

CONSTITUTION OF KENYA REVIEW COMMISSION

(CKRC)

VERBATIM REPORT OF

CONSTITUENCY PUBLIC HEARINGS,

CHERANGANI CONSTITUENCY, HELD

AT ST. ANDREWS CHURCH

ON

Thursday 27th June, 2002

CONSTITUENCY PUBLIC HEARING CHERANGANI CONSTITUENCY –
THURSDAY 27TH JUNE 2002 AT ST. ANDREWS CHURCH

Present:

Com. Dr. Mosonik arap Korir
Com. Dr. Charles Maranga

Secretariat:

Hasan Mohamed - Programme Officer
Anne Cheron - Assistant Programme Officer
Susan Mutile - Verbatim Recorder

The meeting started at 10.00 a.m, with a prayer by Leah Kimani and Commissioner Mosinik in the chair.

District Coordinator: Mliofika na wale ambao bado hawajafika, tungeomba mfike ili muweze kutoa maoni yenu. Kabla ya kuanza shughuli rasmi, nitauliza mama atuongoze kwa maombi kisha tutawajulisha wageni waliopo hapa, halafu ndipo mtaanza kutoa maoni, mama karibu.

Leya Kimani: Tutasimama ili tuweze kumshukuru Mungu, na kwa majina naitwa Leya Kimani, ni msimamizi wa hili kanisa la St. Andrews, na hivyo mnakaribishwa sana mjisikie mkiwa huru, ili mkaweze kutoa maoni yenu, tukasaidie nchi yetu ya Kenya, na tuombe.

Baba mwenyezi na mwenye rehema tunanyenyekea chini ya miguu yako wakati huu, tukiomba nguvu zitokazo kwako juu mbinguni ili zikaweze kutuongoza wakati ambapo tunatoa maoni yetu kwa ajili ya Katiba ya nchi yetu. Tunajua ya kwamba Mungu baba unajua yote ambayo tunahitaji, na tunaamini ya kwamba utatusaidia kutoa yale ambaye yatajenga nchi yetu. Tunataka kukushukuru kwa wageni wetu ambaye wametoka mbali, na commissioners na ma-lawyers, na hata wale wanao wanasimamia kazi hii yote Mungu wetu ukazidi kuwapa nguvu zitikazo kwako juu mbinguni, ukazidi kuwapa hekima itokayo kwako juu mbinguni, ili wanapoendea kufanya kazi hii, ikaweze kufanikiwa. Tunajua Mungu unajua mwanzo wa kila jambo, na utanza nasi, utaenenda nasi, na hata utamalizia nasi, na utukufu wote wa kazi hii ikurudie eee wewe baba yetu, na ni katika jina safi ya Yesu Kristo aliye bwana na mwokozi wetu.

Audience: Amen.

Leya Kimani: Asanteni.

District Coordinator: Asante sana. Ningependa kuchukua nafasi hii kuwafahamisha badhi ya wanakamati, katika kamati ya eneo ya Charangani. The Committee Members tafadhali simama ili wajue. Tuko na wanakamati wengi, wengine tumewahusisha katika sehemu zingine wanatusaidia kwa hivyo ningewauliza wataje wajina yao.

Okull: Hamjambo nyote?

Audience: Hatujambo.

Okull: Bwana commissioners na wote wa Cerangani Sibanga, mimi nimesimama hapa ni Mama Naomi Okull, na ninasimamia upande wa Saboti Constituency, lakini nimekuja kusaidia leo Cherangani, hawa wenzangu. Asanteni.

Joseph Chebii: Hamjamboni wote? Mimi kwa manjina ni Joseph Chebii na ninawakilisha Honourable Zipporah Kittony nikiwa hapa. Ninataka niseme karibuni commissioners wote na wananchi karibuni hapa.

Nyambane: Hamjamboni wote, kwa majina ni Mary Nyambane, mwana kamati Saboti Constituency lakini leo tumekuja kufanya kazi hapa Cherangani. Asante.

District Coordinator: Kwa hivyo karibuni, kuna watu wetu wengi ambao tumewahusisha katika kazi hapa nje. Kuna mzee

Siwa ambaye ni mwana kamati, kuna Binti Sarah Kogo ambaye ni mwana kamati eneo hili, kuna Councillor Kengasia ambaye ni mwana kamati, na wengine. Tumewahusisha katika na kazi hapa na pale, lakini watakupepo siku inapoendelea. kwa nafsi hi ningelipenda kuwpatia commissioners, najua kila mtu anashangaa na kutizama, anaajiuliza ni nani. Wacha nimpe nafasi ya kujitambulisha, na kututambulishia wale wageni ambaye wamekuja na yeye lakini kabla hapo, bwana commissioners feel very welcome, watu wa Cherangani ni watu wazuri sana, kwa hivyo uswe na wasiwasi, usiwe na hofi yoyote ile, welcome sir.

Com. Dr. Monik Korir: Hamjambo watu wa Cherangani?

Audience: Hatujambo.

Com. Dr. Monik Korir: Vile Bwana District Co-ordinator amesema nimeanza kujisikia kama siko nyumbani. Sijapata wakati mwingine kufika area hii, nimefika tu town nikipita kwa barabara. Nimeona nchi imekaa vizuri na ninahakika kwamba tutaitifanya kazi vizuri. Kwanza kabisa mimi ni Commissioner Dr. Mosonik arap Korir. Najua kwamba ma-commissioner wako area hii yenu.

Tuko kwa pannels nane, tumejigawanya kila panel ina commissioners watatu. Tukiwa hapa, wengine wenzetu wako Turkana North, Turkana North Tena, Central, Kapenguria, kwanzia Mosop na Marakwet West, watu watatu watatu. Nilitakiwa niwe hapa na wenzangu wawili wengne. Mmoja ni Bibi Peter Aaroni, ambaye ni makamu wa mwenye kiti ama naibu. Lakini yeye hajaweza kufika kwa ajili mtoto akagojeka, hatafika. Lakini commissioner wa pili mwenzangu ambaye atafika, ni Dr.Charles Maranga. Alikuwa anatoka Nairobi gari ikaharibikia Eldoret. Tunatarajia ataingia kabla ya saa tano.

Nimesoma mimi ni Commissioner Dr. Mosonik arap Kori, niko hapa na mwenzangu kutoka tume ya marekebisho ya Katiba ya Kenya ama C.K.R.C. Wa kwanza kabisa ni Programme Officer Mr. Hassan Mohammed, yeye yuko hapa, halafu naibu wae ni Miss Anne Kwamucho ambaye ameketi hapa, na wa tatu ambaye ameketi kwa corner ni Miss Susan Mutile, yeye ni Verbatim Recorder. Tukiwa hapa tunayasikiza maoni yenu na ku-record. Mtakuwa mkiniona hapa nikiandika wakati wowote. Mitambo hii inanasa sauti zenu na maoni yenu, na tena Susan kwenye corner atakuwa anarecordi, anaandika na mkono na tena inaingia kwa mashini, ndio badaye aitoe kabisa repoti kamili na hio inaitwa Verbatim recording.

Tukiwa tunaifanya hii kazi, tunafanya kwa njia mbili . Nikutoa maoni kwa njia mbili. Utoe maoni ukiwa umeandika hayo maoni, inaitwa ukiwa na memorandum au written submission, ukisema Kingereza, ukiwa umeandika maoni tunawapa, ama tnakupa dakika tano, tukielewa kwamba yote yameandikwa na tutaenda na kuyasoma. Itasomwa Nairobi kuna secretariat wanasoma na ku- is called to decipher. Kwa hivyo kakika tano ukipwewa sio ya kusoma memorandum kuanzia mwanzo mpaka mwisho, ni kusema ni ku-highlight meaning the most important points, na kufafanua. Njia ya pili, ni kutoa maoni ukiwa hujayaandika, na ukiwa unatoa maoni ambayo ujayaandika inaitwa oral submission ama verbal presentation. Wakati ule tutawapa, ama tutakupa dakika kumi. Ikiwa ujaandika dakika kumi. Ukiwa umeandikia dakika tano. Lugha tutatumiani lugha

mbili rasmi. Kingereza au Kiswahili. Ukiwa unasema, unasema ndio commission iyelewe mambo yako, yaani usemi kwa raia wenzako. kwa hivyo ukijua Kingereza sema straight away, kama lugha za area hii ingiwa tumesikia kwamba constituency ni cosmopolitan. Ukiwa unataka kusema na lugha ingine utueleze mapema, kwamba tuseme kikalenjin, kikuyu ama kitu, na tutajaribu kupata mtu wa kutafsir. Lakini ingesaidia kwa muda na ksa kuelewa direct kama ungesema kwa Kiswahili au Kingereza. Sijui kama tuna sign language interpreter.

Interjection: (not clear).

Com. Dr. Monik Korir: Sasa hatukuja na sign language interpreter kwa ajili, kwa hivyo, kama kuna mtu ambaye aneshida, hasikii, tuelezwe ndio tujaribu kumtafuta huyo mtu wa kutafsiri. Ma-commissioners wana haki ya kuuliza maswala ukiwa unapeana maoni. Maswala ya kufafanua. yaani unaweza kusema kiti na haeleweki sana, na tukiuliza maswala ama swala, usifikirie ni kushindna na wewe, ni kufafanua tuu, na ukiwa hujafikiria usijaribu kufikira, na kwanza kutunga, ama kujilazimisha kujibu. Useme vile nimesema hio ni sawa.

Kila mtu atajiandikisha kwa kikaratasi hiki, na tutaifuata ile orodha iko hapa. Vile watu walikuja, ndio tutawasikiza. Lakini wakati mwingine pengine tutaruka kidogo, tukiona tunatumia tuu akili yetu, tunaona pengine kuna a disabled person, we should not stay here very long, ama kuna wanafunzi wa shule, ama walimu tunaweza kuruka kidogo. Lakini tutaifuata kawaida orodha hii. Mtu akitoa maoni anaketi upande ule mwingine, n kusema kwa microphone, na akisema ataje jina lake tena. Nitaita Samuel Mbugua kwa mfanano wa kwanza hapa. Aje lakini arudie jina, ndio hio jina ingie kwa mashini, na kama unasema kwa niaba yako usema, personal views. Kama kwa niaba ya group utasema tena, halafu mwishowe una-recordi,. Kuna register hapa, pale pale tu tuna record na kuna maswali utaulizwa, anwani na vitu kama hivyo, kwa ajili maoni ya leo ni maoni ya wananchi wa Cherangani. Ikiwa kuna mtu mwingine amepitapita anapita kuwa observer, lakini tunataka maoni ya hapa. Kwa hivyo tunataka tena tuwe na anwani, na hio anwani tena ndio tutaiandika baadaye tukitoa ripoti ya tume, itakuwa ina-report kila mtu ambaye alifika hapa, na jina na anwani.

Kuna watu wengine ambao watakuja, na hawataki kutoa maoni, lakini hata wao wajiandikishe, kwa ajili mwishoe tutasema tulikuwako Cherangani Maili Nane Church, na wananchi ambao walijitokeza kwa kazi hii, walikuwa ni kiasi hiki, watu kama mia mbili. Wale waliosema walikuwa ni hii nambari. Kwa hivyo hata kama hutoi maoni, utajiandikisha tuu ndio iwe kwa record. I think I have said everything that needs to be said. Sasa, is it okay? Sasa tutaanza na mtu wa kwanza kabisa ni Mr Samuel Mbugua (SDA Peace).

Pastor Samuel Mbugua: Testing, Jina langu ni Pastor Samuel Mbugua, ninawakilisha SDA Church, na pia nina maoni yangu binafsi. Kwanza kabisa nataka kuwashukuru tume hii ya uchaguzi na hasa commissioner ambaye mumekuja hapa Cherangani. Mumekuja kwa wakati mzuri. Bwana awabariki na mtakapoenda pengine mwende salama pia. Hivyo basi nataka kumshukuru Mwenyezi Mungu kwa nafasi hii, maana anafahamu mambo ya Katiba ni kitu cha muhimu, na pia ndani ya bibilia pia mwenezi

Mungu ameweza kuelezea ya kwamba, juu ya wajibu wa serikali, ni kama mkono wake ya kutimiza malengo yake.

Hivyo basi maoni ambayo ningependa kuyatoa kwa ajili ya kikundi hiki, namba moja ni kwamba sisi kama kikundi tunaona ya kwamba kitu cha kwanza kuwe na tofauti ya serikali na dini. Serikali na dini ziwe vitu viwili tofauti. Kusiwe na dini ya serikali.

Jambo lingine ambalo ningependa kutoa kwa kifupi pia, ni uhuru wa kuabudu. Tunatoa maoni ya kwamba, kila mmoja awe na uhuru wa kumwabudu mwenyezi Mungu sawasawa na jinzi mawazo yake inavyomwelezea. Hii iko ni kwamba kil ammoja amuabudu mwenyezi Mungu bila kulazimishwa. Kusiwe nakulazimishwa, ufuata mambo fulani, lakini iwe vile conscience yako inakuambia uweze kumwabudu mwenyezi Mungu. Na jambo lingine pia ambalo ningependa kulisema ni kwamba tungependa pia uhuru zaidi wa kuhubiri. Mtu ajieleze bila kuwa na mpaka ya kwamba labda wewe ni mtu wa dini gani ama dhehebu fulani. Kusiwe na hizo vikwazo za mambo ya kujieleza.

Jambo lingine pia katika hali hio nimeelezea ni uhuru huo wa kumwabudu mwenyezi Mungu na pia tunasema ya kwamba kuwe na uhuru, kusiwe na hii tunaia discrimination (ubaguzi). Either kwa sababu ya umri wako, ama kwa sababu ya dini yako, ama kwa sababu labda ya kabila lako. Hii tunasema ya kwamba kuweze kuwa na uhuru , na kila mtu awe na uhuru licha ya kwamba ni wa dini gani ama ni wa mambo fulani, hayo yote yawe hivi.

Jambo lingine uhuru huo pia, tunasema upatikane kwa wanafunzi, kwa walimu, na hata kwa askari ama wanajeshi. Huu uhuru ambao nazungumzia ni uhuru wa kumwabudu mwenyezi Mungu. Kila mmoja aweze kuwa na uhuru wake wa kumwabudu mwenyezi Mungu, na tunasema ya kwamba katika uhuru huu, wa kumwabudu mwenyezi Mungu, tungependa iweze kuwa clear kwa sababu mara nyingi tunapata matatizo maka kikundi, tunao mwabudu mwenyezi Mungu siku ambayo tunayomwabudu mwenyezi Mungu ya Sabato, ambayo ni Jumamosi mara mingi tunapata vikwazo vingi. Kwa hivyo turatoa mawazo yetu kwa tume hii ya uchaguzi ya kwamba iwe walimu, iwe wanafunzi, iwe wanajeshi ama police, wawe na uhuru ule kama watu binafsi.

Jambo lingine ambalo pia nifikiria hapo nimeelezea kama vile imekua recorded katika Maandiko matakatifu kutoka ishirini nane mpaka kumi na moja, na Luka nne aya ya kumi na sita.

Jambo lingine ni human rights: Tuna advocate ama tunasema ya kwamba kuweze kuwa na uhuru wa, sijui nitasema human rights nafikiri inaeleweka vizuri lakini kwamba, serikali iweze kuwatunza raia wake, iweze kuwakinga. They should be able to take care or to protect the citizen, na hio pia katika maandiko matakatifu Mungu ndio wa kwanza kutoa sheria hio ndani ya mandiko kitabu cha bibilia takatifu.

Jambo lingine pia mambo ya mahakama: Mambo ya mahakama, there should be effective judiciary remedy. Mahakama iweze kuwa huru kama vile maandiko matakatifu yanavyoelezea pia katika kutoka ishirini sita. Mahakama yasiwe mahakama yanayoingiliwa na serikali, ama watu wenye uwezo, na labda mahakama inashurutishwa kwenda direction fulani. Kwa hivyo

tunasema ya kwamba mahakama iweze kuwa huru kuweza kutoa mamuzi,na pia hapa katika mahakama, tunasema ya kwamba tungependa kuna sheria ambayo labda kwa makosa fulani mtu anakatiw kinonga ama kuuwawa.

Sisi tuna-advocate tunasema ya kwamba, badala ya mtu kunyongwa afungwe maisha kwa nin nieleze? Ni kwa sababu, mtu anapofungwa maisha ana nafasi ya kurekebeshwa. Either kama ni mtu aliyekuwa si mcha Mungu kuna nafasi may be kwa sababy ya wale chaplain ambayo wako katika sehemu zile wanaweza kufanya abadilike na pia awe raia mwema wa ufalme wa binguni. Hivyo tunasema sheria ho ya kunyonga ingebadilishwa na badala yake iwe kufungwa maisha. Na katika hali hio ya mambo ya kufungwa, pia watu hawa wangepewa haki zao, maana mimi ninapofungwa jamii yangu imebaki, may be nimefungwa miaka kumi na zaidi, nakua ya kwamba pia hio inaleta, wakati nitatoka labda italeta matatize labda nitakuta watoto wamezaliwa kule. Ingekuwa bora kama kungekuwa hio uhuru ya hawa watu wanaweze kukutana.

Namba ya kwanza tutakuwa tunakinga ukimwi, hata ukimwi unaoangamiza wafungwa. Wanafungwa kule wanatoka kama wamepata ukimwi, may be kama serikali, ama sisi kama raia tuko concerned hio tunaweza kuiepusa, na tukiwa katika sehemu hio pia, tunasema ya kwamba mtu asilazimishwe kuchukua kiapo kinyume na conscience yake. May be imani yako haikuruhusu kuchukua kiapo fulani, mtu Katiba yetu ingeweza kuweka nafasi hio ya mtu ambaye si lazima atoe kiapo kile, aruhusiwe awe namna hio. Na pia jambo lingine tunasema ni kwamba, wazazi wawe na uhuru. Katiba yetu iruhusu wazazi wanaweza kuadhibu watoto wao. Maana mandiko matakatifu yanaeleza vizuri sana katika kitabi cha Methali ya kwamba mzazi asimnyime mtoto kiboko, maana akimpa kiboko atamwoko na mauti. Hivyo Katiba yetu iruhusu, mimi kama mzazi nimuadhibu mtoto wangu. Isiwe ya kwamba nikiwadhibu mtoto ni mambo mengine.

Pia tungependa kusema kuhusu hawa working class. Watu wanaofamilia ambao wanafaanya kazi. Serikali iangalie inapoenda kuwaa transfer. Isiwe ya kwamba, labda mwanamke anapewa transfer Mombasa, mwanaume yuko Nairobi ama mahali fulani, I consider mahali hapo, yaezekana mke wangu anafanya kwa company fulani, ambaye nikipewa transfer kwenda Narobi hio company haipo Nairobi. Basi serikali iangalie kama mimi mwanaume ndio mtende kazi ya serikali, basi nipelekwe transfer karibu na company hio ili nikuwe karibu na mke wangu. Hii tunasema kwa sababu ya mambo ya ukimwi vile mbavyo imekuwa kwa hali ya juu. Tungependa jambo hili tuweze kuliangalia.

Mambo ya childs abuse: Child's abuse tunaizungumzia tukisema ya kwamba watoto, abuse ya kuajiri watoto wadogo under age, either kwa military, ama mahali fulani, katiba yetu iweze kupeana nafasi ya watoto wasiweze kuajiriwa katika hali hio. Mambo ya kutahiri watoto wasichana, pia sisi kama kanisa tunasema ya kwamba isiruhusiwe. Katiba yetu isikubali, kwa sababu ya matatizo ambayo hupatikana.

Jambo lingine ambayo tunalizungumzia ni kwamba, bible ni very clear ya kwamba katika Wekeso tano ishimi na tatu mpaka ishimi na tatu, mwanaume ni kichwa cha nyumba, hivyo kwa kumweshimu mwenyezi Mungu tunazingatia ya kwamba, ile equality sipigi, lakini equalityhio ni katika hali zile zingine zote. Lakini kwa mambo ya kifamilia, kichwa cha nyumba kama mume

ungalipo yeye ni kichwa cha nyumba.

Katiba yetu tungependa iwalinde wachache. Isiwe kwa sababu watu ni wachache, either ni watu wa imani fulani si wengi hivyo wanathalilisa, Katiba haiwatambui, hivyo tunasema Katiba ilinde wachache. Either kabila kama ni chache ama dini ni wachache, hio Katiba yetu iweze kupeana hio nafasi ya kulinda.

Na pia tunasema juu ya General Election, parliamentary: Hii tungeomba ya kwamba Katiba isinyime watu fulani haki yao. Hii inamaanisha ya kwamba wakati mwingine, uchaguzi huu unafanyika situ ya sabato, na kuna wamini wanao pumzika siku ya sabato, na wangependa kumwabdu mwenyezi Mungu, hivyo wananyimwa haki yao. Mfano mzuri ni kwanza, constituency uchaguzi wake, by-election ilifanyika siku ya Jumamosi, mbpo wengine ambao pi wan haki ya ya kupiga kura, hio haki walinyimwa. Taveta mahali fulani pia ilikuwa hivyo, hizo ni mifano fulani. Kwa hivyo tunaomba Katiba yetu iheshimu imani za watu fulani, either hata Jumapili isiweke, maana kuna waumini ambao wanaoenda kanisani Jumapili, watakuwa wamenyimwa ile haki. Iwekwe week days. Mambo ya uchuguzi yote iwekwe week days, ili kila mtu awe na haki ya ku-participate ama kuweza kuchangia.

Pia harambee pia zinapofanyika siku hio hio ya sabato mbayo ni Jumamosi kama ilivyo recorded katika mandiko mtakatifu, pia sisi ni badhi ya community ambao tungependa kupeana michango yetu. Lakini tutashangaa ya kwamba siku hio tunaenda kanisa, lakini harambee inawekwa area yetu. Hivyo serikali ama umma inaweza kutolew vibaya kwamba sisi ni anti-maendeleo. Lakini pia tungependa kuwa katika maendeleo yale, ni harambee hizo ziwewe week days. Pia waoto nimeweze kuelezea kwamba waweze kupewa uhuru ule wa kuabudu katika shule. Katiba yetu iheshimu, iwe clear vizuri ya kwamba kuna uhuru wa kuabudu uwe mwislmu, uwe mkristo, we dini gani, hio Katiba yetu ipeane heshima kwa watu hawa, Ili kusewe watu fulani, ama kikundi fulani kimeweza kufinywa ambacho hakitambulwi na Katiba.

Kitu kingine ambayo tunasema pia ni kuhusu mambo ya ukulima. Serikali iweze kuangalia juu ya wakulima, kwa mfano, kama sisi watu wa Cherangani tunalima mahindi. Tunayalima tunakosa mahali pa kuyauza, kwa hivyo tungependa, tunasema ya kwamba, serikali iweze kutafutia akulima market ya kuuza mimea yao, ama kuweza kuuza nafaka yao, na hata hivyo tunasema juu ya mazingara.

