Formation of Constituencies, Development Committee, complains of (inaudible) individual development committee whose mrain functions is decided, is to decide and pass develop priorities and then follow up.

Formation of (inaudible) and Marketing Boards, another authority just as we have Kenya Tea Authority, the Coffee Board of

Kenya. The Livestock can also be reflected in the economy. That is the Pastoralist should be reflected in the economy of Kenya so as to benefit and in a position to (inaudible) The Constitution should promote ranching system and provide water to reduce.

The Constitution should outlaw retrogressive cultures such as FGM

Marginalized groups access to Government's highly (inaudible) for farming purposes and for food provision .

During Parliamentary sessions and standing orders there should be period to debate province of marginalised areas and to channel development aid to such areas.

During the budgeting there should be specific budget provision for specific (inaudible) marginalised areas targeting to seek priority areas.

Since Independence (inaudible) each tribe should be given a district, each tribe can have as many districts as possible so as to access a share of national the cake.

In marginalized areas a civil Servant should not resign at all and should only do so after winning a Parliamentary Election. The justification of this is because he or she is from marginalized areas, people should choose competent person for (inad) from the community.

Proper transport and communication system, proper channel should be aimed to provide areas (inaud) service just like ....access to source of power from national grid. The marginalized should be given for rapid development for unemployment/ rural electrification.

Finally any international body willing to work in marginalized areas should be allowed by the Government to bring development aid directly and (inaud) and provide enabling environment and with that thank you.

**Com. Swazuri:** Thank you very much and register there. Sammy Sarich.

**Sammy Sarich:** My names are Sammy Sarich and the following are Constitution amendment recommendations, I wanted to write to the Constitution (inaudible)

- a) Land Issues: I recommend this Commission to reinstate Colonial Boundaries for Baringo East, reasons being that part of our land has been taken and the (inaudible) for the Government from other regions especially land allocation in



Turkana District, (inaudible) under Samburu District a chief is there on pay roll. We want it, this our land we are the ones who are staying here. Return back and this time not (inaudible) from the government. We would want also some part, where Pokots should be given an overall title. (inaudible) then it gets title deed so that it cannot (inaudible)

- b) Education; Like what my colleagues have said we need free education for all from Primary to University. We recommend the scrapping of 8-4-4 system, and reinstate the old system this being very expensive and too bulky to the children . I recommend to this community (inaudible) for nomadic land that should begin at 6.00 p.m. in the evening until 3.00 a.m. along time morning classes. Reasons being most of our school going children have been engaged in looking after cattle. And we feel that this education could extend and so many teachers that can go for nights clubs can start from 6.00 upto 3.00 a.m. because here you can get children going (inaudible) they can do this and at the same time look after animals.
- c) I also recommend that Ministry of Education should provide nomadic schools in borders such as Samburu, borders between Pokot and Samburu, Pokot and Turkana in Marakwet so that we curb cattle rustling.
- d) I also recommend the provision of bursary fund for Pastoralist communitie.

We recommend that this Government to create a marshall plan for every constituency which goes upto 20% of its budget.

We also recommend that this money be used on education, loans what and whichever, any or (inaudible) system be created in this sub-district because most people are dying because of (inaudible).

I recommend the scrapping of District Development Committee and be replaced with Constituency Development Committee headed by Constituency Committee from this Constituency. Once this is done the Government should create Shs50,000,000 yearly for every community for its development.

Administration and Local Authority, I recommend if it is possible if the Government has the money for elections of Chiefs and the Assistant Chief because their appointment has been misused. You can buy this posts, you can get a Member of Parliament to back up and the people do not like you. So to clear this or ...we recommend the transfer of Chiefs like any other civil servants.

Management of County Council should be (inaudible) from the division (inaudible) an appointment of County Council from the position of ....

Parliament, I recommend the creation of Ministry of Pastoralists Affairs and creation of Parastatal Body named as Pastoralists Development Authority like the Kenya Tea Development Authority, which will be responsible for marketing pastoral products locally and internationally this will create employment as well. Under this Parastatal we recommend to this Commission the

appointment of a Pastoralist to head it.

We also recommend to this Commission that nominated Members of Parliament's functions should be stipulated. We will want one of these posts to be given to a Pastoralist, Youth, Women and disabled.

The section of the Members of Parliament sitting in Parliament should be reduced completely to three. Because this are being misused, many members of Parliament needs their own Constituency (inaudible) three weeks and only attending Parliament once in a month.

We recommend to this Commission an affirmative action for the disadvantaged people especially the Pokots and the Turkanas in Government posts especially in education, and employment.

Elective Posts in (inaudible) for (inaud) we recommend (inaudible) Government Inspectors, we should have

Constitution Courts and (inaudible) I recommend to this Commission the (inaudible) handling cases of murder, fornication and so on the community elders should be involved in deliberation of this cases.

We recommend security for this community and communal punishment should be removed and handled in a way that somebody who has gone for a raid should be taken as a person and not the whole the community. I specify this in a case where two children lost their lives because their father went for a raid things should not be taken like this.

I also recommend scrapping of the word cattle rustlers to mean Pokots, which has been used by major groups. That this is (inaudible) they have to have to defend the full rights of the Pokots in Court.

Last but not least the Constitution should be translated into simple language. Thank you.

**Com. Baraza:** There is a point I want you to clarify, you said you think the nomadic, Classes, you want it to run between 6 p.m to 3a.m. can you indicate your reasoning there?

**Sammy Sarich:** The reason being that children, children will refuse to come to school because

**Com. Baraza:** Now as Pokot what is your contribution to your own children going to school. What is your own contribution, to elevating the lives of the children?

**Sammy Sarich:** We are trying to bring them to school but now if they say they want system (inaudible) of education to allocate

them, if these guys could not come all of them to school because we have animals and this part of our economy which we depend on and it has to be taken care of during the day time,

**Com. Hassan:** But this should be from afternoon upto 3.00 a.m. in the night and then he goes and looks after animals in the morning when will they sleep?

**Sammy Sarich:** They will as between 3.00 and morning.

**Com. Swazuri:** What we want to know from you, isn't it good for you to have all your children in school and then you men look after the animals?

**Sammy Sarich:** We have to divide them, some of them to go to school, some of them to look after the animals.

**Com. Swazuri:** Is it a sin for an elderly person to look after animals to allow children to go to school. Is it a sin according to your culture? Is it allowed?

**Com. Baraza:** I think this not a joking matter, we are going to write a Constitution which will govern this country we have to look at this very seriously, first of all there is a Law already which bars you as a parents from over burdening your child, that is child labour first of all.

Now secondly as we genuinely want to know what is your role as a parent, what (inaudible) when you would take all your children to school and you look after the cows yourselves.

**Sammy Sarich:** The children are not supposed to go.

**Com. Swazuri:** Can somebody give us an answer, just one minute.

**Speaker:** We tend to have this children as a source of security in our place. So because there are no Police Posts around, and so if we take all of them to school then definitely we shall be insecure because they are our army. The parents are now aged they are not in a position to counteract a raid.

**Com. Swazuri:** Okay, can we now have Richard Kinyas, hayuko, Henry Losikiratu

**Henry Losikiria:** Thank you Sir, mine will be oral. Thank you for this opportunity and ...my colleagues have said. One of the recommendations that I am recommending is the issue of the Chiefs, the Committee have seen that in many cases, since

colonial, qualifications of a Chief when they are recruited, there is a limit which limits Chiefs not to go beyond a certain age. And we are recommending this Commission that Chiefs like any other civil Servants at this time in Kenya they are very (inaudible) and there should not be a limitation whereby Chiefs should stay in a certain level throughout his life. Chief is somebody who performs well should go into a level of head of Civil Service. Not the way Chief remains he is not going to continue as a D.O., D.C. and even P.S.

Another point which has been mentioned is about Meat Commission, we are recommending that since in Kenya we have one Meat Commission station in Athi River, we recommend that one sub-station should be put in the North Rift. A new sub-station be opened in North Rift whereby the Pastoralism community from North Rift should be able to reach rather than they going upto Nairobi where there are a lot of problems here and there.

About the D.D.C. we recommend that the D.D.C. to be formed under every constituency not in the District whereby we expect equitable resources of the district to be put in place should not be unbalanced. The communities have suffered a lot through resources which are being located in one side of the District for a long time while one part of it suffers. One example is what has been mentioned especially manpower, when it comes to employment, like a Teacher sometimes in some districts you find the staffing level is high, that if you go to interior schools, Teachers are three, one four and if you go certain schools they are fifty, forty, so the education which comes from marginalized areas, it is always somehow sub-standard. So we recommend manpower to be equitable, I mean to be given equally with those in other areas.

**Com. Swazuri:** you have one minute.

**Henry Losikiria:** Last but not the least, we are recommending that the Councillors, the Review Commission to recommend that the Councillors in this country to be given salary equivalent to a quarter of a Member of Parliament, because they are the most close people to the community, at the moment they look desperate, because the amount they are getting is too low, and they involved in a lot of the Government activity, so at least they should even get quarter of an M.P. what an M. P. earns.

Then we have Mr. Commissioner is the qualification of a Councillor, we recommend Councillors to this Commission that they should be a Form Four and above or its equivalent, those who are able to sit for language test and be able to pass, to be able to maintain issues community issues, development issues and be able to articulate well.

**Com. Swazuri:** Okay, say your last point because your time is up.

**Henry Losikiria:** Commissioner, the last one is the issue of Federal Region. Federal Government, we recommend Federal Region because since independence we have Government in the central and this is what has reduced us to marginalization. If we have Federal Regions Government, the resources will go to those certain areas and if the utilization of the resources like minerals which are hidden some areas, the communities should be given the opportunity to explore Government. Because this is

now being scooped by someone from outside but the shares are being owned by the big fishes.

**Com. Swazuri:** Okay, thank you very much. Bwana Henry can we have your names registered there. Then we have Taivaneta

**Taivaneta Kitilit:** Jina langu ni Taivaneta, yangu ni machache, Pastoralism, wafugaji, kwa sababu sisi ni wafugaji, na wafugaji wengine katika Kenya nzima wameumia katika sheria ambaye umetungwa na Wakoloni. Wafugaji ni watu ambao waliowachwa nyuma kwa maendeleo yote. Hasa katika wanyama yao, hakuna kile wanyama wafanya inaangaliwa na Serikali.

Wafugaji kweli wanaumia kwa sababu hata kupata loan hakuna vile ambayo wanaweza kupata loan kwa wanyama wao. Na tena hata hakuna soko yakuuzia wanyama zao, kwa sababu hata ukiona ile ambaye inaitwa Kenya Meat imejengwa mahali ambapo sisi wa-Pokot wajua ni wafugaji hatufiki kule, hata tuna shangaa ni kwa sababu gani ilipelekwa mpaka huko Nairobi na tukiona hata watu wako huko hawana ng'ombe.

Tumeumia mali yetu tunauza kwa shilingi mia mbili mbuzi na ikifika huko wana nunua kwa pesa nyingi.

Halafu tena kuna sheria ambayo sijui, sheria ambaye imetungwa na Wakoloni ama ni sheria ilikuwaga, sisi hatu ruhusiwi kupeleka mali moja kwa moja mpaka mahali ambapo kuna soko. Unakuta kwamba unaambiwa mpaka uwe na leseni, na kwa sababu watu wetu hawajui leseni ni nini tunaumia hapo. Ukipeleka ng'ombe yako ukifika huko Mogotio unavunjiwa bei, unaambiwa kwamba lete hii leta hii na pengine hata hiyo ng'ombe inaenda inawekwa katika cell kwa sababu huna leseni ya Veterinary, huna ya nini ng'ombe yako inawekwa mahali na ina konda na kuharibika. Nimeona kwamba hiyo sheria ni ya kimabavu.

Kwa sheria ya sasa ninataka kwamba ng'ombe yetu inunuliwe hapa.

Tunataka hiyo Meat Commission ijengwe mahali ambao tunauza ng'ombe hapa ili wakulima wapate kupeleka ng'ombe zao kupimwa pale na kuchinjiwa kichinjioni iwe karibu hapa.

Tena kwa upande wa Education: (inaudible) tangu Uhuru kwa sababu hakuna watu ambao wamesoma katika hawa watu wafugaji ambao wako kati ya wakubwa wa Serikali, ukusikiza kila wakati watu wakiandikwa hakuna anayeandikwa kutoka community hii yetu. Hata juzi watu walikuwa wanaandikwa Army, hakuna hata mtu wetu ambaye ameeandikwa na ni kwa sababu, ukienda huko tunaambiwa tu kwamba nyinyi mwende Kapenguria, West Pokot na vile vile inajulikana kwa District hii kwamba, hii district ya Baringo kuna wa-Pokot.

Kwa sababu hakuna M-Pokot ambaye ni mkubwa katika Serikali ama katika district hii yetu, tunawachwa nyuma, hakuna mtu anaandikwa. Ikionekana ni M-Pokot unawekwa kando, unaambiwa kaa huko, kwa hivyo munarudi kule. Hata kama umepita kwa sababu kuna Pokot ambayo wameenda, wengine wako na C.

**Com. Swazuri:** Sasa unataka tufanye nini?

**Taivaneta Kitilit:** Ni kwamba wakati wakuandikwa, watu waandikwe katika hii Sub-district. Tunataka Polisi waandikwe hapa, G.S.U, kazi yote iandikwe hapa.

**Commotion:**

**Com. Swazuri:** Mwacheni, aseme vile anafikiria.

**Taivaneta Kitilit:** Waandikwe hapa kwa sub-district na tena .....kwa sababu

**Com. Swazuri:** Nyamazeni, munajua mukifanya kelele itaingia kwa record halafu maoni yake hayatasikika

**Taivaneta Kitilit:** Tumeongea sana kwa muda sisi tukiwa Baringo, tuko makabila matatu, moja ni Tugen, kabila ambaye inafuata ni Pokot na nyingine ni Njemps. Tunaona ya kwamba sisi wa Pokot ndiyo tuko na tabu, mtu ambaye ni mkubwa katika Serikali hii yetu. Katika eneno hii yetu ya Pokot. Wale wengine wote hakuna, hata kama mtu amesoma kazi yake kitu gani, uta postiwa Turkana division, lakini hurusiwi kukaa katika district ama kukaa hata Nairobi.

**Com. Swazuri:** Haya ya mwisho

**Taivaneta Kitilit:** Na tena tunataka free education, tunataka Serikali ijenge nomadic schools kwa area ya wafugaji, ili watoto wasome bila malipo.

Tunataka pia feeding programme katika shule kwa sababu wafugaji hawana mali, mtu ana ng'ombe moja mtoto hawezi kwenda nyumbani kwa vile wanaishi mbali.

Ingingine katika sehemu hii ya wafugaji, watu elfu mbili wawe katika location, tunataka location iwe division, kwa sababu yale mengine yakusema watu elfu hamsini, watu elfu ishirini kwa sisi wafugaji ni shida, na unajua mtu anaishi kilometer kumi hakuna bara bara, hakuna hata simu, kwa hivyo ni vigumu sana kufikiwa na maendeleo.

**Com. Swazuri:** Tafadhali ya mwisho

**Taivaneta Kitilit:** Ni kwamba katika upande wa D.D.C. tunataka tuwe na Constituency mahali ya uwakilishi bungeni ipatiwe D.D.C. ili tusiende district, ili maoni yote itekelezwe katika D.D.C.district na inafanywa recommendation tu kwamba imetoka hapa na inakuwa implemented, siyo tena kwenda kufuata katika district.

Halafu kwa upande wa hospitali, ningetaka Serikali wajenge hospitali kwa kila location.

**Com. Swazuri:** Asante sana, kuna swali moja utajibu.

**Com. Baraza:** Bw. Kitilit, umesema wameajiri watu wa army jana, na hawakuchukua, sasa unasema ukienda huko wanasema nyinyi hamjaenda shule au wanasema nyinyi ni Pokot, hamuwezi kupewa nataka kusikia hiyo tu, na ya pili tuseme kama Serikali inaweza kuchukua watoto wote iwapeleke boarding na nyinyi mchunge ng'ombe, hiyo itakuwa vizuri? Ndiyo tuwapeleke kila mtoto shule, nyinyi wenyewe wazazi mchunge ng'ombe.

**Taivaneta Kitilit:** Kitu ya kwanza hata katika location yangu kuna vijana wawili ambaye walienda, moja yuko na C stand na walimurudisha nyumbani.

**Coms. Swazuri/Baraza:** Walimuambia nini?

**Taivaneta Kitilit:** Waliwachwa, waliambiwa muende muandikwe huko West Pokot.

**Com. Baraza:** Hiyo ndiyo wamesema, waende Pokot,

**Taivaneta Kitilit:** Ni kila wakati siyo jana peke yake, ni kila wakati, yale ambaye inasemekana 10% yaani tunapata 10% inaletwa mpaka hapa, lakini hata tisa kwa mia hakuna.

**Com. Swazuri:** Haya hiyo swala ya pili, watoto wakipelekwa boarding wote,

**Com. Baraza:** Wote nyinyi mchunge ng'ombe

**Taivaneta Kitilit:** Ni vyema sana tungepende kwa sababu tunaona wakati huu masomo ndiyo zaidi nzuri kuliko hata ng'ombe.

**Com. Swazuri:** Joseph K. Nakupir, five minutes please.

**Joseph K. Nakupir:** My names are Joseph Nakupir (inaudible) a group of 10 people. We came up with a paper with out few recommendations, we Kenyans of East Pokot District we have the pleasure to contend and manage our natural resources and minerals of our district.

1. Water - Water is life everybody knows, so we recommend to have a borehole. Every village should have a borehole in the entire family of East Pokot district. Along water we need to have piped water to every house along Kollowa area.
2. Public Dams water is life and our animals we need to have some public dams in every village(inaudible) we need to improve like the Baringo East, Lokoros Hotel to be renovated and (inaudible) to East Pokot District. We need clean the Lake Baringo Water so that we have our own, East Pokot part of it and we get our water like one third or two thirds coming from that place.

We propose (inaudible) this community at Lokoro, we need to improve it and we have the revenue like in Samburu and Masai.

We have a (inaudible) the Government

Geothermal powers station in East Pokot, ....Geothermal be improved, .....Geothermal to be improved so that we get revenue for Pokot East. We have Loktaung in Nginyang, ChepchopKapeno (inaudible) they should be improved so that we can get some tourists t.....

We have also infrastrucure materials like sand, in Nginyangwe need to improve by ....East Pokot to .....

Animals products building a tannery in .....and Chemolingot here so that we, to create a .....and minerals.

Forests also we need to.....

About infrastructure we need to have the roads graded like ...communication the county. The .....through the local authority of east Pokot.

There should be local board within that community and the Chairperson is the local Council for the local Public works to be near.

We need to have a budget, allocation for the roads in Pokot East, some of that should go directly to Pokot East. The levies collected from the roads, two thirds should be retained in Pokot of their own .

The roads committee in the East Pokot should meet twice and plan for the budgetary allocation for the levies. There should be sub-locational (inaudible) which is made uo of four.....in East Pokot.



We therefore recommend the following tarmac road, Loruk to .....via.....

Highway roads, Nginyang to .....Park for accessibility and easy communication.Loruk to Sukuta via Tangulbei, .....to Kollowa put a tarmac road. We need.....to.....Tangulbei to Lokichogio .....there side of Korus. Within Nginyang to a.....to be .....development. Chemolingot to Loruk via.....Chemolingot to...via

**Com. Swazuri:** One minute more.

**Joseph K. Nakupir:** Chemolingot to Chepturu get a bus, (inaudible) Thank you very much.

**Com. Swazuri:** We recognize the presence of the Chair of the Council, Bwana Joseph Ejokore, yuko wapi, karibu mheshimiwa. Lotodo Lokialuk.

**Lotodo Lokialuk:** My names are Lotodo Lokialuk, I come from .....

**Com. Baraza:** Lotodo who.....

**Lotodo Lokialuk:** System of Government in Kenya, we (inaudible) of East Pokot sub-district propose the Unitary system of Government, that is the Government of national unity, a democratic Government whereby I comment. The (inaudible) power and district of basic rules and democracy. i.e. people, ...society, equal before the law, respect for the rule of law, equal opportunities for all ...human rights.

We recommend the scrapping of the Provincial Administration and replacing with Local Government that is Local Government. The Local Government should be empowered to manage all the national problems.

The Organs of the state that is the Parliament. Parliament must be the mouth piece of the people and all the (inaudible) arms of power. The Parliament will only amend the Laws but not to review or amend the Constitution. It should be retained order and .....

Should have to .....the Government. Should be empowered to implement rules and policy of the Government.

Judiciary should be autonomous of the .....The Parliament.....the other organs of the Government should not be manipulated.

The Head of State that is the President should not be a Member of Parliament and he is elected by the people through the secret ballot, his term of service should twice that is two terms only of 5 years each. He must be a citizen of Kenya.

Ministers should have attained a certain ...of Education, must be a Member of Parliament, must be appointed by the President and approved by Parliament. Must be citizen of Kenya by birth. Must have attained a reasonable age about 35 years and above. A Minister must head a relevant Ministry as an example Minister for Agriculture must be a person or ....for agriculturists.

Members of Parliament must have attained a tertiary level of education. Must be elected by the people in the respective area of representation.

Local Government, Mayors to have level of education that is college and above. Mayors should be elected directly by the .... municipality or..... Mayors should be elected for 5 years and no vote of confidence at all times by Councillors.

Councillors should have an 'O' Level of Education and above. Their salaries should be paid by Central Government or the Local Government.....Manager with .....county e.g. his or her salary to be paid by the Central Government.

Livestock development the Government should provide market for livestock i.e.trying to lobby the Kenya Meat Commission and K.C.C.

Nomination of Members of Parliament, those Members of Parliament should be nominated be a secondary level of education, they should not belong to any political parties and should be morally of sound mind. They should be stable person. They should be Kenyan citizens either by birth, registration, naturalization. They should be from minority ethnic groups.

East Pokot recommends the following .....The Government of Kenya should guarantee security of life and property of a citizen. This has not been .....fo East Baringo. Therefore we recommend the following:-

1. The Government must strengthen both sides border security
2. We recommend the provision of education bursary schemes to the Pastoralists children and this will change their life style.
3. We recommend that the raided animals must be recovered immediately and returned to the owners without
4. We recommend the disarming of all the Pokot community and giving them an alternative livelihood i.e. good market for their animals or .....
5. We recommend for recruitment of warriors as Kenya Police Reservists and ....this Reservists should have commanders and their ....taken into.....
6. Boundaries of the Pokots and the neighbouring tribes, i.e. Samburu's Turkanas should be properly defined for example Kapero, .....

**Com. Swazuri:** One minute more.

**Lotodo Lokialuk:** Which was part of Turkana from Pokot to Turkana. Other borders should be defined as example between Tangelbei and Njemps of Marigat division.

No. 7. The Government must stop the use of force by use of any military machinery, i.e. ....when .....for recovery of stolen animals instead we recommend the use of elders to recover the stolen goods.

No. 8 the Government should be keen ....force which sometimes ...information concerning cattle rustling hence these are propogated.....

Last but not the least .....culprits Turkana, Marakwet, Kikuyu's Njemps and Tugen but they are indeed ....not complain security but organs of silent retaliation. Thank you.

**Com. Swazuri:** Thank you very much, can we have your name and memorandum there. P. K. Lokwe.

**P. K. Lokwe:** My names are P. K. Lokwe. I thank the Commissioners. I am talking on the aspect of Education. The residents of Baringo East Constituency we hereby propose that the following.....the Constitution of Kenya to particularly help the marginalized East Baringo. I call East Baringo although we ....that we should be given our own...so that we are able to manage. (inaudible) One thing is Pre-primary and Primary education should be made practically free and compulsory and that is by Government all full equipment of learning material which include text books, teachers reference books, exercise books, stationery and information technology materials and equipment as in the old days.

Provide and maintain (inaudible) facilities by constructing classrooms, staff rooms, administrative blocks, staff houses and .....where these facilities are not adequate and supply power and water so that they should be paying the ...bills.

