

CONSTITUTION OF KENYA REVIEW COMMISSION

(CKRC)

VERBATIM REPORT OF

CONSTITUENCY PUBLIC HEARINGS,

BARINGO NORTH CONSTITUENCY,

HELD AT KIPSARAMAN CATHOLIC CHURCH HALL

ON

TUESDAY 2ND JULY 2002

**CONSTITUENCY PUBLIC HEARINGS, BARINGO CONSTITUENCY, HELD AT KIPSARAMAN
CATHOLIC CHURCH HALL, ON 2ND JULY 2002**

Commissioners present:

Commissioner Pastor Ayonga
Commissioner Zein Abubakar
Commissioner Phoebe Asiyo
Commissioner Paul Musili Wambua

Secretariat Staff In attendance

Ms. Fatuma Jama	- Programme Officer
Mr. Makomere Wambeyi	- Assistant Programme Officer
Ms. Lydiah Moraa	- Verbatim Recorder.

The meeting started at 10.45 am with Com. Ayonga in chair.

Speaker: Commissioners, Distinguished guests, ladies and gentlemen in the first place on behalf of the residents of Baringo North and the residents of Kapsaraman who are here today mine is to say karibuni. From there before we continue I think I will say kidogo tu kwa Kiswahili so that wazee wasiseme kwa nini alitumia kingereza leo. So from there I would request our brother Haron Kipchumba to lead us in a word of prayer.

Aron Kipchumba: Okay na tuombe. Tusimame wale wanaoweza kusimama. Tuombe, Jahovah Mungu uishiye milele tunakushukuru kwa asubuhi njema wewe mumba wa mbingu na nchi ukatuumba sisi yote yalioko yanayonekana na yasiyonekana. Tunakushukuru kwa maana umekusudia meme katika maisha yetu siku ya leo, hata wakati huu Bwana ambayo tumekusanyika katika hall hii tukitaka kutoa mapendekezo yetu, kurekebisha Katiba ya nchi yetu mungu tunaomba utazaidia utuelekeze na utupe hata na hekima tuweze kuwa na lengo nzuri na tuwe ata na mawezo yaliyo mema kwa sababu ya nchi yetu

vizazi vya sasa na hata vijavyo. Bwana tunaomba neema yako tunapoendelea ili yoyete atakaye zungumza Bwana, tuwe na moyo wakuvumiliana na pia kuelewana Mungu wa mbinguni tunakushukuru kwa maana utakuwa nasi katika jina la Yesu nimemba na kuamini.

Speaker: : Asante Ndugu, nafikiria kutoka hapo ningesema watu wote wa this Division Kapsaraman karibuni tena, nafikiri tutaendelea sasa na ningesema hivi, tuwe huru ikiwa ujuwi Kiswahili tumia lugha yako ya kinyumbani, lakini wenye wataongoze sisi ni wakubwa wanajua mambo haya yote

(talking in Kalenjine) Tumia lugha yako ile unaelewa halafu utapatiwa mtu wa kufanya hiyo kazi. Halafu zaidi tutambiwa na wakubwa wale walitoka Commissioners ndiyo mkutono huu ni ya watu wa Commissioners so ningeita Bwana Chairman afanye sehemu zake.

Haron Loyata: Commissioners, Bwana D.O wa tarafa la Kabarichonjo na anakilisha hapa Kapsaraman Kabarasabwa, committee my colleagues. Commissioner yule anaongoza I would like to introduce my committee. Simameni tafadhali tuko tuna--- wacha nisema kwa Kiswahili halafu watu wanasikia vizuri. We have got some of them did not come ----please Bwana --- I wanted to introduce them so Bwana Commissioner ----.

Asante sana members mumeingia hapa tunawasalimu nyinyi katika jina la yesu Kristo. Kwa hayo kwa ufupi Bwana Commissioners ninaonyesha nyinyi wale members wetu wanafanya kazi katika Constituency ya Baringo North na wamefanya kabisa kwa kila kona na hawa kule chini huyo kijana mrefu ni youth anatoka Parataba Division, anayofuata anaitwa Eric Alale, Eric Alale hiyo jina ni ngumu, huyu Pastor John Chebeti anakilisha religion makanisa zote anatoka Kapranchenje Division. Mama anaitwa Peres Chepsengei anakilisha kina mama kuna mama mwingine baado kukuja anaitwa Rodha Kiplagat. Huyu yuko na suit ya brown John Chesori anakilisha Kaprobita Division. Paromoshi naye ni master of ceremony anaweza kutazaidia anatoka Kapsaraman Division na kuna mwingine kutoka Barwasa Kerio Vallery hakukuja. Bwana Commissioners tuko na wawili I think so bado kufika watakuja na mimi ni Chairman yao jina yangu ni Haroni Loyata. Tuko tayari kusikia kutoka kwa nyinyi. Sorry, na kabla sijakaa chini tunapatia D.O wetu ametuzaidia kabisa kwa sehemu hii hata kwa mambo ya Civic Education mara tunatekea kwa safari, kwa hivyo, Bwana D.O shuka ushukani.

D.O : Basi Chairman wa Panel hii ya kuchukuwa mambo yenu ya Katiba ningetaka nichukuwe nafasi kuwalika nyinyi Commissioners katika Baringo North Constituency mpaka kesho tutakuwa nanyi Kabaritonjo. Siku ya leo Commissioners mtapata wakaaji wa Division ya Baritabwa na Kapsaraman mahali tuko, kesho katika Kabaritonjo tutakuwa na wakaaji wa Kabaritonjo Divison Barweza.

Ya pili, vile Chairman amesema members of wake wawili wako na apology hawatakuwa nasi leo hapa lakini kesho the two watakuwa Kabaritonjo. Kwa wakaaji wa hapa Kaprobweza na Kapsaraman kile nitakacho sema ni kwamba mko uhuru kutoa maoni yenu, wazee kina mama ambao waelewi lugha ya Kiswahili kuna interpreters ambaye watazaidia nyinyi, wale ambaye wamesoma mko na memorandum zenu mta-present na mutoe maoni yenu bila kusirutushwa bila nini, sisi tumekuja tu hapa Provincial Administration kwa – arrange mumeona viti tumewaka, wananchi kujulisha waje, infact wakatika nitakapopatia Chairman yetu inaishia hapo lakini nafasi ni kwa nyinyi wananchi kupatiana maoni yenu, kile nitakapo omba nyinyi ni saa, saa mda ambayo unapatia Bwana Chairman of the panel hawa watu ni watu wangu ninawaelewa kimila zao, mzee akiambiwa toa maoni anaanza kwanza kusema Councillor, Chief, Mwenyi kiti ambaye yuko hapa natoa shukrani yangu kwanza kupatiwa hii nafasi hiyo umemaliza two minutes zote tumeanza na maombi tumezaliana ni kwamuka na kusema jina yangu ni hii.

Kwa sababu utapoteza saa ya location yako, salamu tumesalimiana , so kile tunataka ni tusikie maoni na tuchunge saa, kwa hivyo nataka kuchukua nafasi hii kukwalika Mwenyi kiti wa kikao hiki uendelee karibu Pastor Ayonga.

Com. Ayonga: Thank you Bwana D.O, kuna jambo ambalo sitaki nje nikasahau lakini kabla ya hiyo tutawasalimia kwanza ndipo ningalipenda tunapomaliza msemu fulani msewepo kupiga makofi, tumekuja hapa kwa kazi ambayo ni very serious business na kazi ambayo tunafanya recording, neno liwe ni nzuri namna gani liwe limekupendeza namna gani uwache hivyo tu, hapa tuko kama watu ambao wako kotini na kwa hivyo ningeliwaomba hilo tusiendelea nalo.

Kwa sasa hebu niwasalimia *chamegetugul* . (clapping) nimeambiwa kwamba saa zingine kupiga makofi ni kujibu salamu lakini tukimaliza hizo salamu zangu sasa zingine ziachwe, hiyo sasa mimi nasema kongoi.

Tumefika hapa na tumefurahi kwa kuwema hapa kwenu tumekuwa tukiangalia forward kwamba siku fulani tutakuja hapa kuchukuwa maoni tumejua mumejifunza mambo ya Civic Education mumeuliza maswali lakini leo hatukukuja kwa maswali jinsi ambavyo Bwana D.O alisema yale maneno mengi mengi ambayo yanazunguka kabla mtu ajasema point yawachwe leo tunataka tu ukija hapa ni kutuambia point, lakini unambia wa nani? Mimi ninaitwa Pastor Zablon Ayonga mimi ni Commissioner na nitakuwa mwenye kiti wa kikao hiki.

Mwenzangu ambaye nitampa pia nafasi awasalimia likini lakini nitamtaja anaitwa Abubakar Zein, ndiyo huyo nitakuja kumpa nafasi awasalimu na kupiga makofi, pia kutoka offisini tumekuja na wafanyi kazi, wafanyi kazi ambao tumekuja nao, pole pole nyuma huko mzee tutaendelea baadaye. Tunae kiongozi wa Programme yetu ambaye—(asante kwa kunyamaza), ambaye ni dada Fatuma ambaye ndiye Programme Officer tunaa kwa makao yetu makuu, tuna pia dada Moraa na ndugu Makomere ambao kazi yao itakuwa kuandika, maneno yenu yanandikwa kabisa, huyu kijana akiandika unafikiri ni machine inandika na yule dada naye ametega tape hiyo tape ni kusema hakuna neno la mtu litapotea wakati unapo ongoe, ninapofikia hapo kusema hayo maneno ya tape ninauliza kwamba kila mmoja wetu awe kimia wakati mwenzako anapo ongea. Fulani anaweza kuwa anaongea maneno wewe upendi lakini ana nafasi ya kusema hayo ambayo upendi, wewe leo umekuja hapa useme maneno unayo penda unayo penda kupendekeza na yeye amekuja na maneno yako anataka kupendekeza umuachia nafasi ili ile tape

kanda iweze kunasa yale matumushi yake kwa hivyo ningelipanda sana hata wakati wazee mnapotaka kuongea, huyu amesema namna gani nini nini hiyo mnataoka nje pole pole mlango ndiyo ule kwenda uongea huko nje ukimaliza hapa ukirudi tuwe na ukimia, ukimia kabisa ili tuweze kuendesha manene yetu. Sasa kabla sijasema mengine wacha Commissioner mwenzangu ambaye tutazaidiana na yeye kwa kikao hiki awasalimia na pia kama ana jambo aweze kulisema.

Com. Zein: Habari ya asubuhi, kama mlivyoambiwa mimi naitwa Abubakar Zein na nina furaha kubwa sana kuwa na nyinyi hapa, tulitoka Eldoret asubuhi na mapema leo kuja na tukafurahia sana sisi Waswahili tunasema mansari hii scenery , scenery ya kukuja huku ilitufurahisha sana tumefurai sana na wengine wetu tumekuwa na jambo la kufurai sana kuona kwamba huku misutu inaendelea vizuri huku si kama sehemu zingine tulizotembelea nchini lakini tunapanda kuopongeza na kuwashukuru kwa kutukaribisha vizuri Bwana D.O asanteni sana, Bwana Chairman na wananchi wa hapa asanteni sana langu ni hilo tu nitarudi kwa mzee.

Com. Ayonga: Thank you unajua pahali ambapo wazee wako mambo hayaribiki. Na sasa nitawambia jinsi ambavyo tutaendesha kikao hiki ili tuwelewana tunapoendelea mbele tuwe tunajua lile tulilo kubali ndilo tutakalo fanya.

Kwanza, nimeona mumejandikisha hapa majina na ikiwa kuna yeyote hapa ambaye ameingia bila ya kujiandikisha tukalikuomba utoke kule mlangoni uende ukajiandikishe. Kunawezekana kuna yule ambaye amekuja hataki kuongoa na anasema na mimi najiandikisha kufanya nini tunataka kuchukuwa orodha ya wale ambao wamehudhuria kikao hiki. Na wale ambao mumesha jandikisha tayari nimeona hapa kumeandikwa kuna wale ambao watatoa maneno yao au recommendation zao kwa maandishi, wana memoranda ambayo wanataka kutoa, kama una memorandum unaweza kutoa hata sa hii ukajiandikisha hapa katika register yetu na ukatoka ukarudi ukaenda nyumbani . unaweza kuwa na memorandum ambayo unataka umulike mawili matatu juu ya hiyo memorandum kwa kifupi kwamba memorandum yako imebeba haya na yale ndipo uirudishe hapa ukajiandikishe ukatoka au ukaketi, hapa si lazima ikiwa umeingia ukaa mpaka jioni unaweza kutoka ukaenda, unaweza kukaa mpaka jioni kwa hiyo tunataka muelewe hilo kwamba una uhuru wa kutoka na ukitoka toka pole pole uende zako uende kujenga taifa.

Sasa kuna wale pia ambao mtakuwa mkitoa mapendekezo yenu kwa kusema na mdomo tutakupa dakika tano, dakika tano sababu gani tano tunajua umejijenga umejika tayari umeweka mawaso yako ukija hapa ni kusema ninachotaka kupendekeza juu yake ni hiki nimetaka hivi nimetaka vile nimetaka hivi nimetaka vile. Kwa hivyo, hakuna habari ya kutuliza maswali maswali hayako wewe umekuja na pendekezo na zile story ambazo Bwana D.O alisema zile za kusema jinsi mzungu alikuja mzungu akafanya hivi sasa tumepitia hivi na hayo si maoni ambayo yanaenda kutusaidia kutengeneza Katiba, sisi zote ni wanakenya na tunajua hayo tunataka ukija utuambia jambo hili nimetaka libadilishwe hivi na hivi si kutuambia tena tunataka ninyi mwende mufikirie, sisi hatuendi kufikiria wewe umepewa nafasi ya kufikiria leo unatuambia maoni, tumelewana?.

Jambo la pili Lugha, tunatumia lugha gani leo, nimeona wengine wameandika memorandum ambazo zimeandikwa kwa Kingereza hilo ni shauri lake mwengine inawezekana umeindika kwa Kiswahili hapo pia hapana shida, mwingine inawezekana

umeandika kwa lugha ya mama kuna lugha tatu ambazo tutatumia, tutatumia Kingereza kwa yule ambao anajisikia kwamba kusema maneno yake akiyasema kwa Kingereza ndipo yanatoka, kama si hivyo kuna yule anayejisikia nikisema Kiswahili ndipo maneno yangu yote yanatoka kuna yule ambaye anajisikia nitasema lugha ya mama na huyo pia tunampa nafasi, tutakuwa na mkalimani hapa lakini tunataka tufanye mambo yetu kufuatano na ile time ambayo tumepewa.

Jambo lingine,c nitafuata list hii kutoka mtu ambaye aliyejiandikisha number one na nitafuata hiyo hiyo hiyo ila kuna wakati ambako ninamadilisha mwenendo kwa mfano nimeshaona wazee fulani fulani wameingia na ikiwa wazee hao walikuja sikwakusikiza lakini ni kwa kutoa maoni nitapenda kuwapa fursa ya kutoa maoni yao bila yakufuata hii karatasi ambayo imeandikwa majina, ninaweza kuona pia kuna mtu ambaye pia nimulemavu na ninajua itamuchukuwa mda mrefu kwa kurudi nyumbani, nitamuchukuwa huyu wakati ninapo onelea kwamba hebu tumuite huyu.

Pia, kunawezekana kuna mama mzee au mama mja mzito ambaye hawezi kukaa hapa mda mrefu hiyo pia ninaweza kumuita huyo na kumuliza atoa maoni yake ili arudi nyumbani na kama kuna mgonjwa tumeshaona pale pengine mtu amekuja amejilazimisha kuja kwa mkutano lakini ajisikii vizuri kama kuna mtu wa namna hiyo pia anaweza kumuambia huyo mzee Chairman ana shida au shida ya namna ingine tuko hapa kwa kufikiria masilahi ya kila mmoja, kwa hivyo mambo hivyo ndivyo tutafanya. Unapotoa maoni yako tumetaka uongee juu ya mambo yanayo tendeka hatutaki mtu kuja hapa kuongea juu ya jina la fulani yaani kufanya reference kama fulani anavyo fanya hivi, sisi hatutaki mtu kama huyu hatukuji hapa leo kuongea maneno ya watu kwa maana jina hili halitawekwa katika Katiba. Tunataka tuongea juu ya issues, mambo yale ambao yatajenga nchi yetu kwa hivyo tuwache majina ya watu uko nje tuje kwa kutengeneza Katiba. Tuwache siasa zile zinafanyika huko nje tujuwe leo tumekuja hapa kwa kufanya nini kurekebisha Katiba ya Kenya. Kuna yeyote aliye na swali ambaye hakuelewa ile ambayo nimesema na ukisha maliza kutoa maoni yako utakwenda hapa ujiandikishe jina lako kwa kitabu chetu ili uweke sahihi kwamba ni wewe uliongea. Kila mmoja ambaye atatoa maoni yake hapa iwe ni kwa memorandum iwe ni kwa kuongoea tunaitaji kila mmoja ajiandikisha jina lake ndipo utoke na kama kuna maswali fulani ambayo utaulizwa katika kuandika register hayo ni maswali ya kawaida kwa hivyo usifikiri mbona ananiuliza hivi anakuliza kwa maana inatakikane lile.

Basi, wakati mwingine ikiwa umetoa maoni yako na sisi Commissioners tunaweza kukuliza ikiwa kuna jambo umesema ambalo hatukuelewa sawasawa kwa hivyo usifikirie vibaya mbona wananiuliza swali tumetaka tu ufafanue utuambie ninaposema hivi nini maanisha hivi na vile kwa hivyo, from time to time mtakuja kupata tunauliza swali na mwingine inawezekana alivyosema ni shairi na inaonekana hamna uvumo wowote kwa hivyo, tunapo kuuliza swali tafadhali usifikirie vibaya tuko tayari kwanza. Paul Tuigone. Elekeza Paul pale anaketi. Na kama una memorandum Paul, tunataka utumulikie yale yaliomo badala ya kutosema neno kwa neno kwa maana kule offisini tuna wasomi wanaongojea kusoma hiyo na kuweka kwa computer kwa hivyo dakika zako ni tano. Ukianza anza na kusema majina yako mimi ni Paul.

Paul Tuigone: The Commissioners sir the cheering committee to the exercise the D.O and the entire representative to the Provincial Administration the political representative present ladies and gentleman my names are Paul Cheberi Kirikongo from

Kaptemberewa location of Kapsaraman Division. I am before you today to make my presentations on behalf of the entire Youth fraternity from Kapsaraman Division karibuni.

The Constitution I would want to touch on, I will start with topic land and property right.

The Constitution should guarantee access to land for every Kenyan to be given ultimate ownership and power to control its use.

In a situation where valuable minerals are in individual land then the government should work out a way of making full compensation to the owner and he found in trust land then the government should consult with the community owning the land for compensation in a way deemed appropriate by the owners.

The Constitution should cater for the provision of land to landless the right orders by the government and be given an ultimate ownership.

The government should also provide land for public utilities such as hospitals and schools.

Education: Since education play a key role in our day today life in terms of knowledge and skills the government should ensure free primary and secondary education.

For both pre-schools and nursery school teachers salaries be paid by the government to realize the community to relieve the community off the burden.

Higher education Loans Board should provide loans to the extremely needy students and in ensuring good discipline in our schools the teachers should be given the mandate to cane the faulting students if every other measure proves futile.

Local government: In our endeavor to promoting community best democracy the following measures should be adhered to.

Mayors and Council Chairman be elected directly by the people and to ensure approve in proved performance of the office bearer in question. They should be given a two year term to prove their worth in terms of service delivery to the wananchi.

Since the world is becoming increasingly competitive day by day and the computer compliant is becoming a necessity, then there is should be a minimum for education qualification for Councillors which should be from form four and above.

Since service delivery by the local authorities to the people so far has been performing dismally, we should propose for the government draws the Councillors allowances from consolidated funds and its rate be determine by remunerations board. Then the revenues collected by the local authorities be used in the community service and paying such as paying bursaries to needy children.

For elected Councillors are believed to be the two representative of the people from the grass root level then their role is sufficient therefore nomination of Councillors who are believed to be representing special interest is total uneconomical in terms of cost incurred.

The last topic will be, Executive and I will dwell on Provincial Administration.

The Provincial Administration should be maintained in the Constitution and be vested with powers enough to enable them carry out their duties without fear or intimidation from any quarter especially political manipulation.

In the appointment of Chiefs and assistance Chiefs the Civil society should be improved so as to produce the beneficial officer who has relevant historical background.

Their academic qualification should also be made clear in considering the changes the challenges facing the society currently they do live of their lead if their minimum academic qualification could be for from form four and above for KCSE and or equivalent.

It is also our special appeal that the Constitution caters for the welfare of the village elders for they play a crucial role in being the backbone of advocacy in the set up of the Provincial Administration.

The village elders should be given some allowances through the DCs office and proper security provision should cover them in their execution of duties especially now that the world is changing drastically rendering them susceptible to every risk. Thank you the Commissioner.

Com. Ayonga: Thank you so much Bwana Paul Tuigone. Kabla sijaita mtu wa pili jiandikisha. Kabla sijaita mtu wa pili nataka kuwakumbusha jinsi ambavyo Bwana D,O alisema tafadhali na nilirudia hilo nadhani pengine halikuweleka. Munapo kuja hapa kutoa maoni hatutaki muanze kutua-address sisi na kuwa-address D.O kuwa-address Councillors Chief pia atakuja ingia na mwingine atakuja ingia hii itakula time tunataka leo tufanya mambo tunajuwa wako na mna heshima kwao na sisi mnatuheshimu kama wageni wenu lakini tunapoanza sasa business tufanye business. Asante sana mkumbuke tafadhali. Next atakuwa Joseph Barikotong. Kwenda kule toa majina yako na dakika ni hizo hizo tano.

Joseph Marikotong: Thank you sir, my name are Joseph Marikotong representing Eastern Catholic and Justice Peace Commission Kapsaraman catholic church parish, these are our presentation.

Basic right: At present basic right are not adequate the following basic rights to be entrenched in the Constitution.

Security cattle rustling, robberies land clashes.

Health care: Health facilities be made accessible to the people government to set more fund to support people suffering from serious diseases e.g heart attack. Health care be made free of charge

Education be compulsory be from primary to secondary level, government to pay nursery teachers.

Food: Food programme to continue in all schools relieve food be supplied to people living in arid areas to supplement the little they.

Employment: Any government employee be paid well including benefits. There should be fair distribution of employment.

Media: There should be liberalization of waves.

Right to life: The death penalty be replaced with life imprisonment.

Land and property right: The individual should have ultimate ownership of land. The government should have the power to acquire private land for any purpose only with compensation to the owner.

The government should have power to control the use of land by owners or occupiers.

For the goods transfer and inheritance of land the whole family should involve in the process.

Procedure for land transfer be simplified by involving the village elders, the family, Chiefs, and Assistance Chiefs in conjunction with the ministry of land.

The Constitution to guarantee access to land to every Kenya, to be converted to either game reserves and irrigation schemes and the indigenous be given productive land elsewhere.

Cultural ethnics and regional diversity and communal tribes: Cultural ethnic diversity can be promoted and protected in Constitution through the following, National Museum of Kenya and community Museums of Kenya, Cultural literature of every group be written the specific task the Constitution should address include music motors dress, hard cullary sculpture, two languages be made national that English and Kiswahili.

The Constitution to promote indigenous languages during early school going age in rural areas.

Management and use of National resources: The mechanism which can be used to entrench in the Constitution to ensure equitable distribution of natural resources are decentralization of industries, equitable job opportunities and the Controller and Auditor General should work hand in hand with matters concerning the finances be appointed by the Parliament; other mechanisms to control finance.

Empowering Parliament to investigate where money is used yet their outcome is not clear.

Parliament to make follow up of public funds banned projects, we should attract competent Kenyans to work in public offices by appointing professional to work in relevant bills.

Declaring their wealth giving out reasonable remuneration letting Parliament appoint and sack public services.

Com. Ayonga: Ya mwisho, time yako inakwenda hiyo maneno tunaenda kusoma.

Joseph Barikotong: : Succession and transfer power: The Speaker of National Assembly should be in charge of Executive hours during presidential elections. The election results or what should be counted at the spot and passes to Electoral Commission of Kenya.

The incoming President to assume their offices as soon as their results are out and declare their winner by Electoral Commission. The Chief Justice should be sworn in the incoming President. Handing over taking over and to take place after sometimes.

The former President should be given benefits and security in Constitution. Thank you.

Com. Ayonga: Thank you very much you can hand over your memo and register. Next, Naftali Chelalat, utasema jina lako vizuri aftali, tunataka tu utumulikia most important points in your memo. Sema majina yako na anza.

Naftali Chelalat: I salute the Commissioners my names are Naphetali Chalagat and the memorandum with me here is the it will take a lot of time but because of time I am just going to summary many part of it and if any person who is here who is interested to know what in this memorandum can liaised with me for the copy.

The proposal contain in this paper is set out in summary form, I believe the Commissioners has ability to point the expertise of the a clear picture in governmental structure propose here in.

What remain for the Commission to conjure the proper and material word and fastest to come up with a comprehensive document that encompasses the above proposal .

I believe the federal structure system is the only political system which can solve the marital political problem facing Kenya.

I also noted with a lot of concern that there has been a proposal in whether they extend the life of the current Parliament or not it is my suggestion that the life of the current Parliament not to be extended instead election should proceed as planned so that anew Parliament can be elected. Minimum Constitutional reform can be undertaken to address the critical issues which do not lead to radical realignment of our political dispensation.

Section 9 verse one and two in the present Constitution should be amended to allow President to serve until the Constitution is implemented in the country.

The extra term will enable the President to guide the country through the process of corresponding writing is only President who can oversee the successful re-writing of the country Constitution and and assured a best place for the people of Kenya in the future federal government although the process is going it means President to ensure a smooth implementation of the new Constitution. It is not be good to have a new federal government with a new federal President.

Romans 13 verses one; The authority established by God, then God will--- President should continue ruling the country until the same God annotated fit leader if the current President wants Moi to continue keeping Kenya peaceful and unit as they are then no one should oppose that.

If the President get the extend of calling which are standby him until we get another good leader all Kenyans of good will should understand that President legacy belongs to this country but not to his immediate family --- during his tenure head of state that the whole Constitution of the country it defuse for purpose of amending section of which differs to be corrected I think I have been discussed above.