Tunasema mazingara yaweze kulindwa, mazingara, kama forest ziweze kulindwa, na ikiwa serikali itapena mashamba basi iangalie wahitaji. Iangalie maskini ni kina nani. Isiwe wale wanauwezo, na wana mashamba ndio bado tena wanapew mashamba yale. Hivyo inakuwa ya kwamba yule maskini anabaki, maskini hatambuliki. Hio ndio kitu ambayo tunasema na pia tuna-advoate serikali ya umoja, hatuungi majimbo. Tunasema isiwe majimbo, lakini iwezekuwa serikari ya pamoja bila kuwa na majimbo. Nimejaribu kusema kwa kifupi ambaye ni written, mengine yako ndani mtayaandalia na hayo ndio yale ambayo yako written, na ningependa kuongeza sasa kusema ambayo si written.

Com. Mosonik Korir: Now, lakini,

Pastor Samuel Mbugua: Yes thankyou.

Com. Dr. Monik Korir: Umechukua sasa karibu dakika kumi na tano.

Pastor Samuel Mbugua: Nilikuwa nimesema niko mimi pekee yake na pia kuna ya group. Sijui kama nitarudiwa mimi tena?

Com. Dr. Monik Korir: Tuyasikize, sasa ni ya group ama ni yako?

Pastor Samuel Mbugua: Ya group nimemaliza in written.

Com. Dr. Monik Korir: Okay dakika tatu, please maliza haraka.

Pastor Samuel Mbugua: Thank you. Asante. Basi jambo ambalo pia ningelipenda kulisema ni kwamba, ni juu ya mambo ya urais. Rais anapochaguliwa, awezikuwa mtu anayeelewa mambo ya uchumi, ili kuweza kuokoa uchumi katika Kenya nch yetu. Hayo ndio maoni yangu kuhusu upande huo, na jambo lingine ambayo ningependa kusema ni kwamba tungependea Katiba yetu ipeana uhuru zaidi wa mtu kulieleza. Hivi kwamba, nikiwa mimi nina mambo ya kueleza nieleze, na ikiwa basi hayo maoni si hivyo malivyo, mtu mwingine anaweza kuja naye aelee yake, lakini isiwe sa ile labda nimeweka mkutano, ninakuja, serikali inakuja kubomoa ule mkutano. Hio ndio jambo ambayo tungependa kusema. Nipenda kuyasema mimi ya kwamba niwe na uwezo ya kueleza mambo yangu, niwe na uhuru kabisa ninaweza kueleza wakati wowote, mradi serikali isiingilie kuja kufuta mabo yale. Basi kwa sababu ya muda wangu nataka kuachia hapo, na nataka kushukuru sana.

Com. Mosonik Korir: Nikulize tu swala moja

Pastor Simon Mbugua: Thank you.

Com. Mosonik Korir: Ukasema sabato kusemwa na vikwazo vingi. Ningependa kukuliza hii swala ya siku ya kufanya kazi. unajua Jumapili watu hawafanyi kazi.

Pastor Simon Mbugua: Yes.

Com. Mosonik Korir: Jambo lingine tumesikia watu wakisema hata Sabbath day should be just like Sunday in other words, siki ya kutofanya kazi, sijui maoni yako ni yapi?

Pastor Simon Mbugua: yes, maoni yetu ni kwamba, katika bibilia ni clear vizuri kuhusu siku hii ni ya sabato kama vile iko kwa maandiko iweze kuwa siku ambao ni ya kupumzika, na kama haiwezikuwa ni ya kupumzika hapo nataka kusema wale ya kwamba wale waumini wa wakati huo wasiteswe katika sehemu zao za kazi ama wanafunzi wanafukuzwa shule kwa sababu hawakuhudhuria siku hio ya Jumamosi. Katiba yetu ipeane uhuru ya mtu huo.

Com. Mosonik Korir: Asante sana tumsikizie Simon Gitwere ama, tafadhali please.

Simon Twere: Kwa majina naitwa Simon Shikuku Twere

Com. Mosonik Korir: Endelea (not clear)

Simon Twere: Kwa hivyo niko hapa kwa niaba ya Transzoia Squatters Alliance, na nitatoa maoni yangu kufuatana na hii Transzoia's Squatters alliance na yafuatayo ni maoni ya wanachama wa kikundi cha Transzoia's squatters alliance ambacho kinajumlisha vikundi kumi na nne vya ma-squatters, na haya ndio tunapendekeza kwa tume ya kurekebisha Katiba.

Ya kwanza ni kwamba mashamba makubwa yapunguzwe ili kila mtu anayemiliki ekari za juu sana ziwe ekari hamsini, na ile ya chini iwe ekari kumi.

Ya pili ni kwamba, uwezo wa ugawaji wa ardhi uondolewe kwa ofisi ya Rais na mashamba yarudi kwa kamati maalum ambayo imechaguliwa na wananchi kwa ngazi za mashinani, na ni wale ambao hawana mashamba, yaani squatters commission.

Ya tatu ni kwamba sheria ya lease ipigwe marufuku ili mashamba haya yarudi kwa mkamati ya wilaya kwa minajili ya wale wasio na makao.

Ya nne ni kwamba vijana wa kiume na wakike pia wakumbukwe wakati pia wakumbukwe wakati wa ugawaji wa ardhi kote nchini.

Ya tano ni kwamba, mashamba yale ambayo yalinyakuliwa yatambuliwe kote nchini hasa Transzoia, na yarudishwe kwa kamati ya wilaya, na wanyakuzi wote wasititakiwe, na ardhi hio irudie wenyewe.

Ya sita ni kwamba, mashamba ya KARI cases, yale ambaye yalinyakuliwa, na yale bado, yatambuliwe, na yahifadhiwe kwa minajili iliyotengewa.

Ya saba ni kwamba, mashamba yote yanayokaliwa na yatumiwi kwa usalishaji yatozwe ushuru wa juu, kwa minajili ya usalishaji kwa watu wa eneo hiyo ama wilaya hio.

Ya nane ni kwamba, katika ugawaji wa ardhi, kusiweko mambo ya ukabila, kwa mfano eti shamba hili ni la Saboat, ama Bukusu, ama Nandi.

Ya tisa ni kwamba Mbuga za wanyama wa pori zipunguzwe ili wanyama watengewe sehemu ndogo, na wale wasio na mashamba wapewe sehemu iliyosalia.

Ya kumi ni kwamba, masorofea wa kibinafsi, yaani private surveyors, wondolewe kwa kupima mashamba, na badala yake masorofea wa serikali waachiwe kazi hio, na wapime na kibali kutoka kwa tume hii ya masquatters wakishiriana na wizara ya ardhi na makao, na ile amri ya kuwaondoa ma-squatter kwa alazima iyondolewe na walio athirika walipwe ridha.

Ya kumi na moja, ni kwamba sheria ya uridhi wa ardhi ya marehemu iondolewe kortini na irudishwe kwa kamati za vijiji, yakiendeshwa na ukoo wa jamii hio.

Ya kumi na mbili, ni wale wote ambao walihusika na land clashes watambuliwe na washtakiwe, na ile reporti ya Akiumi kuhusu vita vya kikabila, ichapishwe, na wale walio udhirika na vita hivi vya uchomaji wa nyumba zao na unyakuzi wa mashamba yao, walipwe ridha.

Ya kumi na tatu ni kwamba, kuwe na siku maalum ya maombi ya watu walioadhirika na vita hivi, na wahusika wasameheane, na waliochochea wastakiwe na kufungwa kwa kitendo hiki cha kinyama, “national cleansing day”.

Ya kumi nane ni kwamba, wale ambao wamefanikiwa ki-elimu, na kupata kazi, wasipate mashamba ya bure, badala yake wapewe nafasi kununua ploti mjini.

Ya kumi na tano ni kwamba, kesi za mashamba zifanywe na wazee wa vijiji au ziwasilishwe kwa tribunal court.

Ya kumi na sita ni kwamba, majina ya watu wale wamepewa mashamba iigizwe kwa computer ili kuzuia unyakuzi wa mashamba.

Ya kumi na saba ni kwamba, squatters wanapendekeza serikali ya majimbo, tuwe na majimbo matatu. Tuwe na bunge, na kila bunge liwe na mbunge wa kuwawakilisha na tuwe na urban councillors.

Ya kumi na nane ni kwamba mwananchi akishikwa azuiliwe kwa muda usiyopungua masaa mtano.

Ya kumi na tisa, vyama vya taifa viwe vitatu pekee katika nchi nzima.

Na ya mwisho ni kwamba kura ya chief na councillors ifanywe kwa mlolongo. Nafikiria hayo ndio maoni yetu.

Com. Dr. Monik Korir: Asante, umependekeza kwamba kuwe na majimbo matatu, moja unaweza kututajia ni yapi?

Simon Twere: Majimbo hayo matatu yawe za yuni yaani Western, na Kirinyaga, na Pwani.

Com. Dr. Monik Korir: Na umefikiria mipaka?

Simon Twere: Sijafikira mpaka, lakini kitu ambayo kimefanya tufikirie hivi ni kwamba kuna watu wanatoka mbali wakija upande huu, na wanchukua mashamba na wanatufukuza nje ya mashamba. Kwa hivyo masquatters wamekuwa na namba kubwa sana katika Transzoia kutokana na wale wantoka sehemu zingine.

Com. Mosonik Korir: Okay, na vyama vitatu tu vya siasa ni vipi?

Simon Twere: Hapo sitaweza kufafanua lakini italingana na vile wananchi wenyewe wanawezachagua ni vyama gani vinaweza kuanzishwa viwe vyama viatu.

Com. Mosonik Korir: Asante sana, tumesikiza nafikiri ni Onesmus Muchiri.

Onesmus Gichiri: Asante sana, kwa majina ni Onesmus Gichiri na nina mapendekezo machache hapa, kama ifuatavyo. kwanza nasema tuwe na serikali moja ya taifa.

Uchaguzi wa Rais: Rais achaguliwe kwa asilimia hamsini na moja ya kura zote ambazo zinapigwa na awe na umri kwanzia miaka thelathini na tano kwenda juu. Atumike katika vipindi viwili vya miaka mitano, mitano. Awe mlinzi mkuu wa Katiba ya nchi, na anaweza kuachishwa kazi yake ikiwa atavunja Katiba ya nchi na kuthibitishwa na bunge ama mahakama.

Mawaziri: Rais achague waziri mkuu, ama mawaziri wa serikali yake, na ni lazima kwanza wathibitishwe na bunge ya kuwa ni watu safi wanaofaa kwa hizo kazi.

Utawala: Wakuu wa mkoa, na wakuu wa wilaya, na wa tarafa, wateuliwe na serikali lakini ma-chief na machief wadogo wawe wanachaguliwa na wananchi wenyewe ili ndio tuwe na utawala bora.

Bunge: Bunge la nchi liwe huru kwa mambo yake bila kuwa chini ya mamlaka yoyote nje ya bunge, ispokuwa wanachi walio wachagua na vyama vyao. Jambo lolote ambalo linaleta tatizo likubaliwe kupigiwa kura na wananchi ili liamuliwe.

Sehemu ya uchaguzi: Kila sehemu ya uchaguzi itengwe kulingana na watu, sio eneo, ili kuwe na uwakilishi sawasawa. Mbunge kwa mfano akiwa anachaguliwa na watu hamsini elfu, sehemu zote ziwe na watu hamsini elfu ambao watawakilishwa na mbunge moja, ili waweze kutumikia raia sawasawa.

Tume ya uchaguzi: Tume ya uchaguzi iwe tume huru baada ya kuteuliwa na Rais na kukubaliwa na bunge iwe inajisimamia yenyewe ikiwa na mamlaka yake yenyewe ili kuweza kumaliza ulaghai wa uchaguzi, na itakuwa na kwenyekiti wake, ambaye atasimamia hio tume kwa miaka kumi na tano.

Mahakama: Mahakama ya nchi iwe huru ya kazi zake. Jaji mkuu atateuliwa na Rais na kukubaliwa na bunge na hapo atakuwa na jukumu la kuteuwa majaji wenzake, na ambao atawatoa majina yao kwa Rais wa nchi, naye rais atatoa hayo majina kwa bunge, na yakishahitishwa, watafanya kazi hio yao. Jaji mkuu anaweza kuondolewa tuu ikithibitishwa na bunge, ana anaufisadi, ama kezi yake haiendelee vizuri.

Ulinzi wa nchi: Rais wa nchi ndiye amri jeshi mkuu, kuteua wakuu wake wajeshi na kadhalika. Mbali polisi wa nchi ninapendekeza wasimamiwe na mkuu wa polisi ambaye awe huru kushika, kushtaki bila upendeleo, na awe ameteuliwa na rais na kuthibitishwa na bunge, na anaweza kuondolewa tuu ikiwa itathibitishwa ana makosa na bunge ama mahakama, na atumike kwa muda wa miaka kumi na mitano.

Uhuru wa watu. Ninapendekeza ya kwamba, hakuna mtu, iwe hakuna mtu ambaye anshikwa na kufungiwa zaidi ya masaa ishirini na manne kabla hajafikishwa kortini.

Uchaguzi na ushindi wa chama: Chama kikiwa kimeshinda, na hakina wingi wa wabunge wa kuweza kuunda serikali, kiko huru kuungana na vyama vingine kuunda serikali, na pia kila chama kilichojipatia 5% ya kura zote zilizopigwa, kitambuliwe kama chama halali, na zilizochini ya asilmia tano, zisiandikishwe ama zitutwe.

Ardhi: Katika ardhi ninapendekeza tuwe katika nchi yetu ya Kenya na kiwango cha mtu kuwa na ardhi kwa sababu kuna watu wengi ambao wana ardhi.

Ikiwa mtu moja awe na ardhi, pengine awe na kiasi cha akari hamsini, katika ardhi ambao ilikuwa na wakoloni. Lakini ikiwa ya nini ardhi ya jadi anaweza kuwa na kiwango chochote, manake, ile ni ardhi ya jadi, na sehemu zile zingine ambazo zinabai zingawiwe maskini. Asante sana hio ndio maoni yangu.

Com. Mosonik Korir: Okay, kabla ujaendoka, nitakuuliza, ulisema Rais awe umri wa miaka thelahini na tano kwenda juu, na juu kuna kiwango chochote ama hakuna?

Onesmus Gichiri: Juu hakuna kiwango chochote kwa sababu yeye yaani anatumika vipindi viwili tuu vya miaka mitano mitano (laughter).

Com. Mosonik Korir: Asante sana, okay Johnstone Boit.

Jonstone Boit: Asante sana Dr. Mosonik Commissioner. Jina langu ni Johnstone Boit. Maoni yangu ya kwanza, ningependa kusema ya kwanza election ya mayors, chairmen ya county council iwe directly. Pia kipindi ya miaka miwili ambaye iko kwa Katiba ya saa hizi, iongezwe iwe miaka tano. What I mean baada ya kuchaguliwa imalize miaka mitano. Isiwe miaka mbili, baada ya miaka miwili wachaguliwe tena. Pia councillors ambao wanaochaguliwa wawe na kiwango cha elimu, hata kama hawatakuwa na kiwango cha elimu ya juu sana lakini at least awe na masomo ni mtu ambaye anaelewa lugha ya Kingereza, Kiswahili, ni mtu ambaye anajua kwandika hizo lugha zote mbili, kwa ma councillor.

Wajumbe pia wawe na kiwango cha masomo, sababu Katiba ya saa hizi inasema mbunge anapotakiwa awe mjumbe anafanyiwa language test. Kwa hivyo hio language test mtu yoyote tuu anaweza kuelewa Kingereza, anaweza kuelewa Kiswahili, na hata hakwenda shuleni, kwa hivyo hta wajumbe wawe na kiwango cha elimu.

Mambo ya parliamentary seating: Iwe ni kama kazi yoyote, kazi ya kawaida. Isiwe tu safari tatu kwa wiki ianze Jumatatu mpaka Ijumaa, kwa sababu wakati huu, pengine Jumanne mpaka Alhamisi, na pia mjumbe akikosa kuhudhira kikao, asilipwe, sababu kuna wambunge tuu, mbunge naingia kwa bunge anaandkisha jina yake na kutoka nje. Kwa hivyo nasema, mbunge asipohudhuria kazi yake, asipata mshahara. Pia speaker awe na uwezo ya kuweza hata kufukuza huo mbunge akuje kwa raia ambaye alichagua yeye, tulize ni kwa nini hachukulii kazi yake maanani. Kusudi kusema hivyo, Katiba ya sasa inasema quaram ni wajumbe thelathini. Kwa wakati huu tuko na wajumbe mia mbili ishirini na mawili, lakini tunashangaa sana tunaposikia kulikwako, walikosa quaram ya wajumbe thelathini. Wale wengine karibu mia moja themanini walienda wapi? Kwa hivyo ninaweza nasema wajube hawachukulii kazi yao maanani.

Pia napenda kusema ma-councillor, mshahara yao iwe ikitoka central government sababu kuna municipality zingine hawana pesa, and that is why mara nyingi unaona ma-councillors hawana pesa. Kwa hivyo ma-councillors wangelipwa kutoka serikali kuu yetu. Kuna maona watu wengine walisema ya kwamba, mjumbe asipofanya kazi yake vizuri ama councillor, aitwe nyumbani ili tunaweza kuachisha yeye kazi, na tuchague mwingine. Maoni yangu nasema, naona hio sio kama kawaida sababu, kawaida wakati mjumbe anapochaguliwa ako na mpinzani wake. Nikipita kwa mfano wale walikuwa wapinzani wangu ndio watakuwa wa kwanza kuniita nyumbani, halafu warudishe ule mwingine. Kwa hivyo hio ni kumanisha tutakuwa na by-election every week ama kwa kila siku. kwa hivyo hio nasema tu akikosa, tupatie nafasi ya miaka mitano amalize kazi yake, akifanya vibaya basi baada ya miaka mitano, hatuwezi kuchagua.

Pia maoni yangu, kuna wale watu ambao walistaafu, pia hao watu waangaliwe sana. Sababu baada ya mtu kustaafu hakuna mtu anajali. Kuna wale ministry walikuwa wakifanya kazi, pengine anaongezwa pesa, pia ningepomba ya kwamba, yule mtu ali-retire kama bado ako hai, hat ayeye pia aongezwe pesa, na maslahi ya hawa watu ma-retiree yaanagliwe.

Mambo ya kilimo pia iangaliwe sana, sababu hio ndio uchumi ya mwananchi, the common man. Kwa hivyo mambo ya kilimo iangaliwe. Mambo kama loan, yapatiwe wakulima ili mkulima awe na nguvu zaidi.

Pia mambo ya masomo: Masomo iwe free education kwanza, tuseme kuanzia nursery mpaka secondari, sababu kuna umaskini mingi na watu wengi hawasomi sababu ya ukosefu wa pesa.

Pia security ya mwananchi iwe ni lazima. Watu walindwe, kila mwananchi awe na hio uhuru ya security.

Pia mambo ya health: Health tuseme kwa wakati huu sasa pengine wagonjwa wanaweza enda hospitalini na hakuna dawa. Kwa hivyo hio ni kumaanisha watu pengine hawangaliwi kwa upande wa health, kwa health, kwa hivyo mambo ya hospitali, district hospitals, hata sehemu ya vijijini zipatiwe dawa.

Pia uchaguzi wa urais: Maoni yangu itakuwa ya kama mwenzangu, iwe na vipindi viwili vya miaka mitano mitano.

Pia tunataka serikali ya the government of national unity, serikali ya watu wote, na pia katika hio serikali iwe na prime minister, awe na two deputy prime minister, awe na vice president.

Ya pili ni land issue. Wakati wa kupeana mashamba pia ma-squatter waangaliwe zaidi, wale hawana mashamba. Ya mwisho kuna maoni ambaye wajumbe wanasema wakati huu. Wanasema wanataka kuongeza muda wa bunge, na maoni yangu naona isiyongezwe muda wa bunge hata siku moja. Contract yetu na wajumbe ni miaka mitano. Pia hio mishahara mingi ambayo wajumbe wanajiongezea, pia tunasema hapana. Hizo pesa ni mingi na tutafanya nchi iwe maskini. Kwa hivyo hio extension of parliament, tunasema hapana.

Pia ya mwisho kabisa, commissioner wenu ambayeni Professor Yash Pal Ghai, yeye alihakikishia wakenyans kwamba, yeye atafanya kazi yake, mwisho wa mwaka huatamaliza Katiba. Kwa hivyo mimi na challenge yeye ya kwamba, if he is a real professor amalize kazi yake kabla mwisho wa mwaka huu, and thus I think hio ni message lazima ajue hio, asante.

Com. Mosonik Korir: Okay, asante sana, ningetaka kuuliza tu kiwango cha masomo ya mjumbe, hakutaja.

Johnstone Korir: Awe tu na masomo kuanzia tuseme level ya 'D' level kwenda mbele, diploma mpaka degree.

Com. Mosonik Korir: Joseph Maritim.

Joseph Maritim: Kwa majina ni Joseph Maritim. Maoni yangu ni kuhusu maneno ya mashamba. Vile mimi najua, mashamba, yaani ilikuwa kwa mikono ya wakoloni. Yametangazwa mzuri, labda iliwekwa kwa magazeti, na wenye walikuwa na uwezo walinunua na pesa zao. kwa hivyo kwa maoni hata ule mtu ako na acre elfu kumi, hio ni mali yake iheshimiwe. Mtu, sioni maana yakusema ipunguzwe shamba, mtu kutoka acre hamsini mpaka kumi, sababu hio kitu iliuzwa, ilitangazwa.

La kufauta hio ni nguvu ya wambunge, wambune sisi ndio tuliandika hawa, waliomba sisi kazi, na kila mara tunashangaa wakijiongezea pesa mpaka nusu million, bila kuuliza sisi tajiri na tuliandika hawa. Hio inatumiza, sababu hio ni taxes yetu, na hali watu wengine wameumia kuna walimu wameenda college, wameenda wapi, wajapata pesa, na tunasikia mshahara hakuna. ya wajumbe hii inatoka wapi?

Uwezo ya Rais ikuwe kwa wananchi. Tunashangazwa saa zingine watu kule mbungeni, wabunge wanapigakura ya kusema hatuna imani na Rais, na mbunge huyo ni mfanyi kazi kama rais. Tulichagua hawa wote, hawakuchagua Rais, wananchi walichagua rais. Kwa hivyo, wawachie wananchi kazi yao, kama Rais amekuwa mbaya, amalize yake tuje tufute yeye wakati ya election, sio wambunge wanafuta rais huko bungeni, na yey ni mfanyi kazi kama yule yule, kwa hivyo kwa hayo machache ni na malizia hapo.

Com. Mosonik Korir: Asante sana. Atanasia Siayo.