Proper (inaudible) should be instituted to. To re-institute and maintain appropriate

Free .....in Primary and Teachers on permanent and pensionable terms basis as other T.S.C. Teachers. And actually non teaching cadre, such as Clerks, Cooks and ...men watchmen on cultural basis in both Pre-primary and Primary Schools, Secondary Schools and other institutions within the Pokot district.

Register learners free of charge for KCPE examination from 2002 and KCSE particularly in this proposed Baringo East division. Which is supposed to be East Pokot. There must be special treatment given to the Pokot district in terms of College.

For your information non of the citizens of these place have been given any scholarship by the Government since this country got independence. Yet we are in the district number one where the President comes from.

We also recommend that employment be given to the residents of this place, qualities to be considered should be given special consideration because like this time any college intake is said done by advertisements, papers cannot reach this place. So people end up staying without anybody applying for the colleges.

Construction of special Schools, Schools for the Blind, Schools for the Disabled etc and mainly the Nomadic Boarding Schools for the Children of Nomadic people not only Nomadic Primary School but also we also propose that people Nomadic Secondary Schools should be created.

The Ministry of Education should consider Teachers and should promote Teachers working in hardship areas, pay them good money because so far Baringo district is said to be over staffed and yet when you come to Baring East the schools are under staffed because, even our neighbours cannot be able to come to this place, because of the harsh conditions.

All Non Governmental Organizations ....based at rural areas. Marginalized areas should put education as number one, in their programme because for a long time you find several NGO's coming on a different field (inaudible)

**Com. Swazuri:** One minute

**P. K. Lokwe:** I also request for two minutes please

**Com. Swazuri:** We are going to go through, just give us your recommendations

**P. K. Lokwe:** We recommend that the land in dispute be handed to Pokots of late they have been land .....and some lands which have been taken by our neighbours, like Loruk area ....Kapedo area upto Longelo, Kalketem, Nginyang area and Lo...land so we propose that the early historical expert the colonial map of 1880 should accepted as the authentic and legible proof. We propose that the East Pokot boundaries be re-drawn be included areas under dispute as stipulated earlier. And creation of East Pokot County or District. We also propose that all arable land and...should be registered in East Pokot and be under communal ownership land.

**Com. Swazuri:** We shall read that memorandum please. Give us.....

**P. K. Lokwe:** So we propose that East Pokot be sub-divided into three Constituencies: Kollowa, Nginyang and Tangelbei and that is .....place.

We propose that all areas with natural resources should be under Pokot County, and its delivery belong to the Pokot.

**Com. Swazuri:** Okay.

**Com. Baraza:** I just want to understand the magic in the District. What is the magic in owning a District? Is it because now you feel the resources will reach you? Supposing as a Commission we come all match that we design a good way of making sure that the Pokot of East Pokot get the resources does it matter whether you have a district , what matters is it a district or getting

**Crowd:** The resources. Let the district come.

**Com. Baraza:** What is important? What is in your mind when you are talking about a district, is it because you will get resources, or is because there is a pride in owning a district.

**Crowd:** No,

**P. K. Lokwe:** We require the district so that you are able to manage our own resources

**Com. Baraza:** we came up with another way of you managing your resources and getting the national cake

**P. L. Lokwe:** No please the district matters, because people the land will be enough for the district and administration will be close to the people. Actually the (inaudible) **clapping**

**Com. Swazuri:** Thank you. D. K. Kudow, please don't be.....you should history, you that I will not allow you to read through, give us recommendations, I know if you read every word you will be attached to read the memorandum, we will finish only ten people per day, ten people will present the entirely, we have never heard but we are going to use, you will still give us what you have your please, let us not argue over that, give us recommendations, if you give us all the history about all the wars and we know that, that is why we are mandated to come and get your recommendations, in the new Constitution we are not going to put histories of all those views and so if it is the pre-amble, we shall write in two sentences, that is all resolution, please.

**David Kudow:** My names are David Kudow from (inaudible) group. I ...on the health sector. We recommend creation of health services in each location of this country and sub-location of Pokots and other communities who are marginalized.

Secondly, (inaudible) to allow free medical services

Thirdly we propose that we have (inaudible) continue supporting training of health personnel must be considered in marginalized

and even,

**Com. Swazuri:** Silence please

**David Kudow:** We propose that the promotion of health services (inaudible) We propose that the Kenya Government must be (inaudible) We propose that the Government of Kenya adapt for the purposes of ethnic groups. We propose that the Government of Kenya will produce and supply clean water for drinking so that pastoral community can benefit.

We propose the creation of emergency unit to cater for emergency arising matters in arid regions, like Silale.

We propose introduction and use of mobile helicopters to arid regions for use during emergency and for carrying out health services to reduce mortality rate e.g.

We propose the introduction of GM center.

Lastly we propose allocation of development funds to the arid area. Thank you.

**Augustine Loribo:** Naitwa Augustine Loribo Bwana Commissioners, kulingana na elimu ya nchi hii, kuna elimu college, college inakuja na ikifika unasikia watu wame... ..Bwana Commissioners ukiona hawa rika yangu wote ..... wakati we are preparing to apply unasikia ..... so recommendation yangu bwana Commissioner ni kwamba , ikifika wakati wa college watu waitiwe na invitation kama zamani lakini sio mzuri wakati unasikia watu wengine wa sehemu zingine wamechukuliwa (*laughter*). So bwana Commissioners, (inaudible) tumefanya (inaudible) lakini saa hii bado iko tu.

### ***Interjection***

Clapping.

**Com. Swazuri :** Amesema kwa dakika moja lakini amasema maneno mengi na ya maana. Tunataka maneno kama hayo. Michael Kolem.

**Michael Kolem:** Jina yangu ni Michael Kolem. Kulingana na mambo haya ya Katiba. Katiba iliyofanywa katika Lancaster hatuku shurutishwa ..... na tuseme ma D. O. wa zamani walikuwa walikuwa wakija pale , tulikuwa na mambo ya culture yenu ni nini na nini na nchi imebaki hivi lakini tumekuja wakati ambayo inakwama. Nchi sehemu hii ya Pokot tunasema we are not getting transport care. Kwa sababu ilipokuwa miaka ya 1950, sehemu ya wa Pokot wakanyang'anywa plots .....  
*Inaudible* . Hata neno la Mungu haikutakikana kwa sababu plots hizi nzuri ilikuwa Mogotio na ikaelekea Kabarnet. Hata yule alikuja mpaka mkutani, karibu lake Baringo alirudishwa mpaka Kabarnet. Huyu anaitwa Barnet. Yeye anaitwa Barnet.

Naikaitwa Kabarnet yani nyumba ya.

Na Kabarnet mpaka na wakarudishwa mpaka wakati huu wako katika nyumba ya Kabarnet. Wa-Pokot Baringo wa upande hii ... Hata sijui kwanini iitwe Baringo East it is East Pokot. If it is East Baringo, ingekuwa North Baringo, not East. look at the map, where are we, we are in the North Baringo not in East Baringo. So we are Pokot of here.

Education, ilipokuwa katika closed district wa miaka hiyo whom we have served kwa miaka mingi sana, hakuna shule tulijengewa, missionary yoyote walihubiri neno la Mungu haitupatiwa na kwa hivyo tuka baki nyuma. Hakuna ambaye alienda shule, tunafunguliwa kwa jail pale Kabarnet ni wachache tu wale ambao walichukuliwa kwa lazima ikachukuliwa tu wachache wakaenda kusoma na elimu haikupatikana sehemu hii.

Tuna hitaji Advocate ambaye hapa kwa katiba wana... Ambaye wale wachache ipelekwe pale na wameleta restrictions Ya kwamba hii .....*inaudible*..... kumbe wamejua wata wale wanatoka a small school like this one. Watoto wao waende University, waende colleges kwa sababu yetu imekatiwa kulingana na sehemu zingine ama kulingana na wale walio kwao.

Twende katika maji tafadhali, we have got a problem – maji hata saa hii ikiwekwa .....

(Inaudible). Hakuna maji hata saa hii unaona kama saa hii unanunua maji wewe unakunywa maji mzuri unajua kwamba wakati typhoid imekufa kwa ma .... We have many drinking dirty water, *inaudible*. Ng'ombe,mbuzi, hyena na nani na kuogelea ndani inakwisha. Watu wote wanakufa kwa typhoid kwa sababu hakuna maji safi katika sehemu hii ya Pokot. Nyinyi wabunge wasifanye kuongezeka. Wapatie MP mmoja .

Kitu ingine health facilities, we have got a health facility which was ..... Ilikuwa iko pahali ... *inaudible*. Mimi niliona mzee moja alikuwa akifanya harambee hapa ..... ilinunuliwa kwa mali ya Wa-Pokot wenyewe. Miaka wa 1958, ... *inaudible*. Mpaka saa hii health care hiyo ndio iko na tukajenga juzi tu kama tumekuwa tumejenga hapa moja na hawa na tulitaka ku promote hii community medical health center facilities. Na wame kataa kuleta hata daktari. Ili wafike, madaktari chache tu , ma DO, hawataki muleta na watu wengine wanasema tukikuja hapa tunakufa. Je mmoja ako Lodwar Ma-ofisa na huku North Eastern , hapa kwa Pokot, ndio shimo iko?

Katika .....we are proposing that area hii ni kubwa sana, inahitaji wabunge wawili. Ilikukata sehemu hii mpaka upande wa mlima huo wa Kiea. Ng'ambo hiyo mto hiyo ulifunga katika daraja ambayo ime katika, unaona hiyo, hata saa hii watu..... Ng'ambo hiyo inataka mto moja ambayo inaenda katika Lake Baringo. Hatuwezi kuona mahali inaitwa marinikomut. Mbunge mmoja the prominent ikawa wanataka chache tena ikasafiri vizuri inasema *inaudible*. We are not meaningful, even if we are very meaningful unachapa hiyo ki kapu na kusema chakula ni kidogo.

Kwa hivyo katika hali ya political, damu ilifurahiya asubuhi kwamba mwengine alisema, we vote, vote of no confidence when

one is not competent, Yes we are all going for it that we vote of no confidence when one is not competent. *Clapping. ... inaudible .....* Kwa hivyo we vote of no confidence from now hence forth.

**Com Swazuri:** Tunakupea dakika moja tu.

**Michael Kolem:** Haya, agriculture, mimi nina kuja katika ..... *inaudible ...*, Agriculture ndugu yangu hapa unajua tunalipwa na relief kila Wakati kwa sababu tunakufa, ng'ombe inakufa tena inapokufa jamani, tunakula nini na tumetengenezewa kile ambao... *inaudible..*saa hii tutakuta mtu anakaa. Na Eldoret watu wanatangaza katika mwenye ... *inaudible ...* mahindi na huwezi kuweka. Kwa hivyo katika agriculture, tunaomba Serikali yetu atutengenezie, kuna sehemu kubwa, ..... *Inaudible.* Pia katika wanyama wetu tunataka kuwa na soko ya maana katika sehemu hii ili hata raslimali yetu itunzwe na serikali tupate , unajua hatupati loan -tunataka loan in this person who has got a copy there na jina ya *inaudible* na CCK. Sisi wana Kenya , tunataka

***Interjection.***

Katika Security ndugu yangu, tunakosa security ambayo ... *inaudible .....* mtu tu .....Wa-Pokot wamevamia mahali fulani, Baba yangu , ... *inaudible..* kijana yako ameenda. Hawezi kutafutwa yule kijana. wanakuja kupeleka yule mzee na mama yake wanapelekwa uchi na unajua .....na sisi tunaumia kwa hivyo we are not provided proper security as a national citizen of this country.

***Interjection.***

Employment jamani muna ..... watoto bila employment....

**Com Swazuri:** Loktari, T. Loktari

**Loktari:** My first point I will talk about land. When I say land, we lost a lot of our land in rapurati polonye and Laikipia ranch. Which is now owed by vice ..... And by doing so now I want, we need our own colonial boundaries of 1910 of SUK country under one title deed. *Clapping.*

Number two I will talk about education,. I need the Government to provide us with free education from nursery to university for 50years to come. *Clapping.*

Number three I will talk about, for every .....*Inaudible..* We should be given a district.



Number four, if it is ..... we need two Constituencies in Baringo district. We need to have the upper block and the lower block. Let me go to national politics. When I say politics I am recommending for positions where we have .....to do such things. As a President ..... second I want an MP to come just for two terms whether people like him or not he goes. Also again we need also to your MP. If a population of ...*inaudible* talk about them and if people don't have .....collect 6000 signatures.

Lastly my interest is that we have our people who are travelling so much- Councillors and if possible the should be paid by the local Government. If possible, If they are paid five hundred thousand then let them be paid two hundred and fifty thousand.

Lastly, is to second my colleagues who talked about education. In the area we can not compete with a child who is in Mang'u high school or in Nairobi because we don't have facilities, we don't have books.

We don't have electricity, we don't have good tables, good hostels things like that. So we are saying that if it is possible they lower the grade of entering colleges to D plus. *Clapping*. Here in Baringo East, I recommend that if it is possible let the Government continue training P3, P2 and P1.

**Com. Swazuri:** Thank you very much, now we have Elisha Kasait.

**Elisha:** Nawashukuru , na ile kitu ninasema kwa maoni yangu ni ya kwamba Katiba iliyo tengenezwa na watume au wale walio tengeneza hiyo Katiba ....inataka makabila na kitu hiyo ilitokea .....*Inaudible* katika Kenya. Kwa sababu tunaona ya kwamba Katiba imeandikwa ya kwamba the things Kenya had proposed. Ni hizo makabila kubwa kubwa walihama na kuwaambia sehemu za makabila zile zilizokuwa huku na kunyakua mashamba na kufanya makao kwa sehemu hiyo.

**Interjection.** *inaudible*

Sasa ile kitu umesema hapo ni ya kwamba hiyo katiba imeandikwa ya kwamba mtu, .....*Inaudible*. Na anaweza chukuwa loan kupata kuchukua loan katika .....*inaudible* katika se hemu ya Turkana huko.

Pia, unapata ya kwamba mwananchi au maskini yeyote anaweza kuishi pahali ana ishi halafu tuseme madini ipatikane hapo kama Gold, halafu unasikia kwamba huyo maskini anaishi area hiyo hapo ana ambiwa hama, yako ni mita sita kutoka hapa. Basi kwa maoni yangu ningesema ya kwamba hiyo kiwango ambayo alipimiwa huyo mwananchi ingepitishwa zaidi ikawa, iende chini .....*Inaudible* apate hiyo mineral yenye inapatikana. Kwa sababu sasa kukufukuza sasa namna hiyo .....*inaudible*.

Pia kitu ninge sema, kuna watu kama machief ambaye akipatiwa kuwa mkubwa katika location kufanya mambo yote lakini

hakuna maji ambaye alifanyiwa katika ofisi yake au ulaghai ya kufanyia katika hiyo location. Na kuna mambo kama ya .....?..... wanakuwa na vitu ya kupata magari. Na hizo vitu ambayo ...?.....hakuna pahali ambayo tunakubaliwa kutengeneza hizo.....?.

Basi hiyo kitu ingine ambayo ninge eleza ni kwamba hizo boundaries kabla Wazungu kukuja makabila walikuwa na boundaries zao wenyewe halafu sasa wakati Wazungu walikuja wakasukuma wengine , waka sukuma wengine ndipo sasa mambo ya makabila na makabila ambayo wamekuwa tangu zamani. So, hizo ma-boundaries ingine iende mahali community inasema boundary yetu ni pale.

Basi kitu kingine tena ambayo ningesema ni mambo ya education katika sehemu yetu hii ambayo tumehangaikia upotovu ya kutosoma kwa sababu tangu zamani hakuna mtu alijenga shule katika sehemu za Wa-Pokot. Kwa hivyo mpaka sasa imegunduliwa kuwa na .....? kuwa na ..... na .....? Yule anamfuata. Kwa hivyo ile kitu ingefanywa ni kutengeneza ma primary school, na masecondaries na kutengenezewa development maendeleo katika sehemu sawa.

Pia kitu kingine ambayo iko, ni ya kwamba mkosaji akifanya makosa yake afuatwe mpaka apatikane . Asanteni.

**Com. Swazuri:** We recognize the presence of the area MP, mweshimiwa Joseph Lotodo. Mweshimiwa welcome when you are ready present your views. ?.....hayuko. Lotibo John.'

**Lotibo:** My names are Lotibo John. The first point is that the Government should construct dams and boreholes for irrigation purposes. That is to harbour the ....? And outer structure of our area.

Second is that is Lapai should continue. That map should form an audit. Co- curriculum activities in primary schools should be revived eg vehicles, athletics call it the young Kenya who are becoming an adult.

The fourth one , The non-examinable subjects in the time table in primary schools eg physics , home science and others should be scrapped out of the syllabus . That's all.

**Com. Swazuri:** Thankyou.we will come back to you. Councillor.

**Cllr Losutang:** Tangu ukoloni au tangu zamani watu wetu hawakuingilia isipokuwa walikuwa na haki yao peke yao ambayo ilikuwa ikisimamia Pokot peke yao, lakini kwa wakati huu, tumeshukuru kushiriki kwa sababu kwa area hii hatutauliza ingawa wale walikuwa makalenjin peke yao, Wa-Turkana, Watugen Coucillors ambaye ni watu waliojulikana katika area hii.

Councillors wakati wa ukoloni, mtu alikuwa chief na ni Councillor. Na kwa wakati huu ambaye ninge sema ni kuhusu upande wa siasa ningesema constituencies tatu, Kollowa Nginyang, na Tangulbei. Kufuatana na watu hawawezi kukubali kuhesabiwa

kwa sababu ile kitu walianza na kufanya kuhesabiwa ni mbuzi na ng'ombe si watu. Wakihesabiwa watu hawataki wanatoroka, kwa hivyo wakihesabu watu halafu Pokot hawawezi patikana hata watu wetu hakana kuambiwa ni kutuma watu kutoka Kabarnet na anakuja tu kama ni Kollowa ama Nginyang' na upande wa diki huku ni watu kumi au watu mia elfu moja na unajua Pokot bado kutoshea elfu moja kwa sababu hakuna mtu ana pata hesabu ya Pokot kamili.

Kwa hivyo mambo mengi katika sehemu hii iko taabu kwa sababu kwa mambo ya ufisadi Katika area hii ya Ng'inyang ni ya kwamba, ni...? Na hata maasai hufuatana hapa kuwaletea watu dawa. Hata saa hii watu wanafuata laini kutafuta dawa. Dispensari ya Nginyang, hakuna dawa. Hata ile imetumwa itolewe drip moja .....*Inaudible*.

Kuhusu elimu, katika sehemu hii, bado iko shida kubwa sana kwa sababu nyumbani iko karibu, kwa sababu kama huko Chemolingot au kama area ya Nginyang, lakini kama iko watu wengi watatolewa bado wanaendelea kuchunga au wanaendelea tu kukaa. Hata wakati huu hakuna ng'ombe kama zamani na hakuna nyasi ya kutosha ambaye ng'ombe wanakula mpaka wapate kukula vitu nyingi ni watoto tu kukaa nyumbani na hakuna masomo. Kwa hivyo kama ingewezekana wangejenga mashule ili wangepanya watoto wote waingie kwa kila division. Shule moja kubwa na mpaka kama sehemu ya Samburu, Turkana na Pokot wakijenga shule moja ambao watoto wa kifanya sehemu ya upande zote atafute kwa rehema mpaka atakuja kujua ni urafiki kuliko kuonana kama adui ambaye akionana na .....? Ana anza kuchafuliana.

Tena mambo ya kuchimba maji. Akichimba maji kwa sehemu hizo mahali pa kupakanya halafu afanye extension mambo ya kulima mashamba kwa njia ya kukutana na ndivyo watu huchanganya chuki kwa maji irrigation kubwa ambaye angechimba dam kubwa ambaye ataweza kufanya irrigation na ataweza lipwa hiyo watu wa Turkana na Pokot. Halafu wapate kufanya kazi pamoja na wapate kuzoeana kwa mambo ya irrigation. Asanteni.

**Com. Swazuri:** Asante sana Councillor, Abdulahi Ali.

**Abdulahi A li:** mimi ninaitwa Abdhulai Ali, Yangu ya kwanza ni ile ya.....?.. *Inaudible. Clapping.*

Ya pili ni mtupe District.

Ya tatu nimefurahi kusikia kwamba nyote .....?..... *Inaudible. Clapping.*

Ya nne iko hospitali ingine hapa ilikuwa inajengwa mpaka saa hii .....*laughing*

Peleka sisi Kabarnet. Sasa madoctors wagonjwa wakikuja .....ni kazi ngumu.....?.....*inaudible*.

Elimu hapa area hii.....?...Mtu ..... Ma-chief, Councillors, kazi hiyo nani afanye..... *Inaudible*.

*Clapping.* Hiyo area lake Baringo iko.... Iko Eldoret, na kadhalika. Halafu iko hii ya kutoka .....?..... Jiji kidogo ya

Baringo,.....?...

**Interjection and laughter from the crowd.**

Sasa mimi ninaona hiyo area iko kabila mbili. Wakati huu tu ndio ..... Kwa hivyo.

Nyingine sisi tuko na wanyama hapa , barabara inapita hapa. Mumependelea wanyama wetu .....

Ingingine, iko wakati ingine polisi walikuja hapa na wakikuja sijui walijua huyu mtu tu ni Msomali wakaingia, kuingia waka..... sasa nikalala , OCPD mkubwa akakuja na akaniambia sasa nipatie hii nikasema, sasa hii .....*Inaudible* sasa iko shida kama hiyo. Asante yangu ninamalizia hapo.

**Com. Swazuri:** Asante sana bwana Abdulahi. Musa Chepalet.

**Musa Chepalet:** Kwanza kwa hayo yote kuanza nilipokuwa mdogo mpaka nikakuwa mtu mzima nilikuwa na kaa.....  
*Inaudible* na wakati huo ili baada ya kutambua tukaenda ..... Kabla sikuwa nimeenda shule , na kama kawaida kwa shule yetu ni kaenda .... Nikaona ya kwamba nimefungwa bila sababu. Kwetu imekaa kama ya akenya wengine nikaona ya kwamba . Katiba ifike siku ya leo ilitupate kuangalia hiyo maneno kwasababu sisi tumeona kwamba hatuna uhuru yakupokea kitu kama wengine ambao wameendelea kama sehemu zingine maana kamati zile ndogo , mara zingine ..... tukaona hapa inchi yetu Baringo , nitatoa Baringo tu lakini area hiyo ya Kabarnet.kwa hivyo ile kitu ina takikana ni kwamba .ilete maendeleo .. hata stima pia *clapping*.

Tena kuingia huku.....katika ..... watu wanakunywa maji chafu kama ile iko damu .... *Clapping*.  
Kama tumbo inaanza kuuma .....zamani nilikuwa nikikunywa maji kama hiyo lakini nilipoenda shule nikaona kwamba ile shida nilikuwa nayo bado inaendelea mpaka leo. Kwa hivyo ninaomba tikipata kule na watu wetu.....ndio watoto wetu wasome wapate. ile nilikuwa mimi ninaishi nayo kwa hivyo naomba hiyo iendelee kufanywa .....

Ya mwisho tena kuna tena mambo ya ..... ama kuliwa.....kuna watu wanaenda kuchukua maji ya watu wote kwa hivyo..... Tena mambo ingine ya kuenda kuchukuwa mali ya wengine kama mtu anaenda kuiba pahali fulani ama unaenda kuiba .....

.....*Inaudible*. Asante.

**Com. Swazuri:** Asante sana. Tunawaomba musipige makofi tena kwa sababu inaingiliana na hiyo recording. Wale wana record wanatuambia kwamba sauti za wale wanazungumuza zina mezwa na makofi. Kwa hivyo mujizuie kwa wakati huu. Jackson Limaris, ametoka akirudi mutatuambia.Rebecca Moyekule.

**Rebecca Moyekule:** Asante sana bwana Commissioners, Kwa majina naitwa Rebecca .Ya kwanza ni kuhusu wanawake.

Katika mila yetu ya Wa-Pokot, msichana au mwanamke kwa familia haionekani kwamba anaweza kuridhi mali ya baba yake ama ku pewa sehemu ya mali ya baba.