In formation of (inaudible) then President Moi will guide all the radical changes which will entrenched---- I suggest a tradition

period during which the structures require to implement the new Constitution will be put in place and during which Kenyans will gradually be introduced to a new structures of the government under the guidance for President Moi. The various state will require time draft and debate their Constitution set up their court and decide on the structures and composition of their government I believe that a ten year Constitution is reasonable thank you.

Com. Ayonga: Thank you very much: Just a moment .

Com. Zein: Just before I understand what you are saying you are suggesting that after the creation of the new Constitution we should have a ten year period to implement the new structures.

Com. Ayonga: Thank you you can register and leave that memo with us. Mark Chepkoko as brief.

Mark Chepkoko: My names are Mark Chepkoko.

Legislature and Parliamentary government: The Parliament should be supreme whereby the government is headed by a Prime Minister and the President should be ceremonial head of State The President is elected by Parliament and Prime Minister appointed by President.

As Parliament is the supreme body should elect the Attorney General, Speakers Chief Justice and Chairman of the Electoral Commission of Kenya.

Parliament should have three functional days in a week with exception of weekends and MPs are a must to attend all sessions and late comers or absentees submit reasons.

President should have 35 years and above and elector should have 18 years and above.

Language Exams: Language exams should continue for five members of Parliament and candidate and its both National language and should know how to read and write with good inter personal relationship.

And Chairman county council should be elected by Councilors and should have two years office tenure.

Central government and Local government should have equal participation in running local authorities and the central government should pay all Councillors and council workers.

And council revenue channel to community development project.

Provincial Administration: Provincial Administration could function as usual only should excempted from running government resources right from Provincial level to location level instead development Board to be formed to make sure resources are equally distributed to reach all people of the Province.

Management of the resources should be indicated by Board Chairman to be free from political interference.

Board Members: All Districts in the Province should be equally and fully be represented.

Council candidates qualification: Level of education this is primary certificate and above should be local resident of the area by birth.

Should have clean record and discipline.

Language exam and be a must: The resident should be given the mandate to appeal to ECK for vote of no confidence against their Councilor if he goes against their wish be corrupt. Have good interpersonal relationship.

Local Authority Commission should be formed to check on Councils work what salaries.

There should be nominated Councillors who should be nominated by respected parties.

All Councillors should be treated equally irrespective of their parties they represent.

The Minister in charge of Local government should be given the mandate by law to dissolve any local authority found mismanaging authority funds or when there is a huge disagreement between council members.

National security: The President should be the commander in Chief of the armed forces. Security army should be formed Constitutional.

The Commander in the respective stations should be given mandate by if deemed proper.

The Constitutional acts should exist which allowed the President to declare the state of emergency and National disasters.

Parliament should be involve in matters concerning disasters and emergencies.

Resident or mwananchi in possession of fire arms without permit should be considered for capital punishment or serious crime offence and not petty ground as used to be.

Land owner: Communal land ownership and government trust land should be scrapped and resident should be given the mandate to own land.

Com. Ayonga: Minutes zako zimekwisha sema la mwisho.

Mark Chepkok: The government should not have the mandate to ---- be given the mandate to owe land except public utilities e.g schools the government should not have the mandate to repossess land from resident without consent of owner and the land if found to be mineral rich composition should be at the wish of the owner.

The government utilities swarms, school environmental resources should be managed by the government.

Land transactions should be involve the entire community and the owner the council and the family.

Com. Ayonga: Thank you so much thank you. Now you noticed that ikiwa unakuja kusoma na sisi tunaenda kusoma here we are duplicating. Sisi tunataka tu utuambia point ambazo kwa maana wewe umeandika unajua umeandika nini, lakini kama ni kusoma tukiachia kila mtu nafasi ya kusoma hamutatoka hapa wala noise haitatowa maoni. Kwa hivyo tafadhali tutii ili kila mmoja apate nafasi. Next ambaye namuita na Mark, tafadhali Mark sema majina yako vizuri na tuambia maneno makubwa tu yako usitusomea.

Mark Kiptalini Komen: Asante sana. Thank you very much Commissioners and congregation. My names are Mark Kiptalan Komen I am representing Murulo location Kaprasabwa Division. Now mine I will talk on the Electoral Commission and because they are written there is no need for me to read everything.

Now on the Electoral Commission: I would like the Electoral Commission to be independent and the Chairman of the ECK not be elected or not to be elected by the government or appointed by the President therefore he should be independent. All the voters registration the Electoral Commission should have permanent clerks so that the further to registration will continue as the registration of persons also continue such that no persons should be left out even if election will take us long as possible.

On the hand on the Executive I would like the President to be removed from the following powers of the President:

Commander of the Chief of the armed forces.

Chancellor of the Public universities and he should not also appoint the Judges, Chief Justice, Judges of the high court and Judges of the court of the appeal.

Among in the security sector I would like to say that particularly in Ngorora location of Parakabwa Division security is very very bad now I would like the government to put more police stations and ensure high security power there now because the document here there is no need for me go on repeating and the Commissioners will go through.

I would like to say also that we were not given enough time for this particular representation especially Civic Education in the Parangorora or Parakabwa Division and therefore I would like to request the Commissioners to give us more time to prepare and present a very good document that will present our views. Thank you.

Com. Ayonga: Ngoja kidogo, kama una memorandum yako ilikuwa ijakamilika unaweza kwenda ukaiongeza yale ambayo unataka uongezi na utatumia office yetu ni second flow uko KENCOM House au unaweza kuituma through the District Cordinator. Lakini hebu nikulize kwa swali kamoja ulisema President asiwe Commander in Chief lakini hukutuambia ni nani unataka awe Commander in Chief. Na hiyo pia ukasema pia asiwe university Chancellor ulitaka nani awe Chancellor.

Mark Kiptalain: Nitanza na second question. The Chancellor should be the present Vice Chancellors that is the for example in the university there is a Vice Chancellor so that one should be the Chancellor and he should be elected by Lecturers but not

appointed by the President.

Now the Chief of the General staff to lead the armed forces but not the President.

Com. Zein: The other one, is this related to the question of being Commander in Chief ? That is connected to the fact that if God forbid but if the country was at war then the person who will make the decision quickly and rapidly will be the President of that country so that the country is defended. That is why they are meant the Presidents are normal of the Commander in Chief because that is the political decision you cannot expect the head of Military who is a Professional soldier to make a political decision that reason I think my fellow Commissioner is asking you and you have given your word. Again you said that you would want the Chairman of the Electoral Commission not to be appointed by the President in order for that Chairman to be independent, who will appoint the Chairman.

Mark Kiptalain: The Chairman of the Electoral Commission to be appointed by maybe a Judicial Commission who are special in areas like or maybe law but not the President because it seems to be political issue.

Com. Ayonga: Ujandikisha hapa ----- hayo maneno yako. Reuben. Jina la mwisho hatuwezi kulisoma lakini kuna Reuben . K. yuko? Endelea.

Reuben Kandagori: Thank you Mr. Commissioner. Myself I will straight to only one copy it seems most of the points have been spoken . Kwa majina ni Reuben Kandagori resident to Sibaratibwa.

I will only go to this topics for Federal government: I would suggest that this sort of government will bring leadership close to the people.

It also easy to identify and monitor competent of people chance to be a leader at one time.

It – marginalization of small communities of the same Nation.

Brings about close monitoring of developing of resourceful projects and maximumly benefiting the local residents.

It afford economical overlap on small groups or tribes by the five further or the bigger groups or tribes and possible religious monopoly. That is the brief that I can get you for now.

Com. Ayonga: Thank you unaweza kujiandikisha. Okay, thank you. Na tuna Benjamine Chelimo baada ya Benjamine Chelimo nataka awe tayari. Benjamini Chelimo sema majina yako -----.

Benjamini Chelimo: Asante sana Bwana Chairman, yangu tu ni kuongea kuhusu pendekezo, kuhusu mambo ya wageni ambaye zamani walikuja na wazungu na wakawa citizen sasa tangu wakati hiyo hao watu wangali citizens so pendekezo langu ningenelea ya kwamba hao wawe na terminal ya kuwa citizen under chini ya President kama President ametoka hata hao

wapate passport yao ya kutoka, hiyo ni pendekezo yangu kwa maana hawa wageni wamekuwa lords kwa our mother land in Kenya kwa mda ya miaka mingi na watoto wetu wanangaika.

Com. Ayonga: Hebu sijui kama Commissioner mwenzangu ameelewa lakini mimi sikuelewa ulilosema unasema kwamba President akitoka wale wote waliopata uria watoke.

Benjamini: Kwani walipatiwa citizen kupitia utawale ya huyo hata wapate terminal ya kutoka.

Com. Ayonga: Na hawo watoke.

Com., Zein: Swali langu mzee wangu swali nitakalo kuliza mimi kuna uhusiano gani kati ya urais na watu wanaopewa citizen, uko usiano gani.

Benjamini Chelimo: Kwa maana iko wageni walikuja kutoka zamani na utawala wa ukoloni na baado wangali wanaendelea wanakaa kama citizen na wazaidie yote Wanakenya.

Com. Zein: Kwa hivyo kama mimi ninavyokuelewe kwamba unataka swala unalozungumzia ni ardhi kwamba ardhi ambayo ilikuwa wakati wa Mkoloni na imekaa kwa mda mrefu katika mkono wa watu ambao walikuwa wageni na wakawa wa Kenya unataka pia Wakenya wawe na haki ya kupata ardhi hiyo.

Benjamin: Yes,

Com. Zein: Hivyo ndiyo unavyozungumza. Asante.

Benjamini Chelimo: Na hao watu watoke. Watoke maana they are not clannish

Com. Ayonga: Kwa hiyo haya ni maoni yake

Benjamini Chelimo: Maoni yangu ya pili—

Com. Ayonga: Dakika zako zimekwisha hebu sema hiyo ya pili.

Benjamini Chelimo: Ya pili ni forest awe under County council being stakeholders of natural resources. County council walinde forest kulingana na sheria ya local government kupitia natural resources.

Kulingani na ardhi land ningependekezo iwe under community.

Com. Ayonga: Nathan umemaliza mzee .

Benjamini Chelimo: Asante nimemaliza

Com. Ayonga: Kuja huko uweko kidole hapo

Com. Ayonga: Asante. Kabla tujaendelea kabla sijamuita yule anaye fuata nataka kuwajulisheni juu ya Commissioner mwingine ambaye ameingia tulikuwa tunamtazamia nathani alipotea katika zile corner corner unajua huku mna barabara ambayo inaenda inakuwa ‘S’ na sisi huko kwetu hiyo hatuna tunaye experience mpya wakati wengine tulipofika hapa tunasikia kizunguzungu baado unazidi kwenda hivi tumeanda kizungu kizungu lakini mwishowe amefika huyo ni Commissioner Wambua ambaye ni mmoja wetu katika kikundi hiki nataka awasalimia na tuendelea.

Com. Wambua: Hamjamboni. Tutaendelea kwa hivyo naomba radhi kuchelewa kidogo lakini niko hapa asanteni.

Com. Ayonga: Anayefuata--- niliuliza juu ya yule niliona ndugu yetu mmoja alikuwa ameongozwa hapo mzee na nikauliza kama yule alikuwa anataka kuongea mze mmoja aliangia aliashikwa mkono, yule mzee yuko amekuja kuzikiza ama amekuja kutoa maoni na pia kuna ndugu yetu mmoja ambaye tena mzee mwingine ndiyo huyu anayetoka, pengini anaweza kuwa amechoka na ameona kwamba hapa hapakaliki. Kama kuna watu wa namna hiyo tafadhali mungewaleta hapa mbele ili tuwape nafasi wazee warudi nyumbani na tena kama kuna mama yeyote hapa anayekaribia rika hizo mzee Ametaka aongea? Tafadhali --- mpe kiti hapo. Muambia atamwambia majina.

Chepchen Kiptui: *Kainee nyuu ane ko Chepteng Kiptui,*

Translator: Anasema majina yake ni Chepteng Kiptui

Chepcheni Kiptui: *ngalechuane nye kokichomekei ache nye kit nemochomekei konyungunyi .*

Translator: Anasema tukiwa tunaendelea kuishi zote tuko salama isipokuwa matatizo yetu ni magonjwa.

Chepcheni Kiptui: *kobo kiak ako chi.*

Translator: Anasema ugonjwa huo umetukabithi zote na wanyama zote ambao ambazo ni nguzo za ujamii yetu,

Chepcheni Kiptui: *tuchocho chekesobe achek amumelimitite amu makitiinye bai amakitinye shamba.*

Translator: Hivyo ni kwa sababu sehemu hii ni sehemu ambayo iko na shida ya sehemu ya ukulima.

Chepchen Kiptui: *konguno tukuk che kisoben achek sike sabtosi ko tukuk ab Nyayo kikobaech kongete yakinyae akoini.*

Translator: Anasema kwa mda huu wote ambaye tumekuwa tukiishi humu tegemeo letu imekuwa ni msaada wa chakula kupitia serikali na hata zile za Non Governmental Organisations.

Chepchen Kiptui: *Achene kondakondo boonde akoi kolil kou Mzee Jomo Kenyatta.*

Translator: Hili lingine anasema ni kwamba ingekuwa pendekezo lake kama mze angandelea kwa mamlakani vile Marehemu Hayati Mzee Jomo Kenyatta.

Chepcheni Kiptui: *Kokoroni koberitu bich amu makoyoei tukuk .*

Translator: Anasema kwamba vijani --- wanaendelea kukosa hekima kwa sababu wamekosa kupitia zile region za utamaduni yao kama sisi kama watugeni.

Chepchen Kiptui: *Ko bichu yachekitu missing eng achek komosta kwaita ko Kimukony emyo kopungusan tukuchu kitnye engkeberbershek tukul.*

Translator: Hapa anasema kwamba tatizo la maisha katika sehemu hizi zetu za chini hi hii mambo ya cattle rustling kwa hii majirini wetu ambaye wanaitwa wapokoti.

Chepchen Kiptui: *Kokolon kimoche achek ngalechot keisto bichot sikotepi bik komie.*

Translator: Anasema kwamba hivyo serikali ingefaa kupitia ile mkono yote mrefu kama inavyosemakani iweze kutengeneza hawa watu waishi kwa amani ama si hivyo ikiwezekana hata wapelekwe mahali pengini ikiwa ati watusumbua watu.

Chepchen Kiptui: *Kokoroo ko ngoliolin eng Baringo kokakiba anyun komie ko kokimche boonde si ngolal enm uiaketukul ako saita kotobenech.*

Translator: Hivyo amesema kwamba alikuwa ametaja juu ya salaha mpaka ziko mikonono mwa wazee wananchi hapa chini hivyo anaongea juu ya hawa watu wa pokoti anasema kwamba serikali kupitia hii mkono ambaye tunajua ni mrefu itumia kwa haki na kwa njia zote kutoa vilaa hivi zote ili zote pamoja tuishi kwa amani pia serikali iendelea kutulinda kupitia kwa hii mambo ya chakula shida nyingi hapa ni chakula kwa sababu ya hii hali ya ukame mara kwa mara.

Com. Ayonga: Na umuambia atuambia neno la mwisho.

Chepchen Kiptui: *kongolion neo mwisio amache kone kondowech kerichek chekororon, tara mi ui agetugul amu kinyi tungoyo uiagetugul eng lakoik chebo sukul komochei kerchek chekororon kekonech.*

Translator: Anasema kwa kumalizia ya kwamba ningependa serikali iyandikisha katika sehemu za masilani ziwe ---- itazaidia katika kwa ajili ya hii magonjwa yamezumbua watu wa sehemu pia serikali iyakikishe kwamba wanafunzi wanapewa maitaji ili watoto waendelea na masomo na kwa mafinikio tutafaulu. Asante.

Com. Ayonga: Ngoja kidogo. Mzee angetakaje katika hii habari ya magonjwa angetaka serikali ifanye nini?

Chepchen Kiptui: *kimoche kotororech kokonech kerchek ago ako konech kerchek chemokosoru chemotinyei rabia, kokonu kerchek chemobo rabishiek.*

Translator: Anasema kwamba ikiwa kwa kweli katika hii uchumi duni hivi mgonjwa ambaye pengine ana lolote ataishi namna gani hivyo tuwachie aendelea aishi na ugonjwa hadi kufa ama namna gani hivyo serikali itafanyaje iakikishe kwamba hii pesa

ambaye inalipwa katika mahospital iondolewe ili hata yule maskini ambaye ---- apate nayo kutibiwa. Asante.

Com. Ayonga: Ngoja kidogo kwa hivyo mzee angepanda madawa apewe ya bure au anataka je?

Chepchen Kiptui: *Kekonu chebo chebo buch.*

Translator: Anasema kwamba vile kwa hakika vile amesema ni kwamba hizi dawa zipeanue bure anasema dawa zipeanue bure kama siku zile za zamani kidogo.

Com. Ayonga: Asante sana mzee. Mzee anaweza kuwaka kidole aletewe kitabu hapo. Mpatia mzee kitabu kule alipo. Kuna mzee mwingine ili -- . Mama unataka usema kiti huyo mama huyu. Mama anataka aseme kitu?

Tarikok Barikotongo: *Amoche motorete kei momichi netoretton amocheketoretton*

Translator: Anasema yeye vile ako mzee awezi kuikumudu hali ya maisha ya kisasa.

Tarikok Barikotongo: *kikureno Tarkok Barikotong.*

Translator: Jina ni Tarikok Barikotongo

Tarikok Barikotongo: *lakwenyu nekikibar kiborettiet*

Translator: Vile alikuwa amesema hapo awali ni kwamba ako na shida ya kugarimia maisha ya kisasa kulingana na vile ako na mapato ya chini na hana uzaidizi wowote.

Tarikok Barikotongo: *Atinye shida neo kwongut akobo lakocho*

Translator: Ako na shida kiasi kwamba hata watoto wake hawezi yeye mwenyewe hawezi kuzaidia familia kama mama.

Tarikok Barikotongo: *momi mama nook kochi kitonyi anan kirkinyi nakoborei lakwano .*

Translator: Yote bado wanasisitiza kwamba yote ni shida

Tarikok Barikotongo : *amoche ane toretet kengete serikali kokonu amitwokik.*

Translator: Anasema anataka uzaidizi kutoka serikali kwa kupitia malisho apewe chakula.

Com. Ayonga: Asante, Asante mzee, asante mama sasa kama mnataka kuwendelea mnaweza kukaa lakini mkitaka kutoka pia mna nafasi ya kutoka.

Joshua Chemochok. Joshua una memorandum tafadhali utumulikia yale makubwa makubwa.

Joshua Chemojoo: My name is Joshua Chemojo representing (inaudible) Civic Education background.

On Defence and National security: The President should be on defence and national security the President be the Commander in Chief of the armed forces.

The Executive to have exclusive power to declare war.

The Constitution to permit --- ordinary powers in the emergency situation such as where national disasters.

On the Legislature the appointment which should be vetted by the Parliament are the appointment of Chief Justice, Attorney General, Directors of Parastatal and Permanent Secretaries.

Being a member of Parliament should be a full time occupation and there they maybe established within the Constitution .

Cultural language --- moral and ethical qualification should be in the Constitution.

On salary especial Commission of experts should look into the MPs while the President should be determine by members of Parliament.

We should ---- the President system in which the determinant Political Parties forms the government.

On the Executive the Constitution should specify qualification for Presidential candidates the qualification should include moral and ethical values.

The Presidential tenure is two terms of five years each.

The functions of the President be define in the Constitution as follows.

Be the Commander in Chief of the armed forces and Head of state reciting national functions. Other powers to be taken away should include appointment of Chief Justice, Attorney General and Directors of companies.

Powe to allocate resource or public lands.

On the Electoral system and --- we should maintained the representative (inaudible) .

About women participation in government and local authorities elections we should encourage and give them charity during campaigns.

There should be no defection or ---- during the cause of the term until the end of the term this is to avoid bia-elections which goes cause the government a lot of money. Thank you.

Com.Ayonga: Thank you very much. Next atakuwa Joseph Chebii. Mzee sema majina yako na endelea.

Joseph Chebii: Kwa majina ninaitwa Joseph Chebii na nina jambo ya kwanza ningependa kusema ni kuhusu mikopo kwa wananchi ninaona umasikini kubwa mbele ya wananchi na ingefaa serikali yetu iandikwe sheria ambayo wananchi wazaidiwe kupitiwe mikopo waweze kufanya mashamba yao au biashara yao.

Jambo la pili ingefaa utawala si ya kitaifa iwe katika Majimbo iwekwe utawala ya Majimbo.

Na ya tatu ni utawala iwekwe katika vipindi mbili tuu vipindi viwili peke yake miaka tano halafu miaka tano inatosha President hapa peke yake si kuingia ya tatu.

Ya nne inafaa mali ya Kenya iwekewe mtu awe na kiasi fulani ya mali si wale wameanza kuongoza wachukuwa mali watakavyo.

Ya tano inafaa sikua ya kupiga kura wananchi waheshimiwe wapatiwe nafasi ya kujitafutia Councillors au Wabunge si kusuliwa na uongozi ile iko.

Ya sita ingefaa serikali yetu wajiri watoto wanne katika kila nyumba kwa sababu hiyo itakuwa faida kwa wananchi .

Ya saba ingefaa iwekwe fees ambayo wananchi wataweza iandikwe kwa njia ambayo fees iwekwe kiasi ambaye kila mwananchi ataweza kulipa.

Ya nane utawala iwe ya democracy peke yake sikuwekwa hii mla ndani. Kwa sababu tumeona mara nyingi kuna ki-mala ndani lakini iwekwe democracy yaani mamlaka itoke sheria ambaye imewekwe si ya watu fulani.

Ya tisa inafaa kila Minister apatiwe nafasi ya kuweza kutangaza mambo ya kazi yake katika idara yake na sikuwapa President hata mambo ingekuwa ya Minister.

Com. Ayonga: Mzee unaweza kujiandikisha. Obera Orutu. Obera Orutu.

Josephat Obera Luta: Kwa majina ni Josephat Obera Luta. Maoni yangu ile ningetoa ni kuhusu mambo ya kipande na kura ingekuwa bora wakati office iwekwe kura na kipanda kwa kuendelea kwa maana watu wanapata shida watu wanapiga hakuna kura.

Ingekuwa bora iwekwe kila tarafa kila watu wapate hiyo bila kukosa kura kwa maana watoto sasa--- huwezi kupiga kura.

Ya pili ni kuhusu mambo ya watoto ambao wamemaliza form four ama university ingekuwa bora kutafuta njia ya kulipiwa hii certificate kwa maana kama watu ---- kazi ikingia hakuna mtoto ambaye ametoa certificate pengine mzazi mwingine ako na watoto wanne wamemaliza form four lakini kutoa certificate ni ngumu sasa ningepomba serikali itafute njia ya kutoa hiyo certificate ipeanwe bure ama tufanye nini kwa maana imekuwa vita sana.

Ya tatu ni kuhusu mambo ya barabara katika nchi --- nchi ingine inaenda mpaka barabara moja tu kutoka District moja ya lamu lakini pahali ingine hakuna hata ya marram hii ya kupita watu wanapata watu kutoka mbali mpaka hospital.

Ya nne ni kuhusu mambo ya eneo ya Mbunge ingekuwa bora hospital kubwa ijengwe katika kama ya District ingeweka eneo ya mbunge hospital kubwa na kila tarafa iwekwe hospital ya health centre kwa maana watu ni wengi na hakuna dawa hospital inakosa. Ni hayo tu.

Com. Ayonga: Asante sana unaweza kujiandikisha hapa. Anayefuata --- kuna nini mkono uko juu kwa nini kuna namna ya kutoa maoni. Mzee muulize ana shida yeyote ambayo ingemfanya atoe maoni kabla ya kuitwa jina.

Kuja useme hayo maoni yako. Mwambie aseme majina yake.

Chepkurur Kokwani:

Translator: Anasema kwa majina ni Chepkururu Kokwani resident wa Nyongorora.

Chepkururu Kokwani: (kalenjini)

Translator: Haya anasema kwamba katika desturi zetu kame watugeni ilikuwa ni jambo la kawaida watu wawekwe kawaida kama ni rika moja ili wapewe maelezo ya desturi zao ili waweze kumakinika katika kazi zao za kila siku kama jukumu la maisha.

Chepkurur Kokwani: (kalenjini)

Translator: Huyu mzee anajaribu anasema ya kwamba katika mila zetu kama watugeni ilikuwa desturi kijana anapoenda katika hali ya kutayiriwa ilikuwa na desturi kupikiwa na mama yake na wale ambao wanaitwa Commanders, lakini kwa wakati huu imekuwa ni jambo ambalo ni la kawaida ili kwamba utamaduni yenyewe imeweza kuwa distort kabisa.

Com. Ayonga: Sasa anataka aje.

Chepkurur Kokwan: (kalenjin)

Translator: Haya anasema kwamba ingekuwa pendekezo kwake ni kwamba ili desturi ya kwanza ingeweza irudishwe ili tuishi katika ile asili ya kitugeni.

Chepkurur Kokwani: (Kalenjinie)

Translator: Hivyo wanasema ya kwamba tukuishi namna hii tutaweza kujuwaje yule ambaye pengine anastihili kupewa responsibility na wale ambao baado wajifikia ile umri wa mtu mzima.

Chepkurur Kokwan: (kalenjini)

Translator: Hivi wanasema kwamba sasa tukiishi hivi panapo na mikutano fulani ambayo yana lengo Fulani wanapoelekea hapo sisi wananyanyashwa tu katika hiyo hali uwasili.

Chepkurur Kokwani: (kalenjini)

Translator: Anataka utamaduni ya kila jamii iwe sehemu ya ile inaitwa fundamental rights.

Chepkurur Kokwani: (Kalenjine)

Translator: Anasema kwamba hatutaki mambo ya obstruction, katika hii mambo ya exercising one pride kama hiyo ya utamaduni.

Chepkurur Kokwan: Kalenjine:

Translator: Mzee amesema kwamba katika sehemu zetu za chini kama vile Kerio Valley mpaka hivi karibuni nimesikia ya kwamba serikali inataka kutengeneza kuwa National reserve lakini anasema ingestahili kuwa game reserve ili serikali inapoendelea kulinda wanyama yake kwa manufaa ya jamii na serikali yenyewe nasi pia tuko tukichunguza pamoja kwa kuchunga mali yetu kwa sababu hii mali ambayo tunafuga pale ni utu wa mgogo wa ujumu wetu ikiwa ni kununua chakula ni hiyo mnyama kuuzwa ikiwa ni maziwa ya kukulia ugali ni hiyo ng'ombe kukamiliwa ikiwa ni mambo ya kusomesha shule mtoto ni hiyo ng'ombe kuuzwa ile fedha ipatikane kwa hivyo anasema tegemeo letu ni hilo kwa hivyo haingekuwa haki kama serikali ingetupokonywa --- kwa ajili ya hiyo game reserve.