Atanasia Siayo: Mimi ni Atanasia Siayo, na mimi ni kundi la squatter alliance Transzoia. hawa watu wanaitwa squatters, ni watu walikuwa na makao yao, na ninashindwa ni kwa nini wanaitwa squatters ni elfu kumi, hawa watu ni squatters elfu kumi, na hawa ndio huchagua wambunge kwenda parliament. Kwa hivyo ninashindwa sana wakati tunasikia squatter alliance ni watu elfu kumu. Wambunge ambao twachagua wanenda kufanya nini huko kuhusu hawa watu? Ndio pendekezo letu unaona mambo kama hayo serikali ichunguze sna kwa maana kuita mtu nchi yey tajiri, na wote ni sawa na wale watu ambao wako elfu ishirini ambao wanaitwa squatters. jambo hilo tunaona kama lichunguzwe.

Tena mamlaka ya Rais. Kwa maana Rais maana anachaguliwa huko maneno na yeye ni mwananchi kama sisi tu, hata wakati atarudi nyumbani atakuwa kama sisi. Tunaona yeye anaweka sisi mzigo kubwa sana, wakati sisi tunachagua mjumbe, yeye anakwenda simamisha mbungi huyo, na kazi inianza kufanyika na wambunge wengine wa pande zingine, hilo jambo tunakataa, inaumiza sisi sana kwa maana sisi wenyewe ndio tuliweza kujua makosa yamjumbe wetu, na tupe Rais maoni ya kusema umlete wengine mwingine akuje wafanye kazi hapa.

Jambo lingine kama maoni. Sisi tushaumia hapa Transzoia sana, wakati tuliletewa hapa DC akitaka kusaidia sisi mambo yetu, tunastuka anashatolewa bila sis kuelewa nini mbaya. Kwa hivyo jambo hili sisi wote serikali itusaidie kama mambo kama hayo.

Jambo la pili maoni ya watoto. Watoto wapewe uhuru sana kaw maana tuna watoto na watoto hao wamekwisha umia na serikali iko, na tunashindwa ni serikali gani ambaye tunafuata.

Jambo lingine ni maoni ya mwisho, sisi tuko na shida sana hapa Transzoia, na shida hii inaletwa na wale watu wanaitwa matajiri. Sikui kwa nini wanaitwa matajiri, ndio wananyakua vitu huko, ndio wanaitwa matajiri, na sisi tunaitwa maskini, tunataka hili jambo serikali ichunguze sana, na kuhusu mambo ya mbunge, kuhudimu vipindi viwili, tunaunga mkono ikuwe hivyo. Rais tena ikuwe hivyo, na mambo ya majaji ichaguliwe na wnanchi, na mambo ya bunge kuhairishwa, wabunge wapige kura ipitishwe, sio Rais kusema tuu ninahairisha bunge kwa mambo ya kutokea tu. Mambo ya sehemu ya uwakilish kama hapa Transzoia ma-home guard waondolewa, kwa mana hawa wameshaleta shida kwa serikali, kwa maana wanauwa watu. Halafu mambo ikifika namna hio wanarudisha mambo kwa serikali, serikali ndio inasema tuuwe. Mambo ya serikali kutembea na bunduki ipigwe marufuku. Askari kutembea na bunduki imeshajaribu kuleta matope kwa serikali, iondolewe, kwa maana hata unaweza pata home guard anateembea na bunduki na anasema anatumwa, na kumbe hatawengine naona hawa usiku na bunduki ati naenda kungoja. Mtu fulani. Hio maneno unaona serikali itusaidie kuondoa hawa watu wanaitwa home-guard, tujue serikali ma polisi peke yake, yangu ni hayo tuu.

Com. Mosonik Korir: Asante, lakini umesema nini kuhusu hawa ma-squatter wapewe, elfu kumi. Umesema walikuw na ardi yao?

Atanasia Siayo: Nasema walikuwa na ardhi mahali walikuwa wanaishi, kwa maana a\wakati mzungu aliingia humu, alipata hawa watu pale, na watu wameshatolewa na watu wanajiita matajiri wakiweka hawanje kusudi wawafanyie kazi kwa mashamba yale walimiliki ya wazungu kwa mambo ya ujanja yao.

Com. Mosonik Korir: Okay asante.

Atanasia Siayo: Asante.

Com. Mosonik Korir: Stephen Anguli.

Stephen Angulu: Kwa majina najulikana kama Stephen Were Angulu, ingwaje waliotangulia wameongea mingi ambao nilikuwa nayo, nitayarudia mengine kwa haraka tu, lakini ningependa appointment, important kwa serikali kama judicially, kwa parliament, ikuwe ratified na parliament yaani president naweza chagua cheif justice, anaweza chagua hata even ministers, lakini wakuwe ratified na bunge letu. Tena katika Katiba yetu tungependa impeachment clause iweze hkuwekwa katika Katiba. Yaani president ama mfanyi kazi yoyote wa serikali anaweza kuondolewa, na hata kushtakiwa akiwa anafanya makosa, kwa sababu wakat huu tunaona ni kama wengine wako juu ya sheria.

Jambo lingine ni kuhusu mahahakama. Ningependekeza kuwa na supreme court ambaye itakuwa na judges wasaba na ambao wathudumu kwa maisha, na wanweza ondolewa na bunge ama commission, ambaye inaweza kaa na kujadili labda jaji amefanya kosa.

Upande wa mashamba: Kuna wau matajiri sana anaweza kuwa na shamba hata acre elfu kumi, na atu wengine hawana chochote. Ningependa serikali iweke ceiling kiwango fualni. Mtu hawezi kumiliki ardhi kupita kiwango fulni especially white highlands ambazo zilikuwa za wazungu.

Kura ya president: presidentail elections ningependekeza zifanyike miezi mitatu bada ya kura ya parliamentary na civil, kwa sababu hizi kura zikiwa congested zote kwa wakati moja znaleta confusion kwa sisi wapiga kura.

Jambo la mwisho ni kuhusu wambunge wetu: Tunajua wambunge ni sisi tunawachagua waende kutuwakilisha na sioni vile mfanyi kazi ama mtumwa anaweza kuwa na powers zaidi kuliko yule anayemtuma. Wanafika kule wanjilindikiza mishahara za juu, wanabadilisha Katiba inakuwa viraka viraka inakuwa kama kitu cha kuchezeza. Ningependekeza area fulani fulani za katiba zisiweze kubadilishwe na wambunge hata kidogo, ni warudishe kwetu. sasa hivi wanjadili juu ya kutengeneza sehemu zingine tisaini za uchaguzi za constituencies. Hio ni very important matter yenye inatakikana ananchi wote wahusishwe. Sio wale wangangane tu kule wakijua tuta-enefit kwa zile 90, wanajua yenyewe. They can split even kenya into a million constituencies tukiwachia ile uhuru, kwa hivyo wawe na uhuru kidogo. Asante.

Com. Mosonik Korir: Nikikuuliza kabla ujaondoka, ukasema kuwe na ceiling ya ardhi in the white highlands. Lakini hukusema kiwango hicho kiwe kipi?

Stephen Angulu: Ningepedekeza ceiling iwe acre thelathini na minimum iwe mbili.

Com. Mosonik Korir: Simon Rotich.

Simon Rotich: Kwa majina ni Simon Rotich niko hapa kama msemaji wa kibanasi na niko na maoni ningeweza kutoa katika kikao hiki ya commissioners kwa siku ya leo.

Ya kwanza ningependa kuguzia umiliki wa shamba. tumeona katika nchi yetu ya Kenya tukufu, tatizo kubwa imekuwa katika upande wa shamba, na upande moja mimi nimesha onelea ya kwamba ingerekebishwa ni upande wa, kama kuna mzozo upande wa shamba tuseme umiliki, isiwe mtu binafsi lakini iwe community. Kwa sababu tuseme hivi ni kwamba, kama kuna tatizo wakati mwingine tumeona kama sehemu za mipaka ama mtu ameuziwa shamba na wakati mwingine akalaghai mwenye amemuzia. Ingewezekana ya kwamba wazee wa sehemu ho wahusishwe isiwe mahakama. Tumeona tatizo kubwa mtu mwenye

kulaghai shamba anaenda kufnaya mambo yake kule na ma-advocates na wale wenye wako huko mahakamani pale, unaltewa tu karatasi, shamba uliuzwa hata jamii hajui, unakuja unatupwa nje na hio ni maoni na matatizo. usuluhisho wa shamba urudi kwa community isiwe mahakama, asante.

Ya pili ningependa kugusia mambo ya maneno ya jamii. Katika nchi yetu ya Kenya tumeona mambo ya familia imezoroteka, kwa sababu ya mabadiliko ya namna tunavyoweza kuishi katika dunia hii wa sasa. Mabadiliko hatuwezi kuepuka, lakini tunakubaliana. Ningependa kusema ya kwamba tunatatizo ya watoto na yatima. Hawa watoto mayatimu ni wetu, na lakini tumewakataa. Namna tinaweza kuwatunza hawa tumesema tutaendelea maisha yao tukiomba pesa ya msaada ili tuwaendeshe, hapa mimi nimeona hatuwezekani na si mzuri. Nchi yetu ingeonelea ya kwamba hawa mayatima itengewe fedha fulani katika V.A.T. ya kuweza kuwalinda hawa watoto na kuwaendeleza. kwa sababu niseme hivyo hawa watoto ni wetu, sio wa barabarani, wazazi ni sisi, wazazi ni wale wanafanya kazi wakatwe hizo mshahara zao iende katika hazina ya haw watoto mayatima.

Upande mwingine ningependa kugusia kwa upande wa jamii kama wakati huu sasa wakati wa virusi vya ukimwi, kama moja either afariki katika boma pengine baba afariki, na huyu mama pengine amewachwa bado na umri wa chini. Pengine kuna madama drum zingine wanasema tumridhi, hio isikuwe lazima. hio inakuwa kwa hiari, kama kuna utamaduni zingine ama jamii zingine zinakubaliana na maneno ya uridhi, lakini mama mwenyewe uamuzi ni wake. Isiwe jamii yetu inafanyanga hivi, aridhiwe sio lazima.

Upande mwingine ningependa gusia ni upande wa serikali, ni upande wa parlimanet. parliament ikatwe itoke mbili. Niseme hivyo ni kama vile hata juzi wabunge walijiongeza mushahara mikubwa mikubwa bila concern wananchi waliopeleka watu kule. Tuwe na mbunge ya wakilishi na ya senate, na hio ya senate hii itakuwa inafanya kazi moja kwa moja na mkasa. katika nchi yetu anayefanya kazi kubwa ni mzee wa mtaa, lakini atambuliwi, na hata mshahara apewe. Ie kingekuwa kiziri wakati huu parliament itokee mara mbili huyu mkasa atafanya kazi na mjumbe moja wao wa hawa anawakilisha bunge zetu mbili. Ndio huyu anajua mwananchi kawaida anajua kila jamii, sio kama vile sasa mjumbe wetu sasa hawezi jua kule jijini kuna tatizo gani, anasikia tu kwa wanasiasa wenzake wengine, nambapo maneno inaweza pelekwa kisiasa. Lakini kama mkasa watakuwa wakiwasilina moja kwa moja na mjumbe, hakika maneno ya mwananchi itasikwa kulw mbele, na itawakilishwa vizuri.

Upande mwingine ningependa kugusia ni upande wa uongozi: Kama kuna mtu anaweza kujitokeza kama anataka kugombea kiti chochote, pengine ya udiwani, pengine ya ubunge, pengine ya ucheif, mambo yake isiangaliwe. pengine kama yeye ni mtu duni. Lakini tunataka tu yule mtu quality builder, pengine ana elimu na huo anastahili. Sio tu kusema tu ooh boma ya wenye wanajiweza, wenye wana mali, lakini mradi tu anweza kuongoza, ana akili timamu, na ana elimu ya kutosha, na anaewza kuongeza.

Basi upande mwingine ningependa kugusia tena ni upande wa cultural issue: Mwafrika hawezi kutenganishwa nautamaduni

wake. Ingawa tunasema tumebadilika lakini wengine bado wanendelea nazo, na iwapo kama kuna jamii ambao wangepende waendeleo na utamaduni wao Katiba iwatambue. Isiwanyanyase na ku-brand hao. Majina ya bai bali kwa sababu niseme hivyo, katika sehemu yetu wakati mwingine pengine kuna utamaduni fulani tuseme kama jamii yetu. Kuna wale watakaofanya kimila mwezi wa nane, kam Wabukusu, na December Wanadni. Katiba itambue hawa pengine kama shule ifungwe. iwe tu inasemekana kama kuna DC, anaweza leta mgongano katika administration, provincial administration wakati shule inasemekana inafungwa tarehe fulani. Jamii wenye yewe wameanza kufunga shule tayari wanaenda kupeleka watoto kimila. Hio ina utaratibu fulani ambayo sheria inatambua hawakufika siku fulani, wanashughuli fulani, na ambapo haitaeleta mkorogano kati ya serikali na huyu mwananchi.

Basi ningependa tena kugusia upande w elimu: Elimu tumeona imekuwa ni gharama, na ingewezekana elimu iwe ya bure, kwanza darasa ya shule ya msingi hadi ya upili, na ningependa kugusia tu jambo moja ambapo iwapo kama mafunzo itatolewa, lakini iwe katika kiwango fulani ya kusema tuseme pande ya family planning. Tatizo imetokea kwa watoto wengi waendi shule ni umaskini imechangia, na tena jamii yetu imepanuka. Imeleta ama tumezaa watoto wengi na yenye hailingani na raslimali. Ingekuwa na kiwango ya kusema elimu itapeanwa katikakila jamii kwa watoto fulani, na ukipitishwa hapo utalipa tax. Hio kama nielinganisha na kama vile tumekuwa na raslimali ya shamba, usipoweza kustawisha yote, ile ingine unakuwa taxed yenye ujustawisha. Ningependa kusema kulinganisha na hio ya kwamba, kama unaweza kuwa na watoto kumi katika jamii yako, familia kwa mfano, na unataka serikali ikufunzie wote, ule naye akuwe naye wengi, hio nayo haitaeleta, na hatutaweza. Ingewezekana kwamba watot kiasi fulani serikali ikushugulikie, kiasi fulani kama utapisha itakuwa ni jukumu lako tax utakuwa unalipa. Ingawa mwendo au shughuli itakuwa ni moja. Lakini utagaramia sehemu kubwa kuliko tuseme tunaachia serikali jukumu yote na ile hali sisi ndio tunachangia.

Upande mwingine ningependa kugusia ni upande wa mahakama. Mahakama haswa wa wakati huu kumekuwa na mambo mengi, tangu hivi majuzi tumeona human rights lobby ikingangana sana kwa upande wa torture. Kuna wananchi wamelamarwa hata wakati huu wengi hawatafanya kazi katika maisha yao yote, na serikali insema kwamba haki ya kila mwananchi ilindwe. Kuna wale walijikuta makorokoroni, ama hali ya kuteswa bila kujua, na bila hata kushiriki katika makosa yale aliyewekewa. Ningependekeza kwamba yale yote yamefanya na human rights, hata kama itachukua. Imekuwa vigumu kweli mambo mengi itekelezwe na human rights kwa sababu pengine kizingiti yule aliyofanya makoso katika serikali, na imekua vigumu kwa sababu hata Katiba imemficha huo. Hasa hio wakati mzuri wakati unaporekebisha Katiba huo mtu naye apate kuhojiwa namna alivyoweza kum-torture yule mtu, ama yale mambo yaliweza kupeleka kwa huo mtu mpaka akalemezwa, ama akaumia kwa njia moja ama nyingine, ambapo maisha yake sasa tunaposema pengine imeharibika na hakuwa na hatia yoyote. Serikali ichunguze hapo na manano yatolewe, na yale yote yalichunguzwa na human rights yatolewe na yanakiliwe na iwekwe wapi, ili kama marithiona kama itafanywa, ama kupea aliye umizwa, kupewa huduma fulani itakuwa ni mzuri.

Basi nikienda ya mwisho ni upande raslimali ya nchi: Tumeona katika nchi yetu kuna sehemu fulani fulani ambayo inatoa resources bali ambayo nchi inategemea. kuna maeneo kama ya Rift Valley ni safi katika ukulima. Ingependekezwa katika katiba

yetu ya kwamba sehemu ya Rift Valley ni eneo yenye inaenda sambamba na ufugaji na ukulima. Kama serikali itatilia mkazo maneno ya wakulima katika Rift Valley, mahindi iangaliwe namna ya kupanda mimea zake ama ufugaji wake katikanjia bora ya yale mashamba yote ambayo iko katika area hii ya serikali ya research.

Tumeona mashamba mengi yametowea, na hatutaweza kukabiliana na hali ya ndunia ambapo mazao yanabadilika kila siku. Sasa yale mashamba ya research mengi yamenyanganywa. Ningependekeza wakati huu yale yako ama yarudishwe ili manano y aresearch iendelee sababu kama kuna mbunge fulani yanatakiwa yastahishwe, na hakuna shamba ya kufanyia research itakuwa vigumu kwa mkulima aendelee, na haya mashamba yarudishwe, na yaendeleshwe ili yanufaishe huyu mkulima, na sehemu zingine kama, yaani Coast ambao tunajua ni mzuri kwa utalii. Serikali itlie maanani sehemu hizo zote. Hata zile zingine semi-arid. Zistawishwe tuyote mzima ili nchi yetu iendelea kwa njia mzuri na natural resources zigawanywe katika kila mwananchi ili tunufaike, na silaha zetu za nje.

La mwisho ni upande wa province. Tumeona kweli yetu ilikuwa hapo nyuma. Ilipea wakulima loan katika hii ara ya Rift Valley na haya loans ilikuwa ya wakulima sana sana nyingi kama AFC, na mmo mmo mingi yalienda mrama wakati huo, Pengine kiangazi, ama mvua ilizidi mpaka haya mavuno ikaharibika, na hio deni bado iko. Ingekuwa ni vizuri serikali iyafutilie mbali hayo deni, na kuanza maisha mpya ati huyu mwananchi anufaike. Asante.

Com. Mosonik Korir: Okay, asante ni mtu akija hapa afanye mapendekezo. Kupendekeza vile unataka proposal (not clear) Thank you very much.

Simon Rotich: Thank you.

Com. Mosonik Korir: Rose Kangwa

Rose Kangwa: Okay the commissioner Sir, I am Rose Kangwa, we are two presenters and we are representing as a group on behalf of Kitale Catholic Diocese Justice and Peace Women Programme. The Catholic the Justice and Peace Commission Programme was formed in the year 2001 in November, and the aim of forming this women programme was to sensitize women in Transzoia District. The Kitale Women in Trans Nzoia District. the Kitale Catholic or diocese covers Transzoia and West Pokot. the women's workshops of about 10 in number and another major one we carried in West Pokot in Tartar. To say or about the constitution, we started the planning about the constitution this year and we were helped by the constitutional committee women's programme in this district, and to cover this we called for a district delegation at St. Philips hall. We collected the views of people and women at large. The programme is headed by two lawyers. It has 6 paralegals who have been trained by FIDA, Kituo Cha Sheria, among others, and today we are presenting our views as the women's programme, and the six points we have is first the citizenship, second is cultural obstacles, third is property rights, fourth is right of a child, fifth is leadership and women, and six is the bill of rights.

We are not presenting in order it has been mentioned, but our presenter will come, will start with women and leadership then cultural obstacles, and then she will go to the rest of the points. We feel that this document reflects the views of the grassroots women especially in Cherangani Constituency, and the grassroot readers of West Pokot who we assemble as tattered girls. We ask both the commissioners and the public treat our submission with respect, humility, and openness, knowing that the Catholic diocese supports comprehensive reform as the best means towards a more prosperous united and tolerant Kenya.

Sarah Tanui: Mr. Commissioner, ladies and gentlemen, I here come to present the views on the behalf of this catholic diocese and peace commission women's programme.

Point number one, leadership and women: My name is Sarah Tanui from Cherangani Constituency and I work with the Catholic Diocese and peace commission Women's Programme. point number one, leadership and women.

Women account of 52% of the population and yet this percent in leadership is less than 10% in most cases. We propose that in the new constitution, a certain number a 30% of the seats be set aside for the leadership of women, in leadership starting from the Wakasasa be women.

point number two, we propose that a 2% of points be lower of that one of boys for the entry of the university. By talking about this is that, we normally see that most of our girls have got a lot of work to do at home. Whenever they come out of school their parents, especially mothers depend on them for some works at home, especially to fetch for water, firewood, to cook, and in this case we see that most of our girls don't have enough time to continue with their studies. yet boys have got enough time to read. So we propose that if this certain percent of, if this number of girls be covered then it will make our entry form of many of girls to be at the university. By supporting this, I say that this number should be given to them as an encouragement to them, so that they may also see that it is them whom we are depending on them, and especially to se them. We are proud of them to see that they are also at the universities like the boys.

Point number three, cultural obstacles: We propose that in the new constitution, the constitution should out law the repugnant and customary practices that are harmful to women. In this, one of the cultural practices is FGM, we see that in FGM most of the women who have practiced this form of practice find a lot of problems in their lives e.g. when it reaches to child bearing these women under-go a lot of pain, just because of the practice they have undergone.

Point number two, in a hundred women, we see that 3 of them have a problem especially old women, whenever even when they are walking you will see that whenever they have that urge of going for a short call, before they reach where they are, they have just gone and urinated on themselves. So we see that this practice also contributes to a lot of problems to our women.

Point number 3 we see that it also contributes to the problem of the uterus becoming weak. Here we find that most of our women in many cases when they get pregnant they have miscarriages, because the uterus has become weak, and now the uterus will not be able to hold the baby who is in the womb. also another practice that we have seen that is harmful to the women is wife beating. In most cases we find especially statistics in hospitals, shows that in Kitale district hospital we find that in every week there are three case of surgical operations of those women who have undergone this practice of wife beating, such as domestic violence and the rest.

Also point number three. Another harmful practice that we see that affects our women is the early and forced marriages. Here we find that our girls before they attain the age of 16 years old, most of our parents are giving out these girls for marriages, and we find that these girls they get married when they are still very young and because our nations we depend on these girls especially because they have been married off before they attain the age of 18 years old.

Citizenship: We propose that a child born of one Kenyan parent on Kenyan soil should automatically have a right to be a Kenyan citizen. any child born Kenyan parents outside Kenya, should automatically have a right to be a Kenyan citizen. In this reason I say that us here in Transzoia especially, we are neighbours to Ugandans and we see that most of our girls get married to our neighbouring country, and we feel that it is not a right for these girls when they go get married there, then come back and they are denied that citizenship especially for example now Uganda they have a problem of may be there is war, we see that these girls tend to come back home and so we see that it is not a right for them to be denied their citizenship this is the reason why we give that when they come back home they should be given a right citizenship.