Ningependa kwa wakati huu kwa Katiba ya sasa msichana apewe sehemu ya mali ya baba yake kwa sababu msichana akiolewa ana pata mali ya bwana wake lakini ukiangalia tena wale wako katika kuolewa wanaumia. Ndio tunaona ya kwamba heri apate sehemu ya mali.

Ya pili tena ni kwamba sisi kama Wa-Pokot tunaumia kwa upande wa security kwa sababu tuseme kwa mfano mtu akienda kuchukua magari kwa barabarni watu wanashikwa ovyo ovyo. Tuseme kwa mfano mwizi anaweze kutoka Kama West Pokot na ikifuatwa, asipopatikana hata kama ma-daktari wanajua mahali mtu anaelekea wanarudi wanakuja wanashika watu ovyo ovyo na mara wanafungwa kifungo cha maisha ama kunyongwa na hivyo siyo mzuri. Kwa hivyo tugependelea kwamba kama mtu wa Pokot mtu akishikwa hata kama kuna mtu alisema aliona watu wenyewe watoe ushahidi. Tuseme community watoe shahidi kwa sababu pengine mji ilikuwa na shida na huyu mtu na anaweza kusema huyu ndio alifanya hiyo kosa na mtu tu aende hivyo kwa maana iko shahidi. Kwa hivyo ningesema / tugesema kama watu wa Pokot kwamba watu wenyewe watoe ushahidi na tena tuseme ingine kwamba ni mtu anashikwa na wamama wanaumia na hiyo siyo jambo la kawaida. Karibu hata tunajiuliza kama Pokot ni kila mahali penye wanafanya hivi ama ni sisi Wa-Pokot . Kwa hivyo tungetaka iwe sheria, kama ni sheria, ni kunyanyasa iandikwe sheria ambaye itashika mwenya alifanya hiyo kosa.

Ingingine ni kwamba katika upande wa siasa, sisi Wa-Pokot ama Wa-Pokot hawakuwa wanafikiria wanawake ni watu ambao wanaweza kuongoza. Na ningesema wanawake wateuliwe kwa wingi ili hata jamii zetu wajue kwamba hata mama pia anaweza kuongoza. Kwa sababu ni wamama wachache sana ambao wanaweza , ambao wakao na idara katika mji wa Pokot.

Ingingine ni kwamba mambo ya Lapai. Hii Lapai imeleta shida sana katika eneo letu la Pokot. Pokot hapa zamani walikuwa wanasema kwamba mtu akiua mtu watu wao wanachukulia mahali na wanakipata hata vyombo wanapiga piga mpaka hata nyumbani hakuna kitu. Kwa hivyo tugesema katika dunia wakati huu kwamba yule ameua mtu achukuliwe mali yake peke yake, ama la sivyo iwe na idadi ya ng'ombe ambayo inachukuliwa. Kwa sababu mara ng'ombe ikichukuliwa yote na watoto wanaumia na wa mama wataumia kwa sababu mtu akinyang'anywa mali, ataendelea tu kuzaa na wale watoto wanoazaliwa wanaumia kama hakuna chakula.

Ingingine kwa wasichana ni ndoa ya mapema. Wasichana katika area yetu ya Pokot wanaoa wasichana wakiwa wadogo juu ya miaka kumi na tano na wanakuanga watoto sana hata hawaja weza kufanya kazi nyingi sana kwa sababu Pokot ..... wanasema ng'ombe tu. Hata hawajali mambo ya shule na tungetaka kweli sheria ambayo inachunga wasichana.

Ingingine ni kwamba katika Kenya, na hatujui ni kila pahali ama ni eh na tunaona ya kwamba kuna pengine ambao watu wana bunduki ambao inaitwa *homeguard*. Kama Turkana wako nayo, Samburu wako nayo na hata sisi Pokot tulikuwa nayo pia

baadaye ikachukuliwa na tunaona hata ya wengine haija chukuliwa. Ni sisi peke yetu tulinyanyaswa. Na kama ni kitu ambacho kina kubaliwa kwa dunia mbona sisi Pokot tusipewe, na kama haikubaliwa mbona wengine wako nayo.

Ya mwisho ni mambo ya employment. Tunataka wakati wa kuhesabu watoto wetu wanaenda kuhesabu kwa sababu kama ni kutembea kwa mguu, kwa sababu hakuna mabarabara hawa ndiyo wanaweza kutembea na wanaweza kuhesabu, unajua Pokot akiona mtu ambaye si wa kawaida wanatoroka na hawa semi. Asante.

**Com. Swazuri:** Asante sana, atafuatiwa na Susan Makori. Enda huko mama ukajiandikishe nyuma.

**Susan Makori:** My names are Susan Makori. My recommendations to the Commissioners are:-

1. Education – the Pokot girls to be educated free for fifty years.
2. All the team players ie selfhelp women are women who are learned and willing to pursue their studies.
3. For the majority who are illiterate, the adult education to be established fully.
4. The women should be given to be part of the – FGM should be abolished. The women to form proper.

Wife inheritance should be abolished due to the following:-

1. Maintainance for the property especially for the deceased.
2. I recommend that the wife of the deceased should own the property
3. The full property including her in-laws.
4. Provision of water – this is to limit the load work of the Pokot women from being over burdened.

Politics- in politics you find the fact that for the cases of the required, we also recommend that the person who is vying for any seat should forward the problem i.e he should have proved that he or she has done something for the community. So hence; may God bless you all.

**Com. Swazuri:** Thankyou very much. Paulina , can you come. The gentle man.Jackson

**Jackson Limaris:** Kwa majina naitwa Jackson Limaris. Niko na maoni machache ya sheria.Kwanza ni kwamba ni pastoralists community ambao economy yao ni wanyama. Ningependekeza ya kwamba sheria iweko kwamba hawa watu wapatiwe nafasi wachukue loan na watumie hawa wanyama kama security yao. Na hao wanyama wawe security kwa kuchukua loan.

Maoni ingine ni kwamba ningependekeza katika hii tume ya kwamba wabunge –MPs wapatiwe tu nafasi ya term for five years kwa sababu we believe that after five years they have nothing to offer and to deliver so they should be given two terms.

Thirdly, ningependekeza ya kwamba wale maofisa wako na cheo katika public offices ama civil servants na wangehitaji kusimama kwa kiti chochote cha mbunge ningependekeza kwa hii Commission ya kwamba hawa watu wapatiwe nafasi wa resign baada ya kuwin hicho kitu kwa sababu kuna dilemma kwamba ambaye ni kiongozi kufungiwa nje kwa sababu wanakuwa ku-resign first ndio uende u-contest lakini ninge pendekeza ya kwamba baada ya kupata hicho kiti ndio aanze ku-resign.

Ingingine ni kwamba nina ungana na Wakenya wengine walisema leo asubuhi kwamba wananchi wapatiwe nafasi ya vote of no confidence kwa mbunge ambao hata deliver so wananchi wanaenda kupiga kura ya vote of no confidence hata kabla hiyo mapatano yake.

Ingingine ni kwamba ningependekeza ile quota system ya zamani irudishwe ambao wanafunzi kutoka pastoralist community waweze kuwekwa kwa mashule ambao ni za hali ya juu kama Alliance, Mang'u –National schools. Na pia kwa employment hiyo mambo ya quota system iwe considered particularly marginalized communities. Kwa hayo machache asanteni.

**Com. Swazuri:** Geoffrey County Council Chairman. Okay sawa kwa hivyo Chairman.

**Geoffrey :** Kwa majina ni Geoffery Mutema. Kwanza ningetaka kuongea juu ya pastoral communities. Ninaungana na wale wasema kwamba .....kwa wanyama yao. Mbuzi, ng'ombe, punda..... na wapewe loan. Ningependa wanyama wawe insured. Ikuwe kama gari, mtu akinunua gari yake inakuwa insured kila mwezi , kila mwaka. Kwa hivyo hiyo ni mambo pia ya loan. Mpaka wakati huu .....*Inaudible*. Ningependa kurecommend ya kwamba Councillors wawe CPE- standard seven ya zamani ama ni standard eight angalau. Halafu Mayor achaguliwe na Councillors siyo raia ambayo tume sema chairman ya County Council na jiji mzima.....*inaudible*.

Ingingine ya mshahara yao pia, Chairman 100,000/= ..... ***Boos from the crowd***

Ya tatu sehemu ambaye ni marginalized community kama Pokot. DDC ikuwe central point kuamua maendeleo kwa sababu kuna makabila wengi katika district na Pokot wenyewe wako wachache .....*inaudible*. Kwa Sababu maendeleo ikikuwa kama Lami kama Baringo kwa mfano tuchukuwe lami katika wilaya hii. Kutoka .....hakuna Lami, na kama tunge kuwa na .....*inaudible*. Lakini ya maana ni district, kabila mbili wakikaa na mtu mmoja.

Ya mwisho upande wa nyaga hakunakuweka terms , ya kusema term hii .....hakuna kuweka mtu ati two terms, three terms ama nini, iwe free. Lakini President achaguliwe na wabunge na mayor na Councillors wawe kama Councillors .....namna hiyo.

**Com. Swazuri:** Asante sana Councillors uende uandike jina lako kule nyuma. Tuta sikiliza , msipige makofi tafadhali. Robert Kamama.five minutes please.

**Robert Kamama:** Honourable Commissioners MP for this constituency, DO 1, ladies and gentlemen. Ningetaka kuwa salimia kwanza. I'll try to be very brief. Honourable Commissioners I want to say that first of all I want to welcome you to Baringo East. I am going to talk about Baringo East. You are talking of many many problems. When you  
..... *inaudible*.

We have no electricity, no piped water, no standard schools, no industries to create employment, no maternity or standard hospitals for above thirty five thousand patients.

We have insecurity due to our hostile neighbours. ....

This Constitution should be a solution that will solve our problem at the lower level. The main issue in Baringo East and even the larger parts of North Rift has been a pastoral area. Security, poverty, education and economic empowerment. The  
..... by public Commission will have done nothing to the people or to the public within the north of eastern northern and the low .....

Now I want to go to this what I wrote I am not going to read, I am going to provide solution. I will go direct to the solutions that I want. Now the new Constitution should embark in a framework that will guarantee happiness to Kenyans, security of their property, right to life, freedom of worship excluding the worship of satan and other .....

The Pokot did not participate in the national conference. I think among the pastoralist ..... So they became the ..... in the supremacy of the Constitution. So we are happy that this Commission was formed and we have formed ..... *inaudible*.

Issues here, that is the America again – when we are talking about the new Constitutional representation, the Pokots believe that this Constitution is going to be our ..... and will protect them from insecurity and oppression from within and without. The new Constitution should therefore address issues like human rights, the youths, the rule of law, freedom of Government, the presidency, Judiciary natural resources, marginal communities, poverty, economy, corruption, governance, local authority and allocation of new constituencies, administration and new political boundaries.

Chapter five of the current Constitution are our views to resume the elite Commission. I can give a dramatology of very bad things that have happened. Two years ago i.e the year 2000, two children were shot in their mothers house just a few distance from ..... By officers of the (inaudible)... They were shot while in the hut and this people ignored the same day the people who were not protected became the end .

1995, two people were shot, while others (inaudible). In the year 2000, a thief was found in Kolowa .1973/1975 there used to be take all the women and men put them in a concentration plane, teargas them at least women were raped, they were



tortured and right now we have so many children but we don't know.

There is one issue here, the issue of complicating livestock every time a raid is organized here. In the name of this thing called community punishment. It is not provided for by the Constitution of Kenya in the coming Constitution. It is a planned action of human rights, because when you condemn people communally, that is so wrong. (*inaudible*). We don't want that.

Now there was a man who was shot in 1983 in his village at the (*inaudible*) of traders. On Monday ..... Thursday he collapsed and Friday in (*inaudible*).. we don't want this. It should stop.

The new Constitution ...(*inaudible*). Now any amendment in the new Constitution, we should do the normal (*inaudible*) because when we look at the other Constitution we have had I think over 15 amendments and that (*inaudible*) for about 200 years. Now in future we want any change in the Constitution to be filled with amendments to be subjected by the members and 2/3 majority term. A form of Government should be supported by 25% of all members of Parliament.

System of Government:- I am proposing that we should adopt the (*inaudible*) mine is , I propose that teachers vote by public democracy not multiparty. We should only have three parties in Kenya to enhance a modern coexistence of the people of Kenya. One, we should maintain the ruling party Kanu. We should only have a third party, if you are not in a position, you are in Government or you are in the society. Because this consideration of President ..... that are compelled every other day are being done in Kenya.

**Com. Swazuri:** Bwana DO you have already consumed the eleven minutes so I don't know how much long I should give you.

**Robert Kamama:** Five more. I am not speaker as a DO , iam speaking as a villager.

Now I am against (*inaudible*). We need a Government of national unity.

Okey the President, the president should have (*inaudible*) coz I believe. We should have one President and (*inaudible*). the issue of having prime ministers is just getting things for convenience. But if a President wins, he is not going to make it.

Formation of Ministries. We should have only 15 Ministries and we will have first ...(*inaudible*) And renew the number of public policy in the Government. The minimum qualification for any candidate should be a diploma and above. Members of Parliament should certain academic qualification in provision of both ...(*inaudible*) and submitted to (*inaudible*) and examination. Local authority all members elected directly by the people but they should be given good money. Chairman 300,000/= and Mayor. Councillors 100,000?=. Councillors should have (*inaudible*) .especially in English and Kiswahili.....

Judiciary- all should have divisions in Kenya .... Should be 45years old . and we have ...(*inaudible*). Central Bank of Kenya, Commission of public service, Commission of lands and the Chief Justice and other members of the judicial Commission. I am

just about to finish.

The economy currently is the (inaudible) we need to attend democratic issues, we need to put in order (inaudible) and security and help to invest ...in areas of standardization of economic advantage especially East Africa and COMESA regions. ... (inaudible) Our Governments are poor but they cannot (inaudible)

This issue is ... (inaudible) and I can assure that most people in Baringo district (inaudible) So when you see the health of people you see people who are (inaudible) and barbaric. The poverty reduction. The poverty reduction policy should address the following areas in Kenya, issues to do with cashew nuts, coffee, cotton, sugar and (inaudible) in this case the (inaudible) will (inaudible). should be addressed and other areas include farming AFC in (inaudible) and (inaudible)... given to farmers (inaudible) And to register GDP growth of about 2%. That is what should happen.

Implementation of Government action. An interest, should be below 5%. (inaudible) People are not going to do business in interest rate above 10.

**Com Swazuri:** 15 minutes are over.

**Robert Kanama:** I am just about to. Corruption, is the mother of all our economic wounds and the (inaudible) . we shall stop corruption in the following ways ;

-Ensure corruption control act in the Kenya Constitution.

-Strengthen anti -corruption unit.

-strengthen people at school of (inaudible) and anybody found to have stolen more than 5 million should be jailed for life in the Constitution so anybody below that should be punished and jailed and specified by the corruption authority. Corrupt people should not hold any office kwa hivyo marginal group created a nation building, I want you to take that to the (inaudible) Commission

In Uganda we have ministry in charge of ... (inaudible) affair which are being .at the university of Uganda. This Ministry should be headed by the public service Commission to be punctual... (inaudible) we need to allocate 10% of our total budget to them for thirty years so that they can (inaudible) .from that community. ... (inaudible) give more priority like in the case of the Government and public (inaudible)..farmers bank with branches in all areas that is going to talk (audible)

Establishment of the local life of managing team, (inaudible) Now there is one of two major issues here, the multiparty of 1992 (inaudible) .of their land in Tranzoia. Why don't we be left other committee without (inaudible) .the Pokot. This issue should be addressed properly and they will need full (inaudible). We want to know where these people went. In conclusion let me say I have a lot of confidence in the new Commission chaired by Prof Ghai. We hope our problems, our grievances are going to be addressed and we are going to enjoy life and even our children in the next milenium are going to become (inaudible). Thank you very much.

**Com. Swazuri.** We want to thank Mr. Robert Kamama. I know he is the District officer for Ngwema and he has come all the way to give his views. I think that is a very commendable job. Now we go to Reverend C. Chepchoi.

**Chepchoi:** Yangu mimi nina machache. Mimi ni Reverend Christopher Chepchoi. Nashukuru serikali kwa kupanga mambo haya, naona kwamba tutafikia kila community kwa Kenya. Katika nchi yetu ya Kenya kuna sheria ambayo inasema ile ambayehauta mali ya urithi yule ananua wote wanaweka mmoja. Ningetaka kusema katika hii area yetu ya Pokot kuna watu wanauza wanyama kila Jumatatu na kila wiki katika (inaudible) mbalimbali na tuseme mtu kama mimi sasa naenda kununulia nguthi na unaweza kushikwa kama ...(inaudible)... hiyo itolewe na mwenye kuuza peke yake ata kuwa mwenye shida.

Ingene ni kwamba tunahitaji viti katika sehemu yetu katika district ambayo inaitwa East Pokot district.

Ingene ni kama development project iandikwe ama Kenya iangalie sehemu hii maana iliwachwa kwa muda sana bila maprojects. Sehemu ingine tena Constitution ya sasa haina preamble yake haisemi Mungu ni mwenye nguvu na ambaye inatakikana itangulie sana. Nimeona ya America and India inasema mambo kuhusu Mungu. Hii yetu sasa ambayo inatengenezwa Preamble yake iongee juu ya Mungu.

Ingene, Chairman wa County Council, alisema ile kitu nilikuwa nimeweka ile ya insurance – kuinsure our animals, livestock ya sehemu hii maana kuna uwizi ambaye tu akiwa na ngo'mbe mia moja na ikivamiwa siku moja inakuwa (inaudible). Kwa hivyo wanyama wote ama mtu ambaye atakuwa na nguvu ainsure ng'ombe yake na akiibiwa ile idara ambayo inahusika iangalie ...(inaudible) ya ng'ombe hawa.

Ingene mambo ya location ambayo ilikuwa imefanywa na kuwekwa mahali moja ama ...(inaudible) Ma-locations mbalimbali katika area hii ni security area . Ingekuwa na administration mbalimbali mahali inaweza ikasaidia watu. So mambo ya kuunganisha ma-locations katika sehemu hii ya East Pokot ningepomba itolewe.

Mwisho County Council wa Baringo huwa wanatowa revenue kilajumatatu, alhamisi, Jumatano, na Ijumaa tungetaka ...(inaudible) fulani wawewakitoa na isaaidie mali ambavyo ..... Thankyou very much.

**Com. Swazuri:** Asante sana sasa tutakuwa na Stephen Cheptais. Stephen Mbona anaenda . Halafu msheshimiwa kama ungechukuwa dakika tano ninge shukuru sana.

**Stephen Cheptais:** Bwana Commissioners. Mimi ndio naitwa Stephen Cheptai. Yangu itakuwa ni machache. Maneno ya Pokot ni mzuri sana. Kwamba area hii ni (audible)

**Stephen Cheptais** ...watu wa area hii, sababu uongozi iliyo tanguliya ya zamani, Colonial Government ilituwacha, tukanyenyekea hata wakati uhuru kuja watu walipata uhuru katika Kenya hii, na kuna wakati ambao iliamuliwa katika Kenya kwa jumla ambao tarehe zake za kwanza ilikuwa February tarehe tano 1963. Ikaamuliwa tena wakati Jomo Kenyatta alikuwa Prime Minister 1964 claim of the land yakurudishiwa wananchi mchanga yao iliyochukuliwa na white settlers wakati huo ilikuwa maneno, (inaudible) wakaenda Lancaster house baada ya kurudi 1962, waka kuja (inaudible) na ikiwekwa Commission ambao iliongezwa na draft report 1962 wa-Pokot wakakuwa na mtu wakusoma, siku hiyo nilikuwa katika (inaudible) nikiwa mtambulishi katika masomo hapa. Wakati wanatengeneza maneno ya land ku-reimburse people their land Wa-Pokot hawakujua. Wapokea kunyanyaswa waende kwa land company katika Laikipia land company. (inaudible) hawakuwa na mtu claim that land ikaenda hivyo. Area yetu ya juu yote ikaitwa crown land ambao Queens peke yake ndiyo wakalisha na ku-charge fees. Akaleta mashini yake (inaudible) yakusaga Ngo'mbe yetu. Ngo'mbe ikivuka mpaka kesho inapelekwa mashini ambayo sasa inapelekwa, (inaudible) hiyo isitoshe.

Boundaries ya mpaka kati ya majirani, area hii ya East Pokot tuko na majirani karibu watu wanne, Marakwet upande wa West, Turkana upande wa North, Samburu upande wa East and wenzetu wa Tugen ambao tuko kama kwa upande wa South. Sasa kwa district kama watu hama hama na nyasi, na maji, tukihama kutoka Mirimoi area hii ya zamani kwenda huko kutafuta pasture, watu wanakataza utafanya nini? Tulisema watu na kwenda tunawacha mchanga, area ile kubwa ilienda Pokot, ile mbaya sana ambayo Serikali (inaudible) inaweza ku-address katika land boundaries kable mimi kuja kwa culture.

Ni hii kutoka North, kutoka (inaudible) kuingia area ya (inaudible) hii ambayo sasa inajulikana kama Kaimos, kupitia (inaudible) .kupitia Lamatui, kuingia milima ya (inaudible) na ya kupita chini mpaka...kupita chini mpaka area ...ya Lomelo kati kati awache milima ya aende mpaka Loruk, apite ateremuke mpaka Cheptepet kwa jina ingine inaitwa....ateremke. Sisi tupate mchanga yetu kamili. Kwa sababu ya sasa sisi tukiwa kabila ile minority ambayo hatuta tawala, ikiwa tutapata President itakuwa just a virtue of luck, lakini hakuna tumaini, kama sisi kabila minority kama hiyo, lazima haki ya Constitution hii iweke sisi full mandatory kwa mchanga yetu sisi tukiwa watu wa kuhama, hama, hata musipotufanyia chochote, muende mukuwe na ma President yenu lakini mchanga irudie.

**Com. Swazuri:** Inginge

**Stephen Cheptais** Inginge yakusema watu wa .culture yetu isikuwe interefereed. Sioni katika kambi ya Pokot pahali vita itaisha, maneno yetu kukosa bara bara, kukosa Lapai, kukosa (inaudible) hiyo yote ibaki kama vile baba yetu aliwacha. Hii maoni yangu kwa sababu kama vile mama ame-propose, yakuondoa Lapai, sasa wagaidi watakuwa wanawaua watu. Sisi yenye ...tangu zamani, hii Lapai inawekwa iwe ngumu kabisa, mtu asimue mtu wa watu. Sababu ethnic ya Pokot inakuanga ue Chepkete mpaka Cheplon huko Uganda. Sisi wa-Pokot tuna representative Uganda Parliament one member katika Kapenguria tuwe na wajumbe wa Parliament tatu na hapa Baringo East moja sisi wote tuko na representative (inaudible) sasa kama inavunjwa hapa hii Lapai na (inaudible) mue mtu wa watu tuta fanywaje, hakuna, ikae.

Na maneno hii ingine, katika uongozi ingine kuna uongozi ya Chieftainship ambao iko saa hizi, zamani katika enzi ya baba ya zetu Chief anachaguliwa na community. Chief anapanga line apewe kitu ya kwenda interview na karatasi na kumbe ni mkora, aje kuwakalia watu kwa bega mpaka retirement. Hatutaki, tunataka Chief kupanga line, Chief ya mapenzi ya watu ndiyo atakuwa Chief, kwa sababu Chief alikuwa kama sisi zamani katika area hii. Chief gani ambae anakaa mpaka retirement na ni mfedhuli. Chief anapangiwe laini akue mtu wa peoples mandate.

Nyingine (inaudible) kwa sababu 98% now, uongozi ambao unasema Diwani ikitokee class ya saba itokee klasi ya nane, itokee 'O' level sasa na area ile hakuna, itakuaje? Itakuwa Councillor hapatikani yule mtu (inaudible) na atazungumza na ataongoza na sisi ni namna hiyo. Maneno yetu mimi na recommend sasa ile ya Kanu, kama sisi ni wanachama ya Kanu, upange laini na kama kuna opposition anataka kuinuka waende debe na huyo na wetu ya Kanu, lakini wanawake wetu by saa sita wakikosa laini waende nyumbani, na Councillors mjue tutakosa kabisa. Wale walio wako (inaudible) wanaiogopa popularity waende kwao sisi tupange laini. Wanawake warudi nyumbani kunyonyesha watoto mapema.