Com. Ayonge: (inadible)

Chepkurur Kokwan: Kiswahili yangu si nzuri (clapping) Kazi yangu zamani mimi naingia kazi ya serikali ----kazi yangu ya kwanza ni hii kazi ya nyazi nimechungu miezi sita Serikali ikandaki mimi kazi ya assistant Chief nilifanya assistant Chief miaka ishirini na nane Nikawacha kazi nikatoshika. Nimenyakuwa matunda ya Kenya mwisho kweli kweli, si kulia kulia kama wengi ati ngoja, ngoja mpaka mwaka gani? Mimi ni mzee mimi nimetoshika-----? Nimewachia ma-office nimechia matunda ya Kenya wakule.

Com. Ayonga: Asante sana mzee. (inaudible) utatangulia kusema majina yako.

Kaprat Aten: Sasa asante sana Katiba. *Ninyun e kokonoi kit nomche,*

Translator: Jina langu naitwa Kaprat Mutanyo lakini jina lajulina ni time (clapping)

Kaprat Ateni: *kwaivo kongete kei beberu kokeker achek Tugen kiu neu kan kokarin lakwa agenge kabisa kosorun kiyak kiilchin aeito anan kikochi moinget nemi sekemik nemolonyei lakwa.*

Translator: Mzee anasema ya kwamba kama vile jinzi desturi inavyonyesha yule mtoto ambaye unampenda kwa ile matendo

mazuri anakufanyia at least utampea hata ile ng'ombe yako ndume mzuri sana hivyo basi Mzee Hayati Mzee Jomo Kenyatta alipona mzee huyu Moi alikuwa mzuri akampea kumridhi hivyo kwa nini naye pia asiendelea hadi siku ile atapeana ama pengine ikiwa kwa bahati mbaya kama jinsi watu wanavyo kufa kama kuwaida siku ile atakufa atakuwa marehemu naye ni kuchukilia kama uridhi.

Kaprat Aten: *Koinguni rais kotepyei agoi kokoito amu kararan rais nebo kwongut, kimko berber Kenyatta kokochi inendet, kotepi bondet agoi kokochi chi nekachm tinyei lakok chechang eng emet*

Translator: Hivyo bado anasema mzee mwenyewe kama anavyozingira na vijana wake tunaona kuna vijana wazuri ambao siku hiyo hata watasitahili mmoja wao hii mamlaka, ili tu atakapondoka.

Kaprat Aten: *amo koker ale yekibir kura ngetei chinekararan akot eng ukoloni kokochin ngetenyi tai ko kararan*

Translator: Hivyo amesema kwamba kulingana na experience ambayo amekuwa akiona imeonekana kwamba wakati wa kura kuna misikosiko hivyo ingefaa aendelea kuchukuwa hii mamlaka ili pengine yule ataonekana kuwa atamridhi tuzoe sisi kama wananchi kwa sababu hata wazungu pale nje kama vile uingereza uridhi inaendelea katika nchi ya ufalme hivyo na njinzi kwa nini isiyendelea hivyo.

Kaprat Aten: *ko kongoi anyun kera kokochi kirib inende kenyishek agwan anan mut korok ateptonyin,*

Translator: Hivyo kwa sababu atakapo peana hii mamlaka atakuwa akifanya monitoring ili baada ya miaka mi-mne mitano atakuwa amehakikisha kwamba huyu jamaa amekuwa competent katika kuongoza nchi kwa usalama.

Kaprat Aten: *basi ngoteben yon mokitinye achek ngolion kit nemito anyun eng yoo ko mi uchumi ,kinyo kito ake neki nekisich chi lakoi nekit kele kisitokonin*

Translator: Huyu ameguzia hii mambo ya watoto outside parenthood kama hii watoto ambao wanazaliwa nje ovyo ovyo. Anasema lazima serikali ibuni njia ama mwanaumme ambaye hii watu ambao wanashikisha mimba wasichana waweze kupewe nithamu ya kufaa kwa sababu imekuwa shida unakuta kwake ama wewe mwenyewe vile anasema ako na mtoto ambaye ni mjukuu wake na huyu mjukuu hajui la kufanyia mambo ya uchumi imezidi tufanye je.

Kaprat Ateni: *basi kole nguni akchepoyose kikobo lakok lakini atinye chebo bich atinye lakok taman yoseru fees koliban amonget sandet ole mi?*

Translator: Anaona tu kuwa na uchungu sana kwa sababu sa hii amesema kwamba tayari ako na wajukuu kumi hawa basi watakapo timu kiwango cha kulipiwa karo nitalipwa na nini jamani.

Kaprat Ateni : Wanataka kusitakiwa mwenye kutupa hii watoto sita. Kwa nini mumeachia mimi na mimi nakwisha katika hapana saa,

Com. Ayonga: Ni kwa kitu kizuri hao watoto wasomeshwe wapewe elimu ya bure.

Kaprat Ateni:

Basi kwa hivyo sababu watoto hao wanakuwa manamba kama wanafika class nane wanarudi nyuma naweza kungojea watu njiani kupigapiga hiyo inaleta hasara taabu sana sababu hakuna bwana hakuna babake hakuna mamake na kwenda kunyanganywa vitu vya watu hata hawo wanarandaranda huku Nairobi ni hiyo tu. Basi, kwa hivyo Katiba iko maneno moja hapa nataka wazee kama mzee yule alikuwa hapa anatakiwa ajengewe nyumba katika Nakuru au Eldoret analishwa unalishwe kwa sababu kwa wewe umekaa mbali kama wewe unakufa lakini kumbe wakati wako bado kufika. Basi nataka kupewa nyumba ya kuishi huku na kulisha na kupewa chakula basi labda naweza kwenda kuliza kama Katiba sisi wazee hapana taka sisi tunakufa bure kumbe wewe uko maneno tunataka kila kabla kujengea Nakuru, Eldoret, Kisumu, Nairobi na kuoga nakuwa mwili mzuri nasukuma mwaka. (clapping)

Com. Ayonga : Asante, asante sana mzee kwa hayo maoni yako na tutayachukuwa wazee wajengewe pahali wataishi waendelea kula vizuri na waendelea kuishi.

Kaprat Ateni: Kabisa asante sana. Basi kwa hivyo---

Com. Ayonga: Hao wazee ni wa miaka ngapi ambao unataka wajengewe?

Kaprat Ateni: Natikiwa ile hapana weka kazi peke yake kwa maana kila siku

Com. Ayonga: Asante sana mzee, sasa kuja hapa ujiandikishe, kuna mzee mwingine. Je kuna mama, kuna mama hapa alioko ambaye anataka aseme neno, wamama, la, nataka mama yeyote sasa kwa maana kutoka hatujasikia souti ya mama isipokuwa huyu alikuweco hapa.

Basi mama atakapo patikana muniambia kwamba kuna mama amengia . Sasa tutaenda kwa mtu ambaye anayefuata. Joshua Barngashia.yuko wapi, hebu toa maoni yako.

Joshua Barangashia: Jina Kangu ninaitwa Joshua Barangashia

Maoini yangu kokomoche kouni amoche serikali kotorotech kouya konech Johova uhuru ,makimi chumba yakinye korooni chekitesanech kimoche kotoretch amu kikikosan tugun chechang yechi kouno kei achek wanaichi chebo Kenya, mi bik alake chetepisot kouyo motinyei uhuru amo motinyei toretishet neititoi.

Translator: Huyu mzee anasema ya kwamba serikali yetu tukufu ituonyeshe tofauti baina ya ukoloni na serikali iliyo na utawala. Kwa vile katika nchi ya Kenya imeonekana kwamba kuna hii mambo ya marginalization hasa wanasema sehemu zao za chini imeonekana kwamba serikali imekosa kufikia kiwango fulani katika kujali masilahi yao lakini nafikiri atasema pengine masilahi yake ni gani.

Joshua Barangashia: *Kosiamwa kounon ko kimite koret age neune momi serkali amukitesanech bik chechang kou komostab Sugu amo yekitinye chi wanyama cheimucheii agot kole al agot aran sikosich kotoretan gei amu maseren serkali konyo kobukto chito age.*

Translator: Amesema kwamba shida kama vile mali anatoka mwenyewe ni shida ya usalama ya maisha yake na mali yake kwamba unaponunua angalau ng'ombe mbili ama buzi wawili ufuge kwa manifaa yako kwa siku sijazo unakuta siku moja boma asubuhi hakuna hii inamaanisha kwamba hakuna usalama katika sehemu hizi.

Joshua Barangashia: *Saimwa kounoto ko wendei cheu achek chekimi komostab mpakanineu komostap Pokot che kisore tuger em oloo ko yomi yu konyo wertage ak bunduki komotinye akwek bunduki konyo konyokobarak ako chengenak kiyakik chuk chokwo riben kei.*

Translator: Anasema kwamba katika hiyo sehemu ya mpakani na majirani yao yaani wa pokot unapoendelea kufanya ufugaji siku moja pengine uko na hiyo mifugo unawachunga unakuta mtu ametokezea na G3 ama --- 47 akupotezea maisha yako pia apeleke hiyo mifugo, tayari umewawacha watoto nyuma na hii watoto kweli mbele ya kunipoteza mimi kama mzee na wanyama wenyewe serikali ina jukuma gani sasa kwangu mwenyewe.

Joshua Barangashia: *Sikemwa kounon ko amune siko chomchi serkali bik alak kotinyei bunduki amotinyei alake?*

Translator: Hivyo anavyosema anauliza je kwa nini basi serikali imekubali watu wengine kubeba silaa hatari hatari kama hiyo na ilali anajua wenzau hawana----

Com. Ayonga: Mbona usituambie unataka serikali ifanye nini.

Joshua Barangashia: *Basi kimoche serkali kochengu uweso nonyine komar bichoe agenam agemut olasikchinni.*

Translator: Anasema serikali kupitia hii mkono mrefu si itafuate hii watu serikali yenyewe iwashike iwapeleke mahali ambapo wakora wanasitahili kuishi.

Joshua Barangashia: *kongalek ab Katiba kemoche nguni kotoiyochengei maoni che bo Katiba keser tugun che toretech achek ak serikali.*

Translator: Anasema tunapotoa maoni kama sasa siku ya leo katika ile hali ya kutibitisha serikali – itafute namna ambayo baada ya kutoa hiyo document iwe tufamishwe hakika ili tuweze kufaamu jinsi Katiba yetu itakapo tuelekeza katika kuishi katika nchi hii yetu ya Kenya.

Joshua Barangashia: *Abwote ale abokokchine moto tese ane tai.*

Translator: Amemalizia hapo.

Com. Ayonga: Mzee uende ujiandikishe jina lako. Mama unaweza kwenda kule na useme majina yako.

Ann Tunko Arugutu: *kukurennon AnnTunko Argut,*

Translator: Kwa majina ni Ann Tunko Arugutu.

Ann Tunko: *Amwae ngalek agobo chepyosok ateteyonhini chepyosoi, ko oleamoktoi ko komoche konyor uhuru, akot*

aneete chepyoso eng boisinyin olemito amoche kisich tekis ,em ngalek ab uhuru amu ngemite kouni ngunikomoche keunganech amu kerkei akilisiiek cheketine.

Translator: Anasema kwamba kwake anawatetea wakina mama wenzake kwa sababu katika nchi ya Kenya vile tulivyo uhuru tumekuwa tukiona kwamba wanawake wananyanyashwa katika hii maisha ya sasa na iwapo tuna uwezo wa kimaumbile katika kiwango cha kili marifa na kila aina ya kutengeneza ujumbe katika nchi hii.

Ann Tunko: *Ko kito nosome eng ngalek ab serkali anan ko Katiba ne mitten nguni kemache keigun agenge si korip chepyosokomostab tibik ak korib boisiek komostab murenik.*

Translator: Anasema kwamba katika sasa hivi vile tunavyoishi maisha ya sasa ingefaa mama atunze msichana wake mzee atunze kijana wake ili watu ambao wamekomaa watukuja kujenga nchi baadaye.

Ann Tunko: *Amache keger so rogen kebutyeko muren kokigonyanyasan chepyosoi kogeer kole kibuch sikongeeet chepyoso koek werto kesorotegan kongeeeten yotet. Inendeeet ne ribe lagok agoi koechegitun.*

Translator: Anasema kwamba katika maisha ya sasa hivi tunaona wazee wanaendelea kunyanyasa wamama na hili kwamba wanaonekana kwamba katika maisha ya kila siku wakina mama ndiyo wanaonekana kutunza pia hali ya kutunza jamii yetu mara ya kwanza kwa sababu unaweza kukuta wazee wengine wananyanyasa watu wa aina hiyo na is hali wanaonekana isitahili wale watu wakutoa faida katika jamii.

Ann Tunko: *Kemiten emenyon kouni ko en ta kkomi musse Kenya kotomokomang ngalek che kergeri kouni si koborjinigen ngecherani mi tai jko en betusiechu koorjinigen ne ngom ak ne berbermaasome ngalekab Katiba si kobit kegochichito ne indochin agoi tun kogoito asi mabarjigen bik chechang.*

Translator: Anasema kwamba katika --- Hayati mzee Jomo Kenyatta haikukuonekana hii hali ya kung'ang'ania mamlaka na hivyo inaonekana kwamba sasa watu wa aina hiyo wanapong'ania siku watapewa na hii nafasi ya kutawala inaonekana nchi itakuwa na mfurugano kwa hivyo heri mzee aendelea hadi siku ile mtu mwingine ambaye ataonekana afadhali atakoweza kupata nafasi ya kuongoza.

Com. Ayonga: Asante mama , una la mwishi

Ann Tunko: Hakuna

Com. Ayonga: Asante, njoo ujiandikishe mama yule mwingine. Sema majina yako kwanza.

Damaris Sereligo: My names are Damari Sereligo I am representing Kenya women political focus which tends to empower women in matters pertaining the political affairs and the development.

There are many objectives:

I recommend that the early Constitution compromise for independent and as well to reflect the values of aspiration of Kenya.

They also recommend that the new Constitution should highlight passing up at the hand of colonial masters acknowledge all women and men.

I would like the Constitution marginalization of vulnerable groups such as the women, children, minority and persons with disability.

They suggested that the new Constitution should promote democracy which every citizens value cacaunut regardless of ineverting gender facility. Economic status , race, religion and political orientation and acclaration.

They also want the new Constitution to enact human rights and political advancement) of woman okay.

They want women to enact human rights of political advancement and women of Kenya.

Promote gender sensitive and violent society and acknowdge if anything diversity which may be cultural, educational and many others.

On my personal view I would recommend also the new Constitution not to give the President a lot of powers to dissolve or calls for election anything because he will be acting as a player and referees in a field it will be quite unfair.

Also there should be a free education for all children and maybe re-enrolment of women even if they have children afterward.

Com. Ayonga: Ya mwisho

Damaris : Also they set the Constitution should demand for political offices in the Constitution level so that all the people can access their leaders and political matters at any time unlike moment when they are all situated in Nairobi and people at this point cannot reach them.

Com. Ayonga: Thank you. Next is Sister Josephine.

Sister Josephine: My names are Sister Josephine. My first point is about the same education of the poor children the in the Constitution we include that the poor children make sure that they have an education and we have a follow up like we have the social worker to see that the poor parents have taken their children to schools and it should be completely free.

Women representatives in the Parliament be equal to men. Either having been voted for or being appointed.

And also in public offices the woman representatives be equal to man representatives.

The rights of woman to inherit property of their parents it be included in the Constitution that woman can also inherit the parents property like land especially.

The Constitution to include the law that woman be given loans those who are poor to have loans so that they are able to manage their affairs to especially those who are not employed.

The elected members be available for the people who have elected them so that they are able to present their problems to them.

The last point is about the Chiefs: The woman have seen that it is good that the Chiefs be elected by the community so that they are not there to rule forever because we have some who will maybe overlook a certain family and they continue like that year after a year then there si no way that --- is going to be safe if the Chief will always remain in power they be like other Councillor who come in power and they are out. That is my last point.

Com. Ayonga: Thank you sister. Sasa kuna Michael Chebii. Michael Chebii ni wewe. Okay.

Michael Chebii: My names are Michael Chebii.

My first issue is on Provincial Administration. The powers being held by the Provincial Administration at the moment are too much and that the powers should be re-addressed and well define eg. The D.Cs and the D.Os should stop being the Chairman of every committee in their Districts wherever Division.

Heads of department should be allowed to chair any committee falling under their portfolia then the D.Os or the D.Cs should only act as officials.

The D.C also should stop holding the all District votes each ministry should be able to advice the treasurer to let the head of department at the District level ---- spacificied amount of money allocated to him directly without necessary consulting the D.C.

Production of forestry by the Constitution. The Minister for environment and natural resources to gazzettee or to degazzette forest politics now he should be revoked his power should be transfer to the Parliament. All natural resources should be protected by the Constitution.

My next issue is on the right for information: All citizens should have a right to information held by the government and for example the official government journal that is the Kenya gazzettee should be either be well circulated and within reasonable time new publication in it independent for the public republished in the local daily or the Kenya gazettee should go internet for first relay organization. Thank you.

Com. Ayonga: Asante sana jilandikishe. Next Jacob Kaitanyi.

Jacob Kaitanyi: My name is Jacob Kaitanyi: Maoni yangu ya kwanza ningejeza right ya mwanakenya. Ya kwanza ningetaka free education from nursery school to secondary school.

Ningetaka free medical: Free medical watu wapate dawa ya bure kwa maana wengine wanakufa kabla hata kufika wakatiwao kukufa kwa kukas dawa.

Ningependa ministries should be reduced kwa maana kuna Ministry zingine hata haifanya kazi nzuri kwa wananchi na hizo

pesa iwe channeled kwa hiyo ministries iende kwa ministry of education na free medical ili watu wapata kuzaidika.

Com. Ayonga: Hiyo ungetaka Ministries ziwe ngapi?

Jacob Kaitanyi: Ningetaka ministries ziwe less than ten halafu iwe managed by the government.

Com. Ayonga: Ministry ziwe less than ten tuambie exact number that you recommend.

Jacob Kaitanyi: Number one office of the President.

Com. Ayonga: Now I am asking you the number of ministries that you were recommending, how many?

Jacob Kaitanyi: Ningetaka iwe nane.

Com. Ayonga: Ungependa iwe nane basi endelea .

Jacob Kaitanyi: ya mwisho ningependa wale wazee wa vijiji kwa maana wanafanya kazi kubwa wapewe allowances. Asante.

Com. Ayonga: Asante. Kipkolei Chesang. Sema majina na kwendelea.

Kipkolei Chesang: *kainenyun ko Kipkolei Chesang.*

Translator: Amesema kwa majina ni Kipkolei Chesang

Kipkolei Chesang: *Amwae ko ngalekab security nebo orit korenyu ko Ngariro,ako mibik che kikobarech malik ab bik akonyo kobar serkali*

Translator: Anasema jinzi anavyoishi sehemu hizo za chini tuna hii shida hii wakora wa kuiba kuiba mali na pengine watu kupoteza maisha yao kupitia hii ukora yao anasema kwamba nimeshindwa ni kwa nini serikali haijawai kuchukuwa hatua mathubuti kuwakikisha kwamba hali hii imetoweka kabisa.

Com. Ayonga: Tuambie unataka serikali ifanye nini.

Kipkolei Chesang: *Amoche serkalit nekako chorchi mali bo chi ako tar malik amechi kesor malik ab kap chi che bo lakok kobar tugul kobek akesich mali akonerok kongetei serkali kole agwek chkomutu,otebii kwa amani atkomotinye*

che makosa.komole kitenee chiche kiip malik.

Translator: Amesema kwamba ni jambo la kawaida kwamba jambo kama hili la kupoteza maisha ama mifugo kupotezwa serikali wanapokuta kwamba pengine tayari maisha yamepoteshwa ili kitu wanakuja kufanya ni kusema haya muendelea kuishi kwa aman na hii hali ya pengine wizi mjaribu kupunguza na kama kuwacha anasema sasa kwa nini serikali isichukuwa hii hatua na kufuata hii watu ambao ni wakora ili kwamba hatua mathubuti iweze kuchukuliwa kwa ajili ya watu wa aina hiyo.

Kipkolei Chesang: President Moi kochi negaranribei kazi komie kobik che kisoroteshan serikalinyi ko ko kabilach cho tinyo eng serikali.

Translator: Anasema kwamba jinsi mnavyofahamu Rais Moi mwenyewe ni mtu mzuri kiongozi ambaye ni mzuri sana isipokuwa wale ambao wamearibu hii serikali yake ni wale wanaitwa catholic Ministers hao ndiyo shida tu kwa hii serikali ilioko.

Kipkolei Chesang: *mamba somok samani kenyi wakati nebo beberu ko chief kebirei kura arakimoche kekwei kounoto asimakomi mapendeleo akeyai kasi komie*

Translator: Anasema kwamba katika enzi za wakoloni kwetu humo ama katika nchi ya Kenya ma-Chief walikuwa wanachagulia directly by the people kwa sababu kulikuwa na wakati ambao kulikuwa na Executive board ambao wanaenda kutafuta jinzi ambayo wanaweza kupata huyu mtu kwa identify huyu mtu hivyo tungetaka kwa wakati huu mkondo kama huwo ufuata hii ya wakati huu ibadilike kabisa na iwachwe halafu hii ifuate ile ya zamani ya kikoloni.

Kipkolei Chesang: kongoi missing.

Translator: Asante. 3

Com. Ayonga: Basi unaweza kujiandikisha hapa----

Kipkolei Chesang: Sasa nataka watoto kutoka primary na kusoma mpaka secondary iko mambo ya wasichana wanasoma mpaka form three ama form two kijana anampatia mimba halafu hii wasichana wanafukuzwa nyumbani na vijana wanaendelea kusoma unaona hiyo hasara ile mali ameuza na kusomeshea hawa wasichana wamearibu sasa tunataka serikali ilindi sheria ili kali yule mtu akiweka mtoto wa mtu mimba hata yeye pia anafukuzwa nyumbani halafu mnapata uchungu kwa kila mmoja.

Com. Ayonga: Asante sana, asante sana. Mathew Kipchumba. Halafu Milka Chelang'a awe karibu. Mathew sema majina yako

Mathew Kipchumba: Majina naitwa Mathew Kipchumba Komen. Yangu kwanza mambo ya international regulations and

laws passed in the national convention . Hizi sheria ambazo zinapitishwa huku nje halafu tunambiwa tuyafuate kwa mfano tumesikia kuhusu mambo ya children tunambiwa tusipige watoto shuleni na hii ni jambo ambalo linakataliwa katika bibilia na hata katika desturi zetu za kia-Africa ningependelea ya kwamba serikali iangalia sheria hizi halafu wale ambao tunaita professionals wangilie hii sheria na effect ya sheria kwetu sisi kama wanakenya ili isilete madhara ambayo tumeona wakati huu mashule nyingi tumeona ukosefu ni tamu kwa watoto wetu.

Jambo lingine ningetaka kuongea ni symbols na wordings ambayo inawekwa kwa our National emblem National flag National currencies . These should be discussed by Parliament before they inscribed in this important tools of our nation. For example the use of the word Harambee it is thought that this was original a word from India and we have used it in this country it has no originality in our country I propose but words like Peace, Love and Unity be inscribed instead of this words. And instead of saying Harambee we can use muchango and funa raising in Kiswahili and English respectively.

Mwisho ni thousands of Kenyans are single parents coping with heavy demands of raising children single ----- these groups has been marginalized in terms of receiving allowances of their work especially in civil service and other areas e.g hardship allowance, medical allowance I propose that these should be distinguished to, there should be a distinction between the single person and single parents the single parents should have more allowance because of those demands.

Lastly, to ensure equitable distribution of our National resources citizens should be well informed of how much the government is spending on them and this should be done unto the locational level this will motivate our citizens in paying taxes shall also give them a participatory responsibility in taking care of our National resources. Thank you.

Com. Ayonga: hebu nikulize kidogo kabla ujatoka. Umesemaje juu hilo neno Harambee? Tulitoa .

Kipchumba: Ndio

Com. Ayonga: Lakini unajua kwamba lugha na maneno yaliokopwa na yakawekwa pamoja ya kafanya meaning na kwamba kuna maneno mengi ambayo utakuja pata tunatumia na yanatoka nchi hizi zingine. Ningepanda kusema pia maneno likisemwa linawezwa kuleta adhara jinzi ambayo tuna;yaani ni wakristo tunajua ya kuwa neno likisemwa linaweza kuwa na adhara ya kubarika ama ya kuleta laana kwa hivi---

Com. Zein: Ngoja kidogo, nadhani wanaozungumzia kuhusu neno Harambee kwamba limetoka India ni wanasema hivyo kwa kutofahamu neno Harambee linatokana na neno la Kiswahili halambee Halambe na maana yake ni kwamba katika mila na desturi za Waswahili kama wafrica wengine wakati kukiwa kuna mavuno mtu akiwa awezi kuvuna peke yake anaita wenzake

kuja kuzaidiana kuvuna sasa hiyo ndiyo inaitwa lakini kwa vile mzee Jomo Kenyatta alikuwa anatoka katika kabla amblo halina la hawawezi kusema alipota halambe akasema Harambee ukitazama kamuzi yeyote ya Kiswahili neno Halambe utalipata na neno hilo lilikuwa katika kwa Waswahili kabla ya kuja Mzungu Mhindi wala mwaribu katika nchi hii kwa hivyo wale wanaokuambia ati inatokana na Harambee ni watu wanao anjisha hiyo maneno sasa lakini ni Kiswahili Halambe tafuta kamuzi yeyote utaona hilo neno.

Kipchumba: Basi tuibadilishe ikuwe vyenye umesema.

Com. Ayonga: Nathani hapa pia pamekuwa ni pahali pa mafunzio na asante kwa mawazo yako kuna maneno mengi sana tunayotumia ambao si lugha zetu tumekopa haya imekuwa na meaning iliyo mzuri sana na wakati huu tungali tunatumia mengi ya Ki-science ambayo tunatumia karibu yakuwa Kiswahili kwa hivyo tusije tukapinia lugha inakuwa enriched na mambo fulani fulani maneno fulani yanafanya ieleweka zaid enda utafute maana ya neno Bunge. Tulikuwa tumemaliza nawe jandikishe.