Point number two we propose that the new constitution should face out the ID's over a period of five years. this ugly relic of colonial rule should be replaced with and done at village level, should be replaced with a passport. The registration of births and deaths should be compulsory, efficient and done at village level. All of this work should be removed from the office of the president and put under a newly created national citizenship and immigration board. Passport should automatically be available to all Kenyans when the reach and attain the age of 18 years and issued by the same board. Passport and birth certificates should be both free..

We go to property rights: Upon marriage the wife and husband shall enjoy common ownership of spouse land, and such land is the principle residence of the family, or is the principle source of income or sustenance of the family.

We go to the right of the child: Men who make girls pregnant, should be forced to maintain the mother and the child and protect the mother name. It is unfair that schoolgirls are penalized while the boys go un-punished. teachers should be interdicted, however the constitution should state for how long and this should be the same for chiefs, civil servants etc, thus the re-introduction of the affiliation Act.

Point number two: The issue of assault of children in schools, and by family members in the name of discipline violates the rights of the child, in-human and degrading treatment. The constitution should be clear that the beatings should be moderate. The constitution should create a ministry of youth affairs to address the many problem and challenges facing our youth, who make up 1/2 of the population.

the electoral process and women: The right to vote should be enshrined in the constitution. any qualified Kenyan should be allowed to stand as a candidate for election, whether they belong to a political party or not. So we recommend that independent candidates be allowed to stand for civic, parliamentary and presidential election. In this we see that if they stand without a political party is where by here will find that these leaders are going to work very well for us because they are non-partisan.

Bill of rights. We propose that religious freedom should be guaranteed in the constitution, but basic standards of practice and behaviour must be agreed upon and defined in the constitution. We propose that like all rights they should not interfere with the rights of other and the security of the country. By this I talk of the Mungiki group and those people who are devil worshippers. They should not go beyond the rights of worship, and also, the Mungiki we see that in most cases this denomination of theirs is just to violate the rights of the people but not to rape. It does not help them in any way but just to create chaos and violate especially women rights in the streets and that is all that I can talk on behalf of the Catholic Women Programme.

Com. Mosonik Korir: You have finished I hope?

Sarah Tanui: Yeah.

Com. Mosonik Korir: I gave you enough time because it was a group presentation. I want to thank you very much for your contribution that is fine thankyou. I just wanted to ask you whether you are aware that the entry points for girls at the university or women is presently one point lower?

Sarah Tanui: one point lower but we are..

Com. Mosonik Korir: asking for 2?

Sarah Tanui: We are asking for 2 points.

Com. Mosonik Korir: Yeah, but you are aware that is one.

Sarah Tanui: Yeah.

Com. Mosonik Korir: Okay thankyou. Martin Kakai please.

Martin Kakai: Mimi ni martin Kakai nitaongea sana kuhusu watoto. Hebu nianze na haki ama bill ya watoto ambayo ilipitishwa hivi juzi. tulambiwa hivi juzi kwamba, watoto walipatiwa nafasi kuwa shtaki wazazi na watoto wao, na walimu. Mambo haya yalichukuliwa kimchezo, kidogo lakini tukaambiwa kwamba mwalimu wowote asije akampiga kiboko kwa sababu ya athabu. Ilifanyika hivi hivi kiajabu kule kwanza ambapo wtoto walishika mwalimu kwa darasa wakamchapa viboko, na walipoulizwa sasa sheria gani itashikila mwalimu haikuonekana. kwa hivyo jambo ni hili watoto wetu wameharibika, kwa sababu nidhamu imeshuka. katiba ingeruhusu kwamba adhabu ya shule, ikihusu walimu na wazazai wenyewe waamue adhabu ya mtoto, na huyo mzazi anayeshughulika na mtoto wake atajua ni kiasi kipi cha adhabu hiyo.

Wacha ninede kwa mambo mengine kuhusu pesa ambazo wanasiasa wetu kama ma-councillors wanapatiwa kwa sababu ya mipangilio ya watoto ambao pengine hawajabahatika katika jamii. Pesa zote zinazohusisha miradi ya watoto ziondolewe kabisa kwa wanasiasa. Mwanasiasa yoyote asije akagusa pesa za miradi ya watoto sababu hizo pesa zimepotelea kwa mikono y awanasiasa, na hata tunaposema kuna pesa ambazo najua kwamba pengine zimetolewa kwa sababu ya mayatima, lakini zinaenda kwa mikono ya wanasiasa na zinapotea. Kwa hivyo pesa zozote za maendeleo, iwe ni miradi ya watoto ama shughuli zozote zinazohusisha jamii ziondolewe kwa wanasiasa, na sehemu hiyo inayohusika na miradi hiyo, itateuwa office yake yenyewe wakisaidiana na chief wa area hio. Wajue pesa zikitoka kwa serikali ikiwa zimepangiwa ziingie pale na wajue zitaenda namna gani. Hebu niongee tena kuhusu uridhi wa watoto ambao pengine baba yao amewaacha.

Mambo haya yaondolewe kortini kwa sababu yanasumbua. Yarudishwe kwa sehemu inayohusika, ikiwemo mawili wanohusika katika jamii, kwa hivyo itahusisha wazee wa chief, na watu wawili ama watatu ambao wko karibu sana na mazi ambaye amewaondokea watoto wake, ili wajue ni nan atasaidiwa, na watafanya aje. Hebu nirudi tena kwa sehemu nyingine.

Elimu ya watoto ambao mtu ameongea juu yake. Elimu ya watoto imepanda sana na hata sasa tunaelewa kwamba elimu ya watoto kwa shule za msingi ni bure, lakini unapata kwamba lazima ununue vitambu, hiyo bado ni gharama. Iwe bure wapatiwe vitabu bure na pendekezo langu ni hili. Kenya nasikia tuko na shule moja ambayo ilikuwa inawashugulikia watoto maskini na ambayo hawna wazazi, na ndio ilikuwa Starehe Boys Centre. Sasa wtoto wa matajiri wamejaa kule. Pendekezo langu ni moja kila wilaya kama ingelipatiwa nafasi yashule moja ya upili itakaya shugulikia watoto hawa. Hiyo itamaanisha kwamba watoto ambao wanatoka kwa rehabilitaiton centres, watoto ambao watakuwa wametoka kwa homes, na watoto ambao watakuwa recommended na chiefs na mkasa, wapatiwe elimu pale bure. hiyo ni secondary sasa, bure, na wtapofikai wakati wa kwenda univiersity kama wamepita, serikali ichukulie pale, ishugulkie mambo hayo mpaka vile watamaliza.

Wacha nirudi tena kwa huma rights: Ningependekeza kwamba watoto wangepatiwa nafasi yao, watu wa kuwashugulikia children human rights organization, iwe independent isiingiliane na mambo yoyote ile na mashirika mengine ambayo yanabuniwa na serikali ama na makanisa kwa sababu unaweza kupata kwamba kanisa moja likishugulikia human rights, litanyanyas watu

kabisa, sababu kanisa hiyo ni moja na hilo kanisa likiwa ni moja na wale wengine wakiwa na hitilafu yao ya hapa na pale tofauti basi, wataumia kabisa. Kwa hivyo iwe independent na ishugulike mambo yake, na kabla ya hiyo organizatin kuto tarifa yake basi shirka lingine lolote lisiingie ndani pale hadi iwasiliane na children department katika offisi ya D.C.

Haya, behu niongee juu ya wabunge wetu kidogo. Sis ndio tumewaadika kazi, na kila wakati wametulet down, na tukaonakana. Sisi wenyewe ndio wajinga. Hao wabunge ambao wamejipatia siku tatu kwa wiki kwamba wanatushughulikia, na mara mingi ukienda bungeni utapata wana-reporti siku moja. Siku moja peke yake, siku zote hizi wako roundi zao huko Nairobi. Mtu anakuja na gari yake, anaweka pale nje ya bunge anaenda njia yake. Kitu ambacho ningelipendekeza ni hiki, hawa wabunge kwa sababu Ijumaa wako nyumbani, basi na wawe na ofisi ambayo wametengewa kwa maeneo ya D.C. ili waripoti pale, na DC asaidiane na hiyo mbunge wa sehemu hiyo ili kujua ni maendelea yapi ambayo lazima yaende ka watu wake, sababu sasa hivyo, mpak watu waje kwa mbunge nyumbani. Ukienda kule akupige ukora, akupige ukora, ukora, kila wakati mwanasiasa ni mkora. that's why nimesema pesa zozote za maendeleo ziondolewe ndani y ashughuli ya wanasiasa, wanatusumbua bure.

Kitu kingine ambacho nimekuja kuona pia tena ni korokoro hivi, ciells. unapata kwamba kuna wakati nimeenda Central police station - Nairobi, unapata wamesanya chokora, wmesukuma ndani, unashindwa chokora wamefanya nini na ho ni watoto wa chini ya miaka kumi na tano, kumi na mbili. Baadaye wanshtakiwa kwa makosa ya dumping. Sas hao watoto ambao wamejaa mitaa, siioni kama ni shughuli kubwa sana ambayo watu tutapigia kelele kila siku. Hwa ni watoto wachache sana na kama tutawaachilia watakuwa wengi sana, sababu mtu alisema kwamba, 1970's hakuna mtoto alikuwa streets, lakini wakaanza kuja moja, mbili, serikali haihusiki inaona kama haioni, lakini sasa nairobi town, pekee yake iko karibu 60,000, Nairobi town. Lakini outskirts ni wengi sana. so serikali inaendelea tu kusema mashirika yanakuja. Hii ni jambo la serikali ishugulikie ili kwamba watoto hawa wawe wametoka kwa streets, kwa sababu wengine sasa hizi wamekuwa wakubwa na wamezaa kwa streets. Ukienda Nairobi town unapata wamezaa kwa streets, baba, mama, mtooo amezaliwa pale. Sasa hii shida inaendelea kuwa kubwa. Serikali ianze kuchukulia hapo mzigo, huw ni wa serikali, ijue kama itafany akama America kwamba kila mfanyi kazi wa serikali apunguzwe idadi kidogo ya osa ya kulea watoto ambayo hawajui wanaenda wapi, wanatoka wapi. Bari serikali ifanye hivyo. Asante sina mengi.

Com. Mosonik Korir: Asante sana, Jeremiah Njenga.

Interjection: Kwa wale ambao wanataka kwenda kujisaidia kwa vyumba vya haja yaani toilets hapo, mlango ambao unaangalia upande huu ni ya akina mama, na mlango wa upande huu mwingine ni ya wanaume. kw hivyo msije mkaingia nyumba ambayo si yenu. Kwa upande huu ya kina mama, na nyuma huko hio inaangalia upand huo ni y awanaume, asante.

Jeremiah Njenga: Mimi ni Jeremiah Njenga. Mimi yangu ni maneno kidogo sana, kwa sababu hasa wakati tunasika mambo ya Katiba tunastaajabu, sababu sasa mimi nilikuwako wakati katiba ilitoka, naye katika miaka thelathini na tano ilikuwa

inatengenezwa. Mimi nilikuwa katika mji a Molo, na tunashindwa sababu wakati kutoka juzi tulikuwa tunaongea Katiba hiyo itolewe kifungu moja, mbili, tatu ile iko na makosa peke yake. Lakini sasa hii imekuwa kama siasa, inaendelea, ni kama tunajenga Katiba mpya kwa wakati huu. Mimi nauliza, mwenye kit wa katiba tunaondea kifungu au tunajenga Katiba mpya kwa wakati huu? Tafadhali.

Com. Mosonik Korir: Kwa Kiingereza inaitwa review, ukisoma tafsiri kw Kiswahili inasemekana ni kutengeneza, kuunda, kuunda upya, kurekebisha.

Jeremiah Njenga: yes, ndiyo.

Com. Mosonik Korir: Yaani kile tutakimaliza nacho kitategemea nyinyi wananchi wenyewe, kwa ajili mnafanya mapendekezo sasa, na tukienda tutayaandika yale mapendekezo halafu tunaweza kuyalinganisha na Katiba ya sasa, na pengine itakuwa kama hiyo tu. Lakini wananchi walisema wangependa kupea fursa, kushughulishwa wenyewe kwa ajili ile ulisikia wakati ulikuwa Molo, kusema ukweli iliundwa wapi, London.

Jeremiah Njenga: Lancaster House.

Com. Mosonik Korir: Lancaster House, na wakilishi wetu wanasiasa, viongozi wa vyama vya siasa sasa Wakenya wakasema tungependa raia wenyewe wahusishwe. Lakini raia wako uhuru kusema tukae na ile iko sasa ambaye imebadilishwa kama mara arobaini kwa hii miaka arobaini ya uhuru, ama turudie ile ya 1963, ama tuandike upya kabisa. Inategemea wewe mwenyewe, tafadhali sema yako sasa.

Jeremiah Njenga: Sasa mimi maka Jeremiah Njenga, maoni yangu ni hii. Tutoe kifungu kile kina makosa, kwa sababu Katiba tulitengeneza kutoka 1962, tutoe kile kifungu kina makosa ile ambaye limeleta nchi yetu kuwa maskini pekee yake, lakini kuja kuunda, tunaleta mambo, hata kazi imekuwa zaidi ndio inasemekana hii haiwezi kuisha kwa mwaka huu.

Com. Mosonik Korir: Ndio sasa, tena ukumbuke hivi, mwaka wa “91” Wakenya wakasema turekebishe Katiba tutoe tu kifugu kimoja, ilikuwa inaitwa section 2A. Katiba itakuwa ni sawa. Halafu ikatolewa lakini haikutosha, ndio sasa tunafanya hii review.

Jeremiah Njenga: Yes

Com. Mosonik Korir: Lakini kama ungetueleza vifungu zile ungependa zitolewe tafadhali tungefurahi.

Jeremiah Njenga: Tafadhali mimi siwezi kuamua, hawa ndio wataamua maana yake (laughter) maana yake mimi najua hivi.

Wakati sisi tunaongeza manen, na pesa yetu vile vile ndio inaenda kukwisha, hapana kitu ingine. Sisi wenyewe ndio tunaleta hii hasara wenyewe tukiongeza hawa watu maneno mingi, leo hivi, kesho hivi.

Interjection: (not clear)

Jeremiah Njenga: yangu nilitoa.

Com. Mosonik Korir: Asante.

Jeremiah Njenga: Nikasema mimi nataka tutoa kile kifungu kina makosa.

Audience: Gani hiyo?

Jeremiah Njenga: Moja, mbili.

Audience: Gani hiyo?

Com. Mosonik Korir: Asante, hiyo ni maoni yake akapendekeza hivyo, na ukitoa maoni kawaida ukisema kama vile inasemekana ma-chokora wasaidiwe kupitia mikono ya serikali na vitu kama hvyo, baadaye tutasoma hiyo maoni, tulinganishe na Katiba, ndio pengine tutajua ni nini kutoa, na ninini kuwacha, tuseme asante.

Jeremiah Njenga: Mimi nikitoa maoni ingine, mimi nawezatowa maoni tofauti na vile sababu sisi kama mimi mkulima tulikuwa na loan ya AFC. Tulikuwa tunasaidiwa na pesa ya ukulima, hapa kulikuwa na maziwa tunapeleka K.C.C., tulikuwa na mambo kama hayo. Parastatal yetu ya serikali leo hii hakuna. K.C.C. hakuna, jambo kama hili tukitaka kuhesabu, imi naweza hesabu mambo mingi hata naweza chukua saa nzima hapa. kw hivyo ndio mimi nilikata tu kwa moja, mbili, basi halafu mimi niachie wengine.

Com. Mosonik Korir: Asante sana.

Jeremiah Njenga: Thank you.

Com. Mosonik Korir: Mzee Jeremiah Njenga, na sasa ningepeda kuwajulisha kwa commission mwenzangu ambaye ameingia saa hizi nilikuw nimewaeleza alipata shida na gari. yeye ni Dr. Charles Maranga mangazi. Hwa wananchi nilikuwa nimewaeleza kwamba uko njiani.

Com. Dr. Maranga: Yeah, asanteni.

Com. Mosonik Korir: Tuendeleo sasa na nafikiri ni Apoko Mogio.

Apoko Mogio: Sante sana Bwana commissioner. Jila langu naitwa Apoko Mogoi, na sasa na kwa vile bwana commissioner lugha ambayo inakubalika ni lugha mbili mtu anaweza kuzungumza kiingereza ama azungumze Kiswahili. Ningependelea ninene kwa lugha ya Kiingereza, ana mambo mengi yale ningesema nakuta wenzangu wamesoma, na sitapenda sana kurudia.

Jambo langu la kwanza ni mambo ya shamba. Shamba kuna watu wengi vile watu wamenene, kuna watu wengi sana hawana mashamba, na wazungu wanasema, 'mke hay while there is sunshines'. Vijana wamezaliwa wanataka kufanya kazi. Kazi ni kazi, hata ya shamba ni kazi, lakini hakuna shamba. Sasa unakuta mtu mmoja ako na ekari mingi sana. pendekezo langu ningependeleo kama mtu wa kwanza, mtu akiwa na shamba kubwa sana, awe na acre hamsini. Sasa unakuta kuna mashamba ingine watu wamepewa inasemekana ni ya maskini. Kama haswa mahali mimi natoka ilikuwa ni shamba ya maskini. Watu walikuwa wapewe ekari tano tano, lakini unakuta maskini mwingine amekuja hapo ndani, maskini kadha, mtu yuko na acre mia moja na zaidi, na tena huyu maskini amepewa shamba iko na maji. Sasa amefungia wengine, sasa amepewe shamba pamoja na maji. Nilikuwa nafikiri maji ni ya Mungu. Sasa kitu tu amekosa, kama angepewa hewa sasa hawa viumbe vingine hawangepata kupumua. amechukua shamba, amechukua maji, ni yeye ni maskini, lakini maskini kabisa haswa hana namna ya kujiekea maji, hata mifugo hawapati maji. Sasa hata maji inaisha hakuna maziwa. tunaendeleo kuiga wale watu walikuwako zamani. Walikuwa wanajulikana namna gani. tulikuwa accessibel to water, tulikua na maziwa tele, saa hii hakuna maziwa, ng'ombe wamekufa.

Jambo lingine ni mambo ya acivil servant, wafanyi kazi wa serikali: Kila mara unasikia, ministry of health wanagoma, nurses wanagoma. Zamani ilikuwa mtoto ilikuwa nikiwa serikali ilikuwa inaongeza watu mshahara. Wafanyi kazi wote wale wamesome wamehitimu kiasi fulani mshahara ilikuwa ni uniform. Sasa unakuta kama camp ya chief, chief ndio huyo, askari AP mdio huyo. Unapata mshahara wake ni mkubwa sana anashinda chif, sasa chief ataamsha yeye namna gani, na chief ndio anatakikana awe mkubwa? Pole nikirudi nyuma tena mambo ya mashamba. Kuna kitu nilikuwa nimesahau. Kuna mashamba ingine ilikuwa ya serikali. Zamani hatukuwa tunasikia sasa shamba ya serikali iwe na title deed hivi majuzi shule yetu karibu ichukuliwe na mtu moja kutoka Nairobi, ati sasa amekua na title deed, ndio tukakimbia juu, chini tukazuia hiyo maneno. Sasa kuna mashamba hayo, mimi nazungumza mambo ya Transzoia, kuna mashamba kama reseach KARAI. KARI zamani shamba ulikuwa unakuja hapa, unaona ng'ombe ina ya freshian maziwa tele. Ngombe inakauliwa mara tatu kwa siku, sasa hakuna watu wamejenga nyumba hapo. Siku moja mimi nilikuwa natoka Nairobi ikiwa ni usiku, mimi singeweza kufika kwangu, I could not reach my place, the fortunately I got a friend who is a councillor, he took me to his house. The house he has been allocated has some good land, he has built a very good house, now there is no more cows you can see three you can see houses.

Com. Mosonik Korir: Ndio tunaema ufanye pendekezo. Just.

Apoko Mogoi: Pendekezo langu hao mashamba yawe reverted. Kama ni ya jela irudi kwa jela, hata kama sisi hatupendi jela. Jambo lingine, kama ni ya research irudi kwa research.

Com. Mosonik Korir: Thankyou.

Apoko Mogoi: Halafu mambo ingine ni mambo ya taxation. Taxation kuna wale ambao ni wafanyi kazi iko tax they call service charge. Service charge for many many years about 20 years ago there is this service charge. Sasa what services are we getting from the government?

Com. Mosonik Korir: Kwa hivyo tufanye nini na service charge?

Apoko Mogoi: Itolewe.

Com. Mosonik Korir: Okay, next point.

Apoko Mogoi: Another point here is embezzlement of public funds. you get somebody is in charge of may be licensing. My mother who has never seen a vehicle is a drier, she has license. So many people are dying on the road, and then this man who is in charge he has put estates very big shamba's. Then he has embezzled public funds, he has collected a lot of bribes, this one here then we say is our son. We say our son has done this and that. If he actually he's found like that, let him be taken to court, whatever he has messed let it be reverted to the state.

Then the last point the Kenya police. I suggest the Kenya Police be re-trained, because more especially these ones in charge of traffic. You find every morning there is what we call (not clear) not everybody. There is this we call greetings. Every morning the police have got to be greeted and if you find the minimum of greeting in Kenya is not less than 10 million. This is what we see, greetings in from of bribery. No vehicle, one day we were travelling to town in Kitale. Then the policeman said, I am seeing your car is brand new, there is not much, but then it's lunch hour now what do we do? Is it very difficult for the government to get rid of this? That's my last point thank you very much.

Com. Mosonik Korir: Asante san. Simon Longone.

Pastor Langore: Majina yangu naitwa pastor Simon Longone nawakilisha kanisa la Pentecostal redemption Kenya of Africa. Basi mapendekezo yangu ningependa kusema kidogo kuhusu mambo ya makanisa. Ningependa serikali ya Kenya waangalie mambo ya makanisa kupa kizuizi mambo ya kusema uunde ujiandikishe. Hiyo nikama tunazuia sisi tusihubiri injili, na tunana ya kuwa mambo ya kujiandikisha tumechunguza hata ikiwa kwa serikali tunaandikisha pia kutoka kwa sehemu moja. Kwa hivyo kila kanisa ambayo imebuniwa na uwezo wa Mwenyezi Mungu anauwezo ya kuhurini injili bila kuzuiliwa. Kutowa mamuri yetu

kwa serikali ama mgombi yetu kwa serikali, serikali itusike, na ijue hawa ni wanakenya pia wenzetu ambao wantaka kuhubiri ijili.