Nyingine katika Katiba hii, katiba kwa sababu Mungu ndiyo anachagua kiongozi, tunasema kama community ya Pokot kwamba kupimia mtu uongozi ya kwamba wewe utaongoza siku namna hii kupita muhula mbili unaongoza, hiyo maneno haiko na sisi. Kiongozi kama bado wananchi wana hamu ya beba mali, huwezi kumuambia mtu wacha bibi yako hata kama ume kuwa mzee. Kiongozi ana sisi kama kwenda kama ni time akae, basi mahali watu wanamuunga mkono anapata kura yake. Wacha tu wacha kama mtu hatupwi ndiyo tuone kama astahili.

**Com. Swazuri:** Ya mwisho mzee.

**Stephen Cheptais** Ngoja, ya mwisho hapo sikusoma notice kwa sababu kuna maneno ambao mbili sasa ungenikubalia tu kidogo ambao Mzee Jomo Kenyatta alisema, na amesema ndiyo kwa kusi kweli na hiyo hatuiacha. Hatuwacha vile alisema na hii maneno kama watu wengi ndio (inaudible)

**Commotion:**

**Stephen Cheptais** Kama angekuwa namna hii, Mzee Jomo Kenyatta baba yetu ambae alituongoza kutoka gizani mpaka kwa mwanga, February, 1962 ikiwa hajakuwa Prime Minister, amesema mimi nasema na muniambiwa kwa watu wanakuja wengine wanakuja kudanganya, oh nchi yangu imechukuliwa na wa Kikuyu, nchi yangu itachukuliwa na Wajaluo, nchi yangu itachukuliwa na Wakamba mtasadiki maneno hayo hapana, Katiba ndiyo nzuri, katika Katiba mpya Serikali yenu inaahidi kwamba kila sehemu ya nchi kama ni ya Masai atakaa hivyo, itawaliwe na Masai weyewe, kama ni nchi ya Ma-Kipsigis itakaa ikitawaliwa na Wa Kipsigis wenyewe, kama ni ya Wanandi watawaliwa nchi hivyo ni kusema ardhi yao hakuna mtu popote nchini kwenda kunyakua mali yao, mashamba yao ni shauri yao, kujua watafanya nini nayo. Unaona Kenya hii ya mchanga Bw.

Commissioner ambao ameenda kutoa kwa (inaudible) kutoka ile yote mpaka hii Laikipia mpaka ikanunuliwa na Nyakinyuwa, ikanunuliwa na ile inaita (inaudible) ikanunuliwa na (inaudible). Hapa wa Pokot wakuwa na mtu ambaye alikuwa mwanga kupeleka maneno haya siku hiyo, ikawa giza, tangu wali maliza University jana maneno inawavumiwa vikali. Je Katiba hii ambao ni ya mwananchi itarudisha hii maneno ingie vizuri? Sisi tupewe haki yetu na iangaliliwe kutoka 1912 mali yetu ambayo ilikuwa intaitwa Suk territory. Area hii ilikuwa Suk territory kutoka Chemlongi mpaka (inaudible)

**Com. Swazuri:** Tumeyasikia mzee asante sana.

**Stephen Cheptais** Okay. Na sasa nimewacha maneno ya culture. Now let me (inaudible) afadhali ni hiyo ingine ni wache, lakini nimekuambia saa zile bwana Kamishna ya kwamba culture ya Pokot iwe ile ya zamani.

**Com. Swazuri:** Asante sana uende ukaandike majina yako, Mheshimiwa:

**Hon. Joseph Lotodo:** Thank you very much Commissioners, my name is Hon. Lotodo – M. P. Baringo East. I would like to thank you for coming to initiate our function today and first of all I would like to make some comments because, I was with the Commissioners in Nairobi and we have agreed I come here to (inaudible reviews to my constituents but today it is for the constituents to present their case. But first and foremost I would like to say that the Constitution is an important document for us especially the current generation, because in the past Consitution that we did not participate in writing that Constitution at that particular time so many communities in Kenya were illiterate and nobody got the chance of going to London to write the New Constitution. Therefore it is high time now that you have had the chance and I would like to thank the Commissioners for bringing this Consitution to every Constituency as we agreed in Parliament. This is to allow Committee members to contribute.

First and foremost, we know in the Constitution we have the three arms of the Government, Executive, the Legislature and the Judiciary. The Exectutive is the one who is running the Government.

I recommend the following:-

There should be independence of the three Arms of the Government.

Minority or marginalized tribes should be protected.

Federalism should not be established, instead a unitary system of Government should be established.

There should be transparency, good governance and accountability in our Government.

There should be equitable distribution of resources.

A Ministry of Arid and Semi Arid and Rural Development should be established and it should be allocated 23 billion of the budget.

That the offices of the President, Vice President, Prime Minister and Deputy Prime Minister be established.

The Constituency be the base for development and not the Development Committee

Customary Law that is repugnant to justice be prohibited e.g. the “Lapai” issue should be streamlined.

Natural Resources in a particular area should benefit the local community.

The Pokots be given back their land, which was there before colonization.

All communities should benefit from the public resources.

Communal punishment be prohibited.

National Population census should be done effectively.

That the Pokots be given their own district.

That East Baringo Constituency be divided into two constituencies.

Free education to be given to all marginalized communities.

Equal education opportunities be given to boys and girls.

Nomadic schools be established in the Pokot community.

The Pokots need proper infrastructure.

(inaudible) and this side of (inaudible) should stop. The law should be applicable whether in the Highland, whether in the South or in the local area, whoever has committed a felony should be charged in a Court of law and if found guilty of course, that is when the sentence can be given.

(inaudible) operations which is not coordinated for major occasions that mob has come be used (inaudible) were not meant for the local people community, this were for (inaudible) other countries. (inaudible) we are not seeing the ...of security. This is one of the issues you can hear Wagalla Massacre, you can hear killings in West Pokot in 1984. That is inhuman and we are saying that the Pokots we are reserved to this particular area we will demand that the Law be applicable equally for all citizens.

One of the issues that I would like also to touch, that many people have talked about is issuance of essential documents like Identity Cards. On many occasions there have been a tendency that certain important documents are not issued to certain particular areas so that to keep their number low so as they will not have any say. They will (inaudible) for example in 1965 the Colonial records showed that people in East Pokot were 56,000 and then later on 1989 census say they were 40 subsequent the ones who have 28 what a despite (inaudible)

**Com. Hassan:** You were (inaudible) there is no way forward?

**Hon. Lotodo:** We were not born at that particular time and there were so many of us born here. We know that, that is a gimmick and that is the people who are against or trying to undermine us, and in so doing we are trying to say I would like to support what my people have said. We need a district to address our issues.



We need another constituency, two points are better than one. For example in Baringo district, 444.8 kilo meter sq. and the entire district 8686 kilometres running half of the district without even a tarmac road, without electricity anything call it and (inaudible) we are ..this constituency because we have come from a particular area see our plight. This is the time we should be looked into while we are saying that this is a better Constituion.

At this particular time I would like to say education: we should have free education, free education completely, Nomadic Primary Schools should be built by the Government, we have no resources to look for this. On any occasion we were fed on relief food, where do we get this fund to put a nice Primary School and a child is sent to (inaudible) district for (inaudible) Nairobi. It is (inaudible) .....and therefore we urge the Government to give us free education especially in Primary Schools also there is an issue here people have been talking about girl child education. Here I am saying girl child vs boy child because in this particular area when a boy is 15 years of age that is the worst cattle rustler, no doubt he would (inaudible) anybody with a livestock so as to get that livestock. There is an instance whereby recently a massacre occurred (inaudible) when you look at the person who was climbing that particular hill, (inaudible) those must be the kids who are supposed be in school but unfortunately because of that ...in development he did not get time to go to school, so he .Kollowa and be ...and NGO's of course for God's sake.

There are some NGO's (inaudible) in Kenya 1600 and you will see those NGOs are not working in areas where there is (inaudible) so they pay that in our opposition because we have an NGO act, the NGO mostly should assist the ASAL and the Pastoral area. So that .....Government currently, so that in advance and therefore we depend on the donor parties and therefore this is one of the issues every (inaudible). For example my constituents have talked about it.

The tarmac road to Loruk, you followed it Commissioners you see all the electricity is dea. We...(inaudible) 2020 we need electricity, equally there is a hospitals cannot work properly considering the fact that we are in HIV aids scourge. Will people are infected what you are going to use? What staff are you going to use to test that HIV and aids status, so as to get.... So we are saying, if that location is done we should ensure that every constituency at any ....should at least get some budget for that development purpose. It would be very difficult to address that issue now, that the donor money is no longer there. ....but they are also priority that should be met one thing one constituency while the other people have electricity or that ....that is discriminatory in a way. ..There is no money currently in the Government. It is a deliberate cause for suffering .expenditure while we are paying other Constitution. We are sure we are going to get some of these things if every constituency is given that kind of allocation. So coming I would not like ....so much because my constituents would like to contribute but we would like to have a district. We would like to have another constituency, that would be able address all this underlining factors in addition of course to the new Constitution. I would like also to thank the Commission for going to all the constituencies in Kenya. This one who said this Constitution should mandate for the locally.....meaning anyway ....meaning that it is local Constitution so I believe (inaudible) while...memorandum and so forth, on the .more prime but take it from that some of these areas would like proper, proper addressing through the Government and the local citizen. Thank you very much.



**Com. Swazuri:** Please just hold, we have a few clarifications.

**Com. Hassan:** You said there is no electricity in Baringo East?

**Hon. Lotodo :** Yes please.

**Com. Hassan:** The whole of Baringo East, the whole of it

**Com. Swazuri:**

**Hon. Lotodo:** ...we have Baringo North, Baringo South.....DDC even if I pass it going out or even it is taken to another constituency.

**Com. Baraza:** I want you to clarify something. It is not everyday that we will be there with an Assistant Minister/Member of Government to tell us things. Now wherever we have been in the country, Pokot you have your own problems but countrywide the level of poverty is so high, now people are saying probably they need what there for the aged, welfare for the unemployed, we need free education, we need free health care, these are very relevant requests, as a member of Government I would want you to advise me how terrible these things are.

**Hon. Lotodo:** Well the level of poverty in Kenya is so high considering previously we had a lot of drought than anywhere else in the country, and also there is one issue that is all insecurity corruption is high and will not be able to (inaudible) .answer to the Government alone cannot reduce the poverty, everybody should work hard in Kenya in the year 2001 the poverty level was high .but right now 2002 it has improved to 1.6 so it means Kenyans themselves should work hard for their own good and probably minimize this dependency on foreign aid.

**Com. Swazuri:** This issue of community punishment, is it collective or community punishment where one person commits a crime, and then the entire village, does the community volunteer information on the culprits, or do you hide that information such that the forces are forced to come and .because, we have been to rather whoever you are calling your neighbouring we have been to some of those constituencies and they claim that the Pokots have this tendency of hiding the culprits either to reveal or because they have got all the way upto moving there, someone can be taken all the way to Uganda and be told we kaa hapa wacha watafute mpaka watachoka. Does the community always volunteer this information or what is happening.

**Hon. Lotodo:** I would like to tell you that this community is the most democratic and these community has got laid out rules, written laws, there are traditional laws which are covering anybody who commits a felony or agreed to make a ...act and therefore that is only a .... All the communities say North Eastern or .....in the other districts each one will..... you can also

...Pokot, even the Turkanas .....you see shiftas all over and therefore I am saying this could be just a cover I am sure people get information .....

**Com. Hassan:** I think as a Pastoralist I came from North Eastern I understand what the ... are, I don't know whether you are aware the stock theft and ....Act it is a law which was passed in 1934 by the British colony, that time it was going to cater for the Pastoral communities, these Act gave the British Colony the power to collectively punish tribes. They were called hostile tribes, those Pokots, the Turkanas, the Somalis and the Malakotes, and even the Samburu is included. That Act was in 1934, in 1963 one it gained Independence the Government of Kenya instead of repealing that Act also made it call it and Stock Theft and . when it became the Stock Theft and Ordinance Act, the Government actually borrowed the Colonial Act and gave their own Act, so it is still being in force and I think it is a high time Members of Parliament of the Pastoral community repeal this Act. I have done research and that Act is still there, I think that it is forgotten somewhere but the security forces they know it and they are using it.

**Hon. Lotodo:** Correct Bw. Commissioner if that you remember Northern Frontier District Ordinance Act which was said that ...so that at least we are enlightened at this particular time not the communal fellows we are going to work on it and all the bad laws and the colonial laws will be repealed to the latter.

**Com. Swazuri:** Thank you very much mheshimiwa. Can you have your name also registered at the end. Joshua Katikit.

**Joshua Katikit:** Kwa jina naitwa Joshua Katikit kama maandishi inasema. Ninayo machache ambaye community pia wameonelea inafaa.

**Com. Hassan:** Mnyamaze kidogo tafadhali.

**Joshua Katikit:** Sehemu hii ya East Pokot wananukiwa na harufu ya maendeleo. Katika sehemu hii ya East Pokot wanataka aina yeyote ya maendeleo wakipatiwa mamlaka yakuendeleza. Mpaka waka amua or waka propose wapate District ndio wapate kuendeleza maendeleo njia ya....

Ingingine ni mambo ya sehemu hii ni sehemu kubwa vile wengine wamesema, constituency ama eneo la bunge, na tukifaninisha na sehemu zingine iko kubwa na iko ndogo kuliko hii, kwa hivyo community walikuwa wameonelea inafaa kuwepewa hapa eneo la ubunge mbili ili ipate kutumikia wananchi vile inafaa.

**Com. Hassan:** Ingingine.

**Joshua Katikit:** Mambo ya security iko shida nyingi katika sehemu hii. Na mambo ya wizi wa mifugo iko, na kwa kila hali

kiongozi kutoka chini hadi juu, yuko sehemu nyingine, mwingine yuko sehemu nyingine corner yake ya utawala na wakati mwizi anapoendelea kuiba, hawapigi ripoti na hawezi kuonekana na inatokea security kwamba inachukuliwa hatua mara moja

**Com. Hassan:** Kuna wale wanaongea huko nyuma, tafadhali kama umechoka ama mumesha maliza kuongea, munaweza kutoka tu tumalize hawa waliobaki. Tunawaomba tafadhali.

**Joshua Katikit:** Wakati huo inapofanyika mambo ya security, hatua inachukuliwa haraka na Serikali na kuweza kushambuliwa sehemu ile wezi walipita, sababu wezi hawata pita juu, wala kupita chini ya mchanga, lakini atapita kwa wananchi labda ni usiku na wanashambuliwa hawa wananchi. Kwa hivyo kitu community waliona, wapatiwe muda wakuchunguza ili wajue mwizi amepitia upande huo na wapeleke habari kwa wakati inayo faa.

Mbali na hiyo viongozi katika sehemu ya ufugaji wa mifugo, wana shida. Wezi wote ni kama wale wako Nairobi, wako America, hawajulikani wakati wanaanza mipango yao ama wanamaliza. Lakini ni maajabu kwamba inapotokea wizi katika ardhi ya .. wanachukuliwa hatua viongozi wa chini ambaye yuko sehemu yake, area hiyo siku hiyo na hakuona, so community walikuwa wameona, wamepelekwa hapa inatakikana uwizi ikitokea hapo, viongozi wapatiwe muda wa kuchunguza mwizi huyo ametoka wapi na ni nani, ndiyo aweze kupiga ripoti kwa Serikali.

**Com. Hassan:** Inginge

**Joshua Katikit:** Inginge ni mambo ya haja, kuna haja ambaye community kwa jumla wametumia na watu wamechukulia kwa njia mbio ama kwa njia mbaya kwa wakati huu. Mambo ya “Lapai,” ni mtu kumua mwingine, kuna mambo ambaye sheria ya ...walikuwa wameamua ya kwamba mtu akimua mtu mwingine anafanya clan hiyo “Lapai” lakini wakati huu siyo wakati ule, community wakaona wengine wamesomesha watoto wao, wengine wanakazi, wana shughuli aina nyingi, “Lapai” ikitokea wengine wanachukua mali wa yule munayosomesha mtoto wako anachota. So tukaona hakuadhibu.

**Com. Hassan:** Toa mapendekezo.

**Joshua Katikit:** Mapendekezo ni kwamba “Lapai” mtu akimua mtu afanyiwe specific yule na kushikwa tena. Iwe hatua mbili ndiyo wengine wapate kuogopa kufanya hivyo, kuliko kuchukuliwa ng’ombe ambaye hana uchungu yeyote wala kumua mtu.

Inginge kuna watu ambao wako na wake wao na mtu anaondoka anaenda mashambani anapotelea huko miaka mitatu, wengine hata miaka kumi na akirudi atamkuta mkewe ama wake wake, wamepata watoto ambaye siyo wake. Lakini vile anataka community na kumtesa aliyelisha na bibi yake watoto, kwa kufanya fine ama ku-threaten maisha ya yule. Community walionelea hatuwezi kumfukuza lakini mtu aliondoka kwa hiari yake kwa hiyo muda apate ....yule mwanamke.

**Com. Hassan:** Ya mwisho.

**Joshua Katikit:** Yaani naomba tena mambo ya registration ya person ya Kenya, kweli ni halali inatakikana ku-registiwa kila mtu lakini shida ambaye iko sehemu hii na ambaye tumeweza sasa kwamba tunataka, registration sehemu iwe na representative office na gari ya hapa, ili ipate kufikiwa wananchi wetu kutumikiwa kama inapotakikana.

Na ingine.....

**Com. Hassan:** Jaribu kumaliza

**Joshua Katikit:** Mambo ya education, shida ambaye tunayo ni ya watoto wa kike. Tumekubaliana kwamba inafaa watoto wote walio wa kike .....wapate ku-sponsowa, ultimatum ndiposa kufikia kabila zingine ambazo hawaja somesha watoto wa kike.

**Com. Hassan:** Ingingine, la mwisho tafadhali.

**Joshua Katikit:** Na la mwisho inatakiwa mtu tayari anakuwa kiongozi wa hiyo NGO na anatoa maendeleo. Unakuta anafanya maendeleo kidogo katika sehemu na hatujui pesa ya (inaudible) kwa hivyo tunataka mtoto wa sehemu hii awe akisimamia NGO yeyote inayokuja, wakipata wakipatikana wapate kupeana advise ya development ya sehemu hii. Kwa hivyo sina mengi ni hayo.

**Com. Hassan:** Asante, James Kalekeno

**James Kalekeno:** Asante Commissioner, mimi ninaitwa James Kalekeno. Hapa Baringo kuna kabila tatu, ambayo lugha yao ni tofauti, mbali mbali, majority ni Tugen katika Baringo District, wanaofuata kwa wingi wa watu ni Pokot ya tatu ni watu wengine wanaishi Baringo East Njemps.

**Com. Hassan:** Okay endelea, toa mapendekezo zaidi.

**James Kalekeno:** Sasa hii wilaya kile kitu mimi ningetaka kwa kila district, kwa sababu kuna district, sii hii peke yake ndiyo ina kabila nyingi, iwe kwa mambo ya development, wakati kama kuna mambo yeyote ya development iwe inagawanya kwa hii lugha yote tatu, au mbili ili lugha ambaye iko kwa district. Iwe maendeleo iwafikie hawa watu wengine wote, siyo wale majority.

Hata kitu kama, kwa sababu nimeona hiyo katika Baringo District, ikiwa kuna recruitment ya watu kama Polisi au Army lazima

hii inalalia wale majority ambaye ni Tugen, hawawezi kuandika Pokot. Kokote hapa hawa watu army hiyo ndiyo shida tumeona kwa watu wa Army, kama wameenda Kapenguria kuchua huko, wamewachukua Pokot ati tumewachukua Pokot Kapenguria. Sijui ni kwa nini hawajui kuna East Pokot ambaye iko under Baringo District. Hiyo kiu imetulemea sana. Kwa hivyo sisi watu wa Pokot hapa sisi tunge pendekeza, sisi tungetaka sisi tuwe na District yetu kwa sababu tuko na idadi ambayo inatosha kuwa na District.

Na sisi tupate democracy kama watu wengine. Ingawa tumebaki nyuma kwa sababu ya makosa, lakini kwa vile sasa tulivyo, tunajaribu lakini kama tungelikuwa na District yetu sisi wenyewe tunge.

**Com. Hassan:** Point nyingine, leta point nyingine

**James Kalekeno:** Kitu nyingine, hapa katika hii area ya Pokot, kuna hii wizi ya ng'ombe kati ya Pokot, Turkana ambaye ilianza tangu 1957 mpaka wa sasa, na kitu ambaye ilikuja kutokea nyuma ambaye nimeona, hii kitu inafanya hii problem ni hii kitu inaitwa communal punishment. He communal punishment inazidisha hii mambo kwa sababu wakati askari wanakuja, wanakuja kuchukua hata mali mtu ambaye innocent, ambaye hajafanya makosa yeyote, na hii sasa yule ambaye amechukuliwa mali anaona kumbe hakuna hata haja ya mtu mzuri mwenye kutii sheria. Kwa hivyo hata yeye anakuwa mwizi. Kwa hivyo kama ingewezekana, iwezekana iwe mwenye kuiba aliye iba atafutwe yeye mwenyewe. Kama hata nikuchukuliwa mali yake, iwe mali yake peke yake mwenye kufanya makosa.

**Com. Hassan:** Ya misho, jaribu kuharakisha.

**James Kalekeno:** Kuna maneno ingine ya mwisho hapa ambaye ni ya tribe inaitwa Pokot. Iko kitu nyingine si kama vile ilivyoandikwa na wazee zamani. Kuna hii discipline inaitwa "Lapai: ingawa pengine kuna watu wengine wameshaongea, lakini pole naomba radhi kwa sababu hii "Lapai" imezidi kupita kiwango ile iliwekwa na wazee. "Lapai" zamani mtu akiuwawa ambaye amekwisha kuzaa, mtu mzima unalipa ngo'mbe kiwango chake, mtu ambaye hajaoa kuna kiwango chake na hata ngo'mbe, humua mtu, ng'ombe yangu ikumua mtu inakiwango chake na ...ni siku moja tu.

Lakini sasa nimeona katika nchi hii imepita ile kiwango wazee waliweka zamani. Kwa hivyo vile ningetaka hii community, yaani hawa watu wa Pokot kutoka East ama West wakutane kwa sababu sheria yao ni moja, wale huwezi kukuta sheria yao tofauti na ya hapa iwe ni tofauti. Hao watu wakutane kutoka West na East na wafikishe hii "Lapai" vile ilikuwa zamani na iwekwe kiwango chake kwa sababu hii ya sasa, imekuwa sasa mtu akimua mtu wanasherekea wale watu mtu wao ameuawa, sasa wanachukua mali ya watu kwa fujo, ingawa hii kitu inaitwa "Lapai" haiwezi kupotezwa katika Pokot, kwa sababu ni sheria kali kabisa na hiyo ndiyo itafanya Pokot hakuna mtu anaweza kucheza na maisha ya mtu. Hata ukipigwa na watu ishirini, unaweka silaha mbali. Ni sheria mzuri sana. Kwa hivyo nafikiri yangu ni machache inaishia hapo.

**Com. Hassan:** Asante. Kuna mtu mwingine anataka kutoa maoni? Mbona hamukujandikisha? Mara ya kwanza mumesema hamtaki kutoa maoni, mnaingi hapa ndiyo halafu munasema mnataka kutoa maoni. Mbona hamkusema kama mnataka kutoa maoni hapa? Haya endelea mzee. Jaribu kufupisha maneno. Anza na jina lako halafu uendelee.