Kipchumba: Neno la mwisho hata kuwa na ili picha ya Rais tukiendelea kuwa na picha ya Rais katika sarafu yetu tunaweza kuwa na kufanya hiyo na itakuwa gharama sana kila wakati ningependekeza tu bunge in-discuss halafu itowe ile kitu inawezekana.

Com. Ayonga: Ugependa hiyo picha iwe nini huwezi kutuambia upendi iwe nini---

Kipchumba: Tuwe na Mt. Kenya.

Com. Ayonga: Na wengine wana milima yao watasema pia na wana mito pia na wana nyoka zao asante.

Micah Chelangat: (talking in tugen)

Translator: Okay kwa majina ni Micah Chelangat vile amesema .

Micah Chelangat: *Kainenyu ko Micah Chesang eng Katiba nebo Kenya kemochei serikali korib forest amu kingo serikali komopunei ropta.*

Translator: Amesema katika Katiba ya wakati huu ningetaka sheria hii ya kulinda mazingira ama Forestry ijumuishe ili kwa sababu tangu miaka ya juzi imeonekana kwamba sehemu ambayo imekosa hizi Forestry imekosekana hii mvua mara kwa mara.

Micah Chelangat : *em katiba nekimite amoche serikali kokoito title deeds amuneserikali kotebi mbareni amo ikchini title.*

Translator: Anasema kwa nini serikali baada ya kugawanya mashamba imekuwa ikichelewesha hii title deeds kwa nini isiarakisha kwa hivyo angependelea serikali baada ya kutengeneza ama kugawanya shamba kwa wenyewe shariti wakikishe kwamba hizo (inaudible) kumiliki mashamba ziwe zimetengenezwa haraka na kupelekwa kwa wenyewe.

Micah Chelangat: *kimoche kekwei rais eng Katiba nenyoni wananchi*

Translator: Katika Katiba ambayo tungetaka itokee iwe ni democrasia kwa wananchi kuchaguwa Rais wao.

Micah Chelangat: *eng Katiba nekimite ko kou lakok che sukul mikonetic ak mivijana ako imonochi lakok ab bik alak amo misheria nikiyok serkali.*

Translator: Anasema katika wakati huu mashule kama ya upili ama shule ya mzingi unakuta kwamba ata walimu wenyewe hii hali ya kutia wasichana mimba imekuwa ni jambo la kawaida.

Micah Chelangat: *Kosubkei ak katibu kemoche kekwei rais wananchi.*

Translator: Anasema ingefaa serikali kwa hivyo sasa imefika wakati ama imewadiwa wakati serikali kuchukuwa hatua kwa kila jambo kama hilo.

Micah Chelangat: *em Katiba nekimi komi komoswek cheka ksumbwaneech bik ikoini serikali ruhusa ne alei bundukishek asikobaren bik alak amune simoip serikali atuo.*

Translator: Anasema katika sehemu fulani katika nchi hii kama nafikiri ni kama sasa vile majirini yetu wapokoti unakuta serikali ni kama kwamba imekubali watu kuchukuwa silaha kununua kwa mali yao kwa sababu kila ijapo wanaonekana kuiba mali ya wenyewe lakini serikali hakuna wakati wamechukuwa hatua ambayo imeonekana kuwa ya haki.

Micah Chelangat: *amoche ale tokomi serkali anun makomi*

Translator: Si serikali itangeze tu kwamba imeshindwa.

Micah Chelangat: *amu chorei chitotka akorany kebir serikali report amoipei atuo*

Translator: Anasema kwamba kila jambo hili linapotokezea ama hii hali ya kuiba kwa ng'omba ama kuchukuliwa kwa nguvu tunapo piga report kwa serikali ama tunapopeleka report kwa serikali unakuta magari ya police wanateremka upande huo lakini punde tu unakuta wamerudi nataka niulize wanasema hii ni kama kupoteza mali ya serikali?

Micah Chelangat: *eng Katiba ko konam bichoe akorat .*

Translator: Kulingana na Katiba ya sasa hivi kuna maelezo kwamba ni serikali ina nguvu zote za kuchukuwa hatua kwa watu wa aina hiyo.

Com. Ayonga: Kwa hivyo unataka tunataka maoni hayo yote ambayo umesema tunayoajua lakini tunataka unatakaje nini kifanywe.

Micah Ayonga: *amoche keip atio nenge num chito na kachorso kennnnnyongan ama ifungwe maisha.*

Translator: Anasema hivyo vile amesema kwamba ichukuliwa hatua ya aina hiyo ya kunyonga mtu ama hatua sawa na hiyo.

Com. Ayonga: Asante asante, umemaliza mda wako wa dakika tano na sasa itakuwa wewe ndugu. Enda hapo na useme majina. Thank you.

Arole Kipchumba: Asante, majina yangu ni Aron Kipchumba mwakilishi wa wale mavu. Mutaniwia radha nitaenda mbio sana.

Kwanza ningependa Preamble ya Constitution yetu iweke values za morality, honesty na mambo ya uprightness, justice and tolerance na National philosophy ambayo ni non tribal na discriminated.

Ningependa pia separation of offices za Executive, Legislature na Judiciary na Attorney General office iwe split into several areas one

Sehemu yake ya kuwa-advice serikali kuwe inajisimamia na ziweze kuingia bunge mwenya atakuwa bunge atakuwa drafter of bills ambaye awe katika serhemu ya Parliamentary service Commission. Na yule ambaye atakuwani mtetezi wa raia katika Judiciary awe pia mtu tofauti na hizo office ziwe tofauti zote.

Na ningependelea pia ya kwamba wenye wanashikilia mamlaka katika office za kikatiba wawe wanapitishwa na mabunge na kuwe na consultative team ambao inajumuisha Civil society na watu wote ambaye wanahusika.

Ningependa pia establishment ya ombudsman ambaye atakuwa ni kama mtetezi na mwenye anapelekewa malalamishi na wananchi ambaye awe mtetezi wa wananchi.

Ningependa pia kupendekeza ya kwamba amendments ya Constitution ya Kenya iwe inafanywa na zaidi ya asilimia sabini na tano ya wabunge na siyo sitini na tano.

Ningependelea pia kuna sehemu ambazo ni lazima kuwe na National Referendum kabila ya Katiba hiyo kurekebishwe kwa mfano extension ya Parliament, Review ya Constitution na bill of rights na hiyo National referendum ifanywe katika viwango na kiwango cha Districts representation ambayo civil societies and people elected na wananchi wako ndani.

Ningepanda pia system of government ambayo ningependa iwe pale ni Parliamentary system na chorum katika bunge iwe ni at least 50% ya wabunge ambao wanaketi katika bunge wakati huo kama ni mia tatu at least one fifty badala ya hiyo thalathini those are high class.

Ningependa pia unitary system kwa wakati huu kwa maana autonomy na Nation hood iwe isimamishwe vizuri na county concil zipewe mamlaka ambayo ni zakujimamia zenyewe na Minister asiwe na uwezo wowote juu ya county councils.

Ningependa pia ya kwamba county council ziweze kusimamia rasimali ambazo ziko katika sehemu zao.

Mwisho ningependa kuzungumza juu ya natural resources ambazo ziko nchi hii kuwe na Commission ambao inasamamia natural resources na ambazo Commissioner ama President ana powers kwa-allocate ama kupatia yeyote yule na that must be a Constitutional office.

Ningependa kuwe sealing yaani maximum ya acreage ya shamba ambayo mtu yeyote mkenya anaweza kuwa nayo kuna wengine wako na elfu hamsini na wengine hawana hata mahali pa kuzikwa kwa hivyo ningependekeza ya kwamba mkenya asiwe na mashamba zaidi ya mia mbili acre mia mbili.

Nikimalizia nitaguzia upande wa walemavu ningependa walemavu watambulike katika Katiba yetu ya sasa na kwamba kwanza wawezi kwa kutambulika kwa kujulikana mlemavu ni nani na ni mtu sambuli gani ningependa hiyo ifanywe kwa maana nchi hii tunajua serikali ina uwezo wa kujua ng'ombe, ndovu na hata vafaruu wako wangapi katika Kenya lakini hawajui walemavu wako wangapi.

Ningependa pia kusema ya kwamba ningependa Katiba hii iweze kutoa any discriminative clause katika Constitution kama vile sehemu ya thalathin na nne sehemu ya 'C' ambayo inatuzia duty capacitation inafanya sisi tunazuliwa tusingilia katika mambo ya kujitetea na kuwakilisha watu.

Nikamaliza maliza pale ningependa kuzungumza juu ya acts na rights ambazo tumekosa kama walemavu ya kwamba ni haki ya maisha katika teknolojia ambayo inakuja scanning inaweza kuzaidia mtu kujua mtoto aliye tumboni ni wa aina gani na wanaweza kuamua kama mtoto ako na ulemavu tumboni awe aborted hiyo isiweze kuonekana ipatikana katika Katiba yetu bali tuwe na guarantee for life no matter what disability you have.

Ningapenda katika sehemu ya sabini na mbili ya Katiba yetu wakati huu inazungumzia juu ya unsound mind people. Watu ambao wana akili punguani wanafikiriwa ni wenda wazimu na kwa hivyo wasistahili kusimamia mambo yao tungependa hiyo un-sound mind na mambo ya idiots na interside ambazo ziko katika sehemu ya sabini na tisa ziweza kuondolewa.

Ningependa pia kuzungumzia juu ya haki ya elimu. Mlemavu apewe haki zaidi na si haki peke yake bali apewe hata mzingi ya kuwe na masomo ya bure na hata vitu ambavyo anatumia kwa mfano fumbo yangu hii lazima inakuwa taxed lakini mbunge anapewe gari ya bure bila tax na hii siyo ya starehe hii ni maisha yangu kwa hivyo vitu ambavyo walemavu wanatumia viwe tax free.

Ningependa pia kuzungumzia juu ya mambo ambayo na ya kuzungumza kuna wengine ambao wasikii kuna wengine ambao waoni lakini wanaweza kuendelea kusoma na kwandika hiyo sehemu ambayo inatuzuia ya kwamba lazima kuandika ni kuandika na kalamu na kusoma ni lazima usoma kwa kuona print iondolewe na vile iongezwe sign language as an official

National language. Asante.

Com. Ayonga: Thank you so much Kipchumba kwa maoni yako unaweza kujiandikisha na utuachia hayo maandishi. Wapi Damaris Chelege, Lomoton Kipkemei.

Lomoton Kipkemei: *kanen nyu kekure Lomuton Kipkemei Kongete*

Translator: kwa majina ni Lomoton Kipkemei

Lomoton Kipkemei: *Kamaoni nenyune ko komoche ale kikuurennotin kiokto kio kochut Katiba simwoe motin kochanga tukun Kenya eng kore eng komsta bochi chi akokiokokimongu eben,*

Translator: Amesema kwamba katika maoni yake angependelea kuna mambo mengi ya kiasili ambayo yameweza kupotezwa katika utamaduni ya sasa na haya yamekuwa yakilinda mali ya wenyewe kwa mfano hii sehemu ya ardhi unakuta kwamba siku hizi watu wanaweza kunyanyaswa shamba yao kwa sababu hii case ya kupeleka kotini ingefaa kama maoni yake kwamba hii case iwe ikimaliza katika nyumbani kwa sababu wazee ndio wanaelewa zaidi sehemu hiyo kuliko hii watu ambao wanaitwa mawakili.

Lomoton Kipemei: *nebobo aeg amoche kesir boisiek chotomito bo area em kila kijiji,sub locatio agoi locatio*

Translator: Anasema kwamba katika hiyo watu ambao wanaitwa village elders wangestahili wapewe benefits kwa ile jukumu ambao wanafanya pale chini kitambo wafikia katika office za kitawala .

Lomoton Kipkemei: *nebo somok kokomoche kenai kainaa kile eben nekikure amani amungomomi eben kemoche kokimongu dicember kongen akot chepyosoi kole komong lakoi .*

Translator: Huyu anasema kwamba katika ile hali ya kuridisha utamaduni ni hizi generations ingefaa kila wakati wanapo – ile ceremony inapofanywa wawe wakitambua ni generation gani imetoka kwa wakati huo ile kiheshima katika jamii na mithamu idumishwe.

Lomoton Kipkemei: *nebo angwan amoche komukak ki o kelenei obir eng kila sublaatio*

Translator: Anataka kwamba hii hali ya kutafuta kitambo kiongozi apatikane shariti iwe imechaguliwa na wananchi wenyewe hii mambo ya mambo mengine iwe kando.

Lomoton Kipkemei: *Amoche komukak kio kelenei ke birkura kobir kura eng kila sub location*

Netio ditict akonekitar kazi kekanyi komanda bichoto kabisa akobata ukweli nebo kuraini akoboisionik ab koroni

Translator: hivyo anasema kwamba kiongozi yeyote atakaye fikia mamlaka ya ulaya kwa mfano KANU Chairman ama hii

mambo ya Chief iwe kwamba ni wananchi wanafahamu jinzi walivyolekezwa mpaka kiwango hicho hivi kwamba kwa sababu mara nyingi unapokuta mtu amepata bahati ya kukalia hiki kiti kikubwa anaanza kunyanyasa wenzake kwa sababu pengine jinzi alivyongoza pale ilikuwa ni ya kunyumenyume.

Lomoton Kipkemei: *nebo loo komagat bichoo koyai yatiram eng koroni akoborchi bik kolenchi aoi ebei kiyang komoebei chichi mbarebo chii komo kituchei rotiot keti bo chi kemochei aineshe somok anan koangwan skieiwei kii nekile kikirei*

Translator: Hii hapa amesema kwamba mambo ya mazingira kwa sababu ni kama mfano catchment zones ziwe zimetunza na serikali na kwanza wananchi wenyewe wahusishwe kwa sababu resimali ya maana iwe ya kwamba chochote kile ambacho kimeonekana kuwa ni ya mwenyewe iwe serikali itoe ulinzi kwa mtu aina hiyo kwa sababu inaweza kuonekana kwamba watu fulani katika nchi hii wamezoa namna ya kunyanyaza watu wa bidhao na umiliki.

Lomoton Kipkemei: *kechonikeminamit akekochi chito ap Pokot komoche alech chichoto konaii akinete koleemoni kimi kobo Mungu akoi keiwei Mungu amuchichon ngokon kasoro eng achek komostab Soy tugul namatinyoru wasomachi*

Translator: Anasema kwamba hii haki ya masomo ifikishe kila sehemu ya nchi sehemu za chini sehemu ambapo maendelea tayari imefikia kila mwananchi wa Kenya ana haki ya kupata masomo.

Com. Ayonga: Hebu aseme ya mwisho sasa.

Lomoton Kipkemei: kisome serkali nguno eng komostab Katiba keborieunenech ngalek ab chakula amu ngomomi chakula ko momi somanet.

Translato: Anasema sasa tunaomba serikali kupitia Katiba hii ya sasa ambayo inatengenezwa ---- ituakikishie mambo ya chakula kwa sababu bile chakula katika sehemu hata wanafunzi wetu ambaye ni watoto wetu wanakosa kusoma. Asante.

Com. Ayonga: asante ende ujiandikishe. Na next mama uko tayari sasa. Mama uko tayari, ingia kule na utuambia maneno kwa mkutasari usitusomea hayo maandishi tutaenda kusoma offisini we tuambia yale makubwa makubwa ni yapi ambayo umetaka yafanyike. Sema majina yako na uanza mara moja.

Hellen Kalamu: Jina yangu ni Mrs Kalamu Hellen Kalamu na ninasema this is a memorandum represented yaani memorandum representing gender na on my opinion we the woman of Kenya we have brought up together by the share valued of freedom, equality and also participated in the chasing of the white man in this country. We are strongly committed in amending the Constitution for the goodness of the women of Kenya this may enhance and may promote social conference economic and political well being of the women.

Being away of the continued changes in international environment to the discrimination against the women I wish to constitute a Constitution which is gender free and all women to all women of Kenya.

The most effective where through way we can promote the same gender free environment for the women in Kenya is by allowing the women of Kenya to participate equally as men in all matters concerning the country.

Since we know the women are pillars of the family institution in Kenya women head a significant number of families thus for a country to be meaningful to develop women should be encouraged and assisted to get that position to the decision making institution of society.

We the woman of Kenya reaffirm that the new Constitution should be the supreme Constitutional of Kenya but we feel that the coming Constitution fail to enforce the following

It does not state reflect the people of Kenya both woman and men

It does not reflect the aims of Kenyans and does not address the will of the people. Instead it should state that it belongs to the women and men of Kenya.

The present Constitution does not have objectives and lack vision, it does not talk about democratic principles that Kenyans should be committed to the principles of Kenyan committed to this is why women are subjected to a lot of harassment by their male counterparts that is threats by some sects e.g the mungikis who threaten to remove women skirts at times they go to even women beating at times killing and if this continues you will find that since men are occupied most of the big post in the three organs of the government such cases are not dealt with seriously and taken to court.

Some offices which are supposed to be occupied by women are taken over by the men issues that the Constitution does not set adequate and relevant qualities to all public offices.

A new Constitution to concentrate absolute powers in Parliament because this is where there is proper representation of the people of Kenya.

The present Constitution does not guarantee free and fair election.

During election women should not be harassed it can be achieved by having an independent electoral Commission.

Women should be free to vie for election.

The new Constitution to protect the rights of Ministries for that law should set.

The Constitution also should state clearly about the citizenship that is by birth and registration.

It is also state who will enjoy the fundamental rights and freedoms in Kenya that this all Kenyans regardless on tribes or political parties.

Security the Constitution to emphasize about the security for all Kenyans by providing appropriate training in their security personnel equipping them effectively.

In the county council: The Chairman or the Chairlady of the County council to be elected by the Councillor to serve for a term of five years.

Women should be a third of the Councillors in any county council in the country. I wish to thank you. That is what I have.

Com. Ayonga: Mama kabla ujatoka I want to ask you a question. You have kept on saying we the women of Kenya we the women of Kenya and one will begin to think you have met all the women of Kenya and they have told you this that that that that is it true or is this a group of women of a certain area who feel this presentation.

Hellen: It was a section and I thought because we part of the Kenyans I feel that at least will agree with me whether the women of Kenya otherwise it was just a section of the women.

Com. Ayonga: Thank you. Now before I call another person to come in front I want to recognize the presence of Commissioner Phibe Asiyo who has joined us just now. Mama Asiyo welcome and maybe you will want to kusalimia watu wa hapa.

Com. Phibe Asiyo: Thank you Paster Ayonga the Commissioner I really don't want to take much time of the people do come --- kuja kukutana na sisi mimi nasema pole tu kwa kuchelewa lakini uko kwenu na mbali sana. Na kule nilikotoka pia ni mbali kabisa kwa hivyo nimechalewa nimeshukuru mungu kwamba ameniwezesha kufika kujuana na nyinyi na zaidi kuzikiliza maoni yenu juu ya hii Katiba mpya ambayo ni kama kujenga nyumba mpya kwa watu wa Kenya asanteni sana.

Com. Ayonga: Asante, sasa Kabogori Chemasi yuko? Wakati Kabogori Chemasi anapojitayarisha nataka Chepkunuri wacha yeye aendelea.

Chebet Kandakwani : *Nomwoe ko ngalek ab koret , kotich chitugul oleb moigen nyi ako tinyei kole yapichichanakobicho tugul komi alake cheimuch koboisien komakinai cheu bik ab county council ko meito nego akotilei rabinik abnego.*

Translator: Kwa majina amesema ni Chebet kandakwani na amesema kwamba katika sehemu ambayo ni sehemu ya county council kuna rasilimali ambazo tayari tuko nazo na hizi rasilimali wenyewe county council wanachukua taxes ama kodi lakini

punde tunavyopata hasara kama vile magonjwa kwa wanyama ama pengine mambo madhara mengine ya kimaumbile hii watu wa county council hawachukuwi hatua yeyote ya kulinda rasilimali kama hayo.

Chebet Kandakwan: *Chang tukuk chemi emoni nyon mitei heu mwan cheu gold korok komakikeretoretetnebo tukuchoto.*

Translator: Amesema kwamba katika sehemu hizi zetu kunazo madini ambazo tayari zimethibitika kuwa sehemu hii na mpaka wa leo hatujaona hatua yeyote ya kimaendeleo ambao serikali imechukuwa kwakikisha kwamba madini hayo yananza kutokuwa developed ili sisi kama wenyeji hapa tufaidike.

Chebet Kandakwani: *Kobicho tugul konomei county amewekwech kotorete biktugul*

Translator: Hata rasilimali zingine ambazo zimeonekana kama hii mambo ya Tourism site kama Lake Baringo hatujaona faida ambayo imeletwa kwetu kama faida ambayo imetokana na hiyo sehemu kama vile reserves.

Chebet Kandakwani: *ole amoktoi ko kesirei bik aketoreten chewekis keterotebik rebinik ketorete bik eng emengwai amo malik chekikochin Mungu.*

Translator: Amesema kwamba yes, tunataka serikali ama wale ambao wanachukuwa jukumu la kuendeleza hiyo rasilimali wakikishe kwamba hiyo pese ama faida ambayo inapatikana ipelekwe kwa wenyeji ili iwe faida kwao kwa njia ya elimu ama pengine mambo mengine kiuchumi.

Chebet Kandakwan: *Agenge nomeche amwa kongalek ap Pokot ko kimoche kemwakele amunesiksich Pokot silaa amkikoini bik tugul sillaa.*

Translator: Amesema kwamba kwa hii hali ya pokot ambayo imekuwa shida kwa watu wengi ikiwa imukuwa ni halali kwa hao kwa kumiliki hii silaha kwa nini basi na sisi tusipewe namna hii kwa sababu tumeona kwamba ni kama unyanyasiji tu ambayo imetoka kwa serikali. Asante sana.

Com. Ayonga: Mzee kuja ujiandikishe. Chepkurrrr ameongea? Wapi Pastor John Cherogonyi ni wewe, nafasi ni yako.

John Cherogonyi: Jina langu ni John Cherogonyi Pastor John Cherogonyi niko na maoni ya kwanza kuhusu elimu na hii ni kuhusu adabu shuleni kwa watoto ya kwamba hii adabu ipendekezwe na yule ambaye anakuwa na jukumu ya kufanya hiyo ni mwalimu Mkuu na mzazi kwa sababu walimu wengine huenda ni wakunywaji na wengine baado hata wajaza hawajui namna ya kutunza watoto na wanaweza kupiga ovyo ovyo bila kuzingatia ni nini masilaha ya huyu mtoto,.

Ya pili, ni masomo iwe bure kwanzia primary mpaka shule ya upili.

Ya tatu, ni kwamba mwalimu wa Nursery serikali aweze kuzingatia masilahi yake kwa kumpa yeye mshahara.

Kuhusu serikali ya ulaya Mayo ichaguliwe moja kwa moja kutoka kwa wananchi isiwe madiwani

Kuhusu makundi ya huduma za jamii, makundi ya wakina mama na wazee serikali waweze kumpa hao mikopo kila mwaka ile aweza kujiandelesha makundi yao.

Kuhusu pia, hiyo huduma ya jamii watoto wanaozaliwa nje ya ndoa ikiwa kwanza awe watoto wakataliwe yule ambayo anadungwa mimba msichana wa mwenyewe yeye achukuliwe hatua ya kisheria na ikiwa ni bahati mbaya huyu mtoto, ama mama ya huyu mtoto aseme kinagaubaga jina ya baba ya huyu mtoto maana tukikosa majina ya baba zao wakati wa school fees na maitaji ya huyu mtoto itakuwa shida kwa jamii wale ambao wamelisha mpaka wakawa wazima.

Ingingine ni ya kwamba mila ya jamii isingatiwe iwe vile jamii mila yao iweze kuendelea vile wanavyoendelea, isifinywe na isidharauliwe.

Vyama vya kisiasa tuwe na chama mbili tu katika nchi yetu ya kisiasa hii itayepuka ukabila pamoja na pia haitatoa unyang'anyio ama kupigania sana kiti haitaonekana sana kwa hivyo tuwe na vyama mbili tu vya kisiasa.

Kuhusu afya ma-hospital ya serikali health centers zote za serikali ipeanwe dawa bure bile malipo yeyote.

Ya mwisho, ni ardhi na makao tunao wale ambao wanaishi sehemu kavu sehemu za miunuko na sehemu ambazo ni ya chemichemi ya maji na sehemu zingine ya hiyo miunuko zinaweza kukatika na kufunika watu wengine kwa hivyo iangaliwe tu na watu ambayo wanakuja kuangalia ikiwa sehemu hiyo haifai kuishi hawa watu wahamishwe watafutiwe sehemu ingine ambayo wanaweza kuishi kwa usalama na sehemu iwekwe miti ipandwe miti ile aweze kutoa utunza ya nchi.

Com. Ayonga: Sema hiyo ni ya mwisho.

John Cheogonyi: Ingingine ni kutoa mimba. Ya kwamba hatua kali ichukuliwe ikiwa imekuwa bahati mbaya mtoto amedungwa mimba hiyo mimba isitolewe ikaye mpaka azaliwe na jina la baba wa huyu mtoto ijulikana.

Com. Ayonga: Lakini Pastor mimi nilitazamia kuzikia juu ya mambo mengine matatizo ya makanisa na hukusema hukukuwa na neno lolote juu ya makanisa?

Pastor: Sikukuwa na lolote kuhusu makanisa

Com. Ayonga: Au juu ya kuabudu na ----

Pastor: Kuabudu iwe huru kama vile inavyoendelea.

Com. Ayonga: Okay lakini ngojea. Pastor kama sijakusikia vizuri umetaja maneno kama ikiwa ni bahati mbaya ukasema ya kwamba wale ambao wamedungwa watoto wa shule wadhibiwe lakini ikiwa ni bahati mbaya basi aseme jina la baba hatuelewi sawa sawa vile unasema hapo. Clarify please

Pastor: Vile nimesama ni kwamba mtoto ama wale wanadunga mimba watoto wa wenyewe wachukuliwe hatua ya kisheria lakini kwa sababu una bahati mbaya huenda inatokea mbaya. Kama vile wanatokea wakati huu saa hii hairusiwe mtu kudungwa mwingine mimba lakini wakati imedungwa ama huyo mtoto amepata mtoto kwa bahati mbaya sasa pale pale huyu mtoto asema baba ya huyu mtoto ambaye yeye amebaki na vile vile tukiangalia mbali kuna kitu huenda inawekwa kwa sheria lakini inatokea tu----

Com. Ayonga: Asante tumesikia na unaweza kujiandikisha. Job Sengenge. Job chukuwa kiti tafadhali tuwe na ukimya Job aendelea.