Naongea kuhusu mambo ya dhehebu ninakuja kama mwananchi wa kenya kuhusu Katiba. Mimi kuhusu mambo ya ki-serikali maoni yangu ningependa ninaunga mkono serikali ya majimbo. Ningepena majimbo ya Kenya igawanye saa, kwa sababu sisi tuna taifa lingine kulingana na kabila ya kenya inahesabika arobaine na mbili. Kuna zingine ambazo hazijulikani. kwa mfano kuna wengine ambayo wakaaji wa eneo ya Rift Valley. Tunakuta kwamba hata ukichunguza hata haina, lakini iko kufikia katika hesabunasikia kabila ya Kenya ni arobaini na mbili, na hata katika hali ya kugawanya vitu kama mradi kupitia kwa serikali, mataifa ingine haipati haki yao kwa mfano, mlisemahaya hivi sitakuwa ninakosea wakati kamainaandikishwa kijana katika huduma ya jeshi ama askari wowote. unakula inasemekana wengine warudi pande ya Lodwar, wengine waende pasabet kwa hivyo na hawa ni wakaaji hapa rift Valley. Mimi naona ya kuwa ningefurahia serikali pia igawanye majimbo saba. kwa mfano, rift Valley, Central, Marsabit, pande ya Mombasa, Western na Nyanza. Ili kila mtu apate huduma, kwa sababu kama mimi mkaaji wa Rift Valley ni saa ngapi naenda niandikiwe Western? Saa ngapi naenda huko central nipate kazi? Na unajua katika makablila zingine kuna kabila taifa ili kidogo sana hata haihesabiki, na wale sehemu zile ni wengi sana. kwa hivyo miminingeona serikali ipate huduma hiyo, ili kila mtu aweze kupata haki yake, asinyanyaswe.

Kuhusu mambo ya mahakama. Saa hii tunapoenda kwa mambo ya mahakama wale wako katika cell ni maskini pekee yao. Wale watoto ama wale jamii wanajiweza wanapewa bond kesho na kurudi na kuchukuliwa advocate. Hata hao hawakuji katika kesi, na ukichunguza wengine hawana hata hatia. Imesitakikana na vile mtu alivyona uwezo zaidi, lakini amefungiwa huko, pesa ndio inafanya kazi, na advocate.

Kuhusu mambo ya mashamba: Shamba iliyonunuliwa na mtu, mimi staki kuongea juu yake. Lakini ile mashamba ambayo serikali imetenga kwa muda mrefu kumpa wale ambayo hawajiwezi, kwa mfano kama ma-ploti ile imetengwa na serikali, na serikali imekubali kuwapa wannchi wake. Unakuta kwamba sisi hatuoni pastor, ni wale tena wanauwezo, wale wabuge, wale mawaziri, wale wako serikalini huko juu. Unakuta kwamba hii ni shamba la mheshimiw fulani, hii nishamba ya doctor fulani, hii shamba ya professor fulani.

Com. Dr. Mosonik Korir: Sasa tufanye nini? tufanye nini?

Pastor Longore: Tunataka serikali waangalie. Kama ni serikli, sheria kama iko ni moja na inastaki kila mtu, na kama imejua kwamba imenyakuliwa kwa haramu na ananyanywa, anapewa maskini apewe wale maskini ili umaskini iweze kupunguka.

Kuhusu mambo ya ukimwi: Naona kwamba serikali intangasa kila siku tuzuie ukimwi, na hata sasa pia serikali inahimiza ma-daktari kwamba utambue wewe kwa uko na ukimwi ujitambuwe. Sasa tutazuia ukimwi namna gani? Nataka ukimwi itangazwe hadharani. Kwa mfano, kama sisi tuko hapa, nani anaogonjwa wa ukimwi na nani mzuri? (Laughter). Tungetangaza,

ningependekeza ule mtu ambaye anaye hio ugojwa, tumeshukuyeye kwamba ana ugonjwa wa ukimwi, tutangaze na ijulikana kwa kila mtu ili tuweze kuzuia. kwa sababu tukijua yeye na kila mtu aonyeshe kidole tutakua na kizuizi kidogo (laughter)

Mambo yangu ya mwisho kuhusu KVR. KVR ilibuniwa kwa ajili ya kulinda waizi. Lakini hakuja kunyanyasa wananchi, sababu tunaona kuwa kuna police, kuna AP n ofisi ya chief na hayo yote tunaona idara inayohusika na ma-cse, kwa hivyo ningependa kusema ya kwamba serikali iweze kuangalia. isiweze kubuni course ya uwizi, aweze kunyanyasa wananchi.

Com. Mosonik Korir: Okay.

Pastor Longore: Basi ni hayo tu.

Com. Mosonik Korir: Swala tu kidogo. Umesema makanisa yawenahaki ya yaani yasifnyiwe registration kwa vile ni haki yao ya Mungu. Lakini kuna dhehebu zingine hata imetajwa mapema kama devil worshippers wanasema hata wao wanauhuru. Hao wamepewa na shetani, tufanye nini na kama hawa?

Pastor Longore: the devil worshippers inajulikana wale kama wanaanzisha wanajulikana kwa nini serikali haiwezi chukua sheria? Kwa sababu kila sehemu inajulikana kwa kuabudu, na sas hawa devil worshippers wanaabudu namna gani? (laughter)

Com. Mosonik Korir: Okay asante sana, ngoja kidogo tena commissioner anataka kukuliza swali.

Com. Charles Maranga: Okay bwana simon.

Pastor Longore: Ndio

Com. Maranga: Umesema ya kuwa makabila madogo hayapati kazi, lakini tunauliza kwa mfano, kama jimbo la Rift Valley, kwa mfanao tukiwana jimbo la Rift Valley, Hiyo inaweza ikasaidia kabila lako ambalo ni kidogo likaweza kupata kazi kweli?

Pastor Longore: Ninahakika na mimi naamini kwamba naweza pata, kwa sababu tunapobuni kila majimbo.

Com. Maranga: Wacha ni malize swali langu.

Pastor Longore: Okay.

Com. Maranga: Na je, yale makabila yakuwa makubwa kwa jimbo itakuaje?

Pastor Longore: Ninajua ya kwamba hata na sasa tunaotaka kuandika watu, wale kwa mfano, wenye wanasimamia kuandika watu Kitale, wanabeba watu ya kutoka Nairobi wanakuja anaandikisha hapa, na wanawekwa ndegeni wanapelekwa (laughter) na kwa njia hiyo tunakosa kupata kazi.

Com. Mosonik Korir: Okay, L. Kdimu.

Kadima: Honourable

St. Andrews ACK church mahali ambapo huko hapa hayo ni mapendekezo ya kanisa, na vile nilikubaliwa nitasoma kwa Kiingereza. point ya kwanza.

Any Kenyan citizen vying for a parliamentary seat should have his trend of past life screened to ensure that he has a clean record. Not corrupted, if he has any property his property should be known how he achieved it. he should be free from any criminal record.

Two: a presidential candidate should be between 45 and 70 years, and elected by 50% of majority and if elected should have two terms of service within his two terms of service, he should not oppress or suppress sectors that affect a Kenyan citizen economically, for example K.C.C., N.C.P.B., K.F.A., K.M.C and etc.

Number three: The government should cater for primary education fully, that is the parents can only take over from the secondary school education. Fully in the sense that the government gives the schools and provides the books and stationeries.

Number four: Any chief executive chairman of a government parastatal should be (a) a clean record, (b) elected by parliament, (c) his academic background should be relevant to the function of that particular parastatal. While on number four, that particular either chief executive or chairman should not be given any other job, and in summary, one man one job.

Now in the Agro sector specifically on maize in Transzoia citizens affected, there should be autonomous board that runs all the affairs of the cereals without any interventions. This includes affairs like imports, and exports, determination of fertilizers prices, seeds and all agro-chemicals and all middle men interested in the sector should be controlled by this particular autonomous board.

Number six: Retirees and the un-employed. the government should set a fund to cater for the un-employed who have attained the age of 65 for the rest of their life's. These I am reading in summary. Retirees should be paid their benefits within a period of 3 months after their retirement.

Number seven: Medical treatment to all Kenyans should be catered for by the government upto the outpatient level.

Number eight: workshop: Freedom of worship should only be to the true God and not other gods e.g. the evil worship, not for business and other earthly interests.

Number nine: Members of parliament should not negotiate and reward themselves, hefty salaries. There should be a commission to this effect, to work on this in consultation with the electorate.

number 10 and final: Nomination of MP's: There should be at least, and this I mentioned because we were not aware, there should be at least one nominated MP per province, and that was in summary. Thankyou very much for hearing me.

Com. Mosonik Korir: Asante sana. Ysahiayi Myongela, Frida Mtama, Andrew Nyakwara, endelea tafahali na utaje jina lakona uendelee.

Andrew Nyakwara: Asante sana, mimi kwa majina n Andrea nyakwara ni mkaaji wa hapa Transzoia, na nimejiwakilisha kibinafsi katika commission hii, na yale nitakayotoa ni yale ambayo jina nimeanglaia tungestahili tuwe ama nchi yetu ingestahili iwe.

Kwanza ndugu zangu waliotaka wameongea, na wamegusia gusia, ninaweza changanyisha lugha kingereza na kiswahili bora tuelewana pamoja. Jambo la kwanza ningezungumzia Bwana commisioner na ndugu zangu walioko ni kwamba kila mwanadamu aliyezaliwa ako huru na ana usawa wa kuwa mwananchi na apate haki yake katika nchi. Lakini ajabu ni kwamba katiak nchi yetu ya Kenya ni kwamba tuna democracy katika jina, lakini vitendo haitimizi. Moja tuna vijana wetu ambao wengine wameongea ambao ni machokora wako streets, na tuna mashamba makubwa makubwa, kama mashamba ya ADC, mashamba yalioko ya S.F.T. Haya mashamba kama yangetengwa kama shamba moja, ama mawili yawe kama ma-estate ya Kericho, vijana hawa wote wakusanywe kutoka mijini wawekwe huko wafanye kazi, na wwatakuwa wakipata mishahara yao mwisho ya mwaka. Loan zile zinakuja na kuingia mifukoni mwa matajir, ingegawanya kwa hawa watoto. Wafanye kazi hapo kama wafanyi kazi Kericho mwaka muisha, ama mwaka kuisha wanapata mshahara na mapato yao itakuwa ni hapo tutakuwa tumepoteza ma-chokora katika mijini. Kuliko haya mashamba yanaishia katika mifuko ya ma-tajiri, wanajikusanyia, na nyoka na mashwara ndio zinakaa nani.

Jambo langu la pili ni katika sehemu ya serikali. Serikali haijachukua muda kuelimisha wananchi kujua halisi kwamba ni nani democrat. Mpaka sa hizi watu wengine hawajui katiba ni nini. Watu hawajui raia wa nchi ni nani, na Kenya tangu ipate uhuru sasa ni karibu miaka arobaini, tuseme thelathini na kitu. Lakini mananchi wa kawaida hajui Katiba ni nini, haju uraia wake ni nini, hajui kujitetea kaiak court.

Jambo langu la tatu ningeeonea ni juu ya njia zetu za baadaye. Tungependa kama wananchi na serikali kwa jumla, ingeaangalia kwa sabbau mwananchi ndiye serikali, kwa hakika tukisoma katika vitabu, na katika mandiko katika mwelekeo, wewe ndio serikali umemchagua Rais, umemchagua mbunge. Ni ajabu unaangalia Rais anarudi kusema nimesema na inakuwa final. Tungependa utawala urudishwe totally kwa mwananchi, kama Rais amefanya makosa hatua ichukuliwe. Bibi wachaguliwe ama watu (not clear) wachaguliwe. Wakishachaguliwa wapitishie hilo jambo waliangalie kama amekosa, yeye ni mwananchi kama mwananchi yoyote wa kawaida, kwa sababu hukumu mbele ya Mungu ile iko tofauti itakuja kuwa moja, kama ameshindwa sisi ndio tumemwandika atolewe.

Jambo lingine ningeeonea ni kwamba ni juu ya uraia. Mtu wowote ambaye ni msichna ama ni mwanaume na anataka kuwa na uraia katika nchi yetu ana right ya kuwa na hiyo. Hakuna haja ya kuzuliwa ni wa kbila gani ama kabil gani. Ngugu alikuwa ameongea sitaki nirudie jambo hilo kwa sababu kuna dada zetu wanaolewa kwenda Uganda, kuna dada zetu wanaolewa kwenda india, wanapotaka kurudi hapa katika uraia, ama pengine imekuwa hivi ama ile ,makuta wamezungukiwa. Tuwe na freedom rights, freedom of movement, freedom of speech, freedom of anything that you are supposed to do.

Jambo lingine ningeeonea ni juu ya wajiri wanaofanya kazi. Kam serikali ingekuwa na haki ya kawaida, wananchi waandikwe. Wakisha ajiriwe kazi, majina yao yote yakusnywe kutika kila province ama kutoka kila district. kisah yaende bunge, bunge ithibitishie kuona kwamba ni haki iliyotenda kazi ama kuna mlango umefanya nini? Umefanya kazi. Bunge itakapochunguza iangalie kutoka Transzoia it is a cosmopolitan district, kuna wakikuyu, kuna kalenjini, kuna wakisii, kuna waluo, ni wangapi, kazi ilikuwa ni watu thelathini walikuwa wantakiwa ni kabila ngapi imeletwa? Kusiwe ni kabila moja tu inaandikwa. Unakuta katika idara moja ni kabila moja tu, wakire, until when? (laughter) we want to have a united national because we are a sovereign country. We are a sovereign state. Tuonyeshe kweli tuna uhuru sio huru wa kuwekana mfuko.

Jambo lingine nikimalizia hilo nitarukia kwa sababu muda, niende kwa sehemu ya mashamba. Mashamba tunatakiwa tuwe na commission, public land commission, public land comision isimamie mashamba, na sitaki niingilie mashamba ya mtu. Kama mtu alipata shamba lake willing buyer willing seller ya nini tuingilie acre hamsini au mia awe na hio. lakini mashamba yale yaliotengwa ya serikali, ambaye watu wawe encorached wanaenda nairobi kwa commissioner of lands, analeta title deed. Akisha leta title deed anasema hili shamba nimechukuwa, na hayo mashamba yalikuwa chini ya guarantor ya Uingereza kwa miaka mia moja. Miaka mia haijakwisha, ngombe zilizokuwa ndani zimezanywa zote. Kila kitu kilokua ndani kimechukuliwa, miaka mia bado kwisha hio kodi yote inarudishiwa mwananchi wa kawaida, kwa sababu hajui haki yake. Huyu mwananchi wa kawaida amefinywa na analipa kodi ili angetaraji ku nini. Mashamba haya yangaliwe na yarudishwe kwa mikono ya serikali, mpaka yale magano yaliyowekwa yafanye nini? Yatimizwe. Lakini yale mashamba mengine tuliyo nunua willing buyer willing seller yakae hivyo hivyo. Hilo ndio suluhisho langu. Judiciary.

Com. Mosonik: Si ulikuwa umemaliza ni ya mwisho.

Andrea: Wacha nimalizie hio tu bwana commissioner.

Com. Mosonik: Okay.

Anderea: Thankyou. Judiciary: Kue na uhuru. Isiwe judge ameweka kesi kortini mtoto ni wa tajiri. Unakua jambo limetoka kwamba mara moja unakuta mneno ati judge ngoja kidogo hiyo cae iende chamber. Ikifika chamber unasikia hio case imesimamishwa mpaka tarehe fulani. Kama ni haki judiciary ipewe uhuru. Jaji mkuu apewe uhuru yakufanya makesi yake. Tena judiciary ma-judge wachaguliwe kulingana na masomo yao, na wafanye kazi kulingana na hio kwa kipindi kile kisichopita miaka kumi. Ikifika kumi wanaweza ruhusu utolewe, kama ni jaji mkuu, mwingine tena awekwe ile tuone kazi itaendelea aje isiwe ni mtu mmoja anafanya mpaka inafika mahali anafanya hiyo nyumba inakuwa ni nyumba yake tena hitumikii wananchi. Nafikiri ninamengi nisingeendelea wacha nao waongee asante sana.

Com. Mosonik: Asante Liprosa Khaemba, wa Boda Boda. William Kimusong Liprosa yuko? ampe tu nafsi tafadhali sema tuhalafu utakuja.

Zipros: Kwa jina ni Zipros Khaemba, niko hapa kuwakilisha kundi la Boda Boda Munyaka-aruba road, na nitatumia lugha ya Kiswahili. Hawa wanachama wa boda boda wantoa maoni yao. Maoni y akwanza wanapendekeza ya kwamba serikali iwaangalie kwa utumilifu na pia iwe na sehemu katika serikali hii yetu ya Kenya. Ingependa pia nao wakububwe kwa sababu ni wale ambao walikuwa machokora, na sasa wamerudi kufanya kazi ya boda boda ambaye wanakodesha nyumba hawana makao ni watu wa kuhamahama. Wakasema ya kwamba ingelikuwa vema nao pia wasaidiwe wakaweze kupata angalau ka-ploti kamoja.

Maoni ya pili walizungumza juu ya uongozi wa mtaa. Walisema ya kwamba wanahitaji mzee wa mtaa yule asiye na wake wawili, awe na mke mmoja pia awe ambaye ameokoka.

Ya tatu, wanahitaji pia chef na ma-councillors ambao sio walevi kwa sababu hao ndio wanawapa nguvu, machooru hawa ama boda bda kulewa, na kukosa kuendlesha kazi yao.

La nne wangependa kiongozi yoyote awe na mke mmoja mbaye amekubaliwa halali ni mke wake.

La tano: Single parents, mzazi mmoja. Huyu mzazi mmoja wangeuliza, kama anaweza kupat mtoto mzazi mmoja pekee yake, na wakasema ya kwamba single parents lazima wachunguzwe na serikali kwa sbabu wao ndio chanzo cha kuleta ugonjwa wa ukimwil.

La sita: wangependa serikali ianalie watoto mayatima wasaidiwe kulingana na uwezo kama watoto wengine, na wakasema ya

kwamba mtoto yule ambaye yule wanatakwishwi naye na yule wa single parent kwa sababu wamesema ya kwamba katika elimu mtoto huyu wa single parents, waliuliza swali sijui kama kuna mtu anaweza zaa mtoto pekee yake. Lazima walishirikiana wakiwa wawili na wanahitaji hawa wazazi wawili. Single parents ndio chanzo cha kuvunja ndoa zawengine katika ulimwengu huu wetu wa Kenya.

Lingine wanahitaji giongozi kutoka idara ya chini iwe mchanganyiko ya wa-mamam na wanaume. pia wanahitaji mtu anayependa jambo ambalo linaonekana. wanahitaji mtu anapopita waone kazi yake. hawahitaji tumtu kwenda huko tuu na kukaa na kusahau yule alye mtuma. Wakasema ya kwamba hasa ma-councillor wanatumwa lakini hawatekelezi wajibu wao, wanenda kukula wamesahau yule aliye watuma. Hayo ndio nilitumwa nayo, asnteni.

Com. Mosonik: Ngoja swala lako.

Com. Dr. Maranga: Mini nataka kuuliza wewe ni kiongozi wa boda boda, unasemaya kuwa councillors wale ambao hawafanyi kazi, mgetaka wananchi wafanye namna gani?

Zipros: Tungependelea councillor yule hafanyi kazi aitwe nyumbani, na achishwe kazi, namwingine achukue jukumu ya kuendelesha.

Com. Dr. Maranga: Asante.

Com. Dr. Mosonik: Asante sana, Mr William Kimosong (not clear).

William Kimosong: Commissioners, tuna group ya Kaplanae, abaye tuko na secretary ambaye atakuja kutosome yale mingi tumezungumza kama group, lakini mbele ya hiyo bwana commissioner nina moja tu maoni yangu ningependa kutoa. Kwa majina naitwa William Kimosong kutoka Kapla Mae. Kwa maoni yangu ni kwamba kuhusu ma-chie. Ningependekeza kwamba ma-chiefs wachaguliwe na wananchi, lakini wasiajiriwe bali wachaguliwe na wananchi, na ikiwa la si hovyoy, ma-chief wapewe transfer wanapo hudumu. Nilikuwa na hayo tu mbili ya kutaka kusema, na nitamuruhusu bwana secretary wangu akuje asome yale tuliyoyasema kwa urefu, asante sana.

Com. Dr. Mosonik: Ndio menye kiti amemruhusu secretary? Yaah na mapenekezo tu the proposals, recommendations only.

Kiplangat Peter: My names are arap Too Kiplanga Peter. I am representing a group by the name Cherangani Constituency, Constitutional review Participating. We have written down our memorandum, and therefore would you allow me to read through, I hope it is acceptable.

Com. Dr.Mosonik: No, we said you do not read through the memorandum, you highlight the points in the memorandum and I give you five minutes, and then we shall study it when we get back to the headquarters. Highlight the main points only, please.

Kiplanga Peter: Thankyou. Right. I shall begin with preamble, that is number one. Kenya's constitution needs a preamble that recognizes the social, and cultural diversity of areas in Kenya and the need to maintain and promote harmony and peaceful co-existence among these communities.

Point number two: In the same main point. the preamble should also define the boundaries of Kenya as a nation which using the agreed united national boundaries as at independence in 1963.

Point number three there: the supremacy of the constitution above other laws should be retained, but there should be a clause to specify that the national assembly should enforce and ensure this supremacy.

No. two directive principles of state policy. the national policy and guiding principles that should be captured in the constitution is the separation of powers of the 3 arms of the government. That is the executive, the judiciary, and the legislature, and the fact that none is more superior to the others. Next point there, the constitution should also declare equality of all Kenyans before the law regardless of ethnicity, societal positions, sex, religion, creed, social customs, colour, race, language, political or their opinion. Perhaps or other status. Lastly in that suggestions, this principle should be enforceable in law.

Number three, constitutional supremacy: Kenya should be federal state, and have regional assemblies and a national assembly. the national assembly should have two chambers, senate and house of representatives. The composition of these assemblies is defined in chapter seven.

Structure and system of government: Next point there, no part of the constitution should be beyond amendment and any amendment should have either (i) supported by 1/2 of the regional assemblies through a simple majority of members that is of their assemblies, 2/3 of the members of the house of representatives and 3/4 of member of senate, or (ii) be supported by 1/2 of the registered voters in Kenya through a referendum conducted by each of the regional assemblies in their regions.

Next number four, citizenship: The current definition of a citizen of Kenya should be retained, however every Kenyan should be a member of only one region of their choice, and they should indicate when they are registering for national identity cards or voter's cards.

Number five, defense and national security: 1) Disciplined forces should be established by the constitution. The armed forces should have their own mechanism for discipline. the president should be the commander in chief of the armed forces. (2) The constitution should permit the executive to declare war and to declare war and to use the extra-ordinary powers in emergencies

situation, but such declarations due of power must be ratified by the national assembly at the first sitting after such a declaration or use of power. Otherwise the action's become null and void.

Point number 6, Political Parties: the only role of political parties should be political mobilization. Point number two, there should be no limit on the number of political parties. point number three, only the political parties with seats in the national assemblies, should be funded, and this should be according to the number of seats and the budget for such funding must be approved by the regional and national assemblies.

Point number seven, Structure and system of government:

Com. Dr. Mosonik: You remember what I said. I want you to highlight, because that memorandum is very good we shall study all issues, please just tell us what other major issues you have addressed in that memorandum.