**Musa Kipsamu:** Jina langu ni Musa Kipsamu. Bw. Commissioner langu ni ...katika nchi yangu ya Kenya. Tunaona ya kwamba ukiangalia nchi hii yetu ya Pokot, kila mara kuna watu ambaye wanaitwa Chief, nao ukiona Chief katika sehemu nyingine ya Kenya ni watu wakubwa ambaye wanaheshimiwa na wananchi na wale wote ambaye wanaishi katika sehemu hiyo. Lakini tukija hapa Pokot kila mara mwizi akipatikana either ameiba pesa ama mbuzi, officer wa utawala mtu wa kwanza kushikwa ni Chief.

Chief anazungushwa na Ma-Polisi na viongozi wetu wale ambaye ni wa utawala ikiwa ni D.O. ama ni Councillors wanaitwa wezi.

Nataka kusema ya kwamba mwizi, ni mwizi popote Kenya na nataka kusema ya kwamba katika Katiba hii mtu akiiba, Chief asisumbuliwe Chief, lakini mwizi mwenyewe binafsi ndiyo afuatwe.

Mambo mengine yanayofuata ya pili Bwana Commissioner ni Insurance kwa wanyama. Tuwe na Insurance kwa mifugo zetu.

Ya tatu ni kuhusu mambo ya plot, tukiwa hapa kama wenyeji wa Pokot tukitafuta ma plot ambazo ziko hapa, utakuta tu plot ukitaka kujenga unaambiwa, lazima uombe County Council na ukijaribu kufuatilia unaambiwa hiyo plot zamani ni mtu mwingine ambaye anaishi Kabarnet ama anaishi sehemu nyingine ambaye siyo mwenyeji wa hapa. Hapa hata ikipimwa akiba ya babu yangu iko hapo, na nina katazwa kujenga, nikiwambia ya kwamba enda ukatafute na sisi tunakosa mahali pa kujenga, na labda ukiomba upatiwe sehemu kidogo, unaambiwa miaka miwili usipojenga inapatiwa mtu mwingine, ama ununue kutoka kwa mtu ambaye hata hajulikani hata baba yake au babu yake hajulikani. Kwa hivyo tunadai ardhi yetu ikiwa mimi ni mwenyeji hapa, nina haki yakujenga hapa, hata nikikaa miaka hamsini nina haki yakujenga hapa.

Ya nne, katika nchi yetu ya Kenya tunamadhehebu nyingi, wengine ni Waislamu, wengine ni wa Kristo na dini mbali mbali. Lakini kuna sheria ile ya dini ambaye imeandikwa katibu matakatifu ya Mungu kwamba usiape kwa jina la Mungu, ukienda Kortini unaambia uwe Mkristo uwe ni nani shika Bibilia na useme ya kwamba yale ambaye nitasema mbele ya Korti hii ni haki na unaapa kwa jina la Mungu na hali Mibilia inakataa. Na nikiwa Mkristo niseme mimi ni Mkristo unaingizwa jela kwa sababu unaambiwa ulivunja sheria. Kwa hivyo hiyo inatupiliwa mbali ili imani ya wana Kenya ipate kulindwa.

Ya tano, nikimaliza, kwa wale ambao wanavunja sheria kama kuiba ama kumuua mtu. Kila mara tungerudia mengi kuhusu watu ambao wanavunja sheria. Ndugu yake akienda kuiba ati mimi ndiyo ninakamatwa ama mke wangu, ama mke wake ama watoto wake. Kuna mfano ya watoto wawili ambao waliuawa hapo chini ambao baba yao aliiba na watoto wanauawa na

Serikali. Kwa hivyo tuna ujuzi hiyo kwamba mwizi ni mwizi hata kama ni ndugu wangu.....

**Com. Hassan:** Na huyo baba yao amepatikana?

**Musa Kipsamu:** Baba yao hajapatikana, lakini watoto wameuawa

**Com. Hassan:** Mpaka leo hajapatikana?

**Musa Kipsamu:** Hajapatikana.

**Com. Hassan:** Alienda wapi? Aliuwawa?

**Musa Kipsamu:** Ya mwisho, Natural Resources, mali ya asili. Hapa nchi yetu ya Kenya tuna mali zetu, tuna mali ambaye kama mchanga, ama mawe, lakini kila mara for example tuko na mchanga hapa chini, kila mara tunaona ma lorry inapitia tu, inatoka kama Naivasha kama wapi, wanakuja kuchanga na tunaambiwa ati kwanza amepitia Kabarnet County Council lakini sisi wenyewe tunawachwa, kwani hatujui maana ya mchanga? Mchanga yetu ni (inaudible) na kama wenye watakuja kuchota awapitie wananchi, wala si Kabarnet. Hapa si mahali ya Kabarnet ni mahali ya Pokot kwa hivyo nasema asante.

**Com. Swazuri:** Haya mama majina zako ukashika zamu

**Regina Sarich:** Kwa majina naitwa Regina Sarich. Nimekuwa na maoni karibu tatu hivi lakini vile wenzangu wamesema naweza kusema moja ile inani husu mimi peke yangu. I am going to talk about disability, as one of the victims in Pokot, disability I would like to say that disability is not inability and I am seeing some of the disabled person in Pokot area, my colleagues are suffering a lot.

First they don't get free education from the Government.

Second walking and supporting things like wheelchair, crutches and the rest they are not getting. Some of my colleagues are outside and now (inaudible) because most of the points people were saying here they did not consider disability. I don't know why, is it because most of the people here are not disabled or not.

I have gone as far as Nairobi, I was in one of the disabled that is one of the (inaudible) center which is near Kenyatta and I have seen people are being provided there. I don't see why we do not have such facilities here or special school in Pokot land.

The rest have been said but this one I can touch about gender equity. We will change rule for all Law in the country in assignment of duty. It is very difficult, women are carrying the bigger load in our community. That is 85% of women and 15%

and in addition this guys are beating women thoroughly, I do not know why women are not complaining but I think they are but they did not say, I think they are fearing that those men are here.

Another one is the economic justice. The official concerned, .....towards there is this common saying which say, the poor.

**Com. Swazuri:** Can we have some silence please. We will give everybody a chance.

**Regina Sarich:** .....we came everybody who is coming here the officials who are of such age. We are going on assisting the poor family, the richer families will make, who knows that this is the poor family, this other one is rich. The rest, other people are suffering. That's about economic justice.

Another one is (inaudible) to any ...which can benefit all the citizen, when people get their salaries just like (inaudible).because I have got it wengi wanaitwa pesa. Wakati wanaenda kuwagawia watu wenye fanya kwanza wanagawia pesa kidogo yet the kind of labour ama ile kazi wamefanya ni kazi nyingi sana, so ingewezekana ...document which will justify their salaries. Thank you.

**Com. Swazuri:** Weka vizuri isianguke na uwende kule nyuma. Mama mwingine, tutakuja kwa wazee, tukimaliza huyo mama we mzee hapo nyuma.

**Slesha Shongot:** Kwa majina naitwa Slesha Shongot. Nitaongea mambo tu mambo mawili. Kitu ya kwanza ni kuhusu women circumcision, katika community hii, tumewapoteza wasichana wengi wakiwa kwa hiyo umri ndogo sana kwa sababu ya bleeding wakati wa circumcision. Na pia wakati ambao hawa wasichana wameolewa wengi wao hupoteza maisha wakati wakujifungua. Unapata ya kwamba Daktari anapojua ya kwamba msichana ame circumcisiwa hawako tayari kuwahudumia. Kwa mfano kuna wakati nilienda hospital Nakuru na wakasikia ninatoka katika community ya Wa-Pokot, kitu cha kwanza wameniuliza wewe ume-circumciwa nikajua ya kwamba wasichana wa Pokot ambao wame circumcisiwa hawa hudumiwi kwa sababu kuhudumia msichana ambaye ni circumcised au mama ambaye ni circumcised ni vigumu. So kitu ningesema ni hivi circumcision ya wasichana isimamishwe na wazazi wanao husika maana hata wanaenda kiwango ya kuwatoa wasichana wao shuleni waweze.

Ya pili ni vile wanawake wanavyo chukuliwa katika community ya Pokot, utapata wanaume wa Pokot kazi yao ni kulala chini ya mti na sema nusu yao, kwa hivyo unapata mama ameweka mtoto kwa mgongo, na anatakikana aende chungu mbuzi ama ngo'mbe ama mtoto mdogo amepewa hiyo kazi yakuchunga na hali baba ameenda tu kulala kwa mti, akipumpzika na kupiga story pale. So kitu ningesema ni hivi baba akuage na responsibility zao yakuchunga na hata kulisha familia, maana unapata mama amebeba mtoto na hata mtoto ni mgonjwa, lakini anaona aitimiza kwanza kwenda kuchunga wale mbuzi ndiyo baadaye iwe ni matibabu ya mtoto na hapo tunapoteza watu wengi pia.



Ya mwisho kuna ile rape case. Wanawake kwa hii community unapata wana repiwa na hatuja wahi kusikia rapist amewahi kushikwa.

**Com. Swazuri:** Anarepiwa na nani?

**Slesha Shongot:** Kuna wale majambazi waku rape.

**Com. Swazuri:** Within the Pokot

**Slesha Shongot:** Within, Pokot wenyewe. Kwa hivyo ninaona kama haichukuliwi sana ikiwa serious na hata concern. Tuseme kama ni Ma-chiefs ama the D.O. kwa sababu kuna case ambayo hapa wanawake walihangaishwa na rapist na haikuchuliwa sana ikiwa serious hivyo. Kwa hivyo ningependa any other rapist ama rapist wa aina yeyote...

**Com. Swazuri:** Tafadhali msikize hii case rapist, wazee mnyamaze, maana yake wengi wanaumia hapa. Haya tunyamaze.

**Slesha Shongot:** So rapist ni lazima ashikwe, apanishiwe hata ikiwezekana apewe ile kifungo cha maisha, maana wakati huu ni wakati wa magonjwa na wakati rapist anapo shika mtu tayari huyu amepewa. Asanteni.

**Com. Swazuri:** Asante sana. Mzee wangu hapo,

**David Arube:** Kwa majina mimi naitwa David Arube. Na maoni yangu....

**Com. Hassan:** Jina yako?

**David Arube:** Jina yangu anaitwa David Arube

**Com. Baraza:** Watoeni hawa watoto. Tafadhali beba mtoto usimame na yeye nje kidogo, ndiyo tusiharibu hii maneno yakuingia kwa recorder, ata kimya? Okay sawa. Na wakina mama musiogope kuja mbele mutu patie maoni.

**David Arube:** Niko maono karibu.. Pengine wenzangu wamepitia, jina langu ninaitwa Dvid Arube. Maoni yangu ni karibu sita na hayo maoni mengine mwingine amepitia.

Katika Pokot hapa sehemu yetu ni kubwa na sisi tumeonelea, kwanza tupatiwe District tutawale na kujipangia kazi zetu. Mbele ya hii ama sisi watu wafugaji, tuseme watu wa .....na sema kwa jumla kwa watu wale ambao wafugaji wa wanyama. Ile kitu

tumezaliwa tungejengewa mashule ambayo ni ya maana.

Ya pili tungetafutiwa maji.

Ya tatu tungetengenezewa barabara na hospitali.

Halafu tena baada ya shule kujengwa wana Kenya ama walimu watumwe kutoka makabila wengine wale wame... mbeleni.

Kwa maana hata tukijengewa shule na hakuna Walimu hatuwezi saidika.

Halafu tena na mambo ya hospitali, wakati tunajengewa hospitali, tupatiwe madaktari kutoka sehemu zingine za Kenya. Hiyo maoni yangu.

Tena mambo ya ulinzi. Mambo ya ulinzi kuna mambo mengine hapa katika Jamhuri ya Kenya wakati mtu anamuibia ngo'mbe zake ama wanyama wake, inasemekana hiyo inaitwa ..... na hiyo kitu ni masala kabisa, unakuta watu wameuawa, umekuta mtu amechukuliwa ngo'mbe wake amekuwa maskini wa mwisho. Mtu anabaki na watoto, hata kama una mtoto wako ambaye amesoma yuko shuleni, hiyo inakatizwa hapo hapo. Hiyo ndiyo yangu maoni yangu ningesema mwizi afuatwe na siyo mambo yakutafuta ngo'mbe imeingia sehemu gani. Na hiyo ngo'mbe haiwezi kupatikana.

Inaenda na miguu hata kama imeingia sehemu ya Turkana, imeingia ya Sungul, imeingia mahali kwa wale wezi wote. Hiyo mambo isiwe kwa kufuatiwa hawa wanyama mpaka wapatikane. Kwa sababu kuna mambo mengine hapa tunasema, kuna mambo ya kuvamiwa mwizi. WaPokot sisi ni WaPokot tunasema wakati watu watano wanavamia ngo'mbe zako, tunasema ni afadhali kuliko vile Serikali wamevamia. Kwa sababu Serikali inaweza kuchukua ukiona, huna nguvu yoyote.

Naenda upande wa mwisho, mambo hii ya uchaguzi. Uchaguzi, wakati Councillor ama Mbunge anaomba kura na unaona Wabunge wanajitengenezea pesa nono, na kuwaacha hawa maskini Councillor afadhali wangepewa nusu ya Mjumbe.

Tena katika sehemu yetu ningepanga mambo ...kwa watoto wale miaka imetosha kwenda shule. Watoto wote wapelekwe shule pamoja na wale watoto walemavu. Kwa sababu nimeona WaPokot wanawaacha watoto walemavu na kuwaficha mbali, na kusema hakuna maana yakuwapeleka mbele ya Serikali.

**Com. Swazuri:** Mwisho

**David Arube:** Yangu ya mwisho kile kitu kinanishangaza au inatushangaza sisi wa-Pokot, kuna .....Katelo, imewekwa security ya personnel kama D.O. watu wanatoka huko, .....ambaye ni kidogo, kama wavulana ni muhimu sana katika jamhuri ya Kenya si wawekwe hata wapatiwe security na ishi...ama wale wanaishi Nakuru ndiyo yao special. Hiyo ndiyo ningesema ni

kama ofisi ni bora kutuliko sisi. Hiyo ni maoni yangu.

**Com. Swazuri:** Haya asante sana nenda kule nyuma ukaandikishe majina yako

**David Arube:** Asante.

**Com. Swazuri:** Sasa, nenda mzee kule nyuma. Tumepata habari kwamba kina mama wako wengi wanataka kutoa maoni yao lakini wanaogopa wazee, na pale mwanzo nimesema sheria ya Katiba inakataza mtu yeyote mama kupigwa au kufukuzwa na bwana yake kwa sababu ametoa maoni ambayo yule bwana hapendi, hiyo sheria inakataza.

Sasa kwa sababu sisi leo tutaondoka kina mama huku nyuma wanaweza wakapatishwa shida sana, wengine hata wanaweza wakafukuzwa nyumbani. Kwa hivyo kuna maoni kwamba wale kina mama wote wanaotaka kuzungumza tutawaita hapa nje waende na Commissioner mama awasikize maoni yao. Tafadhalini kina mama. Kina mama wanaotaka kuzungumza nafasi yenu.

Unaona mumewakalia kabisa kumbe ni wengi wanataka kusema. Hii ni demokrasia. Kina mama, kina mama. Lakini wale kina mama ambao wanaweza kuzungumza mbele ya wazee bila yakuogopa, waseme hakuna shida.

Haya endelea mzee. Tafadhali nyamazeni mkutano waona yaisha.

**Translator:** Kunakitu ambaye tunaona kama akina mama katika ---

**Speaker:** *Mitetanii kuugh nyo ksuuwu-yeecha ompo yotuun,*

**Translator:** ambaye inatusumbua sana.

**Speaker:** *Nyoo kigh nyonii nyo kesuus-seecha nyoman.*

**Translator:** Anasema mambo ambae inatusumbua ni mambo ya security kwa sababu mtu akifanya kosa, Serikali inakuja na kuvamia akina mama na kuwafanyia vitendo ambae haifai.

**Com. Baraza:** We know that.

**Translator:** Anasema kuna mambo ambae imemkabidhi sana mambo ya security, mtu akifanya kosa tusema watu wakishambulia, Serikali inakuja, wanakuja kushambulia watu na kupiga piga watu ovyo, ovyo na wanafanyia vitendo ambae sio mzuri kwa upande wa akina mama.

**Speaker:** *Miiteni nyaruul nyo kikesuweecha wechara nyoman. Lenyee ato miiteni ngala security and makosa nyoo keegh piich hata ko-piich chopo wolo lou, kih-inyuruulee-cha koong nyoman yotuun, akeyiighweecha ngaal cho ghaachach.*

**Translator:** Unaona hio ni mbaya sana kwa sababu hata kuna watu ambae wanasomesha watoto yao na hawashughuliki na mambo ya vita.

**Speaker:** *Ompo wolo miiteni piich cho menguut nyee ngala poryoot wolo menguut nyee loo nee nyinde nyoo keegha,*

**Translator:** Yaani anataka iwekwe kwa Katiba kwamba sheria ambae inaweza kuokoa akina mama kwa mambo kama hayo.

**Speaker:** *Kmokeecha nyuu keroos ngalee choonii nyoman, kuhSORUU chanee yotuun.*

**Translator:** Na tena wakati watu wanakuja kushambulia, watoto wanawawa ovyo, ovyo, wanawake na watoto na wanawake hawaendi kwa vita.

**Speaker:** *Kisuus piich nyoman, yotuun, monuung ak-mopeetoy nyee poryoogh.*

**Translator:** Watoto wanaumia bure kwa hivyo tungetaka sheria ambae inachunga watoto na akina mama wasiwawe ovyo, ovyo.

**Speaker:** *Uumion-choo nyuu monuungo kulee, nyo kmokeecha kriipecha sheria yotuun nko monuung.*

**Translator:** Anasema ni hayo tu ndio ako nao.

**Com. Baraza:** Mama hiyo maneno ya kutahiri wanawake, hio wewe unasema namna gani?

**Speaker:** *Ile ya wasichana. Hati hio imeenea sana hata watoto wako kwa shule (hata monuung chiini miiteni skuul, pkonoy keyiip akeepa kemuut.*

**Translator:** Anasema mambo ya kutahiri wasichana, hiyo imetusumbua sana kwa sababu hata watoto ambao wanasoma, wanaenda kutahiriwa na wanapoteza, na hawarudi tena kwa mashule. Wanapotea. Kwa hivyo anataka kwa mambo ya sheria, iwekwe kwamba, yaani hio ipotee kabisa.

**Com. Baraza:** Iko mwingine? Rhoda Isack?

**Translator:** Ninataka kuuliza hivi?

**Rhoda Isack:** *Omoochan oteepey loo?*

**Translator:** Anasema sisi wamama tuko na watoto ambao wanasoma na wengine hawasomi.

**Rhoda Isack:** *Ktuungeteecha monuung chomi skuul nko choo momiinye kau*

**Translator:** Wale hawako kwa shule,

**Rhoda Isack:** *Cho momiinye skuul-ooh,*

**Translator:** Wanasema tunatahiriwa.

**Rhoda Isack:** *Mwoghoy loo k-muuteechaa,*

**Translator:** Tukaona ya kwamba watu ambao wamesoma na ambao hawajasoma hawawezi kuoana.

**Rhoda Isack:** *Kesuweecha loo, monuung cho ki-soomon nko cho-mokiisomon nyee, memuukoy nyee to-kwiip keeigh*

**Translator:** Lakini yule amesoma anaoa mwingine ambae amesoma.

**Rhoda Isack:** *Wolo nyiini ki-soomon kwiip nyiino kisoomon*

**Translator:** Yule ambae hajasoma hamuowi yule amesoma.

**Rhoda Isack:** *Ato nyiino me-soomon nyeee k-meeipooy nyee nyo me-soomon nyee.*

**Translator:** Anasema kwa mambo ya tohara, anasema tunataka watoto wetu waende kwa shule wote na hio mambo ya kutairi wasichana ipotee kabisa iwekwe kwa sheria kwamba hakuna msichana ata tairiwa kwa muuda jizazo.

**Rhoda Isack:** *Kmoreecha nyuu kewiirtaa muutat atolapay kuuupo monuungechaa skuul ompo katibanu reel.*

**Translator:** Kwa sababu imesumbua watoto wengi sana. Watoto wanapotea shuleni ka sababu ya hiyo.

**Rhoda Isack:** *Ompo wolo kesuus monuung cho chang nyoman, kupootyeghoo monuungo skuultin.*

**Translator:** Na hio ndio inafanya hata watoto wetu wasipite.

**Rhoda Isack:** *Ak-nyooni nyo keegh monuungechaa mee-piitan*

**Translator:** Ni hayo tu.

**Com. Baraza:** Na shule, muko na pesa ya kulipa fees.

**Translator:** Aah skuul nyaa, miteni ropyeen cho oliponeekwaa?

**Rhoda Isack:** *Momiinyee*

**Translator:** Hakuna.

**Com. Baraza:** Okay, sawa.

**Grace Limakok:** Haya sawa.

**Translator:** Anasema sisi wamama tuko na shida.

**Grace Limakok:** *Kurenanu Grace Limakok akee-tuungo chaa shidaa,*

**Translator:** Kama ni mimi,

**Grace Limakok:** Ato-koo anii

**Translator:** Hata wamama wale wako hapa,

**Grace Limakok:** *Hataa yootun cho miteni yeete,*

**Translator:** Tumezaa watoto.

**Grace Limakok:** *Kikeeyiyoo chaa monuung*

**Translator:** Mwingine anaweza kuzaa watoto wake tano ama kumi.

**Grace Limakok:** *Yiyooy chii monuungee chii chole muut anda taman*

**Translator:** Na wote wako shule.

**Grace Limakok:** *Aak-miiteni skuul lowur*

**Translator:** Hakuna msaada ambaye tunaweza kupata.

**Grace Limakok:** *Momiinye kiingorookutyoh angaah,*

**Translator:** Mtu akiwa na mbuzi yake tano,

**Grace Limakok:** *Ato-tuung chii neekachii chole muut,*

**Translator:** Huyu mtu anashindwa kusomesha watoto.

**Grace Limakok:** *Kupoluu kuugh nyo kingorookoy monungee chai*

**Translator:** Kama unatarajia ama unasema kwamba watoto wasome wote,

**Grace Limakok:** *Hata keemocheenyi kusoman monuungekuu lowuur ompo koot*

**Translator:** Kwa sababu sisi tunataka kuweka watoto wetu kwa shule.

**Grace Limakok:** *Ompo wolo mokee-mokeechaa-nyee cheete lee achaa kudoong monuungee chaa lotu,*

**Translator:** Hatuna kitu ya kutusaidia naye.

**Grace Limakok:** *Moktuungochaa nyee kuugh nyo kiinogorokoo keeigh*

**Translator:** Mwingine hata hana mume.

**Grace Limakok:** *Chiito angaa momiinyee poyoon*

**Translator:** Anaweka watoto kwa shule wote.

**Grace Limakok:** *Kuutoh monuung skuul loo muus*

**Translator:** Anashindwa na kitu ya kusomesha hawa watoto.

**Grace Limakok:** *Kupool nyuu woloo kisomeshoontoy monuungee.*

**Translator:** Anauliza kama Serikali wangeweka kwamba yaani wale wanawake ambao hawana ma bwana zao, wawe wakipatiwa wa kuweza kusomesha watoto wao ama watoto wasomeshwe free.

**Grace Limakok:** *Omochan kusomeshoon soch monuung kulee, ompowolo kmokeecha kusomon monuungee.*

**Translator:** Kwa sababu mimi kama mama, kama niko na watoto wangu, singetaka watoto wangu wakae bila masomo.

**Grace Limakok:** *Ompo wolo anii yoo, omochan mondonyaan kusomon.*

**Translator:** Hiyo ndio shida ambae imetukabidhi sana.

**Com. Baraza:** Okay, sawa. Nani mwingine? Ulitaka. Kuja, kuja sema maneno. Sitarudi hapa hata miaka mia mmoja, sitarudi hapa. Mambo ya hospitali, muko na hospitali, muko na madawa, muko na kila kitu? Sema jina.

**Translator:** Shida ambae tunakumbwa naye kwa upande wa wanaume,

**Eba Kamuk:** *Shida nyo ktuungochaa ompo okumpoo yotuun,*

**Translator:** Wanaume hawasikizi akina mama. Mimi Nikitaka kusema kwamba mtoto wangu aende shule, mzazi ambae ni baba hawezi kukubali.