Job Singenge: Okay; mimi jina ni Job singenge I am a Councillor Kapsariam. Na kwangu ni ya kwamba hii serikali tunavyoendelea kupatikana mpya baada ya hii marekebisho ya kisheria iwe ni serikali ya majimbo, iwe regional government ambayo itakuwa na wajumbe ambayo itakalia kila Provinces nane katika Kenya Tuwe na regional governor , deputy regional governor regional secretary and then hao watu wawe ni watu ambaye watatunga sheria ya kusimamia kila region hapo ndiyo tutapatikana ile ki-desturi ya kila kabila hiyo ndiyo itachungwa desturi ya kila kabila itapatikana hapo vile vile kabila kuundwa hiyo kwa majimbo na basi itafuatwe ya kuwezesha watu fulani kama wale walienda kwa Lancaster house waende Germany waende America waende njia zingine ambaye wako na majimbo ili wangalia ni kama majimbo aina gani watachukuwa katika Kenya.

Vile vile katika Kenya wakati huu hakuna mtu wa ku-represent mwananchi mdogo hatuna mtu waku-represent ndiyo maana mnaona kila wakati tukiketi chini hata saa hii mwananchi mdogo ndiyo anakuwa mstari ya mbele kulalamika.

Tungependa yule representative wa yule mwananchi mdogo kama vile anaitwa representative ama ni kama London iko na ile inaitwa House of Common, House of representative na tungekuwa na representative wa kutu-present katika serikali ambaye tunaenda . Basi kwangu ni ya kwamba tukielekea serikali kuu President awe akichaguliwa kupitia kila Provinces awe akipata percentage fulani kama 60% kwa ile region mji anatoka ile region si yake awe akipata 30% au iwe ya mwisho ni 15% apate ku-contest kule mbele basi hiyo ni ya kwamba ninaposema tayari nimeandika memorandum na hii memorandum nimeandika mlipo kuwa katika Nakura tulikuwa na Memorandum watu walikuwa wametoa maoni sasa ninaendelea vile nilikupatia niendelea kuandika memorandum tayari karibu nimalize niko hapa leo niweza ku-present lakini hiyo memorandum mtapata.

So, mimi Bwana Commissioner ---- hiyo ni tayari nime-print lakini sijamaliza so I see Bwana mimi unipee nafasi niongee mawili machacha ya kwamba sisi tungependa uongozi wa Kenya isije ni watoto wa wale wezi pengine waendi wakibatika wapate

elimu na kule wanaweza wakachaguliwa kesho ni President and ni mtoto wa mwizi tungepanda kuona sheria ya kuweza kuruhusu zile nyumba ambazo zina uongozi kwa kila kabila hata kama hii ya assistant Chief hata kama hii ya Chief mpaka mbele. Sasa Bwana Commissioner nyinyi ambao mnaongoza hii kazi sisi tunatarajia hata kwa memorandum yetu mtaka maliza hii kazi muwe katika maoffisi nzuri katika kushukulikia Katiba yetu mpya ya Kenya. Na mwisho tunataka free education kwa watoto wetu.

Com. Ayonga: Kabogori Chemase wapi huyu mzee tafadhali anayomuona umuambia aje. Ngoja wakati huyu mzee anapo pata nafasi yake nina mtu tayari kwa kiti . We sema jina majina yako anza.

Kabutbei Chebor: *Ane kekureno Kabutbei Chebor, kokito nekomoche amwa ngalecho kokwa yu ko asomok alenginok ngobotiechch tukunewe chechang .Kalia tukuk ngab ewe kawaam achek kobettio, sokisomok kele ngomo mi serkali neribwech tukuk sikoyongot Pokot ak bundukit akakakewech acheek atkotoch koatkei koamoche anekemwowon ngoliondonon.*

Translator: Kwa majina kwanza alisema anaitwa Kabut .J. Chebor hivyo amesema kwamba katika hali hii ya ujenzi wa taifa kiuchumi unakuta mapata kama ile ya kahawa hayajaweza kupitia mwananchi ambaye ni mkulima mwenyewe. Kama hii mambo ya ufugaji wa mifuko kama zile ng'ombe tumeona mara nyingi tukipoteza kupitia hii mambo ya cattle rustling serikali hii tuliyonayo kwa nani ijatupitishia kwamba na kulinda na mahali zetu.

Kabutbei Chebor: *Kingen kele tangu konam chumbek uhuru koribech em oret nekaran akokonu Sheria ne korom ngotiech chi ara nebochi agenge kokonu nego mut anun ko taman, kongo ngem chii ,lakwa nebo chi kerubei let.*

Translator: Amesema kwamba katika enzi za kale wakati wa ukoloni tuliweza kuona kwamba kila chochote kila ambacho kiliweza kuwa ni mali ya mwenyewe hata mtoto wake tuliona ulinzi tabithi kwa sababu wakati huu tumeweza kuona tofauti kubwa sana kwa nini hivyo.

Com. Ayonga: Wewe ndiyo unaye tuambia jinzi unavyotaka kutuambia history ya kikoloni haitatuzaidia ngoja kidogo ninataka kukuzaidia tunataka utuambie nataka hivi nataka hivi hayo ndiyo maneno yamekuleta ili tupatie na wengine nafasi.

Kabutbei Chebor: *Konguni komoche kele ngo kake wal Katiba kouni kotorettech emtoretet ikiroti kele kinyoru uhuru.*

Translator: Huyu anasema kwamba ikiwa sasa kwa wakati huu tumepata hii chance ya kubadilisha Katiba yetu iwe kwamba ile serikali tutakuwa naye kupitia Katiba hii iweze kuhakikisha kwamba yeyote yule ambaye atapatikana kwamba amelagai mali zetu ichukuliwe hatua mathuburi ambayo itabitizwa kwa njia ya wasi.

Kabutbei Chebor: *So abwoti ale motinye age amwowok ale otestai ako konech kimnotet em kii matakonech bik alak akokochini bik alak chemi taban situn kerirekei kele kapishan em yu ako mwisho kochut tugun walagai.*

Translator: Amesema kwamba katika hii hali ya kuchukuwa maoni yetu iwe kwamba ile document ambayo tutapata baadaye iwe inaonyesha sura ya maoni yetu hakika.

Kabutbei *Chebor:abwoti ale motinye ngalek alak kongoi mising*

Translator: Hayo amekamilisha asante.

Com. Ayonga: Asante unaweza kwenda kule ujiandikishe. Wewe yule ndugu ambayo unakaa kule mimi nakuangalia na wewe uniangalia kuja ukae hapa. Yule amevaa miwani.

Chichir Lagat: Okay, my names are Chirchir Lagati. I have something to talk about pertaining employment in Kenya I want to say that the kind of employment I have an opinion that the kind of employment in future to be in temporary basis for example I am employed for a duration of fifteen years and I am well paid and by the end of my temporary service if I want to renew my contract, it will subject to accountability of my own money and my loyalty to my employer both in civil service and government parastatals.

Another issue I would like to talk about again is about ministries whereby the kind of Ministries we have in Kenya we have for example Ministry of Tourism, Ministry of education all of them are centralized in Nairobi I have a suggestion that if let us say for example we decentralize them for example Ministry of Tourism we place them in a city point place like Coast Province we put fishery department in Nyanza Province, Agriculture we in Rift Valley with somewhere else where we find its good then it is going to assist our people because you find that some of us from Lodwar we travel all the way to Nairobi looking for our Ministry Headquarters and yet we can as well and put our Ministry of Tourism fishery in Lake Turkana because we have fishing there.

Another issue I would like to talk about again is about the exhausting the natural resources we have so that we create employment to our people.

I am going to stress again about family planning in Kenya because I come from Ministry of health, I want the new Constitution to actually to make sure that our population is not growing the way it is now the rate is very high and if family planning is spread and we make awareness of HIV aid we are going to assist our people we have quality people quality health and the sizeable number of people that is manageable because we have population growing so many children about we are now reaching about 35 millions people in the country. Thank you so much.

Com. Ayonga: Asante unaweza kujiandikisha na ukaelekea ilie safari yako maombi yako yalijibiwa. Next. Tafadhali yule mtafasiri kuja kaa karibu na mzee mwambia mzee, mzee anataka akae huko?

Com. Ayonga: We kaa karibu na yeye ---- sema majina.

Kapkori Chemase: achiane Kabokor Chemase

Translator: Amesema majina ni Kapkori Chemase.

Kapkori Chemase: akokiachi sub-chife eng Ngororo

Translator: Amesama amekuwa Mnaibu wa Chief katika sehemu ya Ngorora.

Kapkori Chemase: akowe retire ane akaran,

Translator: Akastaabu vizuri kwa usalama.

Kapkori Chemase: *akowolenchi DC korok betusik chun*

Translator: Kwa vile mwenyewe anasema alitembea kwa D.C yake akamuambia imenifa nistaabu mzee.

Kapkor Chemase: *ko beshi kole ell kole uianyun kikit nomoche ale kongoi konyo yuu amoche ngale chuu kole chi kutit*

Translator: Anasema anataka kudumishiwa utamaduni wake wa kiasili

Kapkor Chemase: *kochi no nyochei ngororo kotukuk aeg ,tany maei bak tany akechok kenain kele motip mae kepa tum ake nai kele motip ako tumto kokiriek chini kumin ak kipketin ,*

Translator: Anasisitiza kwamba hii utamaduni wetu inakaa mtamu sana kwa hivyo tupewe haki ya kumiliki na iendeleshwe katika jamii yetu.

Kapkor Chemase: *amwowok kongoi koyaiwan ngale chu bo Katiba.*

Translator: Kwa hivyo anasema ninashukuru kwa sababu nimepata nafasi ya kushiriki katika kuchangia hii Katiba yetu.

Kapkor Chemase: *Michi agenge ako Kimukonyin chi neoget ale long akngot alemakituisot*

Translator: Amesama kuna adui mmoja ambaye ni kabila kama sisi wakalei watugune huyu mtu tumeona kwamba hatutaweza kuishi kwa njia ya ufutinishi mzuri.

Kapkor Chemase: *amu Kimukonyin kobo Kapenguria kilumtochin kimukonyin Kapenguria kolumtochin turkonin tigen bo tigen tuwonindo ole koe.*

Translator: Anasema kwamba hii wapokoti kwa vile ni watu wa kusumbua anastihili kurudishwa mahali pake ambayo ni ya kihistoria anasema ni Kapenguria.

Kapkor Chemase: *manyoru tich manyoro Baringo Kimukony akoi maes*

Translator: Amesama Pia kwamba ingekuwa afadhali kama Waturkana wawe ni watu wa kupakana na sisi.

Kapkor Chemase: *akonon kongoi kengalalen ngale chocho emyu amukakas ane ale kimoche kele kimoche atin*

kimoche achek kotep tum kole kenyi,monget mi lakoi chekiosubwan akwek bichu bo keniyini kiasumbwan lakoi kole maisho buch kiiso buch menget kelemomitum siko kil.

Translator: Haya anasema kwamba hii hali ya kupoteza utamaduni na jinzi vile imeonekana kwamba hii hali ya kushika mimba ovyo ovyo ni jinzi hawapewi mithamu ya kutosha kupitia utamaduni ya kinyumbani.

Kapkor Chemase: moyomei tukuk somoku, moyemei sukul ako akokotiny kokotin kosir sukul amu sukul kobochi kotiny kingeresa.

Translator: Amesema hii masomo inakaa kama msaliti kwa utamaduni wetu hivyo inaonekana si jambo la busara kusaliti, heri tuwe nayo tudumisha na hii ingine ya masomo iwe tu hapo kwa sababu inaonekana ililetwa na Mzungu.

Com. Ayonga: Asante sana Mzee.

Kapkor Chemase: inaudible

Translator: Hivyo nafikiria amerudia tafadhali Commissioner.

Com. Ayonga: Tafadhali tumsikia mzee tafadhali.

Kapkor Chemase: *kimoche anyun ngale chok konam motik kochobotin kenai kele kikirei*

Translator : Amemaliza kusema tu ni marudio ya kwamba utamaduni wetu udumishwe. 56

Com. Ayonga: Asante, asante mzee, anaweza kuweka kidole? Andrew Kipkoriri. Kuna Andrew Kipkoriri sasa nafuata orodha yangu. Na sasa mzee, mzee amesha weka kidole sasa mwambia sasa tuwachia wengine nafasi. Mzee anasema nini?

(interjection) Bwana Commissioner Mzee amerudia kusema alisahau jambo moja kwamba na sasa hii wapokot watatupiga namna hii mpaka lini?

Com. Ayonga: Tumesikia mzee, tumesikia. Ngoja sasa ninafuata karatasi hii ndipo ninaiacha ninaulize mengine. Andrew kipkorir?

(interjection) Hayuko.

Com. Ayonga: Okay halafu kuna Edwin Chepsang, Edwin Chepsang, Kuna George Amuge, George Amuge, Joseph Kimosop yuko? Ndio wewe, Okay chukuwa kiti.

Joseph Kimosop: Asante sana Bwana Commissioner na watu wote.

Pendekezo zangu ziko na maneno machache, ya kwanza ni kuhusu haki ya mtu ama basic rights ya mwanadamu, ningenelea ya kwamba ningependekeza sheria ipitishwe ya kwamba wazee ama mtu ambaye yuko na miaka 80 na kuelekea juu apewe allowances ama alipwa kwa sababu akisha fika hiyo umri ana uwezo ya kujifanyia kazi yeyote.

Ya pili, ni kwamba ningependekeza hii sheria ya kusema kama mtu amepatikana na kosa anyongwe ama kuna sheria ya kwamba hiyo death penalty ama sheria ya kunyonga mtu iondolewe na iwekwe hukumu ya maisha kwa sababu mwanadama hana uwezo ya kupeana maisha na kwa hivyo ana uwezo ya kupeana maisha na kwa hivyo ana uwezo tena ya kutoa maisha na Mungu peke yake huwa anapeana maisha kwa hivyo----

Com. Ayonga: Hiyo point ume-make hiyo point endelea ingine.

Joseph Kimosop: Ya nne, ni maneno ya corruption. Unakuta ya kwamba hii maneno ya corruption ama ufizadi imenea sana katika nchi yetu ya Kenya hasa kwa upande wa wandikishaji wa kazi. Unakuta mtu amepita vizuri ako na makaratasi vizuri amepita amehitimu vizuri lakini kwa upande wa ufizadi imekuwa mwingi sana kwa nchi yetu ya kwamba unakuta yule mtu ambaye angepata hiyo kazi hawezi kupata kwa sababu pengine hana pesa ya kupeana ama ana mtu ambaye angemzaidia apate hiyo kazi. Kwa hivyo ningenelea kwamba yule ambaye angepatikana na hiyo ufizadi na itibitishwe kwamba alifanya ufizadi afutwe kazi ama andelea kwa hiyo cheo ya kufanya corruption na mwingine ambaye ako na record mzuri afanye hiyo kazi.

Ya mwisho, kwa upande wa elimu unakuta ya kwamba kuna wanafunzi ambao wanaweza kupita vizuri sana mtu amepita vizuri sana lakini pengine hana karo ama kitu kama hicho ningependekeza ya kwamba sheria iundwe ya kwamba wale ambao wanafunzi kama mia moja top hundred kwa kila pengine KCPE ama kwa mtahani fulani waitwe kwa shule fulani waitwe kwa shule fulani special school. Halafu serikali iwaliapie hao wanafunzi ambao wamepita vizuri kwa sababu unakuta kuna geneous kuna wanafunzi ambao ni geneous lakini hiyo geneous yao inapotea kwa sababu pengine hawana uwezo hawana msaada ya school fees. Kwa hivyo ningenelea ya kwamba shule ijengwe shule fulani shule moja ama mbili ama tatu hivi ijengwa halafu wale wanafunzi ambao watapita vizuri wasomeswe na serikali na pengine baadaye tutapata watu ambao wako na ujuzi kwa sababu tusipotisha hiyo ujuzi au elimu au akili ya hao wanafunzi.

Ya mwisho, ningenelea ya kwamba kila tarafa ama kila Constituency wawe na guiding and counseling especially ya vijana halafu watu waweze kupewa hiyo guiding and counseling wanapoitaji kwa hivyo kwa hii machache, nasema asante.

Com. Asante: Ndugu Bwana Kimosop umesema wale wazee wapewe allowance, hukusema umri gani?

Kimosop: Nimesam umri wa wa miaka 80 years na kuelekea .

Com. Ayonga: Okay, na hukusema wazee wapi maana yake kuna wazee ambao wanafika umri na ni matajiri sana, hao wote pia wapewe allowance.

Kimosop: Sorry hapo ningependa kurekebisha hapo kidogo wale ambao wanaonekana wako umaskini ama wajiwezi na nafikiri nilisema kitu wale ambao wajiwezi wapewe allowances kama shilling mia moja kwa siku halafu wajiendesha katika maisha yao.

Com. Ayonga: Okay asante sana Bwan Kimosop jilandikishe hapo. Tumuite Isaac Chebii. Isaac. Taja majina Isaac halafu utupatia maoni yako.

Isaac Chebii: Ni kwa majina ni Isaac Chebii.

Pendekezo yangu ni kwamba village elders wazee wa vijiji wapewe allowances na pia waweze kutambulika kwa kupewa nguo rasmi ile wajua huyo ni mzee wa mitaa.

Pia wazee wa miaka sabini ninapendekeza wazee ambao hawana mali ama wale wajiwezi wazilipishwe hospitalini hasa wakati wakiwa wagonjwa wapewa dawa bure. Pia, hao wazee wangaliwe masilahi yao hata hali ya chakula pia wangaliwe sababu hapo na mahali inatakiwa ulinzi mzuri.

Pia, napendekeza ya kwamba watoto wa shule kutoka nursery mpaka secondary school wasilipishwe karo zozote za shule ili wapate masomo bure.

Lingine ni mithamu: Watoto lazima wapate mithamu lakini walimu wachape lakini siyo kupiga.

Lingine ni kwamba shuleni watoto wa shule wapewe chakula wawe lazima wapate chakula ata kwa watoto wote katika wale wako katika semi arid land wale hawana chakula iwe lazima wapewa chakula kwa shule iwalishe.

Nafikiria ni hayo tu machache.

Com. Ayonga: Asante sana Bwana Chebii tafadhali ujiandikishe hapo. Tutamuita Josephine . K Sister aliongea, Okay. Tumuite Sosopeter Chebor, Sosopeter Chebori naona hapa umeandika utatupitia written memorandum kwa hivyo kama uko na written memorandum tafadhali fupisha maneno taja ile ya mhimu tu.

Sosopeter Chebor: Kwa majina naitwa Sosopeter Chebori ninapendekeza ninasoma kwa niaba kata ya kipkata Jambo la kwanza ni kuhusu vyama hapa awali Katiba ilikuwa imependekeza kwamba Kenya iwe na vyama vingi na ningependa kusema vyama viwe viwili vya chini na nne hicho kiwango cha juu.

Jambo la pili ni kuhusu haki za watoto. Wanafunzi wote wapewe elimu ya bure na iwe ya lazima kwanzia shule ya nursery hadi kidoto cha nne.

Jambo la tatu, ni kuhusu afya. Watoto wa chini ya miaka ya mitano wapewe matibabu ya bure na wazee ambao wamepitisha umri wa miaka hamsini na sita na wawezi kujilipia gharama ya matibabu wapewe matibabu bure.

Jambo la nne, ni kuhusu utawala wa mikoa. Madiwani ambao ni Mayor wachaguliwa na watu na pia wenye kiti wa county council wachaguliwa na watu.

Mwisho kwa lugha ya kimombo our preamble should be God bless the federal republic of Kenya for us to develop our country morally, socially and economically, thank you.

Com. Ayonga: Bwana Chebor ngojea kidogo. Nimesikia ukisema kwamba pia preamble iseme kwamba God bless the federal, is it country of state of Kenya.

Chebori: Republic of Kenya.

Com. Ayonga: The federal by the republic of Kenya.

Com. Phibe Asiyu: But you did not recommend that Kenya federal system government, how can you now say? **Chebori:** For this is just I was presenting the amendment maybe we want to change the Constitution by our people.

Com. Phibe Asiyu: For the federal state.

Chebor: Yes.

Com. Ayonga: Have you written in that proposal have you proposed the a central state.

Chebor: Yes.

Com. Ayonga: Okay, very well, then register yourself ther thank you very much. Nitamuita Nathanio Garamosho. Nathanio Barimosho yuko not there. Basi tutaendelea tumuita Joseph .K Chepkonga. Yuko hayuko, Emmy Komen, yuko, oh, ni mama. Mama keti hapo taja jina na utupatie maoni yako kwa kifupi.

Councillor Emmy Komen: Asante sana Commissioner mimi ni Councillor Emmy Komen. Maoni yangu kuhusu hii Katiba mpya ya kwanza ni ninaongea kuhusu gender ya kwamba shamba ama title deeds ya shamba iandikwe jina ya mama ama ya

wamama na mzee kwa sababu pengine ana wamama zaidi ya mmoja.

Wamama wapatiwe cheo katika utawala ama kikazi kulingana na uwezo ama masomo wasipakuliwe kwa njia moja ama nyingine.

Ya tatu msichana akishaolewa awe mama asiachwe kamwe na mwenye kumuoa kwa sababu wengine wanaweza kuwachwe atupwe mbali pamoja na watoto wao na watangamia.

Ya nne, msichana ambaye hajaolewa ama imekuwa bahati hakuolewa apate haki katika shamba ya baba yake.

Number ya tano, katika bibilia kuna wakati Mungu alitoa sheria wanaume wote wapashwe tohara lakini kwa sababu shetani kila wakati anafanya kinyume shetani naye akasema hata wasichana wapashwe tohara, ningesema ya kwamba wasichana ama tohara ya wasichana ikataliwa kabisa kwa ajili ya afya yao na vile wanaendelea.

Number ya sita, MPs ama Councillors wateule hiyo mteusi uendelea hivyo wateulewi na vyongozi vya chama.

Elimu: Ningependekeza free education kutoka nursery mpaka mtoto analiza kwa secondary school.

Number ya nane, nataka kuongoa juu ya uhuru wa kuabudu. Tukisema uhuru wa kuabudu hata mtu anaweza kuwabudu shetani na ningesema ya kwamba uhuru wa kuwabudu uendelea lakini mwenyezi mungu peke yake abudiwe.

Number ya tisa, ni hatua ichukuliwe kwa mtu wowote anayepatia mimba msichana.

Karibu mwisho, ni mshahara ama allowances ya Councillors kwa sababu Councillors wanafanya kazi kubwa kabisa katika grassroot pesa zao ziongeswe.

Ya mwisho, ni nguvu ya Provincial yaani uwezo wa Chief uendelea wala siyo police wafanya badala yao. Asante.

Com. Asiyu: Ngoja kidogo mama. Ngoja, Ngaja kidogo-----

Title deed inaweza kuwekwa kwa jina ya bwana na pia na bibi na akiwa ana bibi wengi then aweke kwa majini yao mabibi wote. Lakini najua kwa sasa hiyo imeendelea na hii Katiba ni ya miaka mingi hata miaka mia moja iliopita.

Tanzania wamekwisha kukata mambo ya kuoa wabibi mingi sasa mtu akioa bibi uko Tanzania ni dhambi hapa kwetu baado inaendelea siku inaendelea watukuja kufanya vile Tanzania na Uganda walifanya, je baado utataka hiyo title deed iwe kwa majina ya hao mabibi wote hii?

Councillor Emmy: Haingukuwa haiwezikana lakini ninaongea juu ya watu ambao mpaka sahi wako na wamama zaidi ya mmoja kwa sababu tite ikiandikwa kwa yule mkubwa mmoja wale wengine wataumia na wana watoto. kitu ningependelea ya kwamba miaka kama -----

Com. Asiyu: Lakini ungependelea kwamba miaka kama mbili ijao sio mambo unachukua.

Com. Ayonga: Asante, asante mama jilandikishe hapo tafadhali. Nafikiria tuliruka jina la mtu mmoja anaitwa Josephe Kemei yuko? Tafadhali kuja hapa taja jina lako na kutoa maoni kwa kifupi. Halafu tuingojea Kipkemei ningependa kujua kama Zablon Some D.O and senior Chelagat wangenda --- unataka kutoa maoni maana yake naoni. Haya endelea hapo Bwana Kipkemei.

Joseph Kipkemei: Jina langu ni Joseph Kipkemei ningataka kutoa mapendekezo yangu machache ambayo pengine yamezalia watu wametaja na sitaki nirudie nataka tu nisema yale ambayo hayakutajwa.

Ya kwanza, ningetaka niongea juu ya Rais and freedom of individual. Na kwanza nitanzia utamaduni ama culture. Ningependekeza kuwa culture iangaliwe kama ni ya manufaa ikubaliwe na kama inadhuru afya ama inadhuru maisha ya binadamu iondolewe.

Ya pili, ni religion ama freedom of worship. Katiba ilipoanjishwa ama ilipo buniwa kufanyiwa tunaona ya kwamba katika makanisa ama religion kuna shida ambazo zimejichomoza watu wengine wameumia, wengine hata wanakataswa kwenda hospitali wengine wanawawa kusema ya kwamba ni kwa ajili ya imani yao na tunaona ya kwamba ingefaa tutunge sheria ambayo itachunga masilahi ya kila mwananchi ama every life in Kenya.

Kabla ya kupewe registration ya kila religion iangaliwa policy yake na ichunguzwe mpaka ionekane ya kwamba ihaabudu mungu siyo ya kudhuru maisha ya binadamu. Na kama wanafanya basi wapewe uhuru wa kuabudu.

Jambo lingine, ningetaka pia katika kuabudu kwa wale ambao wamepewa ruhusa ya hiyo kuabudu kwa Mungu ingia kwa kila institution ya Kenya, kila Institution ingie kwa programme yake ile iweza kuzaidia kwa upande wa kiroho.

Halafu makanisa ama religion ambayo imekuwa established na approved by the government na registrar sheria zake pia zichunguzwe kama zinadhuru ama by tawe yake na kama ile inadhuru iondolewe na ile imebaki iheshimiwa na sherehe na kila mtu katika nchi ya Kenya, kwa hivyo ni mpaka hapo asante.

Com. Ayonga: Asante sana Joseph jilandikishe hapo tafadhali. Nathani Baromosho amerudi? Yes, tafadhali ukuje hapa naona

uko na written memorandum kwa hivyo maneno yako ni mafupi maana yake yale ambao umeandika tutaisoma.