Kiplangat Peter: Alright.

Com. Mosonik: You had defense and national security, citizenship, before that, political parties what other major topics do you have?

Kiplangat: There are several.

Com. Dr. Mosonik: There are several of them?

Kiplangat Peter: Another one is the legislature.

Com. Mosonik: the legislature, what is the legislature.

Kiplanga Peter: yes being a member of the regional or national assembly should be a full time occupation. Point number two, the current procedures and requirement for election of MP and president should be retained. Point number three, these people should have no right to recall an M.P. but the current manner in which an MP can leave his seat should be retained. MP's next one M.P.'s should act on the basis of conscience and conviction, and not instructional from their parties. Alright the next one, the constitution should permit a coalition government, and there should be multi-party representation at all levels of government. The system of removing the president through a vote of no-confidence should be retained

The regional and national assemblies should set their own timetables, and the president should have no power to dissolve the assemblies. Second last, the national assemblies should vet all appointments made by the president including ministers,

permanent secretaries and judges. Creation of offices should be proposed by the president and ratified by the national assembly.

The last point about the legislature is that, the respective regional or federal parliamentary service commission should determine salaries, and allowances of members, of the assemblies. The respective assemblies choose these missions.

Right, next is the executive: The constitution should specify the lower age limit, that is 35 years, and upper age limit that is 70 years for the president when being nominated for election. Number two. the presidential tenure should be limited to two terms of 4 years each, note 4 years take note. Next one the correct system specifying how.

Com. Mosonik: Excuse me?

Kiplanga Peter: Yeah

Com. Dr. Mosonik: You said not 4 or not 5?

Kiplanga Peter: I am noting I am saying n.o.t.e. 4 years.

Com. Dr. Mosonik: Note.

Kiplanga Peter: Yeah, correct.

Com. Dr. Mosonik: Anything else?

Kiplanga Peter: Good, the current system is specifying how the president is elected, should be retained, but the president shouldn't be a member of the national assembly. Next one there, presidential powers should be specified in the constitution and should exclude dissolving parliament, and setting dates of elections which should be specified in the constitution and the creation of ministries which should be proposed by the president and approved by the national assembly. Next one there, Current System for removal of the president for misconduct while in office should be retained. The president should not be sued while in office. The duties of ministries and permanent secretaries should be.

Com. Dr. Mosonik: Ningependa tusikizana, mjue kwamba mumekuwa na maandiko tutafanyasoma. There is a team right now in Nairobi inaitwa data analysis. Wanasoma hiyo yote na wanasumamarize. Kwa hivyo uwe na hakika zitasomwa. useme tu unaguza.

Kiplanga Peter: Yeah

Com. Mosonik: Hii na hii.

Kiplanga Peter: Eeh

Com. Mosonik: Sasa umesema kuhusu president na legislature, mlisema - sasa yale, yamebaki ni gani?

Kiplanga Peter: Judiciary,

Com. Dr. Mosonik: Eeh

Kiplanga Peter: There are several of them, judiciary, electoral system, basic rights,

Com. Dr. Mosonik: Naunasema nini kuhusu electoral system?

Kiplanga Peter: Alright, electoral system, and process: Kenya should continue to have a representative electoral system, but modified as follows:-

1) The winning of an elections in a ward or constituency should be on the basis of simple majority of registered voters. If this is not possible the top 2 contenders, should be allowed after a lapse of one month period to contest again, and the runner, thereafter be declared the winner of the election. For presidential elections the winner should, in addition to the above, be subject to the current 25% rule, in at least 5 provinces. Next one three, candidates who fault to seek nomination in one party, should be allowed to seek nomination in another party. However once selected a candidate should remain in that party, until his term of office is over. If he defects while in office, there should be fresh elections during which the defector should not be allowed to contest. Geographical constituency system should be retained, any boundary changes should be proposed by the electoral commission and be approved by the respective regional assembly, and the national assembly, those chambers. Any chambers should be proposed after a caucus that is, every ten years. Constituencies and ward should have offices. Commissions elected by the respective assemblies should determine salaries for members or parliament, councillors, governors and even the president. In the house of representatives there should be no seats reserved for specific interested groups. In the senate however there should be seats reserved for specific interested groups, such as marginalized communities, disabled and disadvantaged, women, youth etc. Civic, parliamentary and presidential election should as far as practically possible be held together to reduce cost. The electoral process should be simplified by allowing a voter to show with a tick or any distinct marking a candidate of his choice. If it not practical to set a limit on the expenditure by each candidate. The election date should be specified in the constitution.

Haya, the presidential election should be conducted directly, because of time the electoral process for 2002 should be conducted with the current constitution, and major constitutional amendments proposed by the constitution of Kenya review commission be discussed adequately by the next parliament. The current method, that is final point about the electoral system. the current method of appointing electoral commissioners, and their current terms of services be retained.

Com. Dr. Mosonik: I think that is a good point at which to stop. (laughter) mumeandika memorandum ambayo hata ukiangalia inaonekana maridadi. Tutasoma please.

Kiplagat Peter: Alright.

Com. Dr. Mosonik: Register it for now.

Kiplanga Peter: Alright.

Com. Dr. Mosonik: Halafu wengine tafadhali tufupishe.

Kiplanga Peter: I have something final additional.

Com. Dr. Mosonik: Just admit it please.

Kiplagat Peter: yes.

Com. Dr. Mosonik: Asante, Marin Kisika, please,

Martin Kisika: Thank you commissioners for the time allocated for us to present our views on constitutional changes. According to the motor shed disabled group we have the following points to present to you. Sorry, my names are Martin Kisika, the Chairman of Motor Shed Disabled Group. We have the following points to present as a disabled group in our country. One major point is that the disabled people, should have at least compulsory and free education for pre-primary school to university level.

Point number 2, The disabled people should need a national fund which must be controlled by the commission appointed by the parliament, and the representatives must have the disabled people.

The third point, we need the disabled people to be allocated settlement scheme as the previous one did not consider this

marginalized groups.

Fourth, the disabled people should be represented in the parliament and in the local government, through nominations.

Fifth point, the disabled people should be given first priority in the employment opportunities as per qualifications. As per the moment they are highly discriminated over employment. The last point to put forward is we should have free medical care for disabled children. That is all thank you.

Com. Dr. Mosonik: Okay, natukuulize disabled kama shuleni unapenda wasome na wanafunzi wengine ama separated, segregated or not?

Martin Kisika: I have specified here that we should have special schools in every district if possible.

Com. Dr. Mosonik: Asante sana. Raphael Wahata.

Raphael Wahata: Thank you members of the C.K.R.C. commissioners, my names are Raphael Wahata.

Com. Dr. Mosonik: Tukisema tukiwa tuna-record itaharibu kabisa, tafadhali yaah,

Raphael Wahata: Thank you, my names are Raphael Wahata. I am the chairman of Motor Shed Catholic Church. I have the following views to put across to this panel.

1. The law should be made a punishable offence for Kenyan no matter his station in life to practice, nepotism, tribalism, racism, and corruption of any form especially in government and private offices.
2. The president being a human being, he is capable of eroding, so he should not be above the law. History is repeated with examples of presidents some parts of the world, who have misused their subjects due to such an allowance in their constitutions.
3. Our law should provide that the natural resources found within the borders of Kenya, for example water, minerals, forests, wildlife etc should be utilized by the government, for the good of the present and future generations and not just for the people found within the locality where these resources are found.
4. A law should enacted whereby all able bodied persons, should pay graduated personal tax, under these the utilize to provide universal free primary education and bursaries for all the need students in the secondary, and tertiary

institutions.

5. Our constitution should contain a chance that provide our main agricultural, and commercial commodity, should be fairly priced, and protected from the adverse effects of liberalization.
6. I don't know when I am to fast? If I am, okay. Number six, there is an urgent need in our country to enact a law that makes it punishable, and criminal offence, to rig elections, especially general elections. Additionally, there should be also provision to punish people who incite voters, to violence, and tribal clashes, or those who incite voters, to violence, and tribal clashes, or those who purport to fragment the country into their spiritual (not clear) visions exclusively in order to gain undue advantage over, political opponents of the parties other than their own.
7. I wish also to propose that there should be a legal provision in our constitution for fair, and equal treatment of all categories of disabled people in respect of employment, land distribution especially the landless, education facilities, and in provision of all forms of services. By disabled here I mean, the lame, the blind, the landless, the physically and mentally disabled, those living under the poverty line, and they are many in our country.
8. Our constitution should also be very clear in their application. To my mind all Kenyans, the rich and poor, the rulers, and the ruled should be subjected, or treated equally before the law. Unfortunately in practice, this does not seem to be the case in our country in the moment. A situation should apply whereby, I Mr. Wahata, if I commit a crime should face the full force of the law, just like Mr X, who is a minister, or a top government official.
9. The Kenya broadcasting corporation, and all forms of public media, should be made to serve all Kenyans regardless of tribe, race, religion, or political affiliation, and not just the ruling party or a class of people.
10. I also propose that, our constitution should provide that all Kenyans, of all sorts except, criminal and the insane, have freedom to move, and own property in part of this public.
11. A provision Mr Chairman, should also be made for Kenyan to be a unitary state, if this country has powers to develop into a modern state in the 21st Century, and beyond, in other ward, I am opposed to regionalism.
12. As part of poverty eradication strategy, land ownership in Kenya. I therefore propose that, for the sake of the youth of tomorrow to own land also, the highest acreage of land one should be allowed to own, be restricted to 50 acres per person.
13. There should be included in the (not clear) laws, or a clause, which stipulates that the government and private sectors

workers, should be paid their retirement and retrenchment benefits in needed in easily employment. At the moment workers who retired, or retrenched have to wait for a long time, before they are paid their dues. A situation which results in to untold suffering for the workers, and their families.

Mr. Chairman, at the moment we are our economy is deteriorating by day, and I suppose the reason why this situations applying, is because of our education system, which clumps out graduates, who are not fully conversant with our country, and situation, and because of our poor management of our economy, we are witnessing a terrible situation. I therefore propose, that our education system be revised, and overhauled, so that it meets the needs of the present Kenyan community, and beyond.

Lastly Mr. Chairman, for the sake of the trimming millions of the unemployed youths. the official retirement, propose the official retirement age in civil service, and even in private sector, be reduced from 55 years to 5 years. Thank you very much those are my views.

Com. Dr. Mosonik: And just before you leave, you said we devise, and overhaul the education system, but you didn't tell us how?

Wahata: Thank you very much Mr. Chairman. Maybe I would suggest that we revise back to the old system, whereby our young people, primary school were being exposed to, both informal and formal education. The graduates of say in the 60's, were able to work with their hands, to think for themselves, but the system of 8.4.4. came and diluted everything.

Com. Dr. Mosonik: Can I ask you, for somebody of your age, it looks to me, is the old system 7.4.2.3 or alma ni ile ya zamani ya Std. 8 ya durell, ile ya hesabu ya zamani, unajua imebadilika several times.

Wahata: Okay, I have in mind the old system of duel, because of what we have seen. Yeah. Thank you very much.

Com. Dr. Mosonik: Mr. John wanyonyi, Pius Wamamili

Chereng'ani Constituency

Pius wa Mamila: Kwa majina naitwa Pius wa Mamila. Nataka mapendekezo ya kibinafsi.

Kwanza ningependelea kuzungumzia juu ya crown lands. Hata naona sheria inayohusu, umilikaji wa shamba ama crown land ibadilishwe kutoka kwa mamlaka ya rais na irudishwe katika bungu na hiyo ardhi ipate kusimamiwa na land commissioner.

Point ya pili, ningependa kupendekeza kwamba mwananchi yeyote wa Kenya awe na uhuru ya kupata Birth-Certificate na

passport hiyo ni haki sio hiyo kama ni papa citizen hiyo ni haki yake apate birth-certificate na passport.

Tatu, ningependekeza kwamba mamlaka ya chiefs yako juu sana, ningependelea ipunguzwe kwa mfano; Chiefs iko kwa payroll ya serikali lakini labda mtu anapopatwa na jambo inabidi mpaka utowe pesa tena kule ndio uhudumiwe. Hiyo sheria naona haisaidii, ningependekeza kwamba haya mamlaka engine yarudishwe chine.

Tatu, Ningependekeza kwamba village elders pia wawe kwa payroll ya serikali ili tupunguze mambo ya ufisadi.

Nne, ningependekeza kwamba Tenders za serikali wanazopeana labda kwa mfano hapa trans-Nzoia sisi tunashughulikia mambo ya kilimo, na ile tender ile inayopeana kwa mfano kama ku-import fertilizer huwa wanawapa wale watu hawana interest yeyote na mambo ya kilimo. Tukichukuwa mfano ni kwamba, fertilizer inapofika kama Mombasa tunaona bei yake kwa gunia moja kwa kila hamsini huwa ni shilingi mia tatu. Lakini inapofika kwetu hapa tunaona imefika karibu elfu moja na mia sita. Pendekezo langu nilikuwa naona ni kwamba, wizara inayohusika kwa mfano, wizara ya kilimo. Wakati wa kufanya importation ya fertilizers ipewe jukumu ya kufanya, ya kuleta hiyo fertilizer.

Nne ningependekeza kwamba mwananchi yoyote wa Kenya awe na haki ya kuridhi, ya kumiliki ardhi kuanzia ikiwa ni point lakini wa juu sana awe na kama elfu tano. Na ekari kuanzia acre mia mbili iwe ikitowa ushuru ama tax kuanzia acre mia mbili kuzidi kuendelea mbele inakupasa utolewe tax kwa kila acre. Pia ningependa kupendekeza kwamba katika mahakama, judges ama lawyers wenye waliyo wafisadi kwa mfano kama lawyers. Unapata wengine wanapohudumia mteja wa, wanafika mahala halafu ile compensation labda mteja wako alikuwa ako entitled kupata, huyo lawyer anaitumia. Sasa ningependekza kwamba, ikiwa tutakuwa na ma-lawyer kama hao wapokonywe licence zao za kuhudumu kama lawyers.

Na mwisho ningependekeza kwamba katika judiciary, bunge iwe inapewa mamlaka ya ku-appoint kama Attorney – general na commissioner na watu wengine ili tusiwe na upendeleo. Nafikiri ni hayo machache nimekuwa nayo. Ahsante.

Com. Dr. Mosonik: Asante sana! Na kama kunamtu yoyote ana memorandum na angependa kuondoka. Tafadhali unaweza kupeana I-resistive na uondoke. Peter Nabo? Patrick Majimbo, hayuko? Councillor Kingasia, please.

Cllr. King'asia: Asante sana Bwana Mwenyekiti. Nafikiri nitaanza na serikali. Mimi ningependelea kwamba serikali, ooh, jina langu ni Charles King'asia. Serikali ningenelea kwamba iwe ya mseto. Katika kuhusu mahakama, bunge iwe na uwezo wa kuchagua makadhi ili isiwe na mapendeleo.

Madiwani: Elimu ya madiwani iwe kuanzia form four kuenda juu. Mishahara na marupurupu ya madiwani itoke katika serikali kama vile ya wabunge.

Uchaguzi: Uchaguzi uwe wa siri na tarehe ya uchaguzi itoke katika bunge.

Ardhi: Mkenya anapaswa kuishi popote nchini Kenya. Kuna sheria ambayo act ya parliament ambayo inasema ya kwamba; “Makanzo itashwe kodi mashamba kuanzia ekari moja mpaka mia tano”, tungependa sheria hiyo itolewe ili haya mashamba irudishwe katika reserve.

Elimu: Elimu iwe y abure kwa watoto wa kuanzia standard one to form four.

Madawa: Madawa yapeanwe na serikali kuanzia kijijini ili kumaliza ufisadi.

Utamaduni: Utamaduni uweko kama zamani. Wazee wa mitaa wawe na uwezo kuangalia vijiji na walipwe mishahara.

Bunge: Bunge iwe na uwezo wa kuchagua mawaziri, waziri mkuu, makamu wa rais, speaker, chief justice na attorney generals. Bunge iwe na uwezo wa kubadilisha Katiba. Umri wa mtu wa kupiga kura uwe miaka kumi nanane na rais awe na miaka thelathini na tano kuenda juu. Na utamikie vipindi viwili bungeni. Elimu ya rais iwe kuanzia form four kuenda juu. Bunge liwe na masaa ili isikuwe kwamba mbunge anakaa wakati wowote.

Uraia: Mzaliwa wa Kenya ndiye atakayekuwa raia wa Kenya.

Ulinzi: Vyombo vya usalama vilindwe na Katiba na polisi wawe wakiteuliwa vijijini ili tukomeshe ufisadi. Ofisi za utawala zitutwe ili wananchi wenyewe wachaguwe ma-chief na viongozi wengine ili kumaliza ufisadi.

Vyama: Vama vya kisiasa vitekeleze majukumu ya kuhamisha wananchi kuhusu mwelekeo wa kura na kuishe bila hofu. Idadi vya vyama view viwili ili tusiwe na vyama vya ukabila.

Na mwisho kabisa, shughuli za kisiasa zigharamiwe na pesa za umma, asante.

Com. Dr. Mosonik: Nauliza maswali mawili, ukasema utamaduni uwe kama zamani. Ulimaanisha nini ya pili umependekeza kuwe na vyama viwili. Ni vyama vipi? Sasa kna kama hamsini?

Charles King’asia: Ningependekeza kwanza utamaduni ule kama wakikuyu walikuwa na utamaduni wao kama wakitairia, waluhya wana utamaduni wao kama pombe ya kienyeji hiyo iweko kwa sababu imeleta ufisadi Katika serikali. Polisi wamechukuwa hiyo nafasi kuchukuwa pesa kutoka kwa wananchi. Kwa hivyo utamaduni ukirudi hii vitu kama hivyo viakuweko. Halafu vyama, ni wananchi wenyewe wapendekeze ni vyama gani ambazo wanaweza ingia alafu view tu viwili.

Com Dr. Maranga: Ngoja kidogo, wewe unasema, kulikuwa na utamaduni wa kukunywa pombe?

Charles King'asia: Ndio kulikuweko.

Com Dr. Maranga: Mpaka wa kuzidi kabisa?!

Charles King'asia: Kabisa!

Com Dr. Maranga.: Okay, sawa, (laughter from audience).

Com. Dr. Korir: Asante sana, Josephat K. Mwangi?

Josephat K. Mwangi: Jina langu ni kama vile mumeskia, Josephat K. Mwangi na hapo mbele uweke (kagondu). Jambo la kwanza ningependa kuuliza kuuliza commission kwa sababu alisema tuwe na uhuru hata wa kuweza kuuliza hata swali ambalo linaweza kuwa mzito kwangu. Jambo lile ninataka kuuliza commission ni hii; kwa sababu tuko hapa kwa ajiri ya Katiba, na maana ya Katiba mimi ninaamini ya kwamba tunatafuta amani katika, kwa binadamu. Ningeuliza hivi, nini katika kuhusia serikali ya Kenya, kumekuwa na jambo ambalo ni la umoja wa Africa. Nataka kuuliza hivi, katika umoja huu wa Africa, Uganda, Tanzania, Kenya an Katiba hii ambayo tuko tunaunda sasa, itakuwa namna gani? Asante.

Com. Dr. Mosonik: Bwana Mwangi, wewe ndio ungetuambia unataka iwe vipi! Wewe ungetakaje? Yako ni gani ndio tutakupa yetu?

Josephat K. Mwangi: Sababu ya kuuliza hivyo, ndio ndiposa niingie katika maoni yangu.

Com. Dr. Mosonik: Tueleze vile unavyotaka na sisi kama Tume, tutakuelezea baadaye vile itakuwa.

Josphat K. Mwangi: Asante, jambo lingine, najua ya kwamba mambo ambayo yaliyo mzuri sana na ya kufaa. Kitu ambayo ya muhimu kabisa ambayo imefanya sisi tukae hapa, nitashukuru kwanza niseme hivi. Yule mtu ambayo alitoa jukumu, ama awe commissioner, awe ni mwananchi ili ndiposa tu ana maoni, tuwe kama mtu vile pazia itapasuka tukajipelka mbele ya Mungu mmoja. Ndiposa tumefikia kila mtu anatoa maoni yake, huyo mtu ninaweza kuambia wananchi mnaweza kumpigia makofi. Kwa sababu kama ni wewe mwenyewe unaweza kujipigia makofi, hata yule ambaye hajui Katiba ni nini ni furaha kwa sababu hata yule ambaye hajui ata, yaani ataweza kufuniliwa na yule ambaye anjua, sasa hiyo ni jambo moja.

Jambo lile ambalo, maoni yangu ambayo yako mbele ya tume, ni hii; kuna kitu moja ambayo inaitwa upendo. Pili, kuna kitu ambayo inaitwa haki. Sababu maalumu ambao imefanya Katiba inakosa kazi hata kama vile tuko hapa hivi, tuko tunaunda.

Lakini kama ukweli ama haki haitafanya kazi hii katiba tutakuwa tunafanya kazi bure. Kwa hivyo ndio mimi ninasema hivi, mamlaka ambayo ya muhimu kabisa katika nchi ni kutoka kwa rais kwa sababu vita kamarais atakuwa mtu ambao wa kuangalia wananchi wake kikamilifu, hakika nchi haitakuwa na shida.

Sababu hiyo ndio ninasema hivi, kama mwananchi yule ambae amechaguliwa kuwa rais kwa sababu tunaunda Katiba hii, sii kwa sababu ya yule anakuwa anatawala, tunaunda kwa sababu yule atakuja kutawala baadaye. Kwa hivyo kwanza kiti ya nchi Kenya, iondolewe katika kiti kugawanywa vipande vipande. Iwekwe tu, iitwe tu taifa la Kenya. Hiyo ndio point ya kwanza, iitwe taifa la Kenya. Isitwe ati kwanzamimi kabila kubwa, mimi kabila ndogo, mimi, hiyo mambo ya kuweka vikabila vikabila hiyo, iondolewe kabisa katika Katiba. Iwekwe tu, sisi sote ni taifa la Kenya. Ili kila mwana Kenya, wa nchi ya Kenya mahali popote alipo awe corner ya bahari, ae corner ya jangwani, aweze kupata amani.

Kwa hivyo ndio ninasema hivi. Hatutajali na yule ambao atatawala. Na kuja kwanza katika si kichwa cha Katiba, kwa sababu tutahitaji kichwa cha Katiba, nimesoma hii kitabu tangu tukipata mafunzo, Katiba ya Kenya haina kichwa. Lakini jambo ni moja, maarifa hutoka kwa Mungu. Katiba yetu ya Kenya yaani neno la Mungu, kwa hivyo tungependa kwamba Mungu. Katiba yetu ya Kenya yaani neno la Mungu liongeze Kenya ndio nchi ya Kenya kila manadamu, mwananchi a Kenya apate amani. Hiyo ndio mimi ninapendekeza katiak Katiba mpya ambayo tuko tunaiunda kwa sababu ile ambayo iliundwa na bunge sasa hiyo ndio ninafikiria imeleta ma-corruption mingi sana.