**Eba Kamuk:** *Mo-teerchini nyee piich chole yotuun papootuno. Atoo amwaghaan loo, nyakupaa monungee chan skuul,*



*mongiitonchiini nyee chii nyole papo.*

**Translator:** Na kwa upande wetu WaPokot, yule mama amemuwa, mama ambae amezaa zaidi, bwana hana haja na yeye. Anawacha tu hivyo. Kwa sababu amezeeka. Sasa mama anakua na shida na watoto, mtu anaumia tu hivyo.

**Eba Kamuk:** *Ompumpoo achaa Pokot, puustoy chii nyole papo yoo nyoo yiiyooy monuung cho chang ompowolo mo-chomooy nyee shidden.*

**Translator:** Wanaume wanasema ukipeana mtoto yako, wewe na tabu yako, hakuna mtu atakusaidia. Hata kama akiuza mbuzi, hata hawawezi kununulia mtoto kitabu. Ni wewe tu mama unapambana mpaka ununue kitabu ya mtoto, hata hakuna msaada yoyote wanapata kwa upande wa wanaume.

**Eba Kamuk:** *Piich chole papotuun, puustoy chii katanyii, mominyee chii cho ngorokoi, lendoy atoitononyii moondanguu skul shauri yaako, nyiinde hata kitabu nko kuugh anga tukuul.*

**Translator:** Hio ndio shida ambae tuko nayo kama akina mama. Kwa upande wa wazee.

**Eba Kamuk:** *nyoni nyo ktuungoocha shida ompo yotuun.*

**Translator:** Ni hayo tu.

**Com. Baraza:** Asante. Iko nani mwingine?

**Translator:** Anasema yeye ni mama ambae ako na watoto wake na bwana amefariki na hana kitu chochote.

**Chepotuturwa Etyang:** *Kureenanuun Chepotuturwa Etyang. Ochaan chii nyo mo-tuungonyee ngeetat kiima nyinde.*

**Translator:** Anasema yeye ni mmoja ambae ameweka watoto kwa shule lakini hana chochote ambae anaweza kujisaidia nayo kusomesha watoto.

**C. Etyang:** *Kayiinan monuung skuul wolo momiiteni nyee kuugh nyo otungon.*

**Translator:** Anasema kama sisi wakina mama ambae tuko na tabu kama hizi, Serikali wangetutafutia namna ambae tunaweza kusomesha watoto wetu, tungsomesha watoto.

**C. Etyang:** *Omochan nyuu kee-ngarakanuun ompo wolo momiinyee kuugh nyo otuungon. Ompo wolo kiima chiichini.*

**Translator:** Kwa sababu tumekuwa na shida, kwa sababu hata waume wetu wakiwawa na WaTurkana, mtu anaumia tu hivyo na hakuna msaada yoyote.

**Chepotuturwa Etyang:** *Ompowolo kituugh nyinder Trkana aakwiip kyaakii, kupokokwanuun monuung.*

**Translator:** Nikawachiwa watoto na hata mali pia ilichukuliwa mpaka hata saa hii niko na shida na watoto.

**E. Etyang:** Nyo kipaa kyaaki, kee-pokokwaanuun nyuu monuung.

**Translator:** Kwa hivyo kama ingewezekana hio msaada, Serikali watafute namna ambao tunaweza kupata msaada ya kusomeshea watoto wetu ingekuwa vyema.

**E. Etyang:** *Nyoo atomuuchoy, kuungarakanuun soch ompo shida skuul fees.*

**Translator:** Ni hayo tu.

**Kura Jebarsut:** *Chonii nyuu*

**Translator :**Anasema mimi ni mmoja ambae nili wachwa na mzee wangu na niliweka watoto wangu shule.

**Cheparsuk Lotikiwi:** *Ani akonga nyo akongaa nyo motuungoon nyee poyoon wolo miiteni monuungo skuul.*

**Translator:** Anasema niliweka watoto kwa shule mpaka walimaliza Std. 8.

**Cheparsuuk Lotikiwi:** *Kisoomon monuungo ta-kuwaany kopo muut nko somok.*

**Translator:** Pesa ambaye ningeweza kusomesha watoto ikapotea, hawaku fanikiwa wafike Secondary.

**Cheparsut:** *Kuupot msaada nyo kiipo monuung Secondary.*

**Translator:** Baba yake kweli iko, lakini, hana chochote.

**Chebarsut:** *Miiteni paponyii maan wolo mootungnyee kuugh*

**Translator:** Shida hiyo inanisumbuwa sana.

*Cheparstut: Kii-kususanuun shidaa neete nyoman.*

**Translator:** Anasema tu kama hawa wengine wanasema, kwamba kama misaada ingepatikana ya kuweza kusomesha watoto, tungeweka watoto kwa shule. Lakini, shida ni hio, hakuna namna ingine ya kusomesha nayo watoto.

*Cheparsut: Omwoghaan paat loo, klee otino kamwaagh piich, ato miiteni msaada, keeto monuung skuul.*

**Translator:** Anasema sasa yeye, bwana yake alifariki, na wakati bwana yake alifariki, watu wao wakakuja kunyanganya yeye mali.

*Cheparsut: Leendoy, kima papoto monuung atolapy kupkaa piichay ksaareenecha mali.*

**Translator:** Akabaki bila chochote.

**Cheparsut:** Kumpuur nyuu paat bila kuugh angaa.

**Translator:** Na akaweka watoto kwa shule na saa hii hana chochote yakusaidia nayo watoto.

*Cheparsut: Otonon nyuu monuung skuul akmomiiteni nyee kiingorokuutyoo.*

**Translator:** Anasema sasa, kweli kama ingewezekana Serikali ingetafuta namna ya kuondoa mambo haya ili tuweze, mama akibaki na watoto, hawezi kuchunga watoto wake na kuweza kusomesha akiwa na mali ambae bwanake amemwachia.

*Cheparsut: Lendoy ato keemuchoo nyooman, kekiir katibanuu reel loo mchiini kesomeshoon monuung cho kopuusto chiichiini, momchiini nyee keechengaa malikwaa.*

**Translator:** Amesema ni hayo tu.

**Com. Baraza:** Okay, sawa.

**Chemarara Kamama:** Sawa sawa.

**Translator:** Anasema kuna maneno ambaye imetusumbua tangu zamani.

**Chemrara Kamama:** *Leendoy miiteni ngala choo kisuusechaa kungaata koony*

**Translator:** Na wakati huu hiyo imezidi zaidi.

**Chemrara Kamama:** Ak-ompo osiisweechetee, kiziidun

**Translator:** Watu wanaenda wanaenda kushambulia boma ya mtu ambaye hajui hayo maneno. Hajaenda kumuuwa mtu. Ni mtu yao tu.

**Chemrara Kamama:** *Weetoy chii kuupuulchiini kaa chii paat nyoo moo-tuong nyee ngalee chiini. Mowoo nyee tok-tuugh chii. Chiitongwaa kule paat.*

**Translator:** Na wote kama hata, kama ni Loruk ama West Pokot, mtu akiwawa huko wanafuata mpaka huko.

**Chemrara Kamama:** *Ak-piich lowuur, lenyee Loruuk andaa West Pokot. Atoktuugh chii, ke-ruupuu nkoo otini kaaktughoo.*

**Translator:** Familia yao, hawaendi kushambulia yule mtu amefanya hiyo kosa peke yake. Wanaenda kwa kila mtu.

**Chemrara Kamama:** *Meloo ktookyoy kaayiini onguut, peetoy keeston choopo family nyopo chiichini lowuur.*

**Translator:** Hiyo kitu ndio imetusumbuwa sana.

**Chemrara Kamama:** *Kyooni nyoo kik-waangeriit*

**Translator:** Wanakuja kupiga tena kwa mfano kama hapa ni Shanzo, wakifika hapo hivi wanafanya kama Simba, wanafanya ooh, ooh kama Simba.

**Chemrara Kamama:** *Pkoonoy piich kungiichuu yee kaa chii ktoyoo piich, ku-wuutyoo lee ngotuunytin.*

**Translator:** Mpaka watoto wanatoroka, wamama wanatoroka. Na hio imekua sheria mbaya.

**Chemrara Kamama:** *Kuupaa kuuruyoo piich wuuw, keraany kaa chii loomuus. Aak nyooni nyo kikluuku sheria.*

**Translator:** Na saa hizo watoto wamekimbia, wanarudi wanachukua mali yote.

**Chamrara Kamama:** *Otini nyuu kewuutyoo piichar, kraah nyuu paat monuung atolapay keecheng maliikwa loowuur.*

**Translator:** Na sasa watoto wake pengine huo mtu watoto wake ni wadogo ambae hata hawajiwezi na hata pengine wengine wako kwa shule. Na sasa wakati ngo'mbe inachukuliwa wanabaki bila.

**Com. Baraza:** Na hii mali wanachukuwaga wakipeleka wapi?

**Chamrara Kamama:** Wanaenda kuuza hawa hata hawachungi kuchukuwa pesa.

**Com. Baraza:** Police?

**Translator:** Hapana. Si ni watu tu. Yaani tuseme kwa mfano mtu wetu akienda kumuuwa mtu mwingine, watu wao wanarudi kushambulia mimi na watu wetu. Na hizo ngo'mbe hawachungi, wanaenda kuuza, inakuwa pesa na wanakula kula, wanakunywa pombe, hivo tu. Anasema angetaka hivi, yule mtu amemuuwa mtu, huyo mtu ndio atachukuliwa mali yake, na hiyo taabu itakuwa ni yake peke yake.

**Chemrara Kamama:** Hewoo, ngala lapay chetee nyo petoy piich ku-cheengoy tukuun kaa chii lomuus melo polis, piich choo kaktuwoo chiitongwaa. Nyoo, omochan loo chomo mchiini kee-cheeng mali chiichini onguut meloo malii piikokwaa tukul.

**Translator:** Anasema kwa mfano kwa jina yake anaitwa Chemrara, sasa mtu yetu akiuwa mtu anatafuta yule mtu anaitua Chemrara kote halafu wananyanganya mali, Kwa hivyo anasema kama inawezekana kweli, mwenye alifanya hio kitendo apate hio tabu yake, kama ni mali kuchukuliwa, ichukuliwe. Kama ni kifungua jela, yeye afungwe pekee yake.

**Chemrara Kamama:** *Leendoy weechara, anyuuh tongonchiin nyomaan, lenyee kainenyaa kuu CHEMARARA, kainaa piikochaa lowuur kuu Chemarara, nyoo atoyighaa kuugh kemaar kainotuut koo chii lowur atolapaay keepaar piikokwaa lowuur. Nyo mchiini ato keegh chii kuugh nyoo ghaah mchiini keepar katanyii onguut.*

**Translator:** Ingingine ni kwamba mama wakati unaolewa unaweza kupata watoto wako ambaye ni wasichana wote ama ubahatike upate wasichana na wavulana. Mwingine anaweza kupata wavulana wote.

**Chemrara Kamama:** *Angaa. Nyoo kiitoor weey, yiyoy korkaa monuungee chii, kuukoor anga tipiin nko weerkoo, kyuuh angah tipiin kule anda werkoo kulee.*

**Translator:** Kwa familia au kwa jamii wetu wa Wa-pokot, yule mama amezaa wasichana,

**Chemrara Kamama:** *Ompo keestonii chaa Pokot, yoo nini koh yiigh tiipin ompuun,*

**Translator:** Wale vijana wa yule mama ambaye alibahatika kuzaa wavulana,

**Chemrara Kamama:** *Werpoo yotoo nino angaah koyiyy werkoo,*

**Translator:** Wanasema yule mama ambae hakuzaa wavulana, hawamchukui kama ni mama ambae anaweza kupatiwa hata heshima.

**Chemrara Kamama:** Lendooy yoo niino angaa koyuu tipiin, momchiini nyee ompo keeto konyuut.

**Translator:** Hata mali ananyanganywa kwa sababu hakuzaa wavulana.

**Chemrara Kamama:** *Hata k-soroy tukuu ompo wolo mo-yiyy nyee werko*

**Translator:** Yule mama alizaa wasichana ananyanganywa kila kitu. Kwa sababu wanachukuwa ni kama wasichana ama msichana akiolewa hata chochote kwa boma yao tena.

**Chemrara Kamama:** *Klee nyona ksooroy nyuu yoo nini koyiigh tipiin tukuu lowur, ompo wolo kcheengoy loo ata cheptoo ato woo katanyii, momiinyee kugh nyo sukooy.*

**Translator:** Sasa anasema kama inawezekana kuwe na sheria ambae inachunga wasichana. Msichana akiolewa ama asipo olewa awe na mali ya baba yake kiasi ambae atapatiwa.

**Chepateltel Kitelo:** *Omwaghaan loo toko-miiteni sheria nyo riipoy tipuun, mchiini atokiip cheptoo anda meep nyee chii kmiiteni mali pponyii.*

**Translator:** Anasema jina lake ni Chapateltel Kitelo.

**Chepateltel Kitelo:** *Lendoy, kainenyii kuu Chepateltel Kitelo*

**Translator:** Anasema tunatamani sana kuweka watoto wetu kwa shule.

**Chepateltel Kitelo:** *Lendooy kmokeecha nyoman kmiiteni monuungechaa skuul*

**Translator:** Tunatamani sana, sana.

**Chepateltel Kitelo:** *Ksomeecha nyoman.*

**Translator:** Kitu mmoja imetushinda.

**Chepateltel Kitelo:** *Kuugh akonga nyo keepol-leecha,*

**Translator:** Watoto wanasoma na kufika Std.5 unasikia mtoto ndio huyo anarudi nyumbani.

**Chepateltel Kitelo:** *Somonoy monuung kureel paat kopo 5 atolapay ilumanyii loo koo toopo monuungai kaaw kulee.*

**Translator:** Hasomi mpaka afike Secondary.

**Chepateltel Kitelo:** *Me-somonoy nyee tokuu reel secondary.*

**Translator:** Hata karibu imetushinda ni nini inarudisha mtoto kwa nyumba.

**Chepateltel Kitelo:** *Hata, kiikuu poleecha loo kalukunee took muliishoo monuungo kau.*

**Translator:** Ama saa zingine mtoto akibahitaka na asome mpaka Secondary, ukiwa na ngo'mbe, unauza karibu ngo'mbe tatu, mne na zile zimebaki, njaa inamaliza inakwisha na unashindwa kusomesha mtoto.

**Chepateltel Kitelo:** *Andaa kiito anga ato bahatikan monuung kusomon nko secondary, ato-ituungonyii kyaak, iyaaltenyi kyaaki chaai, kunguun somewoo kuruus lokiir, kupoo liinyi loo kiido nee.*

**Translator:** Ama wale walibaki nyumbani wakisema tuchunge Ngo'mbe, halafu yule mwingine ambae yuko kwa shule apate kusoma. WaTurkana ndio hawa wanawashambulia.

**Chepateltel Kitelo:** *Andaa kiito angaah, kloo chaay kempuur kau, wechara keriiipo tuuch paat kusoomon akanga, nyartaagh nyuu kuupkaanyee Trkanaa yii, kuuraang kyaaki chayee lomuus.*

**Translator:** Yaani, anasema sasa sisi tumeumizwa kwa upande wa elimu na upande wa uchungazi kwa sababu WaTurkana wanakuja kushambulia Ngo'mbe na tungetaka sasa Serikali iwachukulie hatua sana kwa kutulinda na mali yetu.

**Chepateltel Kitelo:** *Wechara, nyoo kakmwaghaachaa loo kikeemizan neecha ompo woop tiin odeny, nyopo Trkana kucheeng tuuka nko okuumpo elimu. Nyoo ksoomechaa wechara Soch Kriipecha nko maliichaa.*

**Translator:** Serikali ituchunge kabisa na mali yetu kwa sababu tumebaki tukiwa masikini kila wakati.

**Chepateltel Kitelo:** *Mchiini kriipechaa soch ompowolo kikee luukuu chaa meey kunyuul osiis.*

**Translator:** Anasema kama tungepatiwa hata Police yakukaa na ile Ngo'mbe ingekuwa mzuri kwa sababu ukiangalia hapa East Pokot hakuna hata Police Station, hata hakuna Advocate, hakuna kila aina ya security hapa.

**Chepateltel Kitelo:** *Mwoghoy loo, mchiini kmiiteni polis cholee ripuu ompo wolo ato irosanyi East Baringo, momiinye kaa-polis anda security nyonii kuuny.*

**Translator:** Anasema hawa Wa-turkana wametusumbuwa kwa sababu tukienda kwa malisho huko, wakati tunarudi, hawa wanasonga, wanasonga, mpaka wanakuja kuishi mahali tungeishi. Na unajua Pokot, tangu zamani hawataki mambo ya kijiji. Unajua Wa-pokot walikuwa wanaishi na Wa-turkana kwa upande wa Kapedo hivi na Kapedo ni area ya Wa-pokot. Sasa wakati Wa-turkana waliishi Kapedo wakati Mzungu walikuja Kapedo, sasa unajua hawakuwa wanatumiaga macho. Wanaenda tu wanafanya choo kila mahali mpaka Wa-pokot hawataki, ni watu wasafi sana hawataki choo, ndio wakahama. Sasa Wa-turkana wakaishi hapo mpaka sasa wamechukuwa hapo kama ni sehemu yao ndio wanasema ni Turkana District na ni kwa Wa-pokot ndani kabisa. Wanasema sasa, hio ndio imetusumbuwa, tukichukua tu ngo'mbe kwa malisho hivi, hawa wanakuja wanashambulia kwa sababu wana security, walipatiwa hii inaitua Home Guards halafu ya WaPokot inachukuliwa hawapatiwi.

**Chepateltel Kitelo:** *Leendoy wechara, kiku-suseecha Trkana nyoman, ompo wolo ngetoy Pokotuh kwuusotoh nko kyaaki kwaa ngetoy nyuu Trkana kunoku-kunokuu mpakaa hata kooro Kapedo, kii koroo Pokot nyiini lee orii wolo, kiwuuchuh Trkana ompowolo Pokot kuu piich cholee wasafii meloo chomoy ktopyoo nko Trkana ompo wolo ngetoy Trkana kutonii choo kilaa mahali nyo melo chomoi Pokotuh ngalee chona. Kiikususeecha nyoman ompowolo, atok-cheengachaa kyaak kwakeeta, kuupkaa Trkana paat kpaareecha ompo wolo tungeetii akwanee ngala Home Guards, wolo mokoo-neeche nyee chii home guards.*

**Com. Baraza:** Sema haraka nimalize niende.



**Translator:** Sema.

**Saina Kirui:** *Mwaghaa laweel,*

**Translator:** Anasema kuna kitu nitasema sasa.

**Saina Kirui:** *Omochan omwogheey kiitoo angaa,*

**Translator:** Anasema jua imezidi area hii.

**Saina Kirui:** *Mwoghoy loo koroo kilaghaat nyara.*

**Translator:** Kama tungepata kitu ambae inaweza kutusaidia area hii kama ---

**Saina Kirui:** Yaani ningeonolea kabisa kama kungekuwa na kitu ingesaidia area hii ---

**Com. Baraza:** ---- na maji.

**Saina Kirui:** --- na maji. Yaani sisi kama ingewezekana tungefungiwa irrigation ndio area hii watu wapate kukaa kama watu wengine. Kwa sababu kama mtu angepata kujilimia vitu viake ama kujipandia vitu vyake, ingekuwa yaani hata njaa ingekuwa kidogo ama uizi wa ngo'mbe ingekuwa kidogo ama njia kwa njia mingi ingekuwa fupi kwa sababu sio watu wote ambae hawangeweza kupanda kwa mashamba. Mwenye anaweza anapanda. Mwenye hawezi sasa hio itakuwa ni yake. Hio kitu tu ndio ningeonelea kama ingewezekana tungefungiwa hii mto sisi tupate maji kwa sababu hio maji inaenda mbali.

**Com. Baraza:** Yuko mwingine. Mama unajambo yakuniambia mimi? Kuja, kuja uniambie maneno.

**Translator:** Nyono yii lawel yoo.

**Leah Riteluk:** Naitwa Leah Ritelu.

**Translator:** Anasema sisi tumejaribu sana tumeweka watoto shule na mtoto anasoma na kufika Std.8 anaenda Secondary na akifika Secondary, pesa ambae tungeweza kulipa kwa College inatushinda.

**Leah Ritelu:** *Komwoghaan loo miteeni monuungo cho miiteni skuul, nyo kesomeshan monuunge chay, nyaa tok-weetoy kureel secondary, kupoluu ropyeen, anda College, kupoluu ropyeen*

**Translator:** Na ungetamani sana mtoto yako asome.

**Leah Ritelu:** Anasema kama ingewezekana tupate free education kwa watoto wetu kwa sababu bado sisi tuko chini sana.

**Com. Baraza:** Okey.

**Translator:** Anaitwa Chemkea Nalima.

**Chemkea Nalima:** *Kuree nanuun Chemkea Nalima.*

**Translator:** Anasema sisi hapa Pokot ambae ni East Pokot tumeumia sana. Hakuna hospitali mzuri hapa. Mtu akiwa mgonjwa huko Turioko ama Koror ama Shilale, hakuna hospitali nzuri ambae mtu anaweza kuhudimiwa mpaka apone. Hakuna hata mahali ya kuwekewa damu.

**Chemkea Nalima:** *Lendoy acha choo kmiito koroo Pokot momiinye wolo kpeetechaa ompo wolo momiinye skutalii koroo neete, hata nyo ktoschiini pogh anda kisoon, momiinyee nyonii kuny.*

**Translator:** Mtu akichukuliwa kutoka hapa Chemolingot wakati anapofika Kabarnet, hata huyu mtu kuokolewa ni ngumu. Anakufa tu.

**Chemkea Nalima:** *Otini kakcheng chii yetee yii lee Chemolingot, hata kureel Kabarnet, ngumu nyoman.*

**Translator:** Anasema ni mbali sana kutoka hapa mpaka Kabarnet ambae kama tungepata hata District Hospital, hapa ama District yetu ingekuwa mzuri hata maombi yetu tungeangaliwa kwa sababu hata jua hapa imezidi sana.

**Chemkea Nalima:** Leendoy, lou nyoman koroo nuu ak-koroo asiis nyoo, to-kaknyoruuchaa District tonyoo ompuun, ko-lektochiitu tukuun nyoman.

**Translator:** Anasema hii District kweli tumelia miaka mingi lakini hatupati kwa sababu mara tunaambiwa hakuna stima na tumelia hata sijui ni nani atatusikiza. Mumeona hapa hata barabara hata nini, kila kitu hakuna kitu hapa mzuri.

**Chemkea Nalima:** *Tyonyeete lee District wechara, nyayee kak-lokchiicha nyanyee kookay wolo momiinyee chii nyo lumooy. Rose kinyoriisho parapareen, kuugh anga tukul momiinye nyoo karaam.*

**Translator:** Anasema kweli Serikali wangetuchukuwa sisi kama ni Wanakenya kwa sababu tunabaki bila. Ile kitu tunapata hapa ni bahati ya Mungu tu. Kama ingewezekana kweli Serikali watuone kama sisi ni Wanakenya ambae tunajaliwa kupata yale matunda ya uhuru.

**Chemkea Nalima:** *Nyoman, mchiini Soch ksuuweecha lee piipo Kenya, ompowolo kmiitecha kulee paat. Ompowolo kmiitechaa nko Tororot paat onguut. Atokee muuchoy, mchiini Soch kukoonecha akwaa uhuru lee chii anga tukul.*

**Translator:** Anasema kweli sisi tuko Baringo lakini, hatuoni hata ile matunda ambae wengine wanaona hata wengine wanabahatika kwenda saa zingine wanapata mzee wanaongea hata wanapatiwa mambo yao vizuri Location ama saa zingine Division, District, bara bara, lakini sisi hatuoni. Sasa tunabaki tu kama watu ambae, hakuna mtu anatumajali.