Nathania Barimosho: My names are Nathania Barimosho representing KNUT Baringo branch. Our memorandum is as follows.

There should be a preamble in the Constitution.

The Constitution should be directive.

Amendment of the law be by 70%

Citizenship be by birth registration and geraldization.

President should be morally developed infact a God fearing person.

Apart from that he should responsible for defence.

In addition a President be an MP onces elected in languishes representing to Constituency I may explain or narrate that one our opinion is that (kalenjine) I may speak it in Kiswahili ya kuwa maoni yetu kama KNUT ni wakati wa elections Rais asimame kama MP lakini wakati ameshachaguliwa kama Rais wa nje awachane post ya MP awe Rais wa nje na turudi tutafute MP ya kuwakilisha yeye kwa sehemu yake.

Number of Political Parties be minimal a maximum of three we adopt federal system of government that is majimbo there should be no nomination of MPs to reduce the expenditure of the government.

Armed forces should observe the law of the land when they are outside the barracks.

Parliament should have a power to vet for higher post just is like Ambassadors and Permanent secretaries.

Parliament should have power to vote a vote of no confident against their Executive.

The President, Prime Minister and Vices should be holder of degree .

The Judiciary be independent.

Mayors and Chairman of Councils be elected directly by the people.

Mayors and Chairman of the Councils should be of diploma education and above,

Councillors should be of form four education and above.

Salaries of MPs should be decided by a body an independent which should be dealing with salaries of all bodies.

Civic Parliamentary and Presidential elections should be held on different date.

Reserved seats for special groups e.g handicapped .

The President should have powers to remove a council which is corrupt or the Ministry of the Local government should have the same powers any of the two the President and the Minister of local government which should be within the regional government.

Basic rights be fully be protected by the Constitution.

Free education should be provided from standard one to form four.

Free education should be there and should also qualitative education.

Education system be uniform in the whole we are saying so because you find in parts of the country we have private schools which are having the syllabus of GCE while our normal children are taking KCSE, so education in the country should be of the same type.

Curriculum enforce should last for ten years.

Kenyan should have access to information.

Kenyan workers be guarantee the right to be members of the trade unions.

Vulnerable group, should be protected.

All Kenyan should be guaranteed a safe which are required stated by the Constitution.

There should be accord of ethics for holders of public offices.

The Constitution should show the mode of succession that is provision of outgoing President that is in terms of security.

Com. Ayonga: Willy Ayengu, Taja jina Willy halafu utupatie maoni ---

Willy Ayengu: Kwa jina ni Willy Ayengwa. Pendekezo langu ni ya kwamba ni upande wa elimu kuhusu mambo ya bursary, hiyo bursary hii itupiliwe mbali kwa sababu serikali inatoa kutoka Nairobi pesa ipatie watoto ya shule ya upili kufikia kwa wilaya hao wakubwa wa wilaya wanafuata hizo pesa mpaka kwa serikali na kuja kama Headmaster anachukua kulipia watoto wa jamii ama ya relative yake maoni yangu hiyo pesa itupiliwe mbali.

Na ingine ni kuhusu mambo ya afya

Com. Ayonga: Kuna kelele hapo nyuma tafadhali tutulie tumzikize Bwana Willy.

Willy Ayengwa: Kuhusu wizara ya afya kwali serikali inatoa wale watumishi wa serikali wakuje wapatie watu dawa wengine wanaenda kupima nyama kwa butchery na wale wa hospital wananchi nafikiri alipwi chochote ikiwa analipwa analipwa kitu kidogo lakini wale wanapima nyama kama wale wa bora afya wanatakiwa kwa sababu wafanyi biashara ya wanyama. Mtu unaenda kununua mbuzi wakati unakuja kuweka sokoni yule bora-afya anakuja kupima anapima halafu bora-afya anasema anataka shilling thalathin kwake na hali kadhalika yeye amelipa leshen na mwaka nzima.

Com. Ayonga: Ungetaka tuseme nini pendekezo lako ni nini

Willy Ayengwa: Pendekezo langu ni ya kwamba kama mbuzi moja ni shilling 30 heri serikali iondolewe lesheni na service charge halafu wenyewe wanalipa shilling 30 kwa kila mbuzi halafu asiumie. Asante sanaa.

Com. Ayonga: Asante Bwana Willy tafadhali jandikishe hapo. Ni kama nilisikia Davidi Kangongo amezungumza alizungumza? Yuko wapi aje hapa mbele. Bwana Kangongo taja jina.

David Kang'ongo : Kwa majina mimi ni Davidi Kangongo na nimesikia malalamiko mengi kuhusu security kwa hii area ya Kerio Valley. Kama mimi ninajua ni kwamba sehemu zingine kama Garissa, Isiolo na Wajir hata Tana River watu wandikwa wa home work home guard hiyo wanapewa silaha na serikali na wanakuwa licence kukuwa nazo na kwa nini upande wa Baringo wanaachwa bure. Watu wakiingia na kutoka vile wanataka bila mtu yeyote kuliza swali jambo hili limindelea kwa mda mrefu na watu wetu wamenyanyazwa kwa ya kutosha. Sisi wengine ambao tunajua kazi hiyo kukasirika lakini nataka serikali iweke sheria ya kwamba watu wote ambao wako kwa mpakana wapewe silaha bila jambo lolote ambayo bila mapendeleo kwa sababu wapokot wako nazo na sisi wa tugen hatuna.

Pia, kila mpaka ya kila mtu ilindwe na kama serikali imeshindwa wapatie wananchi wafanye kazi hiyo wako na wato wao wa kutosha wako na man power.

Pia, nasimulia kuhusu county council watu wa county council pia wanahitajika waketi chini wakati wanaweka rent ya business katika area hii area kama Kapsaraman iko tofauti na area kama Sibilo na hao wanaweka black rent ambao haiwezikani kwa wafanyi biashara wadogo wadogo. Hao watu wadogo wananyanyaswa kiasi kwamba hawawezi kwamka tena kwa kazi hiyo ya kupewa rent kiyolelaolela. Na

ninitasi watu wanatoa mwito kwa hii Constitution iwekwe kwamba watu wa county council kabla ya kuweka rain waende kwa mwenyewe wanalie wa access zile vitu viko kwa nyumba na kwa duka yake na mali ya ke ili waweke rent ya kuzaidisha huyo mtu kwa sababu rent imekuwa nyingi haichaguwi tajiri, maskini na kila mmoja aweze --- matajiri wanaendelea kukuwa watajiri maskini wanaendelea kuwa maskini.

Pia ya tatu, ni kwamba kila Constituency katika Kenya inahitajika kuwekwa hospital kubwa kama District hospital katika kila Constituency kwa sababu watu wetu wameangaika kubebwa kutoka kwa milima na mabonde vile tumeumbwa na Mungu. Hii nchi ni namna hii lakini tunahitaji kila Constituency iwekwe hospital kuu ya kuwekwa X-ray kuwekwa na madakatar Doctors wote wa haina yeyote ambao wako kwa District wawekwe katika hiyo Constituency ili watu wetu wasitembee umbali kama wakati huu tunafanya. Asanteni sana.

Com. Ayong: Asante Bwana Kangongo. Tutamuita David Chemoriso. Tafadhali taja jina lako na utupatia maoni.

David Chemoriso: Asante sana, mimi naitwa David Chemoriso mimi ni KANU Chairman Sibilo location.

Maoni yangu katika Tume hii ni kwamba niko na kwanza kabla sijasema maoni mbeleni serikali kuu wetu wa Kenya tangu zamani kuna mali kama Vemo ya lolo na ambayo ijakatwa. Katika Serikali hiyo wakati huo watu wakiomba loan hawapewi kwa sababu area zao haijakatwa kama low hand area, Matiati Arid Area akiomba loan katika serikali hapewi pesa hizo kwa sababu hana cheti cha kumzaidia. Na katika Katiba ya leo ningetaka nisemi hivi ya kwamba sheria hizo kama haiwezi kupewe

loan area hizo zikatwe ili watu hao wapate cheti zao za kuomba loan kwa serikali nchini Kenya.

La pili, kunalo ma-settlement scheme ambayo zamani mababu zetu wa zamani wakiishi lakini wakati wakoloni walipoingia nchi hii walifukuzwa mababu zetu kutoka hizo mashamba nao pia wakimiliki mashamba hizo. Na wakati walipoondoka mashamba hizo zilibakia chini ya serikali na ningetaka ili ya kwamba kwa sababu wale wa-mashamba hizo labda ni wale walisukumiwa kwa semi-arid areas mashamba hizo wale wanaishi sehemu za arid areas wakatiwe mashamba hizo ya settlement scheme ile wawe equal katika Kenya. Wawe mtu ambaye anazaliwa katika serikali yetu ya Kenya.

Ya tatu, nataka niseme hivi ya kwamba zamani zile za kale watu walikuwa wanapiga kura ili akipata Chief ama kwanzia assistant Chief na Chief na wakati nilipochukuwa serikali tukachukuwa njia ingine ya kufanyia watu interview na wakati anavyofanyia watu interview huwa watu wengine wakubwa wanaenda huko mbele hali akipendekeza mtu wake ambaye anahitaji andikwe katika hizo kazi. Na mpaka baadaye inandikwa mtu ambaye wananchi hawapendi ama katika huko kwa wananchi si mtu ambaye anastahili kutumikia hao wananchi ndivyo ninasema katika Katiba ya leo ya kwamba ningependekeza Katiba ya leo uchaguzi wa assistant Chief na Chief uchaguliwe na wananchi wa kule sababu zake ni hizi kwa sababu inapendwa na wananchi wa huko na hali katika nithamu inakuwa na nithamu ya hali ya juu kwa watu wake.

La nne, ilikuwa nikisema hivi ya kwamba wazee wale wa kijiji wangaliliwe angaliu wenzangu wamepitisha ya kwamba wapewe pesa ama wakati wanapoketi wapewe allowance. Wasiwe--- kuna makesi mengi wanarudisha kutoka kotini wanasema wacha wazee waende watengeneze na wazee wanaenda kutengeneza inakuwa vizuri wanarudishwa mpaka wanakuwa na uamuzi vizuri sana halafu hawapati chochote. Kotini mtu akienda huko anatolewa faini halafu wale wanaketi sijui wanafanya nini wanakula ama sielewi mimi lakini kulingana na maoni yangu kwa vile mimi nakaa na hao wananchi ninaona ni wazee ndiyo wanatatua kesi sana kuliko kotini kwa sababu wanajua kama ni shamba anajua huyo mzee alikuwa anakaa hapa zamani na shamba yake ilikuwa inakaa hivi. So pendekezo langu kwandika Tume hii ni kwamba hao wazee walipwe pesa ili wanapotengeneza jambo hilo hata wanafurahia.

Com. Ayonga: Bwana Chemorosoi maliza maliza sasa.

David Chemorosoi: La mwisho, kwa kumalizia hata ulijua ya kwamba imemalizika. Kunazo mipaka kama locations, kama Districts zamani za kale kama inataka kukatwa tuseme tupendekeze kama area ya D.O wazee wanaketi na wanapeana memorandum ya kwamba area hii kutoka mahali fulani na mahali fulani hii ni ya D.O fulani ama tusema location fulani na badaye inapeanwa na inakatwa hivyo. Na inatokeya mahali siku zingine unakuta ile area wazee walikubali inafika hapa mpaka hapa unakuta area ingine inakuja kupanda area ngingine kwa mfano nisema kidogo. mimi natoka lower land uko chini na tunapakana na East Baringo ambayo ni Constituency ingine na pande hii ni Constituency ya North Baringo Constituency na katika upande hiyo kuna wazee wapokoti walitwa na wazee wapokoti na wazee wa tugenji pande hii wakaketi na wakambiwa

wonyesha mpaka na wakasema ni hapa nafika hapa nafika hapa nafika huko waliongesha yote. Lakini wakati serikali tukufu alivyochukuwa term wakati ule wa ukoloni, Mkoloni alikuwa anafuata vile hao walionyesha lakini wakati sisi weusi tulipochukuwa tukachuwa ya kwamba imekuwa Kenya imekuwa uhuru tuishi pamoja sasa tukaishi pamoja namna hiyo mara hata tukachukua hata boundaries ya siasa ikapitishaa na ile ingine ndiyo unaona mpaka sa hizi imekuwa corruption mpaka tunauana. So ningependekeza katika Tume hii ifatilie ile ya zamani ya tusema East pande ile Constituency ama mpaka zile ya zamani ya wazee ifuatwee hiyo ya miaka ya zamani siyo hii ya siku hizi hii ya siasa hii ya kusema wacha nisongeshe halafu nipate siasa no, nataka ile ya serikali. Asante sana. Mimi ni Chemorosoi KANU Chairman asante sana, any comment?

Com. Ayonga: Asante jilandikishe hapa Bwana Cheremosoi, hapana tumesikia na tumeelewa kabisa ulizungumza vizuri. Letio .S. Amudhani. Yuko amepeana maoni? Na James .K. Chebi hata huyo pia alipeana kwa hivyo tumuite Christoph Kaptoo.

Christopher Kaptoo: Asante sana Bwana Commissioners, Jina langu ni Christopher Kaptoo. Ningependa kutoa mapendekezo kwa hii Tume yenu.

Kwanza katika serikali ya mtaa ningependa Mayor achaguliwe na wananchi halafu wale Ma- Councillors wengine wachaguliwe kwa kila tarafa zao na kwa kupitia njia ya siri.

Mali ya asili ikiwa inaenda mpaka inapatikana basi hiyo mali ya asili iwe inachukuliwa inagawanywa mara mbili mahali ilipatikana ichukuwe 50% halafu sasa county council na serikali wachukuwa 50% ile ingine.

Kuhusu kitu ambaye sisi tunaomba serikali atufanyie free education kwa watoto kutoka nursery na kwenda juu, iwe free education serikali wanalie yule mtu anafundisha kama mwalimu wake.

Pendekezo la pili, jina ambalo tungetaka serikali iangalia kwa sheria ambayo inazuia sisi, mtoto yangu kutoka aende kwa bwana yake na aendeleo na kuitwa jina langu tungeomba sheria ifunuliwe ya kuwezesha huyu mtu ameo mtoto wangu aende abadilishe hilo jina lake kwa sheria asitwe tena kwa jina langu aitwe kwa jina la huyo bwana wake.

Desturi ya watu wa tugen wakati hakuna bibi ambaye anaenda kumwambia wacha fulani ninataka kuoleka na huyu mwanaume mbali mwanaume mwenyewe naondoka anaenda kutafuta msichana akisha pata anaenda kwa wazazi kwa hivyo, juu ya mali ambaye bibi amenda kukuta uko na mamlaka ya huyu mwanaume.

Kitu ingine tena ni kwandikisha kwa kazi tunaona kama iko jami fulani watakuwa wakiandikwa kazi na yule mtu wa chini hatapata mtu wa kuandika yeye atakuwa akika huko bila kuandikwa kwa sababu ile nafasi ikija yule mtu mkubwa yuko huko mbele anachukuwa nafasi hiyo akitoka yeye anachukuwa nafasi mpaka yule mtu maskini mwenyewe anabaki akiwa hivyo hivyo bila mtu wake hata mmoja kwenda kwa kazi. Basi ni hayo tu Bwana ----

Com. Ayonga: Swali kidogo swali kidoga Bwana mzee Christopher Kaptoni. Hii shida ilioko kwa bibi akitumia jina la baba yake akiwa ameolewa unaweza kufafanua shida iko wapi.

Christopher Kaptoni: Bwana Commissioner wakati watu wanaenda kwa kanisa cheti ambayo wanapata wawezi kupata kwa jina langu mimi nikiwa baba cheti yao ni huyu bwana na mke wake basi ibadilishwe kutoka huko huko na iwe yake isiwe tena mimi niko na jina la bibi yake akienda mshahara anaenda kuita jina langu huyu mtu alioa huyu mschana apatiwe jina la mtu huyu.

Com. Ayonga: Asante sana mzee Kaptoon jiandikishe hapa tafadhali. Sasa nitamwita Silas kiboweni. Silas jina ni Kiboweni yuko? Amepeana tayari. Tumuite Hellen Cheptogoni official. Okay, Priscar Kipsongei official okay, Easther Kaino, Easther Kaino. Mama tutajie majina yako taja kwa mic.

Easther Kaino: Kwa jina ni Easther Kaino, memorandum ni ya kutoka kwa watu wa Boi. Ya kwanza inahusu mashamba, mashamba kuna watu wanaomiliki shamba kiasi inayozidi heka elfu moja na tumependelea ya kwamba mtu asizidi heka elfu moja ikizidi ipewe wale hawana mashamba.

Ya pili, ni kuhusu Chief wawe elected na wananchi na wafanye kazi miaka mitano na wananchi wakipenda wanaweza tena kuwachagua.

Ya tatu, inahusu wazee wa mitaa: Wazee wa mitaa wapewe kiasi fulani ya pesa kulingani na kazi yao wanaofanya kwa sababu kazi ile wanafanya hata inashinda ya assistant Chief hata na ya Chiefs kwa sababu wanafanya katika vijiji na ikiwashinda inapelekwa mpaka kwa assistant Chief, ikifika kwa Assistant Chief ikishinda assistant inaenda kwa Chief na inaenda hivyo hivyo mpaka ipite juu.

Na kwa upande wa elimu: Elimu wanafunzi wasome masomo ya bure wasilipe karo yeyote kwanzia daraza la kwanza hadi form four sababu tunaona watoto wengi wanakosa cheti ama wanakosa elimu kwa sababu wanalipa pesa.

Ya tano, ni mambo ya dawa medicine: Dawa ipiwe wananchi bure kwa sababu tunaona ya kwamba watu wengi wanakufa kwa sababu ya kukosa pesa yakulipa dawa.

Ya sita mambo ya rasilimali: Tunaona ya kwamba tusema kama mafuta ikipatakana mahali tunaona ya kwamba wenye wanakuja kutoa hiyo mafuta wanaenda na pesa yote na mwenye hiyo shamba anakosa mali au anakosa pesa na tungependelea ya kwamba mwenye hiyo sehemu ama mwenye hiyo ardhi apewe 10% ya rasilimali kutoka hiyo sehemu.

Ya saba, inahusu catchment area forest ama sehemu za ya kutunza nchi tumesema ya kwamba kama kuna sehemu inatakiwa itunzwe serikali iwekwe reinforcement ili tuzui desertification ama tukose hata maji ya kutumia.

Kuhusu uchagusi wa yaani National election hiyo ifanywe baada ya hii Katiba ama Consitutional Review baada ya kumalizika ili wale watukuwa wamechaguliwa watakuwa wamechaguliwa kulingana na hii Constitution ile tumepanga.

Ya tisa, ni kuhusu wabunge: Wabunge kama wamechaguliwe wawe na office katika area yao ile wanakilisha wawe na office ili wananchi wakitaka yeye wawe wakipata kwa uraisi wasikose hata wakiwa na haja mhimu wasikose yeye.

Ya kumi, inahusu mishahara ya wabunge tunaona ya kwamba wabunge wanazidisha mishahara wenyewe kwa bunge na pendeleo letu ama pendekezo letu ni kwamba mishahara ya wabunge iwe determine na head of civic service. Nafikiri ni hayo kutoka kwa area yangu.

Com. Ayonga: Asante sana mama jilandikishe tafadhali kuna mzee ambaye yuko hapa na anataka kutoa maoni. Mzee, mze umejiandikisha, ujajiandikisha what is happening, ulipeana jina huko kwa mlango, ulipeana okay keti hapo halafu uzungumza halafu nitakuita. Taja jina na uzungumze tafadhali.

Joseph Wamuge: *kainet ko Joseph Wamuge ko amwoe ale korotwek kobwonei komokingen ako kimoche serkalit konyoiso buch amu matinyei bik rabishek.*

Translator: mzee amesema ya kwamba kwa vile ugonjwa si jambo ambalo linaweza kutabiriwe linaweza kushuka wakati wowote ingefaa serikali itoe huduma ya afya bure bila malipo.

Joseph Wamuge: *kainet ko Joseph Amge ,ko nenyu nomwoe ko eng ngalechu bo Katiba amwoe akobo kap kerich, achek boisiek kokinai kerchek ko koroito konyonei sait age tugul ago metinye silin neinemu ko komoche kegonech buch. ko achek kemikoronni koboisiek chebo mtaa kotoretei assistant chief ako toret kirwogindet kotorchi ngalek ab kaa ngomi chorin konomu chorindet korok amu bunu kaa.*

Tranlator: Mzee amesama ya kwamba kwa vile hao village elders ama wazee wa mitaa wamekuwa wakitekeleza jukumu muhimu sana katika serikali inabidi serikali ilioko wakati wote—

Com. Ayonga: Kuna kelele nyingi huko nyuma tafadhali kuna kelele hapo

Translator: Asante, nitarudia mzee amesema ya kwamba kwa vile wazee wa mitaa ama village elders wamekuwa wakitekeleze mambo mhimu katika uamuzi wa aina nyingi kama vile kushika walifu ama kutatua mambo muhimu kama vile ya shamba inabidi serikali wawashugulikie kimasilai kama vile kulipa allowances ama mshahara.

Joseph Wamuge: *nebo somok koamocheku komos tab timto nekokatengan em komostab kijiji anun ko location kemeche keribwech amu ngomomi komonamei ropta emet.*

Translator: Amesema kwamba kwa vile imejulikana na imetambuliwa kwamba mazingira ama misitu inakuwa ni catchment zone ama inazidia katika kulinda hali ya mvua inatakikana Katiba ya sasa iweze kutenga sheria ambayo itakuwa inalinda sehemu hiyo kwa hakika.

Com. Ayonga: Mwambie sasa amalizie malizie.

Joseph Wamuge: *nebo let ko kieng keny ko chorin kokikiborei ngenam kebori kerotchin suswot ake bel, ko amoche kewek ngoliondo noto simoketchin kei bik chechorsei, kongoi missing.*

Translator: Mzee amesema kwa moini yako katika enzi za zamani mwizi yeyote akipatikana alikuwa anafungiwa nyazi na kuchoma kabisa hivyo angetaka ikatika katika sehemu jambo kama hilo irudishwe, asante amemaliza.

Com. Ayonga: Asante sana mzee Joseph Wamuge jilandikishe hapo tafadhali. Kuna Councilor Enock Chelimo, Enock Chelimo, yuko hayuko. Hellen Talamu—yule alitoa maoni okay. Basi tumuite Sephania Bowen. Haya mzee kwenda hapo tuambia jina na utupatie maoni yako.

Translator: Mzee amesema ya kwamba katika enzi za ukoloni----

Com. Ayonga: Jina lake kwanza---

Muza Chepkoroni: *Kainenyun kekure Musa Cheserkon, koni komoche akobo eng keny kokimi kiberuinik kokicheng mbarenik ab Kenya koipchikei tugul, keborien ko uhuru kebou kei ake nyoru tukuk chok,koyokiker komi bik che mi koita buch manyoru kii ,kemoche konyoru,kemar mbaren chekitinyei chumba kekochi agot ekka mbili nemenyei*

Translator: Sorry kwa majina ni Muza Chepkoroni huyo mzee. Na amesema kwamba katika enzi za ukoloni wakoloni waliweza kunyakuwa sehemu ambazo zilikuwa na rutuba nzuri. Hivyo baada ya kupata uhuru matangazi ya kwanza yailikuwa kwamba wananchi sasa itawabidi waanza kukula matunda ya uhuru wao mpaka wa leo kuna wau ambao wanakalia sehemu

changa amesema kwa maoni zile sehemu ambazo ziko ambazo kama zile za ADC zigawanywe kwa watu hao ambao wanaonekana hawajabatika na ardhi nzuri.

Muza Chepkoroni: *konerubei kokouyokamwa chi kole kelewen bik ab mitaa siyomi tuiyot kelibanbetut nebo tuiyot akeleweni bik bik bichoto akeikartasit akoi serikali amu imuchi kokwei chelesos akongem bik kole agolol chin bik ako ngemei.ko ngongemei kongen serkaliak boisiek.*

Translator: Amesema ya kwamba katika hali ya uchaguzi wa wazee wa mitaa inabidii wasajiliwe na majina hayo yapelekwe ukatiri ijulikane inatumbuliwa katika serikali yawekwe katika record. Hivyo kwa sababu katika wakati huu kumejaa ulaghai ambao wanaweza kujitokesha na kusema yeye ndiyo mwamusi wa mzee wa mitaa kwa kweli kwa hivyo anataka kusema kwamba kesi zote zinapitia kwake kwa hivyo takabidhi kama hizo ziwekwe ili watu wa aina hiyo wasiweze kupenya.

Joseph: *Bas komoche anyun chichang amo tugul chekimwa bik ko koron atkeboisien cho kebe ngat ketesta cho kokimwoenkou agot kirwok kekochi kura akoi kenyisiek mut si ngomochei kotestai,eng oret ne karan em locatio kekure senior aketeshi mushahara akonai akine kole korib koret.*

Translator: Mzee amehiza ile maoni ya mtu ambaye alisema ikiwa katika hii hali ya kuchagua ma-Chief inatakikana kufatiliwa baada ya miaka mitano ikiwa ametibitiswa kwamba ana uwezo wa kufanya kwa njia sawa, basi wakati huu anatoa hata mamlaka ya kuwa senior Chief ama Chief grade one na kuwendelea. Asante.

Com. Ayonga: Kuna swali kidogo hapo. Haya mashamba ambao anasema wale ambao hawana mashamba wapewe mashamba yenyewe yako kwa majina ya watu fulani ambao waliyafuata kwa kununua ama kwa njia ingine angelipenda mashamba yakichukuliwa serikili iwalipe rida wale ambao walikuwa wenye hao mashamba anasema wapokonyw, ungelipenda tufanye nini hapa.

Joseph: *Kimche kiokimwae kele kigoitoi mbaret kekochi chemotinyeikekere kele ngetei bik chetinyei mbarenik kwo angot ine ibkwal koker nafas nebo bichae kitokitkchi yae.*

Translator: Nafikiri mzee ajamaanisha kupokonywa lakini amesema kwa ile sehemu ambaye imetengwa kwa ugawanaji wa ardhi ya wananchi amesema inaonekana kwa jili ile uwezo wa matajiri huwa wanakimbilia na kuchukuwa hiyo sehemu pia ili wale ambao hawana uwezo tayari wanakuta kama imegawanya zote zimeenda kwa hao watajiri.