Haya, jambo lingine, kama rais yeye amechaguliwa na mwananchi na analindwa na jeshi la Kenya ama jeshi la nchi, kwa hivyo yeye naye majumu yake atajuwa ya kwamba vile yeye analindwa, yeye alinde mwanakenya vikamilifu. Alinde mwanakenya vikamilifu ili amani ikitokakule juu mpaka vijijini kutakuwa na amani. Kuna mamlaka ambao imekuwa ya tofauti, kwa sababu rais kama ataangalia atapenda, kama ile neno la kupenda, atapenda ananchi yake, hawezi kusikia mwananchi wa Kenya amebomolewa kiosk, ametupwa barabarani, hana mahali ya kuenda ya yeye ananyamaza.

Kwa hivyo sheria ambao itakuwa kama yeye hana ubinaadam atangalia ile jambo vikamilifu.

Kuna mambo mengine, mamlaka ingine ambayo imetoka katika ofisi ya president ambayo imeingia katika chief, maofisi ya machinery. Nataka kusema hivi, ingekuwa ni vyema machief mpaka manaibu wao wachaguliwe na wananchi. Kwa sababu gani wachaguliwe na wananchi? Kwa sababu hii mamlaka ambayo imetoka kwa ofisi ya president hawa machief wanachukua ndio inakuwa jukumu ya kunyanyasa wananchi wa kawaida. Mtu anafikiria tu, vile anaweza kuangamiza fulani na kwa sababu mamlaka ilitika kwa ofisi huko mwananchi wa kawaida hataweza kuenda kule kwa ofii ile kubwa, yeye huyu anafanya kinyume.

Jambo lingine la mtu ambao amefungwa na sheria. Amepelekwa katika korokoroni, amefungwa na sheria. Huyu mtu ambao amefungwa na sheria, wacha apambane na sheria zake lakini askari, ambao anaitwa askari wa jela kuenda kuchukuwa tena vyungu kumgonga, kumpiga na huyu mtu tayari amefungwa na makosa yake. Hiyo sheri aya namna hiyo iangaliwe sana na iweze

kuondolewa. Huyu mtu afungwe tu na makosoa yake, huyu mtu akifungwa na makosa yake mwishowe aakuja kujuta tu peke yake, na wakati atakapofunguliwa, atakuja kuwacha hiyo makosa mabaya. Kwa hivyo ndio hio ikiwako ivyo ikiwekwa sheria mtu amefungwa na sheria, sheria hiyo imdumishe mpaka kwa kifungo chake amalize, hakutakuwa na maafa katika jela. Hiyo litakuwa ni jambo la muhimu, kwa sababu kila mtu ataskia anampenda mwengine.

Naingia katiak kifungo kingine ambao ninaona ambao kinaweza kudumisha amani katika nchi. Hata kama kiko, ninajua ya kwamba awe mtoto, awe mzee anastahili aishi maisha yaliyo salama. Awe president ambao anatawala, anastahili kuishi maisha ambayo yako salama. Kwa hivyo amani ikiwa kwa rais, amani ikiwa kwa wananchi, nchi itakuwa na baraka.

Kwa hivyo jambo lingine tena, kumwaga damu kwa nchi, damu isiyo na hatia hio inaleta ndch taabu zingine. Inaleta nchi laana kwa sababu ya kumwagwa damu amba yasiyo na nini? Yasiyo na msingi. Kwa hivyo damu isiyotenda dhambi, mtu asijaribu kuuwa. Kwa hivyo askari au jeshi tawala, litakuwa jeshi la kulinda wananchi. Isiwe jeshi ambao hata kama, rais, ama atakuwa kama mkuu wa majeshi ajue ya kwamba jeshi itakuwa ya kulinda wananchi lakini si jeshi ya kulinda rais huko halafu iwe la kungamiza wananchi.

Basi najua kwamba napokuwa naelekea kumaliza. Nina mengi lakini jambo langu ni moja, katika Katiba hii tunaunda, na mimi nikiangalia nikipiga darubini yangu kuhusu ambao mikutano ambayo imekuwako, kumekuwa ati, kumekuwa bunge la Africa – Mashariki. Na jee, tunapoendela katika kuunda hii Katiba, hili ni jambo ambalo ninaliweka kwa wananchi kabisa, ati kwamba hata ujiulize weweni mwafrika, ungependa mwafirika mwenzako akuwe na amani. Kwa hivyo, mimi nina mawazo makubwa ambao hata inahusu dunia mzima. Lakini sasa jambo la muhimu ni kwamba, amani ikianza hapa inchini katika Kenya, hata hiyo dunia yoe mzima itapata amani na mubarikiwe.

Com. Dr. Mosonik: Asante sana, ujiandikishe. Mr. Ben Simiyu, Councillor Musa Kosgei wa Kaplamai, sasa imefika saa saba na robo, pengine tuende break kidogo ndio turudi saa nane kamili. Nafikiri ni sawa, okay saa nane kamili turudi hapa.

Ya pili, ili waweze kurudi nyumbani ili kuangalia jamii, kwa hivyo nafikiri haya mambo mtayaangalia. Wale wote wako nje na wanapende kutoa maoni yao mnakaribishwa ndani ya hall ili muweze kuchukua viti vyenu mketi, na tuendelee na kupata maoni yenu. Kwa hivyo karibuni sana, karibu

Odondi Eston: My name is Odondi Eston, now I have noticed a contradiction between the three acts. The environmental act, the agricultural act, and the survey act. There has been of recent a requirement of delineating the catchments areas for the benefit of the conservation of the environment. But whenever officers have gone to a catchments area for the purpose of delination, they have, the agricultural officers have been in contradicting with the environmental officers. And in fact ht is most mis-leading in mostly has been the survey act. Now the survey, surveys a shaba to the centre of the river, or a stream or let us say a water way. While the agricultural officers have wished to delineated, the catchment area to a distance which has always

been less from that one which has been stated by the environmental officers.

I wish therefore the government should re-organise the law ili kwamba iwe harmonized. The law should harmonize the three acts; the agricultural act, the survey act and the environmental act. So that the distance which should be kept from the centre of the river or the stream or any water way, should be constant in order for every Kenyan to know that the distant which should be conserved, which should be for the conservation of environment should be specific and well known by every Kenyan to avoid contradiction among the three acts.

I am proposing, in most cases the survey of the catchment areas should be done, officially by the government to avoid some wars which could rise between the members of the public owning the catchments areas and the agricultural officers or the environmental officers. I think that is all I had, I wish not to go all so far.

Com. Dr. Mosonik: Thank you very much, John Bosire? Morris Wanyonyi? Rotich John Kirwa, Alfred Keiyaa, David Esekon, Wilson Musriyat, Fridah Juma?

Fridah Juma: Commissioners, wanawake na wanaume, nimefurahi kukuja mbele yenyu kutoa maoni. Jina langu naitwa Fridah Juma, mama wa nyumabni, mimi ni mama wa jikoni, na ile nataka kutoa kwa commissioners:-

Ya kwanza nataka kusema ya kwamba kuna commissions mingi sana zimekuwa appointed by the president, tangu haa siku ya AGM aliuwawa. Ni mingi, lakini hauwezi kuona inatoka na kitu, nahiyo mimi ninasema niko against kwa maana inaonekana ni njia ambayo serikali inatengeneza ili kupata ili wao pia wapate pesa hapo. Kwa maana hata ikifanya huwezi kuona majibu.

Education: Education in Kenya kwa mimi nin-feel iwe decided na professors na lecturers wa university. But not president kwa maana sa hii, mtoto wa Kenya graduate hawezi fanay under hundred and eight common-wealth countries, hawezi kazi. Hawezi fanya kazi Uganda, hawezi fanya kazi Tanzania. Pengine aende Uganda na Tanzania kama police ama army. Kwa hivyo tunataka irudi kama zamani, wasme mpaka form six, mtoto akipita aende P3, aende P2, P1, diploma, S1 na university. Watoto hawatasumbuka kusoma na kukaa nyumbani. Kwa maana mama ndio wanasikia uzito ya watoto. Unajua mama, mtoto asipopita ama asipopata kazi, mtu ambaye anaumia ni mama. Baba ni mtu anatembea anarudi usiku, hawezi juwa uzito hiyo ya watoto.

Haya presidential movement: unajua tuko hapa ku-correct. Na mimi na-feel kusema ukweli ni vizuri. Hii mambo ya president kuenda kutembea the whole world, mimi mwenyewe naona ni waste of money, waste, hiyo ni ku-create economic. Hiyo ndio imefanya hata hakuna pesa in Kenya. President aende mwenyewe alone, ama atume vice yake but sikuchukua wote ma-ministers, mahali wanalala, mahali wanakula, hiyo air-tiket, kutembea ni pesa nyingi na hiyo ndio imefanya Kenya kuwa poor. Mimi mwenyewe nimekuwa Londo, fo five years. Sikuona akina Harold, Wilson ama eeh, nilipokuwa huko, wakisema ati

wanatembea the whole world hata queen, na mimi nashangaanga.

Ya pili, president akipita tunataka hiyo ipitishwe; hakuna mambo ya kufunga maduka, hakuna mambo ya watoto ku-line-up, sijaona kwa hizi advanced countries, mtu tu anafanya kazi yake. President akipita, apite tu aendelee na kazi yake, kwa maana munafunga maduka na hii business ndio watu wapate pesa. Watoto wanasoma, wanatakikana waendelee na masomo. Hakuna haja ya watoto ku-line-up, clapping, inaonyesha we are still backwards.

Number four, retirement: Kwa mimi mwenyewe natoa maoni mtu akishakuretire, hakuna haja ya kupatiwa kazi ingine. Aende nyumbani, hiyo pesa alikuwa anafanyia hiyo kazi, aanze business. Lakini in Kenya unakuta watu wamepatiwa kazi tano, haya chairman mtu wa eight-years angali ako kwa kazi kama ya chairman, hana mtoto anasomesha, grand-children wamemaliza shchoo, hiyo pesa anafanyia nini? Halafu mnasema economy ni mbaya, watoto hawawezi pata kazi. Kuna pesa Kenya!

Haya nikija kwa upande ya MPs: MP's wanasema waongezwe pesa. Hawatakikani kuongezwa na kwa maana walisema MP's waongezwe na tena walitaka kupitisha wapata pension wakitoka parliament. Hawa hawafanyi eight – years! Mtu anatakikana kupata pension, ni mtu ambaye anafanya full-time, kama wazungu ng'ambo, mzungu anaenda kazi, anafanya full-time tena ministers, hii tunapata hasara kwa maana unapata minister ako na motoka karibu kumi, na ile inabeba petroli, unakuta ana so many drivers, body-guard, wanaogopa nini? Kama walijitokeza utaruni, hakuna mtu atakuwa! Nilikuwa England, unaona minister ana-drive, ama bibi yake ndio ana-drive. Na hapa naona ni different, that's why we shall remain poor. And iaonesha watu wako na tamaa, akienda hapa anataka yeye anyakuwe kila kitu na watu wapate taabu.

Forest, forest imenyakuliwa na watu wa serikali. Hawa wakubwa wakubwa, hata tunaskianga, wanapigana wapi. Lakini sisi tumejitokeza nyumbani kupenda miti, yaani hii miti nipande, nipate kuni, niweze kujengea mtoto yangu Simba, nyumba yake ya kulala. Ukikata hiyo miti ni kidogo, unakuja kushikwa na wale watu ya chief, wanaitwa sijuimkasaa. Si forrest, forrester anasema tunawea kukata isipokuwa iwe miti kubwa. Kama wakubwa wenyewe wamemaliza forrest wamechukuwa mbao, sirekali yenyewe imemaliza forest, kwa nini mimi mtu wa chini nanyanyaswa na chief, mpaka nikitaka kukata hii miti ya kuni niende nichukue permit, permit hiyo unalipa pesa na hiyo miti nitapikia nini? Hapo mnatakikana mtusaidie, mupitishie hiyo, kwa maana mumealiza forrest.

Electricity: Serikali ni sisi, serikali si mwengine. Ukipatiwa position kubwa si utamaliza? Electricity walisema by 2000, kutakuwa na electricity to every house na maji na hii hatujaona. Na inaonekana kama hakuna kitu kama hiyo mpaka Yesu arudi. Na mama ndio anaumia huko na watoto unataka wasome, lakini hiyo hauna. Electricity mtoto atasoma vizuri kuliko hii taa ya mkebe hii. Haya tukija mambo ya electricity pia, hakuna haja ya mtu mkubwa wa electricity, kuwa afanye miaka for ten years, hiyo ni correction. They should change, sio ati yeye ndiyo amesomea mambo ya electricity peke yake. Lazima huyu anakula na wakubwa kwa serikali ndio wamemuweka hapo amekuwa permanent.

Haya secondly: tena tunataka president ajayo, hatutaki mtu achaguliwe. Mimi singependa mtu achaguliwe, awe kwa kiti kama P.C. nataka hiyo masomo. Unajiona ile P.C. chini yake ndio anamfanyia kazi, na yeye anakua hiyo mshahara, that is unfair, even before God mtaulizwa. Hiyo ni mbaya! Patia ile kitu mtu amesoma na hiyo ndio imeharibu kwa maana president, that's why tunasema president awe wa university ambae amesoma. Kwa maana ukipatia mtu ambaye nakusomea kitu, mnaona right now; call a spade a spade right now ministr for health, si mudaktari, atajuwaje pesa imeibiwa?

Minister hauwezi kuchukuwa minister wa lawyer kama Kalonzo Musyoka. Alikuwa ministr for education, hakusomea education? Na tunataka hiyo itengenezwe.

Com Dr. Maranga: tunataka mfanye mapendekezo.

Fridah Juma: (not clear)

Com. Dr. Charles Maranga: Lakini sikiza kwanza, tusikizane wote, tusitaje majina na watu, sema tu point na itakuwa clear.

Fridah Juma: Lastly we are also to valuate commissioners. Hawezi kukaa tu usikilizee na utoke. Sisi zote tungekuwa tumeendelea, lazma tu-evaluate hii commissioners also. Now I am evaluating commissioners, commissioners mumefanya mbaya nimemuona mukila biscuits, mungefanya watu wasiende lunch tuendeleee na kuzungumza kwa maana watu wameenda! Na sisi tumekauka lakini tuliendelea mpaka six. Na watu walindelea.

Com. Dr. Korir: Exuse me, tuliuliza twende ama hapana?

Fridaha Juma: Hiyo ni evaluation.

Com. Dr. Korir: Na ungesema wakati ule, tusiende. Tukaenda tukasimama hapo nje kuvuta hewa tukarudi, hatujakula kitu! (laughter).

Fridah Juma: Unajua mwafrika ukimwambia enda, these other people wanaenda, hawarudi! Si unaona sasa huko nje hakuna watu, na wale wanaona hii ni kitu important ndio tumesema mpaka turudi. Tumefurahia kuwaona. Nimesema nina-evaluate ma-commissioners, wote hata wale wana-wrong. Naona kwa mimi kama mama ambaye ambaye ameishi miaka mingi kwa dunia, Yash – pal Ghai, yeye ndio amekuja kwa kazi in time. Watu yetu wa-afrika am sure they come late, ndio wanataka ku-extend hii iwe mpaka next year.

Na tena unajua Mwafrika ni mtu wa corruption. Na ni mtu anapenda pesa na ndio wwanataka iendeleee mpaka next year wakule hiyo pesa. Kwa maana mali wanatembe, mahali wanalala ni comfortable place, driving hiyo in motoka mzuri, mafuta

hiyo ni pesa, na hiyo ni pesa ya mwananchi, taxation. We have to be very honest if we want to be like Europeans. Mzungu ndiye mlisema mzungu alinyanyasa muafrika lakini mzungu akienda kwa ofisi anaanza na kazi straight. Enda Nairobi utaenda kwa ofisi upate mtu anasoma newspaper mapaka saa nne, ndio aanze kusema nione watu. Lakini hiyo ndio inachelewesha, am sure in commission review men are devoted, women akipata mfanyikazi hayuko hakuji na that's why it's being delayed. Ana again money, you want to earn more money so that when you finish commission review, you are rich na sisi we are suffering. Thank you very much (laughter) kama nimemu-anoy you forgive me, you know we should speak the truth.

Com. Dr. Mosonik: Lakini tungetaka kufafanua kwanza, kwamba kwa ile tumeomba muda iongezewe, unajua kusema mtu anapenda pesa Kenya siku hizi haisaidii kwa ajili karibu kila mtu anapenda pesa. Hakuna mtu Kenya hii ambaye hapendi pesa kwa hivyo hata kusema hiyo haisaidii sisi. Ile inayotusaidia ni sheria ambayo iliandikwa na bunge yenyewe, na kuelimisha vile kuifanya hii kazi. Tukiwa hapa sasa sheria ya kwanza inasema; commission shall visit every constituency in Kenya. Tutembelee kila constituency, kweli tumekja leo na tutakuwa hapa tena Jumatatu lakini tumeanzia central, tukaenda Coast, tukaenda Eastern, Nairobi, North-Eastern, Nyanza, tuko Rift-Valley tutamaliza Western.

Kukusanya maoni kuwasikiza raia kulingana na vile sheria yenyewe iliandikwa bungeni. Tukiwa tumemaliza hiyo, sasa nikuandika ripoti kuhusu vile tulisikiza, maoni ya watu walisema namna gani, tuandike ripoti ya kila constituency na ya kitaifa. Tutakuwa na vitabu vikubwa.

Halafu ile ile sheria tu inasema ikiwa tumeandika ripoti, sasa tuandike Katiba, mzee mmoja alisema hatujui maka ni Katiba ni mpya au ni nini? Kulingana ana hayo maoni kwa maoni yetu kama Tume sasa, Katiba mpya ya Kenya ama ile Katiba tunaiandika itakuwa namnahii. Tukiwa tumemaliza hiyo, tunatakiwa tuichapishe na kuweka kama gazette notice, wacha niseme hii ndio tuelewana vizuri, kama vile vijana wanataka kuona kanisa wapapeana notice ya siku ishirini na moja. Sisi tunatakiwa tukiwa tumeandika ripoti, ya constituency, na ya kitaifa, na mapendekezo kuhusu katiba mpya, tuwapee siku sitini kulingana na hii sheria, ilioandikwa, siyo sisi tuliandika. Sixty days notice ndio raia wasome report ya constituency yao ya kitaifa na mapendekezo kuhusu Katiba, kusema je, hayo yanalingana na maoni yetu au la? Sasa kumaliza kukusanya maoni tutamaliza mwezi huu ukiisha.

Halafu, tketi tuandike repoti hiyo ya constituency, kila constituency, ya kitaifa kuandika Katiba halafu kuchapisha siku zingine. Tukifanya hivyo pengine tumalize kuandika mwezi wa nane, tusemamwezi moja tumalize kuandika, halafu tuchapishe miezi miwili, siku sitini. Hiyo ni mwezi wa tisa na mwisho wa mwezi wa October. Na hiyo tarehe tulikuwa tumepewa ilikuwa mpaka tarehe nne, mwezi wa October mwaka huu. Lakini mnajua hatukuanzahii kazi maka June, mwaka jana mnajuwa hiyo. Sasa mwisho wa mwezi wa October tulitakiwa sasa kurudi kweny tena lakini sio kukuja kila constituency. Tunaenda headquarters ya kila province, tutaenda watatu watatu ama wawili. Wengine wako Kisumu, wengine Mombasa na kadhalika.

Na tusikize sasa maoni ya raia kuhusu repoti ya constituency, kuhusu repoti ya kitaifa na kuhusu Katiba mpya. Halafu turudi

turekebishe tena kulingana na hayo maoni ambayo mliyatoa. Bada ya hapa, kuita mkutano wa kitaifa inaitwa national Constitutional Conference ambako kutakuwa na watu karibu mia sita hivi, wale ni wajumbe wote, MP's, wale ni wawakilishe watatu wa kila district ambao mmoja wao lazima awe ni mama, mwingine mmoja awe naweza kukuwa councilors, wawe watatu. Wilaya ya Kenya ni sabini hivi, wakati huu, hiyo ni watu wengine mia mbili nakumi, wajumbe mia mbili ishirini na wawili. Halafu wawakilishi wa vyama vya siasa, ambavyo vilikuwa vime-registeriwa mwezi wa kumi mwaka wa elfu mbili.

Vyama arobaini na moja sasa, ilikua ni mbili baada ya merger ya NDP na KANU anakuwa ni arobaini na moja. Halafu, watu wa wakilish wa civil society, makanisa, N.G.O.s, Trade Unions, professional Associations na kahalika, halafu macommissioners watakuwa hapa, hawapigi kura kwa hiyo mkutano kwa ajili inajadiliwa ile Katiba ambao wao wenyewe wameandika. Hiyo mktuano itachukua muda kwa ajili Wakenya wanatakiwa kusikizana na kukubaliana kwa kauli moja kuhusu hiyo Katiba. Wakikosa, wanapiga kura two-thirds majority. Watu mia nne kati ya mia sita, wakikubaliana kuhusu kila swala, wakina mama wawe na thirty percent bungeni, tung'oe ile sheria ya twenty-five percent ya kuchaguwa rais, tuwe na fifty-one. Ama kuwe namajimbo, ama hatutaki majimbo, wakisikizane na ndio inakwishia kazi hiyo hapo na Bill inawazirishwa bungeni.

Ikiwa hawatasikizana sheria hii hii, inasema lazima turudishe swala kwa wananchi kupitia referendum and you know it very well. Referendum ni kura ya maoni kama ile uchaguzi mkuu lakini itakuwa ni maswala sio kuchagua watu. Nasema question number one, akina mama wawe na thirty-percent kwa bunge na kwa local authorities, Yes or No? Two, president achaguliwe na fifty-one ama na twenty-five percent? Three, Kenya iwe majimbo ama la? Na hiyo tukiitayarisha, ni siku sitini baada ya kumalizika kwa conference. Haya, baadaya ya hapo inapitia tunaandika tena kurekebisha kulingana na maoni ya raia kupitia referendum halafu tunawasilisha bunge kupitia Attorney General ambaye anaweka tena kama gazette notice siku kumi na nne. Ndio wapate maoni tena ya mwisho kuyatoa halau inaenda bunge, na bunge ipitishie. Ndio tumesema, kulingana na vile tumefanya kazi, haiwezekani kabla mwezi wa October. Tukasema ikifika mwezi wa nne, tutakuwa tumemaliza na ndio tuliwaeleza bunge wakasema kweli kama tukifuata ile sheria vile tuliandika, haiwezekani lakini wao wana haki ya kurekebisha hiyo sheria.