**Chemkea Nalima:** *Nyoman kmiitechaa Baringo ak-momiinyee chii nyo roseechaa. Klumeecha loo petoy piich walaka kooro Moi akeetoo chanee Location anda District wolo achaa kikikareecha nyoman. Nyo-kakiidonyoo chaa paat kulee.*

**Translator:** Anasema sisi tuko tu hapa na hatuoni hii matunda ya uhuru ambae wengine wanapata. Tumekaa miaka mingi tukiwa hapa na hatuoni chochote.

**Com. Baraza:** Sawa. Tumeelewa. Yuko mwingine?

**Translator:** Anasema hakuna nyingine rafiki yangu.

**Com. Baraza:** Nimesikia, nimesikia rafiki na nimeandika chini. Naenda kuambia huyo Serikali nimesikia maneno yako.

**Chemoyo Amarkam:** *Ka-luuman wechara, kaluuman, kaakiiran nguuny, oweetan omwochiini sooch wechara ngalee kwaa lowur.*

**Translator:** Anaitwa Chemoyo Amarkam.

**Chemoyo Amarkam:** *Kuree nanuun Chemoy Amarkam*

**Translator:** Mzee ya zamani. Hata yuko hai wakati huu.

**Com. Baraza:** Okay.

**Translator:** Lakini ni vile tu yeye aliolewa akiwa mdogo ndio unaona saa hii ---

**Com Baraza:** Uko na miaka mingapi?

**Chemoyo Amarkam:** Mingi, fifty.

**Translator:** Hajafika fifty.

**Com. Baraza:** Hajafika, huyu ni msichana tu.

**Translator:** Kwa sababu aliolewa akiwa, bwana yake alikuwa mzee akaolewa tu ile ya kusukumiwa.

**Com. Baraza:** Na wewe ulikuwa miaka mingapi:

**Translator:** Anasema alikuwa na miaka kumi na tano tu.

**Com. Baraza:** Na saa hii iko ngapi?

**Translator:** Itungonyii konyii ata yee?

**Translator:** Anasema ako na miaka arubainne hivi.

**Com. Baraza:** Okay, sema maneno.

**Chemoyo Amarkam:** Mwaghaa yee ngalee kuu

**Translator:** Sisi tuko na shida nyingi na mimi mwenyewe ninatoka mbali sehemu za Koret huko na kuna wengine ambaye wanaishi Kilale, Akoret na wako na shida ambaye imewakabili kama shida mbili hivi ama nne.

**Chemoyo Amarkam:** *Ktuungochaa shidden cho chang, oonguneenan wolo lou lenyee Kilale, wolinii miiteni shidenuu choo chang.*

**Translator:** Anasema njaa imefika area hii.

**Chemoyo Amarkam:** *Lendeoy, miiteni komoy koroo nonii nyoman.*

**Translator:** Inatumaliza pamoja na ngo'mbe yetu.

**Chemoyo Amarkam:** *Kikuu wangeecha nko kyaakii tukul*

**Translator:** Hatuna ya sisi tena, hakuna maji.

**Chemoyo Amarkam:** *Momiinyee poogh tukul*

**Translator:** Anasema ya tatu hatuna hospitali mzuri.

**Chemoyo Amarkam:** *Momiinyee skutalii tukul*

**Translator:** Sisi tukiwa wagonjwa tunakabidhiwa na mashida hizo.

**Chemoyo Amarkam:** *Ato kchiichaa kosoote, luuku shidden cho chaang nyoman.*

**Translator:** Hizo shida zote zinatupata za ngo'mbe, maji na nini, tunaumia kwa hio tu.

**Chemoyo Amarkam:** *Kompoleluut choni lowur nyorweecha leenye choni poo kyaak lowur,*

**Translator:** Na sisi kama Wa-pokot hatuna shamba zingine ni ngo'mbe tu.

**Chemoyo Amarkam:** *Achaa nyuu lee Pokot, momiinye kuugh anga nyo ktungoo chaa kyaak paat ompuun.*

**Translator:** Na tuko na shida tena ya Wa-turkana wanatuvamia.

**Chemoyo Amarkam:** *Ktuungochaa kompolelyoo kuungat chopo Trkonoyiin*

**Translator:** Hiyo ndio tuko naye. Anasema sisi tuko na shida ya Wa-turkana. Wa-pokot, Wa-turkana wanakuja kushambulia sisi. Sisi tukienda tunapigwa na Serikali. Hiyo ndio shida ambae imetukabidhi sana mpaka tumebaki bila kitu.

**Com. Baraza:** Haya, nimesikia. Nimesikia na nitamwambia Serikali. Nani mwingine, nimalize. Yuko ya mwisho?

**Translator:** *Owooy kaluuman, omwochuunan soch,*

**Translator:** Anasema kwa sisi wakina mama,

**Christina Reuben Pelion:** *Lendoy ompo acha yotuun*

**Translator:** Sisi tunapata shida sana kwa watoto washule.

**Christina Perion:** *Ktuungochaa kompolelyoo lenyee monuungo skuul*

**Translator:** Anasema sisi Wa-pokot tunaona kwamba wasichana ni wachache ndio wako shule.

**Christina Perion:** *Ksuuwu-yeecha Pokotuh loo ngoruu tipiin chomitenii skuul,*

**Translator:** Vijana ndiyo wengi.

**Christina Perion:** *chang'oi karachuuna*

**Translator:** Na ile kitu imenifanya ndiyo nisiweke mtoto yangu msichana shule,

**Christina Perion:** *Aah kuugh nyoo keeghanuun moo-tonoon cheptonyaan skuul noo..*

**Translator:** Nikipeana mtoto wangu msichana shule, kijana anakuja anaweka mimba mtoto yake.

**Christina Perion:** *ngala kiwosaat nyopo werko.*

**Translator:** Halafu baadaye anawacha hata hamuowi.

**Christina Perion:** *Atolapay kuupustoooh meepooy nyee,*

**Translator:** Mzazi sasa anakumbwa na shida nyingi.

**Christina Perion:** *Kluuku nyuu shida nyo wou ompo yiyiin*

**Translator:** Akaendelea kuchunga mtoto

**Christina Perion:** *Riipoy nyuu aknaan monuungay*

**Translator:** Na msichana pia.

**Christina Perion:** *Kungeet Cheptoo kungaat*

**Translator:** Na family yangu.

**Christina Perion:** *Nko family tonyii,*

**Translator:** Sasa Wa-pokot wakaona hivi,

**Christina Perion:** *Ksuuwa Pokotuh loo,*

**Translator:** Akaona kwamba ni heri ningewacha kijana aende shule kwa sababu hata msichana analeta mzigo.

**Christina Perion:** *Ngwangwane kuwoo momboo orrooh skuul ksiir nyopo tyooh.*

**Translator:** Ile hakuna mtu anaweka mimba.

**Christina Perion:** *ompo wolo momiinyyee chii nyo wosooy*

**Translator:** Vile naona,

**Christina Perion:** *Wolo osuwunaan,*

**Translator:** Kama ingewezekana,

**Christina Perion:** *Atomuuchoy,*

**Translator:** Anasema tungepatiwa loan ambae tungeweza kusomesha naye watoto wetu ili wakati watamaliza warudisha kwa Serikali kwa sababu mtu akimaliza shule, kupata kazi anarudisha hizo pesa.

**Christina Perion:** *Lendooy atok-koneecha ropyeeni loan, kisomeshono-neeche monuungee chaa atolapay kuyookchuu*

*Soch otino koonyoruu kasiin.*

**Translator:** Kitu ingine ambae Wa-pokot wako naye,

**Christina Perion:** *Kiitoh anga nyo tungeeti Pokotuh,*

**Translator:** Vile, kwa mfano bwana akifariki na awe na mandugu zake, huyu mtu akiwa na mandugu zake,

**Christina Perion:** *Ngeetoy kuungat atomaa chii ak-tungeeti werkokwaa,*

**Translator:** Na wakati unaendelea kulia, anachukuwa hii kengele anafungia mguu, yule ndugu yake sasa.

**Christina Perion:** *ngeetoy werkokwaa kuunomchiinyi weruungwa ompo fuchoo hata keetagh lenye kulee.*

**Translator:** Hata nikiwa na ngo'mbe ama mbuzi yangu,

**Christina Perion:** *Hata, ko-otungon twaachan nko ngororii,*

**Translator:** Yule mtu anakuja akifurahi anasema ndungu yangu amekufa nimefurahi kwa sababu ndugu amekufa nimeridhi mali.

**Christina Perion:** *Otinii kamaa chiitonguu, ngorokyoh werkokwaa nyoman, akuloo, kamaa weriinyai, omulaan tuukuu yee nyuu.*

**Translator:** Sasa mimi nitabaki na ile shida na watoto wangu wanabaki bila kitu.

**Christina Perion:** *Yee nyuu, ompuroon nko shideeni chuu nko monuungee chaan bila kugh.*

**Translator:** Sasa nasema kwamba nitaweka hawa mayatima kwa shule na ni nani atachunga.

**Christina Perion:** *Leendoy yee nyuu, otonaan ponoon chaara lowuur skuul wolo ngoo nyoo riipoy?*

**Translator:** Afadhali tu waende wakapange tu kazi ya siku moja akipata anakula hio kwa sababu sina kitu ya kulipa naye.

**Christina Perion:** *Kaikai paat kupangan kasuh nyopo asiis asakoong atonyooruu kwaam paat nyoni, ompo wolo momiinyee kuugh nyo oliiponenaan*



**Translator:** Anasema hiyo ndio shida ambae imetupata. Hio kitu ikipotea tu hivi tutaendelea.

**Christina Perion:** *Leendoy kiiyonii nyoo kikuupoleecha nyoo atoopot kiyooni, kileetechea.*

**Com. Baraza:** Okay. Sawa nimesikia. Huyo ndio ya mwisho? Wafanye haraka.

**Translator:** Anasema mambo ambaye tuko naye hapa,

**Kuroso Akeno:** *Leendoy, ngaal cho ktuungochaa ompo yeete,*

**Translator:** Sisi tulizaliwa hapa.

**Kuroso Akeno:** *Asiis siini kikiyichechea yeete,*

**Translator:** Jua ni kali tu vile munaona sasa.

**Kuroso Akeno:** *Ngwaan asiis paat klee otini osuwuneekwaa.*

**Translator:** Wakati tulipo kuwa katika nchi hii ama area hii, neno la Mungu ikatufikia.

**Kuroso Akeno:** *Ngolyondoo Tororot paat nyoo kiingara keecha.*

**Translator:** Tunaona hio ilisaidia wale walikubali.

**Kuroso Akeno:** *Ksuuwuneecha lo kiingaraak chooni kichaam*

**Translator:** Naona kwamba hilo neno lingefaa sana iendeleo.

**Kuroso Akeno:** *Ksoomecha loo kutang taagh ngolyondo nonii.*

**Translator:** Watu wengine ambao tunaweza kwenda kuwaambia,

**Kuruso Akeno:** *Piich walaka choo kmwochii neecha,*

**Translator:** Tukiambia neno la Mungu au maneno ya maendeleo wanasema, hata nyinyi ni sawa na sisi tu.

**Kuruso Akeno:** *Hata kemwochuu ngolyoondo Tororot, lendoy k-koreecha keey paat nko akwaa.*

**Translator:** Lakini tunaenda tu.

**Kuruso Akeno:** *Wolo kpeetechaa tagh paat.*

**Translator:** Anasema kama sisi tungepata msaada ambaye ingeweza kutusaidia hata kuhubiri neno hili nzuri ya Mungu, ndio ibadilishe watu wetu, ndio ingekuwa mzuri.

**Kuruso Akeno:** *Leendoy, toko-nyiiino kak-nyoruchaa kingorokuut, kyamtenachaa ngolyondo Tororot, tok-woyokoy piich ak-luuku nyo karam.*

**Translator:** Ni maoni yetu kwamba, kama tungepata msaada ya kuhubiri neno la Mungu, hio ndio inabadilisha watu wetu zaidi.

**Kuruso Akeno:** *Kinonuut yee nyaan loo toko-kaknyoruucha kingorokuut kyaamtaa ngolyondo Tororot, to-kwoyokoy piich.*

**Translator:** Na hiyo ndiyo tunaona kwamba itasaidia ni hii mambo ya shule nini, maendeleo yote itaingia tu.

**Kuruso Akeno:** *Nyoni nyoo ksuuwuneecha loo ngorokoy hata ngala skuultin tukul.*

**Translator:** Na mtu atafikiria kwamba, mimi niko na mkono,

**Kuruso Akeno:** *Kurooy nyuu chii paat lo otungoon moruun,*

**Translator:** Na niko na miguu,

**Kuruso Akeno:** *nko kelyoon,*

**Translator:** Lakini wakati hata mtu hajaokoka hawezi kugunduwa kwamba ako na hizo vitu yote na Mungu alisaidie yeye ili apate kujitafutia vile anaweza kula.

**Kuruso Akeno:** *Wolo otiini tomanyee kuuchaam chii Tororot, me-mukoy nyee to-kuunguutu lo tungeeti tukuun lowuur ompo Echotion,*

**Translator:** Anasema ni Missionaries ndio watasaidia nchi yetu kwa hivyo kama ingewezekana, tupate hawa, yaani njia ipatikane ya kusaidia ya kuleta Missionaries area hii.

**Kuruso Akeno:** *Leendoy, mission cho kiingarakeecha nyoman nyo tokee-muchoy, keyiipu akwanee kupkaa cho chaang.*

**Translator:** Na hata mtu anaweza kufahamu kwamba siyo jambo la kawaida mtu kunyang'anywa mali yake na mtu atalia, na Mungu pia hafurahii.

**Kuruso Akeno:** *ompo wolo pkochiini chii melo kawaida ke-saraa chii tuku chii.*

**Translator:** Na hio ndio wanasema pengine vile nchi yetu imekauka hivi, inaweza kuwa ni laana kutoka kwa Mungu.

**Kuruso Akeno:** *Ng'aa nyiini kmwogheecha loo manaan klee otino kiyaam koreencha lee nyeete, k-wonii kikisara piich tukuukwaa.*

**Translator:** Kwa sababu watu wengi hawajajua neno la Mungu lakini yule mtu amefahamu, awezi kuenda kushambulia mwingine.

**Kuruso Akena:** *Ata-konyiini kikpkochuu piich ngolyondo Echotion, to-kikpuustoo piich ngale paraat.*

**Translator:** Anasema tunaamini kwamba mutasaidia kwa wakati huu wa ----

**Com. Baraza:** Nitapeleka hayo maneno niwaambie.

**Translator:** Unajua wanasema kweli mambo ya Missionaries ndio inasaidia area hii kwa sababu yule mtu alijenga hii shule, ni Missionary na wakati tunaweza kusema sisi tumekandimizwa sana kwa sababu huyo mzungu ndio alisaidia area hii sana. Wenzetu baada ya kuona kwamba wametusaidia wanasema sasa nyinyi murudi kwenu. Sasa tukabaki kutoka siku hiyo mpaka saa hii, hakuna shule ingine imejengwa.

**Com. Baraza:** Okey, asante. Nitachukuwa wawili tu halafu basi.

**Mary Akiru:** Mimi ninaitwa Mary Akiru. Kuna shida moja ambayo ina kabidhi wamama wa hapa kikwetu Pokot . Ya kwanza ni; mtoto msichana anaweza kulazimisiwa aolewe na mzee mwenye umri wa miaka hamsini na msichana ni miaka kumi na tano. Sasa ndio tumeona ni uchungu sana kwa upande huu. Ingewezekana kwamba msichana awe amefika kiwango yenye anatakikana aolewe na ajichagulie mpenzi wake mmoja mwenye anampenda kwa roho yake kuliko kulazimishiwa ndoa ya lazima.

Ya pili tena, kuna wasichana tunaweza kuwapatia wasichana wasome na afikishe kiwango class seven ama eight na awekwe mimba. Na huyu msichana anatolewa shule na kijana anasoma, anaendelea tu. Hiyo imekuwa ni uchungu sana kwa sisi wamama wa Pokot hapa. Tungetaka hiyo ichukuliwe kwa sheria ya kwamba, kama kijana ameweka mimba msichana ya mtu awekewe faini asomeshe mtoto wa wenyewe mpaka afikishe kiwango yenye anafika. Kama ni university ama form four kwa vile hiyo ndio shida analetaa nyumbani tena.

Ya tatu, kwa hapa kwetu mtu akishikwa mtu mwengine anaweza akalazimishiwa ati afungwe jela kabisa hata awawe. Na hiyo sio sheria mzuri. Angechunguzwa vizuri ni nini kilianzisha hicho kitendo. *(Interjection from the crowd in Pokot)*

Kuna mwengine anaweza nyang'anya mwengine mali yake na mwengine aambiwe ni wewe na sio yeye. Ingefaa afuatiliwe vizuri ichunguzwe ni nani huyo alitenda hicho kitendo maana wanaweza tu kushika bure na apelekwe huko jela na aumie bure. Mara anaweza aka kaa huko maisha na mwenye alifanya kitendo haijulikani ako wapi. Sasa hiyo ndio imetuumiza hapa hivi. Sheria ingekuweko ya kwamba ifuatiliwe huyo mwenye alifanya kitendo mpaka apatwe na a hukumiwe kulingana na kitendo chake. Ni hayo tu. *(Interjection from the crowd in Pokot)*

**Translator:** Anasema kuna kitu nataka kusema.

*(Interjection from the crowd in Pokot)*

**Jeniffer Kisuku:** Kireenanuun Jeniffer Kisuku, akugh nyo kanguunan yetee,

**Translator:** Anasema ile kitu nime kuja kusema hapa

**Jennifer:** Kugh nyo kaangunan yetee,

**Translator:** Upikaji pombe ya haramu ambayo ni chang'aa,

**Jeniffert:** Tukuun cho klendoy chang'aa

**Translator:** Anasema mtu anauza ng'ombe yake kwa sababu ya mtoto wa shule lakini akisha pata pesa tu hivi anaenda kwa

chang'aa, na wakati huo hata hakumbuki sasa ilikuwa mtoto wa shule. Anakunywa tu mpaka inaisha.

**Jennifert:** *Ngeetoy kwooltoy chii teetanyii ompo ngala skuul wolo nyuu otini ko-nyooru ropyeen kuweer araa kaa chang'aa, yeeghoy nyuu toku-wonyoo ropyeenii chai.*

**Translator:** Serikali wange weka sheria kwamba Chang'aa ipigwe marufuku.

**Jeniffer:** *Mchinii ketaagh chang'aa Soch*

**Translator:** Mtu analewa mpaka hata hajui mtu ambaye angehitaji kuheshimiwa na wakati mwingine anasema ati ni kwa sababu ya pombe.

**Jennifer:** *Ompowolo tomosyooy piich tomo-kunguut nyee piich cholee tiilyaay*

**Translator:** Na mambo ya ukimwi imezidi sana.

**Jennifer:** *Ompo ngala ukimwii*

**Translator:** Na hiyo haiyoka kwa sababu ya ulevi.

**Jeniffert:** *Yighiisyoo chonii ompo ngala tamaasa.*

**Translator:** Anasema sijui Serikali wanafanya nini kupoteza hii mambo ya chang'aa, ndio watu waepuke kwa mambo ya ukimwi?

**Jennifer:** *Moongutonyee loo kiighoy lo nee ompo ngala chang'aa.*

**Translator:** Kwa hayo ndio imesumbua watu na hiyo ndio ime speedisha huu ugonjwa.

**Jennifer:** *Choni cho kaksuuwecha loo kesuus piich aktosuu ngaleechu poo ukimwi.*

**Translator:** Anasema sita sema mengi na kweli mambo ya ukimwi imeua watu. Hata mtu akiambiwa kwamba ako na ukimwi anaenda tu na analewa na ana spread hiyo ugonjwa kabisa. Ndio Ansema kama serikali wangetafuta namna ambaye yule mtu anajulikana ako na ukimwi akifanya mapenzi na yule mtu ambaye hana ashikwe kabisa kwa sababu anajua anaua mtu. Hiyo ni kama kuua mtu.

**Esther Lokor:** *Nyoman kituuw piich ukimwi ompo ngala chang 'aa ompowolo petoy piipo chang 'aa ktuukon nyo mchiini Soch k'raat piich cho tuung somewo noni ompowolo kootuuw piich nyoman.*

**Com.** Mwingine, maneno inaharibika hata inaweza kufika Nairobi. Hivyo tusikize

**Esther Lokor:** Kurenanuun Esther Lokor.

**Translator:** Anasema mimi nilisomesha watoto, lakini ilifika wakati ambao mwengine alimaliza standard eight lakini alikosa karo sasa akakaa nyumbani miaka tatu akarudia tena.

**Esther Lokor:** Kyosomeshonon monuung wolo kireel anga kopo 8 kukosan ropyeen, ktopogh kau konyiis 3 kuliim kungat.

**Translator:** Kweli alitwa kwa secondary lakini alikosa pesa kwa sababu ya umaskini.

**Esther Lokor:** Kipiitan mondo wolo kimomii nyee ropyen ompo meeywondan.

**Translator:** Yule mtoto akarudia tu standard eight tena.

**Esther Lokor:** Keyookchuu monuungayee paat kopo 8

**Translator:** Akakutana na mwengine sasa wawili wako standard eight wakati huu.

**Esther Lokor:** Kyoomnyo nko choo rupoy nyinde chomiteeni kopo 8,

**Translator:** Anasema kweli kwa hii mambo ya umaskini kweli, kama ingewezekana sisi watu ambao tunaumizwa na mambo ya umaskini mpaka hatuwezi kusomesha watoto, kama serikali kweliangeweza kututafutia msaada ambao tunaweza kusomesha nayo watoto wetu.

**Esther Lokor:** Maan ompo ngala meeywondan nyo miiteni koroo neete, mchiini soch kuroos ngalee chete nyoman po masomo nyopo monuung.

**Translator:** Kama mimi sasa kweli mimi sina chochote.

**Esther Lokor:** Klee ani nyoman, mo-tungoon nyee kugh nyoni kuuny

**Translator:** Hata saa hizi watoto wangu wako shule na sijui ni nini watasoma nao.

**Esther Lokor:** Hata yee, miteni monuunge chan skuul wolo mominyee kuugh nyo kisomeshonoy.

**Translator:** Kwa sababu ni wengi sana ambao watoto wao wako shule lakini hakuna.

**Com:** Tumesikia, tutawaambia Serikali waweke watoto bure kwa .....

**Esther Lokor:** Ompo wolo momiiinyee nyomii kau, miteni skuul lapay.

**Translator:** Anasema hawa watoto watamaliza shule watatu na kweli hata anasema kweli Serikali kweli hawatukumbuki kwa sababu hata unasikia wakati mwingine sehemu zingine wanapatiwa mashamba wale hawajiwezi, lakini sisi hapa Pokot tunaumia sana hatupatiwa hata mashamba.

**Com:** Okay sawa tutawaeleza serikali.

**Com. Swazuri:** Ni ya watu wote wa Kenya.

**Speaker:** Na ni ya kila mtu hapa Baringo East, ningemba tutafutiwe mbona hawa wamama wametoa ----

**Com. Swazuri:** wako na Commissioner ---

**Speaker:** wako na matanga, pande hii, hawategei hata ----- tafadhali. Naomba tungetafsiri haya maneno. Sasa ---

**Com. Swazuri:** Tume imekuja kusikiza maoni. Na ni wananchi ----- Sheria inasema tumekuja kusanya maoni ya wananchi kwa hivyo wananchi, wananchi wanasema na sisi. Ni sisi ndio tuelewe wananchi wanasema nini. Hawa wananchi wengine kila mtu atatoa maoni yake. Na kama yeye anataka kuzungumuza lakini hawezi kusema Kiswahili, au Kiingereza, anaruhusiwa kusema lugha anayo taka na kuna mtu ata tafsiri lakini ni sisi ndio mpaka tumuelewe. Si hati unaambia watu wote kwamba waelewe wanaambiwa nini, okey?

**Speaker:** Haya.

**Com. Swazuri:** Ni unielewe zaidi kutoka mwanzo.

**Speaker:** (inaudible) Ya pili, watu wa area hii tunapendena na ---- ili tuwe hii mambo ya Assistant Chiefs kama mfano wa

Chief ama hio na hakuna watu wanaoleta huko ndani. Hii nchi yetu hapa nchi yetu mutuwachiani ama muhonge watu wapuleka nayo huko ---- kabisa na isipite.