Com. Ayonga: Swali ni hili kwanza wale ambao matajiri wamechukuwa wapokonywe hao ambao hawana mashamba wapewe. Hilo ndiyo swali nilikuwa nauliza.

Joseph: *kimoche chetinye mbarenik kindon kete koyoyomi bicho kiyoei senses ,akonai akiche kole Katiba komochei*

akine konyor chitukul, asikochute neribei Kenya kolenji kepchechi chitukul nusunsu.

Translator: Amesema shariti hao watu wawe register wale ambao wana mashamba kubwa kubwa halafu hapo sasa serikali watumie namna mzuri ambayo wanaweza kueleza kwamba ni inafaa wagawie wasaidie wale angalau wale wengine ambao hawana.

Com. Ayonga: Asante sana mzee tafadhali jandikishe hapa. Huyu mama anaitwa Mary luke, Mary Luka peana maoni halafu utafuatiwa na Councillor Enock Chelimo.

Mary Luka: *Eng kainaik chuch kekurno Mary Luka kit nowendi agololi ako konetin che nasari , ko nge nye ketoben komokerei serikali kole kaptuta koui bo maana saidi amu konetindo konyoni konetei lakwa kotsaita akot nda masoitoi ,ko komoche koliban serkali amu wazazi chechang kotom koelewan kotoret lakwana.*

Translator: Mama amesema kwamba jinsi hata jina lenyewe linamanisha nursery ni kwamba serikali kwa kitambu ijawai kutambu kwamba ni sehemu ya mhimu sana katika mzini wa elimu kwa mtoto yeyote.

Hivyo basi ingefaa kwa maoni yake kwa wakati huu kupitia Katiba yetu serikali iweze kutambua kazi ambayo anafanya mwalimu wa nursery na hivyo kumlipa yeyote huyo kwa njia ambayo inafaa.

Mary Luka: *Ko kongete 1982akoi 1986 kokiliboni county councilkonetik ab nasary ,kele kobek rabia em county council ko kotebe aleikobekunendo ano akomitei rabinik ablake Bogoriaak Nakuru ak chekinomu che rent .*

Translator: Haya, anasema tangu mwaka wa 1982 mpaka 1986 serikali ya wilaya ama serikali ya mta ilikuwa inalipa hawo walimu wa Nursery lakini kwanzia 1988 mpaka wakati wa leo hawajawai kulipa. Na iliali tunajua wasi wasi kwamba zile rasilimali ambazo zinaweza kutoa pesa nyingi kama vile Lake Bogoria kwetu hapa ama upande wa Nakuru zinatoa pesa nyingi sana hizi pesa zinaelekea kwa mifukoa na wakina nani. Na hivyo kama kuna watu wa aina hiyo basi wachukuliwe hatua na pesa zirudi kwa ile mifuko ya kawaida ambayo inafaidisha wanachi.

Mary Luka: *ko assra kind o ra nokinyo kokikurei konetik koba college, koboisien chito rabinik chi k kenyisiek aeg tunyemongu konisho kenyishek aeng kole ngotebi eng ka ako le kai kai eboik kibit en kap chii kimche ktoben serkali kabisa ,ko amoche koelewan akiche wasasi akoungan mkono ngoliondo noo.*

Translator: Hivyo amesema kwamba katika ile hali ya mwalimu yeyote yule kujipatia ujuzi ya kufunza ni kazi kubwa sana kwa sababu inamubidi kutumia pesa nyingi kulipia hiyo masoma yake. Hivyo akasema ni jambo la hasara kubwa unakuta mtu amemaliza amejipatia ujuzi anakuja kufunza siku chache alipwi sasa inabidi arudi nyumbani na utakuta hata anafanya hii kazi ya hii mambo ya maid. Sasa amesema kwamba sharity ingizwe katika Katiba ya sasa kwamba serikali itafute mfuko ambayo ni imetengewa watu hawo ili waweze kulipa vizuri katika ile kazi ya kutoa ufunzi.

Mary Luka: *Asa wany kotongololi ngoliondo mara oroti ole mosirei komoswek alak ko yewo konetindo no sukul kamar chi nikowa angot kilas sisit kele lakwa nikibo ngo kiwa sukul amato kotestai, koyo lakwana kole kinomtai ano lakwet amu masomanchi, ko makinyoru achek foundatio agoi tun kosir lakok eng kilas sisit .*

Translator: Amemaliza kwa kusema kwamba jinzi vile hao walimu wanataoka katika kazi yao kwa sababu ya frustrations unakuta shule inabidii kuchukuwa hata mwanafunza ambaye aliacha daraza la nane. Huyu ni mtu ambaye hana ujuzi yeyote ya kutunza mtoto mchanga kwa hivyo imeweza kuonekana kutokana na hati hii mambo ya matokeo ya masomo kwamba watoto wenyewe wanakosa msingi bora wakati wa kutunza tangu utotoni. Amemaliza.

Councillor Chelimo: Asante sana Bwana Commissioner, kwa majina ni Councillor Chelimo nina shukurani kwa kutupatia nafasi ya kutoa maoni.

Maoni yangu ya kwanza Bwana Commissioner, ni kuhusu umilikaji ardhu tungependa ama tungeonelea sisi watu wa jangwa sehemu ya Soi tunapopatiwa mashamba tukubaliwe hizo kwa shamba ikatwe. Na kama inawezekana ialalishwe sababu siku hizi tukienda kwa mabenki tukichukuwa ma-title deeds ya mashamba sehemu ya sehemu kavu kwa mabenki wanakatalia kwa hivyo tunaonelea kama tunakubaliwa tuchukuwa pia loans tuzitumia hizo ma-title deeds ya mashamba ya semi arid.

Jambo lingine, ni kuhusu mifugo sisi watu wa sehemu ya Soi sehemu hiyo ya chini tunategemea sana mifugo na sehemu ya highlands wako na mimea kama kahawa, paradona ukienda kwa shirika ambayo wanapeana mikopo huwa wanapeana kuna Coffee loans ambayo wanapatiwa wananchi wa uko. sasa sisi watu wa mifugo tunawachiliwa our animals are not being recognized sasa tunaonelea kama inawezekana tupatiwe pia sisi tukuwa wa mifugo mtu akiwa na mbuzi yake mia mbili iwe valid mtu akiwa na ng'ombe yake mia mbili iwe valid halafu benki pia wapate kuheshimu ama ku-respect zile mifugo ambazo tuko nazo halafu kama inawezakana tupatiwe loans kama wale wanaguzua mimea kama Coffee na Kahawa ama na Pyrethrum.

Jambo lingine ambalo linaguzua wananchi sana ni kuhusu Judiciary. Hapa kwa vijiji na wazee ambao kweli wanafanya kazi mzito sana, na kwa Katiba hii kama tutapatiwa nafasi tungeonelea kweli vile wenzangu wengine wametoa maoni hao wawe re-organized at least wapatiwe inducement kwa sababu hao watu kweli wanatuzaidia na serikali ama Katiba ile tulikuwa nayo ya ukoloni kweli hawajui kama wanafanya jambo la maana kwa hivyo kwa Katiba hii tungependa hao wangaliwe vizuri.

Na sehemu ya local government, watu wengi wamesema ya kwamba council hawatowi huduma kwa mwananchi na kweli tukiangalia katika chumba ile yetu huko tunapiga kelele hapa na pale kuona ya kwamba wananchi wote wamezaidika lakini kwa sababu ya funds ambayo tuko nayo our local councils are becoming poorer and poorer everyday simply because income mapato ambao tunapata kwa sehemu yetu haitosheleshi maitaji yetu so na hii ni kwa sababu wabunge wakiwa huko bunge wanapitisha maoni yao wanasema wajumbe leo wapate kiasi fulani sisi tukiwa council hatupati nafasi ya kuweza kujitetea maoni yangu ni hivi kama inawezekana central government walipe council Councillors walipwe kwa kupitia central government halafu hata council waone ya kwamba ile allowance ambao wanaokota ile pesa wanaokota wapate kupeana huduma kwa mwananchi. Sababu tukitegemea revenue ambayo tunapata kwa mwananchi kulipa allowance ya wafanyi kazi, kulipa allowance ya council na kutoa huduma kwa mwananchi hata mwalimu wa free school vile amesema sa ile revenue ya council haitaweza kwa hivyo local council, Councillor na wafanya kazi walipwe kutoka kwa central government.

Pia sehemu ya elimu ama employment, tukiangalia siku hizi tumetokea corruption ya hali ya juu of direct order kutoka ile mambo ya wizi nini mpaka hata zimeingia kwa employment.

Mtu awezi kupata kazi mpaka uwe na kiti kidogo, na tukiangalia tena hapo tunaona ya kwamba serikali wanaiona wanajua wale wanafanya kazi hiyo serikali wanajua lakini hawachukuwi hatua.

Kama leo jana tulikuwa Kabarinet recruitment, lakini tunasikia ya kwamba ufununi --- juu ya shughuli ingne uwezi kuwajiriwa kazi bila kutoa kitu kidogo, serikali wanafikiria nini kuhusu jambo hili. They should take part action against such people na kama inawezekana watu kama hao wapokonywe shuguli hiyo wapatiwe wale ambao wako na repetition mzuri kwa serikali.

Na, tukienda sehemu ya arid land na sehemu ya chini huko chini hata walimu na shughuli zingine za serikali tunaona ya kwamba sisi watu wa Kenya wa chini huko hata mashule mashule ya arid ya sehemu tukiangalia sa hizi wako na walimu chache sana tukiangalia highlands wako na walimu wa kutosha kuhusu kama sehemu sara mahaba anaweza kuwa na walimu ishirini, shule yangu huko chini inaweza kuwa na average of five teachers madaraza ni nane je ukweli uko wapi? Maoni yangu ni hivi kwa sababu hao walimu wamewekwa hapa juu wanasema ya kwamba because of their marital status sheria hawakubaliwi ama ruhusu hao wateremke huko chini wafundishe. Kama kuna njia tunataka kila mwalimu ama mtu yeyote wa serikali kama asha kubali ya kwamba anafanya kazi lazima akubali kufanya sehemu yeyote ya jamhuri.

Halafu kuzaidiana na hiyo kama kuna wakati wa employment sa ile kwandika kama walimu employment iende kwa sehemu ambayo wanaitaji isiwe general employment kwa sababu ikisemekana ya kwamba iende to the area which of course very needy itazaidia sehemu wale wametoka highland ile wapate nafasi ndipo wanaweza rudi huko na kuzaidia huko.

La mwisho ni kuhusu education: Kweli tumeongea na tungependa kweli serikali kama inawezekana kwanjia pre-school mpaka kidoto cha nne free education vile mwenzangu amesema na iwe lazima. Asante.

Com. Ayonga: Thank you unaweza kujiandikisha kule. James kipkebuti, mzee si wewe ulisha ongea?

Com. Zein: Mzee anatakaje?

(interjection) mzee anasema ati anataka kusema kidogo ---

Com. Ayonga: Anataka kutoka. Okay, mzee mpe hiyo microphone atupe baraka aende. Wacha aseme hata akikaa, kama amekataa----

kongoi amukakengololchi kei ra kokieawachini kokwoni bituni kemi general election kochiaketugukul kole akararan akot nda nyoka koongesom kila kitu serikali nebo kanu motikanyi keberbergei.

Com. Ayonga: Haya tafisiri hiyo kwanza.

Translator: Mzee amesema hivi baada ya hapa nafikiri tunaelekea uchaguzi kwa hivyo tujikinge na wale walaghai ambao wanakuja kutulaghai kura na kurudi makwao mahali walitoka, hivyo pia amesema tu kwa maoni yake kwamba basi kwake kwa mapendeleo yake ukitaka chochote pitia KANU kama ni kazi ombo kupitia serikali ya KANU kama ni chochote kile pitia kwa serikali ya KANU hivyo ndivyo amesema hapa Bwana commissioner.

Com. Ayonga: Asente mzee basi tunachia hapo

Speaker: *kosamwa anekuno kokimi ane kasi komie korot chito age nekele Oginga Odinga konyo kole achi kiruk kotoi KPUara oge bisstent tukukcheuchon.*

Translator: Amesema kuwa ati fulani kulitokea mzee mmoja anaitwe Odigo Oginga akanza jama ingine anaitwa KPU sasa ni wakati huu tumesikia mambo kama hayo tujiadhari na mambo hayo hiyo ni kama kupotesha watu.

Com. Ayonga: Asante asante. Nataka niwambie tafadhali katika mambo tunayo kusanya msituletea kunasa maneno ya siasa kwa hivyo hiyo tukiwa na baraza ya siasa hayo yanaweza letwa lakini leo tuko katika Katiba. Asante sana. Tafadhali sema majina yako na endelea.

James Kipkobuti: Kwa majina naitwe James Kipkobuti. Maoni yangu ni kuhusu Chiefs.

Kwa maoni yangu ningea kama ingekuwa mzuri kama hawa Chiefs wanaweza kama civil servant wanaweza ku-transfer kama namna vile askari anaenda kama vile D.O anaenda kama vile D.C na watu wale wengine. Kwa sababu if you-----

Com. Ayonga: Umesha fanya point yake unataka ma-Chief wawe tranfered kama mtu yeyote that is the point we don't want any far than that.

Joseph Kipkobuti: Okay, thank you. Ya pili, ni kuhusu village elders, should be recognized by the government kwa sababu wanafanya kazi mingi kwa hivyo hapo ndiyo point ambayo nimeona wanafanya kazi mingi sana.

Ya tatu, ni kuhusu ancestral land , ancestral land ni shamba yeyote ambaye mtu amenunua tusema kama siku hizi mashamba imekuwa kidogo sana mtu akinunua shamba na ako na watoto wake mtu akiuza hiyo shamba hao watoto watangamia so we should made a law that kama uko na shamba ambayo uko nayo hiyo shamba ambayo umenunua iwe ni ya watoto wako kwa sababu watoto pengine watokosa shamba wataumia so, we should made a law that nobody should sell a land ambayo ako nayo na ako na watoto.

Na ya tatu ni kuhusu salary ya MPs nimeona wabunge wamejiongezea pesa every now and then the day halafu juzi ikiwa vizuri

kama tungekuwa na several committee ambayo inangalia mambo ya mshahara ya wabunge kwa sababu siyo vizuri ati unapigia kura wabunge halafu anaenda kujiongezia mshahara ni kama mtu mhandika kazi halafu anajiondokezea pesa so to be very important kama tungekuwa na several committee ambayo – iwe inatoka Constituencies hiyo several at least one committee should come from the Constituency.

Ingingine ni kuhusu regulation of transfers. Nafikiri sitakuwa nitarudia lakini ninasema kwa sababu iko tuseme for instance mwalimu anaenda tusema Baringo Teachers Training College vile amesomea hapo anaenda Baringo Teachers Training College halafu anarudi anakuja kufunza hapa mpaka siku ile ataenda retire so the government should make a regulation that unafunza for one year in Baringo District halafu next year unaenda North Eastern ama unaenda Nyanza ama unaenda kila mahali.

Com. Ayonga: Okay, umefanya point walimu wawe wanakuwa na transfers.

Joseph : Ingingine ni kuhusu equality mama na baba they should be treated equally nimesikia watu wanasema mama anasema ati maneno yao nini so they should ,-- wakati inafanywa sheria mama na baba wawe wanakuwa na equal rights hakutakuwa na malalamiko kama ni kwenda shule we should be given equal chances kama ni kazi iwe pia ni kazi pale pengine.

Halafu ingine ni kuhusu illegitimate child bearing hii kitu nimesikia watu wakisema sana na it would be very important kwa sababu wakati mtoto anazaliwa inakuwa ni ---- there should be a negotiation between the man and the women wazae mtoto so this things inakuwa an equal collective responsibility ni kama waliongea na wakasikisana.

Com. Ayonga: Kwa hivyo unataka aje.

Joseph: So nataka iwe namna hii ya kwamba that child should also be given an collective responsibility.

Civic Education Providers hiyo tu itakuwa ni maoni kwa sababu nimeona they should be equality Civic Education Providers kwa sababu we cannot, mtu anakuwa tu anapewa kazi ya kuwa Civic Education Provider na you don't have those qualities uweze sikia Kiswahili uwezi kusikia kingereza unajua tu lugha ya nyumbani. Civic Education providers iwe ni kama wewe unatoka hapa nyumbani na umepewa hiyo ya Civic education provider iwe ni kama wewe unatoka hapa nyumbani na umepewa hiyo kazi ya Civic Education Provider iwe wewe umesoma unaelewa lugha ya hapa halafu Commissioner kama huyu amekuja hapa leo anasikia kwa lugha hiyo na inakuwa very ---- I mean uko na quality uko na education ya kutosha uko na also qualities kwa sababu pia wanataka kuwa ambaye wame-qualify pengine wanataka hivyo.

Ya mwisho iko mambo ya alcoholism inahusu pombe I believe one of the most alcoholic country in Africa ni South na economic yao pia is very high. Nimeona iko tukienda mahali kama Nairobi ama Kisumu mahali pengine unakuta iko the government is giving licences watu wengine wafanye ili naitwa brewing ya local hii kitu ingine ambayo siyo mzuri so it would be

very important that government wanafanya ile kitu inaitwa licencing kama--- mimi nafikiri Provincial Administration wanapewa kazi ngumu sana kwa sababu wanakimbizana na busaa area hii so it will be important kama wanaweza kupewa --- wanaweza kupewa licence and if they will not given licence they should made a law that there should be nothing like the buzaa na should be open.

Com. Ayonga: Basi saa zako zimekwisha asante kwa maoni yako na kama una maandishi tafadhali utupe na andikishe jina lako. Wapi huyu David Kimei yuko wapi unaweza kuwangea kwa dakika mbili tatu? Tatu kienyeji tatu Kikatiba. We sema tatu kikatiba saa ndiyo hii chukuwa microphone. Hebu mkiwa na ukimya tutamaliza lakini mkiendelea sasa mimi nakuwa nangojea. Na tulisema kutoka mwanzo kama watu mnataka kuongea juu ya habari fulani kuna nafasi kule nje wacha wanayotaka kuzikiza wazikikiza.

David Kipkemei: Thank you very much Commissioner kwa majina mimi ni David Kipkemei ningependa nisema vitu viwili kuhusu Katiba.

The first one ni kuhusu security. Mimi mwenyewe nataka ya kwamba member of Parliament ikiwa kuna shida kwa areas kuhusu hii maneno ya kuiba ng'ombe, kuiba mbuzi ikiwa hiyo shida iko kwa area yake yeye mwenyewe ikiwa na clause kwa Parliament ambayo mtu ambaye ana shida kwa Constituency yake awache huko ama awacha benefits yake kwa sababu MP anakaa Parliament na huko nyumbani watu hawalali nyumbani ng'ombe zinaibwa nashanga kwa nini huyu kiongozi wa area yeye mwenyewe alipata kura ya kutosha kwa nini hawezi kuongea na watu wake mpaka

Com. Ayonga: (inaudible)

David Kipkemei: Ya pili ni kuhusu maneno ya mbuzi, ng'ombe barabarani sheria ya saa hii inasema ya kwamba ng'ombe ikikanyagwa barabarini ama mbuzi yule ambaye anatakiwa alipe ama yule ambaye anatakiwa apate hasara ni mtu wa ng'ombe au mtu wa mbuzi mimi napendekeza ya kwamba hiyo sheria ibadilishwe kidigo kwa sababu ng'ombe ni mali yetu gari ni mali kwa hivyo maoni yangu ni ya kwamba hiyo irekebishwe halafu tuangalia ya kwamba ni nani kama mwenyewe alileta ng'ombe karibu na barabara ama hiyo gari alikuwa kwa speed.

Ya tatu mimi nataka namna hii kulingani na wakati huu na society ya Kenya kuna shida nyingi unemployment problem of family separation alcoholism I would like some of the requirement ya kwamba D.O, Chiefs ama assistant Chiefs wawe na elimu ambaye tunaita guiding and counseling kama required moja kwa sababu kuna shida nyingi nyumbani na yule ni mtu ambaye ako pamoja na hawa

Com. Ayonga: Asante umesha sema mpaka tatu nne tano.Hapana.

Joseph: Thank you very much.

Com. Ayonga: Asante nakushukuru. Chirichir Lagat, utajiandikisha ndugu. Chirichir Lagat, wapi mama Rhoda kiplagat, okay asante. James Chesang Chepkwony Ndiyo wewe haya chukuwa microphone sema majina. Samuel Kimaro ungojea uwe tayari na wa mwisho atakuwa John Kandie. Basi tutafuatana na ordha hiyo, endelea ndugu.

James Chesangi: Bwana Commissioner kwa majina ni James Chesangi kutoka Kipkata location. Kwa maoni yangu tulikuwa tunataka kukuwa na kuna mambo ya mjane katika jamii ambaye anawachiwa na watoto na tunaomba serikali izaidie hiyo jamii kwa maoni yangu.

Maoni ya pili tuko na Baringo iko na Mito mingi sana ya kutiririsha maji tunaomba serikali itafute pesa ya kuzuia hiyo maji kutiririka bure halafu ifunge ipatiwe wananchi ifanywe irrigation.

Ya tatu kuna tunasema tu kwa hivi kuna mke pamoja na bwana unaona kuna ndoa ambaye inafunjika humu nchini kwa sehemu nyingi kwa sababu ya maswali hapa na pale ambaye hayajatatuliwa kwa sababu watu wengi kuna shida na mimi nilikuwa naomba namna hii iwe hata mke amelimika kiasi gani awe chini ya mzee wa nyumba hiyo ni barabara. Ndiyo.

Ya nne, kuna madini mengi Baringo lakini sisi tunakosa kazi kwa sababu hayajachimbwa ama ipatiwe kampuni mbali mbali duniani ichumbwe ili kazi ipatikane kwa sababu nimeona hata jana nilikuwa Kabrenet nimeona chungu mzima ya vijana walikuwa wanazurura kutafuta kazi. Asanteni sana.

Com. Ayonga: Asante, kuna madeni gani hapa?

James: Kuna mengi sana, kuna moja hata inasemekana hivi karibuni hapo chini tuu mimi natoka sehemu inasemekana iko na mafuata, na sehemu zingine ziko na madini ya pesa.

Com. Ayonga: Pesa tutapata hapa Baringo. Samweli Kimaru, chukuwa kiti.

Samwel Kimaru: Kwa majina naitwa Samwel Kimaru. Yangu ni kuhusu the county council. Ningetaka kusema watu wa county council wamenyanyasa watu na wameletea watu umaskini nyingi katika area yetu hii.

Sisi ni watu wa Soi tunachunga mbuzi, wengine wanafanya biashara ya maduka na kila kitu zingine. Na hao watu wa county

council wanangojea watu barabara na kwa milango za watu mimi ningeomba serikali wabadilishe hiyo serikali ya county council, watafute mbinu zingine siyo ya kukuja kunyanganya wenyewe haki yake.

Ingingine ni kwandika kwa kazi kwa vijana na kila mtu. Ndiyo, ntoa maoni kwamba siku hizi watu hawandikwa kufatana na utaritibu au mwili yake siku hizi nikutumia njia zingine. Watu wanatumia njia za kutumia watu wakubwa wanandika watu wao na wale wengine hawana watu kule mbele hawawezi kuandika

Com. Ayonga: Kwa hivyo tufanye –

James: Kwa hivyo tunataka kuandika wa vijana ni kuanzia location wajulishe Chief anapeleka huko kwa serikali-----

Com. Ayonga: Ya mwisho.

James : Siyo ya mwisho baado niko na ingine. Haya jambo lingine ni kuhusu makesi ile ingine ingine kuna makesi ile inaweza kutengenezea nyumbani kesi ya mashamba ata zingine za kunyang'anya mtu ng'ombe yake na zingine mingi, wengine wanatumia pesa na kuchukuwa watu kwa kotini na wanatumia pesa yule mtu wa afya angekuwa na haki ananyanyashwa kwa sababu hana chochote saa ingine ni hiyo ulikuwa unategemea peke yake halafu sasa mtu unanunua watu wananza kupeleka kotini mtu anayekosa pesa ya kuenda kertini, basi ningeomba hiyo kitu kama hizo makesi ndogo ndogo kama hizo zifanye nyumbani na wazee wa mitaa.

Com. Ayonga: Asante.

James: La nne ningeomba tena wazee wa mitaa wapatiwe mshahara.

Com. Ayonga: Hiyo ilisha semwa.

James : Na tena akuwe na office yake kwa sababu yeye ni kama j Judge---- kwa sababu yeye mtu ya karibu wa nyumbani na anajua kila ni kama mtu mchungaji anachunga pusi kwa hivyo lazima kila kitu mpaka ya kila kitu ng'ombe ya kila mtu unaweza kujua yeye mwenyewe hapa sasa tunataka kuomba serikali huyo mtu ajariwe apatiwe mshahara na kupatiwa office yake.

Com. Ayonga: Asante asante lazima nimuite mtu mwingine. Lazima kila mmoja apate nafasi. Na tafadhali hapo uweke kidole, kuna yule mwingine alikuwa hapa katikati hapa—ngoja alikuwa kule

John Kandie: Kwa jina mimi naitwa John Kandie mimi ni mwalimu. Ningependeza kutoa mabadilisho yangu hivi katika Kenya tuko na koti mbali, kwa hivyo ningetaka serikali ama Commission hii itoe koti mbili, koti ya kwanza ni ile ya kuhusika na mambo ya kanisa denominational koti, koti ya pili ni ile kodi ya kusimamia wananchi wote kwa jumla bila kujua wewe ni nani.

Jambo ya pili, ningetaka mambo ya Judiciary iwe independent iwe na body ya kwe employee or to appoint the Executives not to be intimidated or interferes by any other body.

Jambo la tatu ningetaka uwezo wa Rais uwekwe mahali fulani yaani nguvu ya Rais itolewe ishuke chini lakini it should be divide isiwe ministry of education isiwe mambo ya bunge isiwe wapi isiwe mpaka village wengine wamekuwa wakitumia jina la mtukufu Rasi high school kushutusha wengine kwa hivyo hao watu ya President iwe define.

Jambo la tatu ni mambo ya Constituency kuna Constituency kubwa kubwa sana ukienda mambo ya Nairobi unaona wamegawanya kidogo kidogo kama hii Baringo naona ni kubwa sana unaenda West, East, North unapakana na Markweti , Pokot, West Pokot mpaka huko upande ule ingewezakana igawanywe ikatwe iwe kidogo kidogo halafu administration iwe karibu.