Kuna jambo ma---- kuna huko ndani pia ingefaa wapewe watu (inaudible)

**Com. Swazuri:** Mzee wewe tupe maneno ingine tumeshaelewa hio.

**Speaker:** Ya mwisho no haki yangu. Sisi, WaPokot hatukuwa na --- wakati walikuwa wanaandikisha ma chama mingi kwa hivyo mzee na --- waliandikisha vyama vingine kwa hivyo sisi tunafikiri mtu ni uhuru kuingia tu mahali anataka. Asanteni.

**Com. Swazuri:** Solomon. Ngoja, si ni mpaka nikuite bwana. Sasa wewe utakuja baada ya huyo mzee. Wewe ninakitua na unangaliya nyuma. Wewe halafu wewe mwingine.

**Solomon:** Mimi kwa --- na wakati wali --- sehemu na tukitoka hapa ni kama kilometer tu, utakuta watoto wame----- ningependa hii Tume nijue kama ni na nimejaribu kama mtu binafsi nimejaribu kutoa lakini ya landing is very hard because we are permanent and we normally find our way back because we have nothing to feed us or accommodation instead the Government should give free education for four years equivalent to the two years or they extend to complete their term to narrow the gap between the advantaged areas and such disadvantaged areas like ours.

Next kwa --- it is unfortunate that our country is ---- with only two weeks to appeal. I suggest that after this one, the Government, this information is for men, ----- that this penalty should be scrapped and instead let us ----- . You people ----- why not this person where they are staying for life. The experience is ----- from there as long as ----- life imprisonment instead of -----.

Second one now people are trying to extend but they don't want to elaborate on the issue about how the community around is ----- . I suggest that this ----- should move off. This intentional --- the community must be exercised fully to the clan. But there are cases where you find that people --- only human error --- this one should be ----- . I am of the opinion, strongly of the opinion that the country is subdivided into sections --- to adapt Federal kind of Government because the communities that ----- are implicated in one's land especially ---- you find that the Provinces are already been redrawn and the people are --- indirectly.

**Com. Swazuri:** Wazee wanapiga kelele huko. Mnatuharibia hio recording tafadhali. Au kama muna mazungumuzowako muende nje tafadhali.

**Solomon:** Okey, the problem which is eating the marginalized they were left with the only source of income which is their



animals and they have kept this, they have been inconvenienced exercise of destroying themselves and the economy has not been recognized so my opinion is that the Government should take this very seriously and tend to forget ----- why these people are ---- they are misusing exactly four not ----- . The --- idea is poverty and --- the economy ----- so I suggest that if one has to remain in employment and ----- such that the people are given a chance to try elsewhere provided that trade at the same time ---

**Com. Swazuri:** Finalize your time is up.

**Solomon:** Yes, I am sorry. One minute. Since -----

**Com. Swazuri:** -- give the suggestioin or I suggest ----

**Solomon:** ---- to try for the economy and also find irrigatiion ----- arable everywhere. Okey, there is an area, may be --- very much to what is happening. Our Parliament is acting without consulting these communities over ---- to our own -----is this East African Community. We know, our Kenya we are used to ourselves and our own way of solving problems. I suggest that the kind of co-operation which is to be taken towards that area is only economic but nothing else because it may bring problems with others, problems we don't know how to solve.

**Com. Swazuri:** Thank you very much. Please record your name there. Hapo nyuma, patia mwezako nafasi. Asante sana. Haya, mzee wangu hapo.

**Dennis Wamoitana Ekutang:** Because some other points have been said, I will just go to give a summary. What I want to say is that -----

*Interjection* **Com. Swazuri:** (inaudible)

**Dennis Wamoitana Ekutang:** ----- Provincial Commissioners, District Commissioners, Ambassadors where the rest of the community do enjoy very well ----- if I am saying, then where do you go to ----- until the ----- for nothing. In this community where as we have West Pokot and we don't have East Pokot anywhere therefore we want West Pokot to have their well pronounced district and have East Pokot district.

Personnel ----- rather than the Pokot one hundred and twenty thousand.

Army Personnel if possible should be recruited in each ----- Chemolingot likewise the Chief Personnel, the Police and other personnel both as a security. There is a tendency that is becoming serious of which Chiefs, some of ----- your brother or your

sister, there is a tendency which -----.

**Com. Swazuri:** Sasa huyo mtoto anacheza sana huko. Muambie huyo mtoto hii Katiba ni yake. Itamfaa yeye kwa hivyo anyamaze.

**Dennis Ekutang:** ----- who was announced for the first time in Baringo District of which you guys were ---- to give up and now it has been announced to be --- now --- and yet the security personnel i.e. that is from the District – but not the brother. That is one of my last points. Thank you.

**Com. Swazuri:** Engeza Samson. So, one, two, three. I am saying one, two and three.

**Alice Akwomon:** Kwa majina ni Alice Akuomon. (inaudible) wenzetu hawajasoma.

Ingingine ni Wanawake. Wanawake wanaumia kweli. Wanatoa watoto, wanapeleka kwa shida na ----- . Sasa ninataka kusema hivi. ----- analinda huyu mtoto -----

**Com. Swazuri:** Sawa, huyu mzee yuko wapi?

**Alice Akwomon:** Sijasema tugawanye hawa watoto ati tufanye nini. Sijasema hivyo. (a lot of noise in the background) Wamama wana --- wanawake wengine wamesoma wamemweka. Hata mwenye amesoma kitu kidogo hivi, anajua kufanya kazi na mtoto wake. Hata mimi sijasoma lakini nimesoma ----- mtoto wangu ama ----.Hata sujui ni dawa gani? Isaidie wamama wenye hawajasoma. Na kama inawezekana wangesaidiwa kwa njia yoyote ----- wanaweze saidiwa.

Haya ingine, hapa tunapawa ----- lakini kuna--- (inaudible) ikiwa kwa upande gani tupewe.

Ingingine ninasema afadhali tupewe ----- kwa sababu mtu anatakiwa saa zile

Ingingine ni NGO'S kuhusu NGO'S. Unaweza kupata ati mahali pako imepatiwa NGO'S lakini unakuta wanakuja kupaka kila kitu. Wanakuja kupaka chokaa, wanakuja ----- mpaka mwenye anapatiwa heshimu. Je hio nchi hawana mtu wakupatia heshima. Hata chini, hata mama mwenye ---- hajaenda shule. Hana. Mtu nikuhusu watu wenye wanafanya kazi na hawana, what we call pension. Watu wanalipwa ---- they are doing a lot of work but no payment.

**Com. Swazuri:** Waangaliwe masilahi yao, sio?

**Alice Akuom:** Waangaliwe masilahi yao. Kama wanatengenezewa pension, watengenezewe. Unaweza pata mtoto mwenye

alikuja akaenda kwa District, unaambiwa ati kuna mtu alitumia hizo pesa na utarudishiwa. Ni nani anakula jasho yangu? Ni nani anakula jasho ya mtu mwingine? Mungu alisema teremsha jasho, ukule. Hizo ndio zangu.

**Com. Swazuri:** Asante. Jiandikishe pale. Sign hapo. ----- haya dakika tano.

**Speaker:** Okey, with me, my names are ----- . Okey, I'll go as per the timetable which was provided. I'll talk on Land and Property Rights. I'll go straight to question two. I will propose that the Government should have the power to compulsory acquire private land for any purposes and only ---- that if it is meant to serve wide interests of all Kenyans and I'll go to the next. We are dealing on the land ownership. It is strictly based on an individual and an individual should own a maximum of fifty acres and a minimum of five acres and land ownership also should only be vested to all Kenyans and it should be strictly only for Kenyans and should not be non-citizens should be provided any land ownership.

**Com. Swazuri:** (inaudible)

**Speaker:** The ----- of transfer of land should be simplified in a way that all the title deeds should be brought and issued in the District.

Also I propose that all Kenyans today and women should have equal access to land and a mechanism should be put in place in that every Kenyan with access to land of a minimum of five acres and can purchase up to a maximum of fifty acres.

Also the next one is the new Constitution should guarantee access to land for every Kenyan.

I'll go to Basic Rights: I will say that they are our provisions for fundamental rights and ----- and I propose that the rights that should be entrenched in the new Constitution should be social rights, economic rights, the cultural and rights to attend to information.

Also the new Constitution should provide for compulsory and free education to all Kenyans up to Primary school level but affirmative action should be put in place for marginalized and minority communities up to Secondary and University education level.

I also propose in the Basic Rights, the new Constitution to guarantee all workers their rights to ----- so as to raise their references and for devolution purposes.

The other basic needs of Kenyans that the new Constitution should guarantee should be on food, water, health, education, shelter and all the information.

You will allow me also to say something on Electoral Systems and processes. I propose the Electoral process to be simplified by substituting the voter's card with ID'S to avoid huge Government expenditure and also even rigging. In the same electoral systems and process, I propose that the votes should be counted at the polling stations immediately after voting by the same Election Officers and the observers.

**Com. Swazuri:** One minute.

**Speaker:** Also in the coming General Elections for this 2002, I propose that secret ballot should be used and they should know how they can improve it, we can improve the elections by the candidates not offering agents instead independent observers should be provided instead of candidates offering agents. That is all I have.

**Com. Swazuri:** Thank you very much. You may go and register there (inaudible), Who is the last person? You are the last person. Okay.

**Jacob:** Jina langu ni Jacob ----- (inaudible) Langu ni ----- mambo ya imani. Kuna watu wa Mungu ambao wameenda kuabudu sehemu, kuna watu wa Mungu ambao wanaweza kuabudu ----- na sio watu wa Mungu ambae wanaenda. Ninapo pita mahali pa kazi, mahali mengine watu wanaweza kuabudu (inaudible) wanakuwa victimized.

Na pia kwa shule: Mashule zetu kuna watoto ambao wanatoka nyumbani kiviake na inafika mahali ambapo mpaka (inaudible) ----- so ningependekeza kwamba kwa uwezo wa huyu na uwezo ambao umepewa, ----- that if -----(inaudible).

**Stephen:** My name is Stephen and I have five points and the first one is on the (inaudible) I would wish that ----- of a President ----- (inaudible) ----- (inaudible)

Then I would also wish to ----- (inaudible) ----- and it can be proved then he can cease to be a Member of Parliament or a Councillor.

Then I am on Security: Security ----- and I would wish that the law be applied equally so that the -----traditional type of law can be eliminated and the laws of Kenya be followed equally in all areas.

Then on Education: All children in Kenya should be able to get education therefore it should be enshrined in the Constitution that all parents should take their children to school and even the street children should be catered for.

**Com. Swazuri:** Are you through?

**Jane Cheretei:** Kwa majina naitwa Jane Cheretei. Yangu nikusema mambo mawili. Ya kwanza ningeongea kuhusu ----- nilipelekea pande ----- . Tumeona sana, sana ikiuzwa kila kitu kutoka (inaudible)----- kila mwaka --- na tuliona ile campaign iliundwa mwana wa 1997, 1999 na mpaka wa sana ni afadhali, karani imeundwa wa -----(inaudible).

Tena kwa mambo wa hospitali, tunaita cost sharing na dawa haziko huko hospitalini hata kama daktari ana moyo ya kukusaidia, anataka lakini hakuna dawa yakutusaidia. Nenda nunua pahali popote na kutoka hapa mpaka Nakuru ni hatari kwa maisha ya mwanadamu. Na dawa, kupatiana dawa huko tena ni mpaka urudie madaktari yenu ndio awasaidi (inaudible) sio rahisi kwa kunua. Kwa hivyo, tungetaka tupatiwe hospotali yetu, ifunguliwe, plan ipatikane halafu na dawa ipatikane (inaudible) ili watu wetu wapate kupata dawa kwa urahisi kama ni (inaudible) kwa hio sababu ndio wanakufa. Kwa hivyo ilikuwa ni afadhali tusaidiwe iwe hapa hivi ili watu ---- tena dawa ipatikane, munaita cost sharing (inaudible). Ingekuwa ni afadhali wakinunua dawa yenye imetoka huko tena kuna outbreak yenye inatokea, wanakitu halafu wanaulizwa ati wanafanya nini, kama hii (inaudible) yenye inataoke unaambiwa nenda nunua (inaudible) -----

Kwa sababu wengi wetu hawajui. Wengi wetu hawajasoma na ni lazima tujali hawa wetu kwa sababu ni watu wetu wenye tunaishi nawo pamoja kama WaPokot.

Haya pia kwa mambo ya County Council, tunalipa ----- lakini hakuna kitu yenye wanatufanyia ndio tuone ya kwamba hii watu wametusaidia kwa sababu ya ----- tunaitwa tu kila, na hakuna yenye wanatusaidia. Msaada yenye (inaudible) Kwa hivyo tungetaka (inaudible)

Tena tunaishi na tabu sana na ma campaign na hizo. Watu wenye wanaandikwa ofisini ati wanasema (inaudible) wengine wanatoka upande huu (inaudible)

Sasa hii ya campaign watu wanatoka mbali wana (inaudible) na watoto wa area hawaandikwi hata wa ----- wengine wanabakishwa na hawa ndio wangefanya hio kazi kidogo (inaudible). Tena ya ---

**Com. Swazuri:** Maliza.

**Jane Cheretei:** Kwa hivyo hio mambo ndio imekuwa tabu hapa area yetu sasa. Tungesaidiwa kwa hio. Ili angalau kila mtu apate kuhudumiwa (inaudible)

**Com. Swazuri:** Haya mama. Ngoja, Jane, Jane. (inaudible). Wewe mama umeinua mkono, nimekupatia nafasi. Wewe utatuombea tukimaliza.

**Speaker:** (inaudible). Because of HIV/AIDS nowedays, it should be put in the law that one man should marry one wife because from creation God gave Adam one wife so I am not seeing why a man should marry more than one wife and yet he

cannot be able to cater for their needs. One should be biological and the other one (inaudible) the whatever. Again you see that one ----- that the Pokots have that --- you might be having (inaudible) cows and you are the first wife or the second wife and then if that man has both land (inaudible) so when the child of the first wife or the second wife wants to marry, they come and take your cow because they have to save they have to pay dowry for the other one.

Another thing is about the barren women ----- that is God's plan (inaudible) is chased away by the community, the people have no use to them because they never give anything, you can be thrown out anytime and yet even the whatever, the cows and the goats of that house ----- so they chase away.

Another one is dowry: You find that in the Pokot community, you are told to produce twenty cows and (inaudible) so I paid for you plus your life so he can even kill you because at he used a lot of money or a lot of cows so that one should be reviewed to a reasonable amount. So even some of you who are not (inaudible)

**Com. Swazuri:** (inaudible)

**Speaker:** It is (inaudible)

Another one is education. Girls should be --- education (inaudible) girls from going to school.

**Com. Swazuri:** (inaudible)

**Speaker:** Another one again the Pastor and the Reverend (inaudible)

**Com. Swazuri:** Watu hawajui mambo inaendelea vile ambae inasema kwamba ni lazima upeleke mtoto shule. Unasema wewe ni mzazi na unakataa kupeleka mtoto shule (inaudible)

**Speaker:** (inaudible)

**Com. Swazuri:** (inaudible)

**District Co-ordinator:** Nafikiri tumefika kikomo ya mkutano wa leo kwa vile kila mtu amepeana maoni yake lakini ningetaka kuchukuwa fursa hii nikushukuru the members of the public ambao wamejitokeza leo kwa wingi kupeana maoni yao. Pia ningetake kuwashukuru wale vijana wetu ambao wanafanya kazi mbali, mbali wamejitahidi sana na wamekuja kupeana maoni yao. Pia nina imani kwamba mambo ambae imepeana leo itabadilisha maisha yetu kwa siku za usoni kwa sababu kama tunavyo jua usukani ni nzuri kwetu na tunahitaji mambo mazuri kweli kulingana na fursa hii ambae tumepata juu ya kubadilisha

Katiba. Kwa hivyo, kabla hatujaenda kwa maombi, ningetaka ni Bw. Commissioners kama kuna neno ama kuna kitu ungetaka kusema unaweza kusema ili tuweza kuenda kwa fursa ingine.

**Com. Swazuri:** Haya, sisi hatuna maneno mengi ya kusema. Sheria imesema tusikilize zaidi kuliko kuzungumuza na ndio mumeona tumewapatia nafasi muzungumuze ili tujue munataka nini. Lakini sheria imesema sisi tutaandika reporti yenu kutokana na maoni yenu kama wale wa Kenya wengine. Baada ya hii Province, itaenda (inaudible) baada ya hii, tutaenda Province ya mwisho ya Western Province kutokea tarehe ishirini na mbili. Tukimaliza tutakaa tuwa ---- maoni yote ya wananchi wa Kenya pamoja na haya yenu ya leo na tuandike report.

Hio report itakuwa sio final. Tutarudi tena hapa. Tutakuwa na report ile ya Constituency report sisi tutaenda (inaudible) ya hii Constituency yenu mume mnataka nini. Halafu tutaandika report ya Kenya nzima. Wamesema wanataka nini.

Halafu tutarudi tena kulingana na sheria ilioko sasa. Tutarudi tena ndio tuwapatie kila mtu yake kuwaeleze na wale providers wa Civic Education, ndio watafanya hio kazi pia waeleze wananchi kulingana na maoni mulio toa na yale yametolewa na wananchi wa Kenya, Katiba ya Kenya popote inasema nini. Chapter ya kwanza inasema hivi, chapter ya pili inasema hivi. Je, mnasema je? Mupatiwe cheti ngapi? Miwili. Si lazima a study hio aseme hapana chapter hii hapana. Tuseme chapter hii wamekosea namna hii. Halafu tutarudi tena. Ili tusikuwe halafu ipelekwe kwa National Constitutional Conference. Hio itakuwa na watu mia sita na hamsini au thereabout. Wabunge wote watakupeo hata huyu wenu, atakueko. Kila District itakuwa na uakilishi watatu. Kila District mtachagua wenyewe. Mmoja lazima awe ni mama. Kutakuwa na Commissioners wote ishirini na tisa. Tutakuwa na Vyama vyote vya kisiasa vile vimekuwa vimeandikwa kwa mwaka wa elfu mbili October, ndio vyama arubainne na mmoja. Itakuwa na mtu mmoja, mmoja. Muakilishe mmoja ambae sio Mjumbe wala sio Councillor. Watakupeo. Halafu Civil Society, NGO'S wale (inaudible) Professionals wote au hio tunakubaliana watakuwa akina mama, youth watakuwa mia mmoja na ishirini na tano pamoja na wale wamekuwa munasema. Hawa watakaa kwa National Conference kujadili ile report itakwako mumefikisha nyinyi kwa mwezi mmoja. Tutawaweka Nairobi au pahali popote wamekubaliana wasome, wakubaliane.

**Hon. Lotodo** Ningetaka kuwahakikishia wananchi wa Baringo District yakuwa yale ambayo mumesema hapa, tuko na wenzetu ambaye tuko mazingara aina moja tu kama vile North Eastern, North Eastern Kenya the Pastoralists kwa mfano, nafikiri wakati huu tutahakikisha yakuwa kuna sheria ambaye pia inaweza kutusaidia. Wacha ile ya Kenya nzima kuna zile ambaye ni sheria ya Kenya mzima ambaye inalinda kila moja. Lakini kwa maslahi Bw. Commissioners ukienda North Eastern, ukienda mahali popote ni yale ambayo wamesema hapa ya marginalization na mambo kama hayo, lakini najua kwa sababu hata hii Serikali yetu tukufu kwa wakati huu pia wamewapatia fursa kila moja natuna jua hata wa mama hapa kwa mila ya Pokot sasa wako, hakuna mama ange kaa na kuongea lakini hii inaonyesha maendeleo na tunashukuru sana na Mungu awabariki na wale wote ambao mumetoka Nairobi tunashukuru wakati kabla haija kuja (inaudible) ambayo ni wasomi pia, tu-study halafu tuone ambayo ni omission ambayo hatuja fanya kwa sababu kesho bado tumesema Tangulbei, hapa na ile itasemwa Kollowa

na sehemu zingine kwa ile itakuwa (inaudible) Constitution karibu aina moja yaani ASAL districts karibu problem yao ni pamoja, na kwa hivyo niwashukuru sana. Najua hii ni kazi ngumu na Mungu awabariki sana.

Tuta kumbuka siku hii katika Nginyang katika history, wakati Mungu aliumba dunia na mbingu wakati huu ndiyo tuta kumbuka kwa sababu tumekaa hapa na tumejadili mambo ambayo itahusika na maisha yetu na maslahi yetu kwa jumla asante Mungu awabariki.

**Bw. Leiro:** Asante sana Mheshimiwa ningependa kuchukua fursa hii kushukuru sana Mwalimu Mkuu wa shule hii (hebu simama tu tukuone) nashukuru kwa sababu mumetuandalia sehemu pahali tumefanyia hii kazi na tunashukuru wakati mwingine tukihitaji kufanya hivi.

Kumalizia wacha tumualike Pastor Yusuf atuombe ili tufunge kwa hiyo maombi, karibu Bwana Pastor.

**Pastor Yusuf Losut:** Kabla hatuja omba, pia ningependa kushukuru kwa niaba ya Mekanisa hawa ndugu zetu Commissioners tunashukuru na wale wengine tunafuraha naamini mahali popote ambao munaingia munamuweka Mungu mbele na yeye ndiyo muelekeo wenu natumia Mathayo, mathayo mumetengeneza lakini nikumbia maombi ya watu wa Mungu ama Kanisa kwa jumla ndiyo tunamweka Mungu mbele kwa kila jambo. Kwa hivyo Mungu awabariki na mujitoe Mungu atawazidisha zaidi, God will reward you in his own ways we do not have what to give you but God will reward you in his own ways just continue serving your God has called your and dedicated you to serve many Kenyans who are all willing to come in and work but they did not get that opportunity but for you God has a plan that you are the right people to represent the people and for the people and called Pokot community because there is a (inaudible) to sit down with Commission like you and present our views so if your panel is given Nairobi for ever please don't go back when this documents are presented to wakati wa kuandikwa msiende mbali kwa sababu yule mtu, mkiweka tena kando ama yule mtu ambaye anakuja hakuelewa, itaonekana hii ni upuzi. Sasa hawa watu wanataka elimu ya bure, hawasikii ni nyinyi ndiyo mumesikia, kwa hivyo nyinyi ndiyo wajumbe wetu hata vile inapelekwa kwa Computer weka hapa wakae naye kwa sababu wamesikia na yule alikuwa nyuma, tafadhali kwa sababu na wengi mambo mengi ya Pokot hapo kati kati kwa hivyo tunaomba tafadhali na Mungu atawasaidiya..

Baba Mwenye-ezi Mungu tunakushukuru kwa uwezo wako, asante kwa kazi nzuri ambayo umefanya, kupitia kila moja wetu tangu asubuhi, tulianza kwa maombi na Mungu tulikuuliza ili uwe mwenyekiti wa kikao hiki. Mungu tunasema asante kwa sababu tumefika mwisho. Yale yote ambayo tumejadili tunaamini kwamba Mungu haya yote wewe umefurahia na wewe mwenyewe umekuwa karibu pamoja nasi na umetusaidia Mungu hata tuseme yale, kwa sababu siyo uwezo wetu sisi wenyewe lakini ni uwezo wako ndiyo tunaweza kuketi chini na kuwa na kazi hii ya leo kwa hivyo na hata ndugu zetu vile wamejitoa ndugu wetu Dr. Swazuri, na Hassan Mungu tunashukuru na wale wengine pia. Mungu tunatoa shukrani asante pia kwa Mjumbe, Diwani wetu, Councillors na viongozi wengine wetu ambao wametoka sehemu mbali mbali, ewe Mungu waleta maono yao kulinga na hii mambo ya Katiba ya Kenya. Kwa hivyo Mungu hii Katiba ambayo ni watu wako kwa hivyo Mungu tunakushukuru na Mungu tunaomba msamaha mahali ambao tumeenda kando. Mungu utusamehe na ututakase ili kila jambo