Jambo la nne, mambo ya employment, kuhusu promotion Commission itengenezwe kulingana na ile Ministry ama kulingana na employer kuna kama TSC unakuta watu wanapewa promotion na ministry wengine wanapewa na TSC unaona kuna tofauti so they should be informity.

Jambo la tano, ingawa wengi wamesema na kuwa exhaust mimi nilikuwa naomba wazee ikiwa kama kuna jambo ambayo limeshinda watu wazee wapewe uwezo ya kutatuwa kesi na ikiwa ni ngumu wa endorse waweke sign ya kwamba wameshindwa na hii kesi na iende kotini halafu isiwe na mambo mengine ya corruption kwa sababu kuna corruption kwa mambo ya Judiciary.

Kwa mambo ya pre-school, nilikuwa natata niseme walimu wa pre-wanaelimishwa na serikali lakini hawapewi grade, kuna jambo mbaya hapo kwa hivyo ningetaka walimu wa nursery wawekwe kwa elimu kama kawaida lakini wapewe grade ingawa masoma yao ni ya chini wapewe na kusomesha na wapewe mshahara na wajiriwe na serikali kama wengine ingawa ni mtu mmoja.

Ya mwisho, ningependa kusema wale wako katika kuna ugonjwa, ugonjwa umekuwa ya hali ya juu katika Kenya, lakini mara kwa mara watu wanakufa na status ya yule mtu ambaye alikufa aweze kuambiwa kwa public pengine mwanaume anakufa na mwanamke anabaki na wengine wanakuja kuridhi huyu mwanamke ujui kitu gani kilimfanya huyu mwana umme akufe kwa hivyo tungetaka mtu anaposhika na daktari wapewe uwezo wa ku-inspect huyu mtu alikufa kwa njia moja.

Com. Ayonga: Asante sana. Sasa na yule mama Hellen Chemelil. Kuna yeyote hapa ambaye jina lake limerukwa. Wewe unasema jina lako ilipitwa. Okay na wewe ulio huku ulijiandikisha, kama ni hivyo sisi tunatumia watu ambao wamejiandikisha, basi uende ujiandikishe. Na tena hebu niwambie hivi mkinyamaza nitaongea ninataka kusema hivi hakuna faida ya kuongea kuridia mambo ambayo yameshasemwa kwa maana hata useme namna gani point hiyo itakuwa ni moja haitakuwa mbili kwa hivyo kama kuna jambo ambalo lilikuwa lijasemwa tafadhali lisemwe na kama mtu alisha sema yale ulio kuwa nayo mawazoni mwako hata nikikuita sema nililotaka kusema au uliyotaka kusema yamesemwa tayari hiyo itakuwa kitu kizuri. Basi, mama endelea.

Hellen Chemelil: Kwa maoni kusema kudungaji mimba ya msichana especially wa shule na unajisi halafu wife beating should be given the same penalty, hakuna kusema ati mimba ilidungwa kibati mbaya vile mtu alisema hiyo ipewe equal penalty na ile serious kwa sababu tunaona watoto wetu wamenyanyaswa.

Halafu kuna seduction kuna wakati mwingine unakuta watu wameekelewa maneno mtu anandika barua juu ya mtu anachosa jina la mtu mpaka inafika hata kiwango cha wilaya lakini yule mtu awezi akachukuliwa hatua ya kufungwa ama kufanyiwa chochote. Kwa hivyo mimi ningeonelea ya kwamba mtu akipeana seduction report kuhusu mtu na apatikane kwamba ni uongo huyu mtu achukuliwe hatua kali kwa sababu hivi ni kucheza na maisha ya mwenyewe.

Halafu watu wapewe equal opportunities ya jobs regardless of sex and also tukiangalia mambo ya recruitment employment tunaonelea especiall military where we have got a lot of corruption recruitment ya military ilitwe mpaka Divisional level kwa sababu ma-Chiefs na wale wengine wanajua wale watu ndiyo tusipotesha wakati tukitafuta pesa ya kuhonga wale watu.

Pendekezo langu lingine ni ministry of roads sijui hii ministry iko na shida kwa sababu wakati wa kutengeneza mabarabara unakuta mashamba ya watu imearibiwa hakuna mtu ambaye anafuatilia ile sheria inatakikana kutengeneza barabara. Unakuta kwa sababu yule mtu ni mdosi halafu masikini anaribiwa shamba lake kabisa halafu barabara inapitia huko bila kufuatilia ile njia inatakikana kwa hivyo mimi ningeomba ministry ichukuliwe hatua ama itoe sheria ambazo huwa zinafuatwa kutengeneza barabara, ni hayo tu.

Com. Ayonga: Asante sana mama, ujindikishe hapa. Mama usiende. Sasa nataka kufanya hivi, wale wengine ambao mumesha ongea nataka muache hii bench hapa mbele mrudi nyuma nataka kutumia hiyo bench kwa namna ya peke hii bench. Sasa wale mulioinua mikono mko wapi? Simama, yupi, wewe mzee ulikuwa unataka kusema, hebu wewe keti kule kwanza wale one, two, three, four, five, six, hebu njoo hapa katika hii benzi ya mbele we washa taa wakijipanga hivyo itakuwa Raisi. Mimi nataka wote hii bench ya mbele, sasa kuna jambo hebu tuwe kimya unajua kuna wengine hapa ambao wanakwenda mbali wengine hata magari ya kwenda nyumbani kwao yanawapita ninataka ninyi hawa ambao mko hapa one, two, three, four, five and six wewe mimi nasema benzi ya mbele mko seven nataka muanzi kufiri hivi ninayoenda kusema ni yale yajasemwa tumelewana nakupa kila mmoja dakika moja na nusu tu useme hayo yalio moyoni mwako nitaenda hivi hivi hivi.

Halafu nataka tumalize upesi kwa maana tunataka kwenda kutumbuiswa baada ya hii tutatumbuiswa na wimbo wa Katiba. Wangapi mnataka kusikia wimbo wa Katiba. Basi fanyeni hala hala nataka maneno mnayo yasema msemi yale tuu yajasemwa.

Aroni Kiptangi: Okay, if in front of me perhaps I have some which have been repeated,

One ni kuhusu nomination of 12 MPs in the country my feeling is that if possible women, youth na wazee to be given the chances of nominating somebody within their area. That is my own feeling so that they are not left out.

Because of time in Kenya we have in capital letters in this African of corruption I feel any person found doing a lot of corruption should be sucked immediately to be a lesson to others.

whereby we are keen Another one which are brought up from a harsh kind of environment according on the some few months ago the the training has been omitted specially in secondary schools by doing training should continue at least in the primary school to programming of that child before he goes to secondary school.

Another one somebody has mention and I am also supporting that any old person at least above 70 years awakwe kwa welfare.

Ingeni kama government ana-allocate some funds for maybe giving loans to competent business men it will another way of eradicating poverty. Assuming it has been also mention.

Another one to abuse DDC meetings of every District should be having a and I feel Districts are representative of every sub-location it will be very possible and it will remove the black out because citizens or the community members are innocent about what is going on so if is only single person can represent that area it will be clear and that black out will be eradicated.

Com. Ayonga: Dakika yako imepita umeanda mbili tatu sasa anayofuata ndiyo huyo.

Aron: Ya mwisho

Com. Ayonga: Ambayo ijasemwa hebu sema tusikia.

Aron: Mambo ya bursary allocation should also be known because we seeing the parents that can afford to pay their school fees are the same committee members of the schools that also get these bursaries than the poor person so there is ----

Com. Ayonga: Sema majina yako---

Joseph Cheserem: Majina yangu ni Joseph Cheserem. Pendekezo langu ningependelea watu ambao wanaishi upande wa

jangwa sheria ipitishwe kwa kuzaidia hao kwa sababu hao mara kwa mara hukosa elimu na chakula na dawa. Kwa hivyo ningependelea watu hao serikali ipitishwe sheria ya kuchanga hao kama kwa upande wa elimu wajengewe shule halafu watoto wasome kabisa. Halafu mambo ya hospital ijengwe huko halafu isidia hao kwa maana mara kwa mara hao wanapotesha watu kwa sababu hakuna mawasiliana ya mabarabara.

Ya pili, ningetaga tena hata maji ichimbwe.

Ya mwisho ningetanga mambo ya ma-kesi kuliko kupelekwa kwa District ningependelea ma-kesi zile ziko chini ama civil cases zifanywa katika division kwa sababu hao watu wetu wamekuwa shida kwa barabara.

Com. Ayonga: Hiyo tumesha isikia na imesemwa mara nyingi. Sema majina yako.

Aron Kiptalangi: Asante sana Commissioner kwa majina ni Aroni Kiptalangi. Maoni yangi ningetaka kutoa ni kuhusu serikali kuu na serikali ile ingine sijui local government.. Nimesikia watu wakilalamika juu ya serikali serikali kila kitu lakini local government hawajafanya chochote location ni Councillor ni moja yule yule hali ma-centres ni mingi pesa nyingi na ---

Com. Ayonga: Kwa hivyo unataka aje?

Aron Kiptalangi: Mimi natata hao wajiri walimu wa nursery school na hata wakirimu mabarabara ata kuweka makalabas tu kwa mabarabara hata ile --- kwa sababu ni mbaya sana . Na hiyo tu.

Com. Ayonga: Asante asante na huyu mwingine, kijana unakwenda wapi ukisha sema urafiki umekwisha. Sema lako.

Luka Chesire: Mimi ni Bwana Luka Chesire na langu tu ni tatu kwanza, committee wa land waongeswe kulipa kila wakati wanahudhuria kazi ya mashamba ya kuunganishaji ya mashamba. Hiyo siyo village elders hiyo imekwisha tajwa lakini ni ya kuunganishaji wa mashamba.

Ya pili ni kuna loans ya kama Kahawa na watu wa benki wanaitaji sana mambo ya title deeds na sehemu zingine hawajandikisha mashamba hawana title deeds wangesabu Kahawa kama ni title yenyewe kwa sababu ni yenye peza, na ---

Ya mwisho, ni kuhusu mambo ya compensation ya forestry ili forestry imeshachukuliwa na serikali, walipe wenyewe. Ni hiyo tu.

Com. Ayonga: Asante, wewe kuja ujiandikishe.-----

Edward Kaptoon: Mimi ni Edward Kaptoon na pendekezo yangu ni

Ko misowalda age nimakimwa chi kakimwa suklishak tugul lakini miso olda age nikakonech kii age nekikuren kumbaru

Translator: Mzee anasema kwamba kitambo kidogo serikali imetupea nafasi ya kusoma kupitie ile masomo ya wazee kumbaro.

Edward Kaptoon: *kotep agoi kopet mokingen kitnekichut*

Translator: Hivyo akasema hivi majuzi imepotea sijui imelekeswa wapi

Edward Kaptoon: age ne rubei kemoche serikali korot wok chechang koei bik bek chemotinyei kebimankele tos une

Translator: Hivyo pia, amesema kwamba tungetaka serikali kwa ile maji ambayo yanatumika kwa matumizi ya kibinadamu yashugulikiwe iwe wanapo kunywa yawe maji masafi.

Edward Kapton: *kosa mwa ko koangerit koroito ,*

Translator: Hivyo amesema kwa sababu yametokea magonjwa mingi yanaotokana na maji chafu.

Edward Kapton: *Age nerubei ko nginy kesewech bik midara nebo ministry of work keser wech serobwok ,kokerkei ak kii nekikeborchi kii nekikocham cham simwishowe kele kichotkita age nekikuren golden hand shake kotom kinyi kenyishek sasa kobwa gaa kotuiyo abk bich chetomkoser chii*

Translator: Huyu amesema kwamba kuna ile mpango wa serikali ambayo ilikuwa ni kustopisha watu mapema yaani colden hand shake, hivyo kwamba hao watu walikuwa pengine umri wa chini wamerudi nyumbani kukuja kukaa na wale ambao hawakukuwa wamejiriwa na kwanza maisha ya umasikini.

Edward Kapton: *kngochi kicheng rabini cho kobo bichoo amokingen kele kiborundo ano Kenyatta konyokokoch Kimoi kongoo chiche kichut .*

Translator: Mzee amesema tunashanga jinzi wakati wa mzee Kenyatta vile ilianjishwa hii ministries pesa zilikuwa nyingi hivi majuzi hizi pesa zilipelekwa na nani

Com. Ayonga: Sasa hatukukuja kuuliza maswali pahali pesa zilikwenda tunataka utwembie jinzi tungefanya kwa maani hatukuweko pahali zimechukuliwa.

Edward Kapton: *Ko amoche ale Kimoi ibaserun Katiba eng ka gaa koweckwec ministries che choch asikenyoru*

keserbik koyai barashek kouye kiu.

Translator: Kwa hivyo anahimiza kwamba katika Katiba hii ambayo tunatengeneza iwe ijumuishe kauli kwamba hizo maithara kama vile ministry of works itafute namna ya kupata pesa ya kuwajiri watu kwa sababu imekuwa shida.

Com. Ayonga: Asante asante mzee. Kongoi kuja hapa andika jina lako. Mzee maneno mawili matatu ya busara. Mboni nyinyi munazidi kuongezaka ----- basi

Komen Bojeni: Jina langu ni Komen Bocheni. Bwana Commissioner ile kitu mimi nasema mimi ni mtu wa soi na tuna ----- na hiyo barabara haijatengeneswa na huko kila siku sisi tunabeba watu wagonjwa wagonjwa hata wakina mama tungependa serikali kwa wakati huu ya Katiba watuoenelea sisi barabara hiyo kama itaweza kufanyika.

Ya pili sisi hapa tuna mahitaji mingi mingi kama watoto wetu wanaingia kwa shule na wanamaliza shule tunashinda kulipa ili pesa inabaki basi tungependa ma-Chief tunaungana na sisi tufanye ile Harambee lakini wakati ingine ma-Chiefs tukitana ikiwa kazi nyingi na tulifikiri kazi hiyo ni yetu na yao.

Com. Ayonga: Jiandikishe jina umetoa maoni yako kwa wimbo.

David Kiptoo: Nataka kuwashukuru nyote ambao mumehudhuria kikao hiki tumeona watu wazuri sana hapa tumekuwa karibu Kenya nzima lakini tujasikia mpaka tumefunga mkutono na wimbo wa Katiba hamuoni hayo ni maendelea na tena hili ni jambo la pekee na tumelipata wapi Baring, Baringo ndipo tumepata na kutumbuishwa na wimbo wa Katiba Mungu akubarika mwenye wimbo na tumekuwana watu hapa wengi mia mbili tamanini na wanne na jambo tu tungelipenda liwekwe nguvu ni kwamba wamama

Com. Ayonga: Asante sana mzee unaweza kujiandikisha kule. Tafadhali hebu tuwe kimya tumebakisha watu wawil. Sema majina yako.

Com. Ayonga: Asante sana kuja hapa ujiandikishe. Hebu tumalizia sema majina yako.

James Cheritich: Majina yangu ni James Cheritoch maoni yangu ni kuhusu cotton kwa sababu nimesikia cotton inakuwa revived. Maombi niko naifo ni ya kwamba along the Kerio sisi kwanza zamani tulikuwa wafanye kazi wa cotton Board na ilipofika mwaka wa 1992 cotton Board ikafifia kwa sababu wakubwa walikula pesa ya serikali lakini tukachishwa kazi ningomba hii Commission kupitia kwa ministry of agriculture watupatie hata angalau hela kidogo ya ku-survive.

Ya pili ni kuhusu NSSF, naomba serikali ifikirie kuridudha mwaka 55 mpaka iwe 45 sababu watu wengi hawafiki mwaka hizo, mwaka 55.

Ya tatu na ya kumaliza ya kwamba teachers wa nursery walipwe na serikali .

Com. Ayonga: Sasa mwisho ni wimbo ya Katiba. Ya kwanza sema wewe ni nani unayepiga wimbo.

Joseph Kipkulei: Naitwa Joseph Kipkulei aliimba wimbo ya Katiba.

Com. Ayonga: Joseph Kipkulei, basi ukiimba unaimba kuelekea kwa microphone ili tusikia utumbuze wanachi.

Joseph Kipkulei: Wimbo. Kwa hivyo Bwana Commissioner nyimbo hii inahusu Katiba yetu ambayo ni maisha yetu tunamuchangia kila sehemu za wanyama wa porini na kimaumbile wote tunachangia ili waishe maisha meme katika dunia hii kwa sababu Mungu ametupa uwezo wa kutawala.

Wimbo: *“Wa Kenya wapasa kujua Katiba letu ni maisha yetu, Wakenya wapasa kujua Katiba letu ni maisha yetu tufanyeni wanyama wa porini wanyama waishi vyema. Tuchangieni hata na watoto watoto waishi vyema tuchangieni vyongozi wa nchi vyongozi waishi vyema.*

Tuchangieni mashamba zetu ili tupate mafuno vyema, tuchangieni kila ndugu ili tupate uchi yetu.. Tumchangieni hata na elimu, elimu yetu ipate kikomo”.

Com. Ayonga: Asante jilandikishe jina umetoa maoni yako kwa wimbo.

David Kiptoo: Nataka kuwashukuru nyote ambao mumehudhuria kikao hiki tumeona watu wazuri sana hapa, tumekuwa karibu Kenya nzima lakini hatujasikia mpaka tumefunga mkutano na wimbo wa Katiba, hamuoni hayo ni maendeleo; na tena hili ni jambo la peke na tumelipata wapi Baringo. Baringo ndiko tumepata kutumbuishwa na wimbo wa Katiba Mungu akubariki mwenye wimbo na tumekuwa na watu hapa wengi mia mbili tamanini na wanne na jambo tu tungelipenda liwekwe nguvu ni kwamba wamama mjitokeza hata mkienda nyumba mwambie wale wamama kwamba kesho tuko huko Kabartonjo tutakuwa huko kesho na tungalipendelea sana wamama kutoa maoni. Pia tungependa kusikia maoni kutoka kwa watoto wa shule. Hapa leo tuko karibu na shule na nilitoa nafasi ya watoto wa shule lakini hawakupatikana sijui kama kwa kutojua lakini kama wanaweza kwambiwa watoto wana mambo ambayo wangependa kutoa. Tulipoanza mukutono huu asubuhi kwanza nataka kushukuru kanisa ili lilitupa hall yao kutumia. Kuna representative wa kanisa hapa? Tafadhali sister peleka kwa wakubwa na

kwako mwenyewe na wale wahusika wote shukrani zetu kwa kuweza kutupangia kutumia jumba hili lenu tumekuwa na viti vya kutosha tumekuwa na watu wengi unaona hata mpaka sa hii viti vimejaa watu lakini kwa vyote nataka kuwashukuru nyote ambao mliacha kazi zenu na mkaja hapa. Tumekuja hapa mpaka na wazee ambao wamekuja hapa na mikojoo yao hii inaonyesha moyo mliyona juu ya kuona urekebishaji wa Katiba na pia ninyi wale vyongozi wa hapa wa 3cs Bwana Chairman, na watu wako mipango ambayo mumefanya ili tuweze kuwa na pahali pazuri kama hivi na kumobilize. hawa watu ambao wamekuja kutoka asubuhi wanaingia wanatoka na bado nyumba tunashukuru sana kwa kazi yenu ngumu tunajua hii milima mumepanda kupanda ni kugumu kuteremka pia ni kugumu kwa maana unapoteremka inakulasimisha ukimbie uende pole pole na hao yote Mungu amewazaidisha mumemalisha tukawa na mkutano mzuri. Sijui kama wenzangu hapa Commissioners wangependa kuwapigia kweheri kabila tujakuwa na maombi.

Com. Zein: Mimi sina la kuongeza ni kusema tu asanteni sana na nina furaha sana kukuwa na nyinyi hapa leo na Mungu akituwezesha pengine wengine tutataka kurudi ili tuwe na nafasi ya kutembea na kuona mambo zaidi. Asanteni sana.

Com. Wambua: Nami nataka kuwashukuru pia kama nilivyotaja hapa wali kuwa mmoja, nilifika tu Kabarineti sikufika mpaka hapa lakini sasa Katiba ikanileta hapa nikaona watu wa hapa wakarimu watu wazuri na kile kimependeza sisi kama Commissioners ni kuwa wale waliozungumza walikuwa wanajua wanataka hakuaribu wakati mpaka dakika moja inatumika kusema maneno mengi kwa hivyo ningependa kuwashukuru nyote na Mungu akipenda tutakutana tena kwa mukutano mwingine kama huu hata kama siyo wa Katiba kwa hivyo asanteni sana.

David kiptoo: Asante sana Ma-Commissioners wetu tunashukuru sana kwa kufika hapa leo kama munavyojua mimi ni Co-ordinator wa hii District hii yetu lakini kazi nayo imekuwa nyingi sana ni kwamba singeweza kuwa nanyi pale mwanzo tuko wakati huu na panel tatu yaani hao Ma-Commissioners na hii team nzima ni panel moja wako wengine wa tatu ambao katika wilaya hii yetu na wakati huu panel moja iko Baringo East nafikiri mnajua Chamalingo halafu Kesho wanaenda Chamkoloo mnajua hali ilivyo upande huo na sasa Ma-Commissioners nawambia mna bahati sana kwa sababu mumekuja mahali pazuri sana katika Baringo District mahali barabara iko lakini wenzenu wale ambao wako Baringo Eastern wanapita mahali ambapo hakuna barabara mzuri na station pia siyo mzuri sana, so tulikuwa na hao pale na --- na hata leo asubuhi nikawa-release wakaenda Kamulingos lakini leo jioni nitaenda kuwapata kambi ya samaki, kambi ya samaki ndiko wanakokaa halafu pia kutawa na panel ambo watakuja Mochongozi so mnaona kazi ni nyingi sana lakini kwangu kama Co-ordinator nachukua nafasi hii kuwashukuru sana kwa kuja kwa wingi kwa kuchangi na vile vile nashukuru wa hapo awali ile support mlinipea tukifanya training hapa na pale nashukuru sana watu wa Kipsaraman. Pia, ningechukuwa nafasi hii nishukuru Bwana D.O wetu pia na Provincial Administration yote kwa support ambao umezaidia ku-mobilize Ma-Commissioners wetu hapa Baringo hakuna kazi unaweza fanya kama uja-consider watu wa Provincial Administration yaani ma-Chiefs and subchiefs na pia D.Os wetu na hao wamekuwa instrumental kabisa kabisa especially D.O wa Kabarichonjo Bwana Some amenisaidia sana na Ma-Chief wake katika ku-mobilize. Vile ningependa kushukuru team hii yangu ya 3Cs ambao wako hapa pia wamefanya kazi kwa kujitolea kabisa hivi kwamba tumefaulu tumeweza kufikia watu wengi na tumeweza kuwa na watu wengi wakija kutoa maoni yao.

Okay la mwisho kabisa ningependa kuwambia ya kwamba leo siyo mwisho ya kazi hii ya kutoa maoni ya kuchangia lakini nafikiri hii ndiyo ilikuwa siku ya kutoa maoni lakini ukiwa na memorandum yako office yangu baado iko wazi ma-Commissioners baado wajeenda kukaa chini kuandika draft Constitution yaani Katiba hiyo ambayo watandika kwa kutumia mapendekezko ambayo mumewapatia baado wajanza hiyo kazi kwa hivyo mukiwa na proposal ingine andika tu memorandum siyo lazima utumie typewrite ama Computer andika hata ukitumia kalamu bora inasomeka vizuri leta kwa office yangu ama tuko na watu wa Committee 3Cs hao unawaona hapa Bwana Barmoso ni mtu amewai kusimamia Division hii mpatie ama upeleke kwenye office na tuta-forward.

Ningependa pia kuchukuwa nafasi hii kuweleza Province ambayo imebaki baada ya hapa Ma-Commissioner wataenda Western ambayo ndiyo Province ya mwisho kutembelewa , wakisha maliza kutembelea Western Province wachukuwe maoni ya pale wataenda kukaa chini na wandike report yao ya hii kazi yote na pia waandike draft Constitution baada ya hiyo watakuja kufanya Provincial hearing yaani wanatembelea katika Provinces zetu na pia kupata nafasi ya kuwa na hiyo draft Constitution na reports tutambaza katika maneeo yetu kwa hivyo tutawaleteni hapa hapa Kipsaramani report yao na pia draft Constitution ili muone kama kweli haya ambayo tunayasema leo hapa ndiyo yale ambayo wameandika.

Halafu baada ya hapo tutakuwa na Conference kubwa ya kujadili hiyo draft Constitution na hiyo report na hiyo Conference kutakuwa na uwakilishi kutoka District yetu na kutoka kote nchini mwetu. Conference hiyo inaitwa National Constitution Conference yaani Conference ya kitaifa ya kujadili Katiba. So baada ya Conference kumalizika kama watakubaliana maneno yote ambayo Commissioners wameandika basi inapelekwa kwenye bunge ili ipitishwe kama Katiba mpya ya Kenya kama kutakuwa na maneno ambayo delegates wale wa hiyo Conference watakosa kukubaliana kama kwa mfano wengine wasema tunafurahia system ya Majimbo na wengine wasema tunafuhia system ya unitary system of government wakikosa kukubaliana na wakose kuwa na hizo two cards majority basi itabidi tufanye ile kura ya moani yaani referendum so kazi baado nyingi wengi wanafikiria ya kwamba baado ya kutoa maoni kazi imeisha hapana la ngojeni report ikuje musome tungojea pia Conference ifanyike baado kazi iko that is why wakati ilibidi tuombe mda tuongezewe kwa hayo yote ilikuwa ya Civic Education si ya forum hii leo ilikuwa nikuchukuwa maoni lakini ni vizuri pia mjue mali tunapoelekea so nashukuru kila mtu na nafikiri nitapea nafasi hii Pastor mmoja atuoomba.

Speaker: Kabla kupeana kwa yule ataomba kwanza ninashukuru Commissioners kwetu kama watu wa Kipsaraman sisi tunasema shukrani kwa sababu ikiwa tumekumbukwa na kusema ya kuwa mpaka mfike hapa ile mpate maoni zetu tunasikia we are proud kwa sababu siku ile Katiba yetu itatoka tutajua we are part of that Constitution tunasema shukrani tunatakia nyinyi safari njema . Thank you.

Basi asante sana Commissioners ningependa kuchukuwa nafasi hii kusema hata kama sikusema saa ile karibu asante kwa kufikia sisi hapa na kuchukuwa maoni yetu kwa njia ambayo ni safi kabisa hakuna mtu anaku-harass ile maneno alikuja kupeana alipeana kwa nafasi yake na akamiliza ile number ya wale watu ulisema ni 285 yote nafikiri walizungumza wote so kwa