Kama sasa kusema hiyo notice musiwewe notice, msitrudishie Cherangani hiyo maneno, mupitishie tu bila hiyo miezi miwili. Musiite National Conference, tusiwe na memorandum. Kama tungepewa sisi, kuandika peke yetu inawahakikishia chini ya huyo professor, na sisi wote tumesoma, huyu ni Dr. Maranga, mimi ninaitwa Dr. Mosonik, kuna lawyers, kuna kila, tungeandika hata kwa miezi miwili. Kama ingekuwa ni kuandika bila kufanya kazi hii vile tumefanya kuwahusisha wananchi. Professor Ghai peke yake hawezi kufanya, sisi wenyewe hatuwezi kufanya, kama tunafwata sheria, sijui kama nimeeleza. Yeah okay, thank you very much.

Fridah Juma: tumeelewa, isipokuwaunajua we should correct one-another. At least nime-learn hapo, sikukuwa nimejua, lakini sasa mtusaidie watu wa newspaper, wangukuwa hapa kuandika some of the things. Kwa maana kitu kama hii forest, Doctor, forrest, serikali hatuwezi kuteswa kwa our own tree nimepanda. Niende kukata nataka kupasua kuni nashikwa, napelekwa kwa

chief, it is wrong, why are we being frustrated ordinary people. We should not suffer under the government, government imekula forest ikamaliza. Thank you very much.

Com. Dr. Maranga: Mama Juma, sisi tuko hapa kusikiza taabu zenu na ile mapendekezo. Kwa mfano vile unasema chief anasumbua wazee, ungetaka tufanyeje kwa ile sheria mpya? Kama unaona chief hatakiwi kupewa nguvu ya kunagalia vitu kama miti na maneno mengine yakinyumbani, si useme hivyo, sisi tunaweka kwa Katiba.

Fridah Juma: Hapa inatakikana iwekwe kwa Katiba, kwa maan si kuenda forest, kukat miti.

Com. Dr. Maranga: Aha, sasa mimi ninakuelezea, nawale wengine ambao wataongea, wakati mnatoa maoni, mkisema hatuna maji, hatuna sitma, hatuna barabara nzuri, mahamba imenyakuliwa, ni nin. Lakini vile vile utupatie nini? Upendekezo, sasa wewe umetupendekezea huyu chief tumfanyeje vile anakataza wananchi wasikati mti yao ambao ile wamepanda. Tumeelewana? Tuweke sheria ile ambayo italinda maneno kama hayo, kama ni hivyo, mupendekeze!

Fridah Juma: Mutaweka sheria kwa maana, hatuna electricity na hakuna mahali ingine nitapata kuni. Mna-burn, ku-burn, so hiyo mti nimepanda lazima nikate, nipasue, nipikie. Msipotusaidia, tutakuwa tukienda kwa jela watu wengi sana. Kwa maana serikali haikunipandia hiyo miti, ni mimi mwenyewe. Shamba nimenunua mwenyewe, si unaona vile waafrika wanapeleka wengine, wanatunyanyasa! Hiyo ni kunyanyasa na wanakupeleka huko, unalipa pesa na hiyo ni corruption ndio tunastop. Thank you.

Com. Dr. Mosinik arap Korir: Na mama kitu cha mwisho ni kwamba fursa hii tumewapata raia wananchi wa Kenya, kusema kuhusu Katiba na kujaribu sisi wenyewe kurekebisha Katiba. Lakini Katiba ya kwanza ile tulisema asubuhi, ya independent constitution, iliandikwa na wakalishi wa vyama vya siasa, politicians. Halafu wamebadilisha Katiba karibu mara arobaini, sixty-five percent, bungeni. Hii ni nafasi tu, hii ya kwanza kwa raia wa kawaida kusema kuhusu Katiba, lakini kusema ukweli, wabunge wako na wanaweza kufanya hii kazi bila sisi.

Na wanaweza kubadilisha hata kwa siku moja, unajua sheria mingi wamefanya hivyo, kitu kama hicho.

Fridah Juma: Kwa hivyo hyo ya trees mutapeleka parliament?

Com. Dr. Mosinik arap Korir: Yeah.

Fridah Juma: Thankyou very much!

Com. Dr. Mosinik arap Korir: Now kila mtu ambaye atakuja, ahsante sana, ufanye tu mapendekezo na tafadhali tusirudie

yale ambayo mtu mwingine amesema tayari. Ama ukirudia usema, ninakubaliana na wale wamesema kwamba ardhi iwe namna hii, halafu tumalize. Hii list ni ya watu wengi, na tutaketi hapa mpaka tumalize. Tafadhali sasa Shadrak Muthai, hayuko sahi, Kikemboi Matonye.

Kipkemboi Matonye: Bwana commissioner, mimi nataka kuongea sana kuhusu, ooh, jina yangu ni Kipkemboi Matonye na ninataka kuongea kuhusu serikali, vile serikali ningependa iundwe.

Mimi ningependa serikali iundwe ya majimbo. Kwa hivyo serikali hii sas tuko naye nimeona ina viongozi wa kwanza walifanya, vile walifanya ni, walisema eti kila mtu aishi mahali anataka kuishi lakini kuona viongozi hawa, ni viongozi ambao aliona kabila yao ni wengi ndio wakaanza kusema hivyo. Hawakujali makabila zingine wadogo wadogo. Sana sana ningependelea serikali ya majimbo, na hiyo jimbo ipatiwe uwezo ya kuamua vile wanataka kuongozwa.

Mimi ningependelea kutoa maoni kidogo kuhusu tuseme kama sasa tukiona towns, municipality za Rift-Valley, tukianza Laikipa, unaweza kuona ya kwamba kabila zingine wamekuja wamechukuwa hata u-mayor hiyo town na wenyeji wako wapi? Kukuja tena Nakuru, wamevamia hivyo hivyo na mpaka sasa hata wako katika mashambani. Na kufikia Eldoret, Eldoret sasa ukiona mac-councillors ya huhko ni karibu nusu ya wale wenyeji na nusu ya wale wengine wanatoka nje. Lakini sasa hivi karibuni hiyo town itanyakuliwa, na makabila zingine nahata sisi, tuseme wenyeji wa hiyo town ama wenyeji wa Rift-Valley, tunasiki auchungu sana. Tunaenda kupotea pole pole, pole pole. Hata hapa Kitale yenyewe, sasa ukienda hapo ni For-Kenya, tuseme na hawa tena ni makabila zingine zinatoka nje ndio wanakuja kuchukua hizo mitaa.

Na vilevile Kapenguria hapo, vile waenyeji wa hapo waluhuzunika sana mpaka hata wakatimuwa wengine. Sasa, tunaona ni kheri Katiba ibadilishwe ili maafa zingine hazitatokea katika sehemu zingine za nchi. Hii tunataka hivi, mama wew ni mwenyeji wa hapa upatiwe haki, kama wewe ni mwenyeji wa hiyo jimbo upatiwe haki ya kuongoza, upatiwe haki ya kupiga kura, upatiwe haki ya kukata kura lakini kama wewe umetoka nje usipatiwe hiyo uwezo ya kufanya hivyo. Ila maovu isitokeleze tena, ndio unaona sana katika vita za clashes sana zilitokea, zilitokea kwa sababu makabila zingine zimetoka kutoka nchi zingine, wamekuja wamejaa na kuharibu kitamaduni ya makabila wengine. Ndio tunaona ni kheri hao watu kutoka nje wasipatiwe haki ya kupiga kura katika hiyo jimbo, nakupatiwa haki ya kukata kura katika hiyo jimbo, lakini waenda mpaka jimbo yao, waende wafanye hivyo. Ili maafa yasitokezee tena, kwa vile ukisikia hat akutoka central hakuna vita ilitokezea.

Com. Dr. Mosinik arap Korir: Lakini uendele, umemaliza hapo, endelea sema ingine.

Kipkemboi Matonye: Basi, kwanzia tena kuhusu sehemu za land. Yaani vile wanasema eti kila mtu ako na uhuru ya kuenda kuishi na kununua shamba katika sehemu yoyote katika Kenya. Ninasema hiyo ni tena kunyanyasa makabila wengine wadogo. Ninataka uende ununue shamba katika hiyo sehemu na unapitia ma-council ya elders katika hiyo mashamba. Ningependelea hivyo, mtu asiende tu hivi hivi na kuenda kununua shamba na kukaa, wale mila yake sio wanashikana na yule na wana-cause

vita.

Haya, kuhusu elections: Sana sana, Katiba vile wanawake wanasema eti tunataka uchuguzi, waatiwe thirty-percent, mimi ninaonelea hiyo sio haki kwa sababu wanaweza weak viongozi ambaye wananchi hawataki. Ndio mimi nataka, ningependelea hivi, wanawake wajitokeze kwa wingi, wafanye campaign na lakini si eti kupatiwa tu hivyo hivyo. Sasa Mr Commissioner nafikiri nimemaliza zangu

Com. Dr. Mosoni arap Korir: Ngoja kidogo! Bwana Kipkemboi, wewe umesema unataka serikali ya majimbo, lakini kuongea kwako inaonekana serikali yako inataka iwe ya kikabila. Vile kila kikabilia iko, hiyo ndiyo serikali ungetaka? Sawa, hiyo ni swali moja na tena swali la pili wewe ni Matonye. Una haki kweli unajua ni nani mwenyeji wa sehemu Fulani ukifuata historia? Unaweza ukajua, kama vile tunajua wale ambao huyu ni historia ya mkubwa sana, anajua watu wengine pengine walitika Partia, wakateremka wakaingia Zaire, wakakuja Sudan, ndio maybe wako pande hii. Sasa tufuate wenyeji hadi wakati gani? Ndio tukaweza kujua wenyeji ni Fulani, tunataka utusaidie kama Tume.

Kipkemboi Matonye: Vile tutajua wenyeji ni tutajua wenyeji vile uhuru ulivyotokezea, vile kuanzia uhuru na kuanzia.

Com. Dr. Mosoni arap Korir: Please, haya ni maoni yake, tuyasikize ukiwa na, excuse me, unajua, tusikizane, maoni anatoa tunasikiza lakini kitu cha muhimu una haki ya kutoa yako. Tafadhali tusipige kelele. Jibu, ukiuwa unajibu. Kwa sababu kwa mfano, uangalie mahali kama sasa Transzoia na mahali zingine mahali makabila yamechanganyika kwa uwingi. Ningetaka kujua utaji wake ni akina nani walikuwa wenyeji wa kwanza. Kwa sababu kama unasema ni Fulani, vile vile tunataka tujue ni muda gani nyuma, kwa mfano, ukifuata historia ya watu wengi kama Wamaasai, Wamaasai wanaweza wakasema Nairobi ni yao yote, si ni hivyo? Wakamba wako karibu hapo, wanaweza sema sehemu Fulani ya Nairobi ni sehemu yao. Infact wanasemanga Jomo Kenyatta ni yao, lakini sasa tunauliza je sisi kama wanakenya, kitu moja ni umoja tunataka ya wanakenya, na vile vile tunataka tujue ni nyuma vipi tutajua wenyeji.

Na wewe umesema baada ya uhuru, si ni hivyo? Basi hiyo ni maoni yako, asante! (laughter).

Asante Mr. Kipkemboi Matonye, Leonard Nyongesa please, Leonard Nyongesa, Isaac Wafubwa, Isaac Wafubwa? James Ligaraba, Huyo ni Isaac Wafubwa, ni wewe uharakisha tafadhali mapendekezo, mapendekezo...

Isaac Wafubwa: Mimi ni Bwana Isaac Wafubwa na nitapendekeza kidogo. Mimi ni mkaaji wa trans Nzoia, nilizaliwa Trans Nzoia, nilipozaliwa Transzoia na nikalelewa hapa na pengine serikali haijanikumbuka kuhusu vile mimi ninaishi. Sina kipande chochote cha shamba na nina mtoto ambaye anahitaji uridhi wangu. Je huyu mtoto ninapomlea kwa njia ya shida, na anaendelea kukua na mimi ninaendelea kukua mzee na sijamfanyia chochote, sina mahali pa kuweza kumtafutia.

Siku za nyuma, ataniulizaje, hilo ni pendekezo langu? Serikali ingetafuta jukumu la kuweza kuwatafutia walio wanyonge wapatiwe kijisehemu ili tujiendeleze, tuwe na matumaini ya kuweza kuwaonyesha watoto wetu wa nyuma ya kuwa huu ni uridhi wangu ambao nilupokea na serikali ilinipa.

Na vile mimi naona ya kuwa mama hawezi kukuzaa na akose kukunyonyesha, si utakufa? Utakufa. Nchi na serikali ndio mama yetu, ambayo ataweza kutunyonyesha ili tukuwe. Lingine; ningesema hivi kuhusu police. Nitasema police haina utamu katika nchi yetu. Sheria ingepitishwa hivi, polisi yyote akitoka katika stesheni, awe na warrant na hii warrant ifuatwe tu ikimfukuza mwenye mshukiwa nayehitajika. Utakuta huyu polisi anapopewa hiyo warrant ya kuweza ku-arest huyo, anasakanya hii vijiji yote. Anasakanya hii vijiji yote, kuenda kufika kule, alipitia hapa sasa hapa kazi imekwisha, sasa ataenda hivi. Akirudi kwa station, ana nyama ya mama amenunua. Amejiita ni mwanaume mwenye uwezo kwa nyumba yake, na gorogoro nyumbani kwangu imechukuliwa. Watoto wangu wamelala njaa. Kuhusu polisi hilo ndilo kosa. Na hilo nino ndio sana serikali inasema raia hawasikizani na polisi. Ni kutokana na neno kama hilo, ndio imeleta uadui katikati ya raia na polisi. Tunataka sheria ichunguze hilo neno.

Com. Dr. Mosoni arap Korir. Pendekezo kwa hivyo?

Isaac Wafubwa: Sheria iandikwe kuchungwa pale, mimi nikiwa na kosa huyu polisi atoke kwa station, aje na warrant na anaimbie Bwana Isaac Wafubwa, unaitwa katika station, unakosa hili na hili na hili. Na atoke pale moja kwa moja, akirudi kule, asikoroge vijiji. (laughter) kwa maana hawa wengine sio wa hiyo kosa, ni mimi ndio niliyekosa, Isaac Wafubwa.

Com. Dr. Mosoni arap Korir.: Asante.

Isaac Wafubwa: Nitasema tena kuhusu sisi ni wazazi, sisi tuna watoto vijana na wasichana. Utaweza kukuta, kijana wa mtu anajaribu kudanganya mtoto yako msichana, unasema nitakuo na sina mwengine ila ni wewe tu! Baada ya kufika mwisho, amempa mimba. Mwishowe wanendelea akicheka, barabarani anasema bwana huyu nilimpiga booty bwana. Sasa huyo nimesongesha kando, sasa nataka kale ka-Catherine ka Fulani.

Nitapendekeza, kitu cha kwanza sheria ingepitisha hivi, si amempa mimba, kitu cha kwanza huyu kijana ashtakiwe kwa kuambukiza huyu msichana ukimwi. Kitu cha pili, amempa mimba.

Com. Dr. Mosoni arap Korir. Yes please, umalize tafadhali, haraka haraka, please.

Isaac Wafubwa: Nafikiri, hata ingawa vijana muko kwa barabara hiyo munasema mimi ni, munanikosea, lakini sio mbaya sana. Rekebisha huo mtindo na tuelewana wewe unapotafuta mchumba, umtafute kwa njia zako zote na ukiamini ya kuwa ni huyu tu mpaka siku ya kiyama. Usiwe na mabadiliko, penekezo si nimetoa?

Kwanza, utashtakiwa umempa ukimwi, ya pili umempa mimba. Hiyo ndio upendekezo.

Com. Dr. Mosoni arap Korir.: Asante sana, haya James Ligaraba.

James Ligaraba: bwana mwenyekiti wa commissioner ya siku ya leo na wasikilizaji wengine, mimi jina langu ni James Ligaraba. Mimi ninataka maoni yangu;

Oni yangu ya kwanza ni kuhusu office ya president. Ofisi ya president ina mamlaka mengi sana, ambayo ilipewa na Katiba kuna kwamba ofisi ya president vile ilipewa na Katiba, inasemekana kwamba rais hawezi kushtakiwa mahakama. Na hii imefanya sasa rais amepewa mamlaka ambayo anaweza kutumia vibaya. Kwa hivyo napendekeza ya kwamba, katika Katiba ambayo tunarekebisha au kuunda, rais apelekwe mahakamani.

Pendekezo langu lingine, ni kuhusu provincial administration. Provincial administration kutoka katika office of the president tunaona kama haina kazi ambayo inatufaa nayo. Kwa hivyo katika Katiba ambayo tunairekebisha, mimi ningeonelea ya kwamba tufutilie mbali provincial administration. Kwa sababu katika provincial administration, kuanzia chini kabisa, tuna ile mtu anaiwa mugaa. Unatoka kwa Mugasa na team yake, unakuja kwa sub-chief, sub-chef na mamlaka yake hii yote mnajua. Inaenda namna hio, namna hio kwa chief, kwa D.O., D.C., P.C., na kadhalika, kwa hivyo kuanzia kwa D.O., unakuta kwamba the D.O. ana departments of the government ana ofisi ya..

Com. Dr. Mosoni arap Korir:Lakini nikuulize, si upendekeze tu, ufutilie mbali yote, wachia hapo tu.

James Ligaraba: Pendekezo langu lingine ni kwamba, katika chapter two section thirtheen, tunaelezwa ya kwamba kuna allowance nyingi ambazo rais anapewa baada ya kustaafu.

Hizi allowances mimi naona ni nyingi sana, na hasa kwa rais bada baada ya kustaafu. Na tuko na rais mwingine ambaye ako kwa kiti. Zile allowances nataka zikatwe, kwa sababu inaonekana inaonkana kama tutakuwa tunalopa rais wawili mishahara, na hatuna resources za kutosha.

Pendekezo langu lengine, kuhitimu kwa rais. Katika nchi hii tuna wasomi wengi na ninapendekeza ya kwamba katika Katiba chapter two section two; inatakikana iongezwe ya kwamba, rais wa nchi hii awe msomi wa cheo cha chini sana ama amehitimu darasa, kidato cha nne. Kwa sababu atakuwa anaongoza pia wale watu wengine ni wasomi.

Pendekezo langu lingine, ni kuhusu mamlaka ya ministers na ministries. Katika nchi hii tunalia umaskini na kumbe kura pesa zingine ambazo tunatumia ambazo hatungekuwa tukitumia. Unakuta katika wizara kuna minister, kuna ma-assitant ministers

wawili au watatu, na katika kila ofisi ya assistant minister kuna ma P.S. na kadhalika. Hii yote, kazi inaweza tu kufanywa na minister mmoja, na ikiwezekana awe, na assistant mmoja. Natu-save pesa mingi ambazo tunalipa duplications of offices.

Na nikirudi kwa ile provincial administration, mahali nimesema hizi ministries unakuta kila section ina full office, hizi ministries zingekuwa zingerudi chini ya, kamani ministry of education iwe tu kwa minister wa education. Isipatikane tena section kwa D.O., kwa D.C, hapana, iwe tu kutoka juu na inakuwa delt with the ministry of education. Na kadhalika, na kadhalika. Nafikiri kwa ufupi hayo ndiyo mapendekezo yangu.

Com. Dr. Mosoni arap Korir: Asante sana. Mary Chang'wong?

Mary Chang'wang: Commissionre na wanachi wenzangu ambao tuko pamoja, kwa majina ninaitwa Mary Chang'wang. Yangu ni machache tu, sina mengi ya kusema na unajuwa pengine tungetakea mueleke jinsi ya kuongea na mahala nitakosea, mtanisaidia. Mahali mnaona nimeenda nje ya point mtanirudisha, museme kwa sababu sitaki kupoteza wakati hapa.

Ya kwanza ni kwamba, nafikiri katika nchi yetu ya Kenya mimi naona sisi wananchi wengi hatuko aware of sheria yetu ambayo jinsi inatokuwa kutuchunga ama jinsi inatakiwa kutusaidia katika nchi yetu. Na pengine watu wengi wangukuwa hapa lakini kwa sababu hawaji hata pengine hiyo sheria tunatakiwa tufanye nini ama tukuje tuongee nini ndio imetufanya hata pengine hatungeweza kukuja hapa na kusema nini, ikwa hivyo sijui hii sheria itafanyw namna gani, ili kila moja awe aware of juu ya maisha yake ama sheria ambaye inatakiwa kumsaidia katika nchi yake.

Nafikiri sijui tunaitaje watu wakusomesha. Kwa sababu kuna watu wako assigned ile ya nyumbani, pengine hata hawajui maana na uzuri ya kitu kama hiki. Na pengine angekuwa na maoni mazuri ambaye angeweza kuja kutowa.

Ya pili nilikuwa nataka kuongea mambo juu ya uchanguzi. Inasemekana vile tumekuwa tukisikia ya kwamba pengine kwa mtu kwenda kama councilor ama kwenda kuwa mbunge ama nini, lazima awe na masom fulani. Na kuna watu wengine Mungu amewaumba naturally wanaweza kuwa viongozi. Ndio ni mzuri akuwa na masomo, lakini ukona wasomi wengi pengine wenya wako na standard ya juu hata pengine hatachukuwa wewe pengine jinsi, yule mwengine hata pengine hajaenda shule, hajasoma. Sasa hii sijui kuchaguliwa pengine unataka kukuwa councilor ama nini, sijui kama ni maoni yangu kwamba itatengemea vile awatu wampenda. Pengine akuwe mtu pengine ni social, pengine ni mtu atasikia shida yangu na pengine awe ni kongozi mzuri pengine amepewa hiyo talanta na Mungu. Lakini tukisema tunataka kuchaguwa pengine mtu ya standard ya juu zaidi, pengine ameenda mpaka university ndio akuwe kiongozi, pengine atakuja kutukoroga zaidi. Sasa sijui tutaona namna gani, pengine mtu ako hapa karibu. Ama tuseme in a village, ama in alocaiton ama in an area mzim. Pengine hatuna mtu amesoma kiwango ile mnataka hiyo. Sijui itakuwa namna gani ili tuweze kuchaguwa mwenye anaenda kuturepresent huko mbele.

Kwa sababu uongozi unatoka kwa Mungu, kwa hivyo hiyo sheria lazima iangaliwe vile wasaidia watu.

Ningependa kuongea juu ya mambo ya mashamba. Sisi watu wengi tuko so much innocent, procedure ya kununua mashamba katika nchi hii, you find now unakuja kununua shamba kutoka kwa mtu. Tunafanya vitu kienyeji kiasi ya kwamba hatujui sheria yetu. Unanunua shamba kutoka kwa mtu baada ya kununua shamba mnafanya pengine kienyeji. I don't know how niite kienyeji, sijui nitaitoan tu vile tutaisikizana na mtu kwa sababu namjuwa ni yeye. Kidogo pengine baada ya muda kwa sababu ya corruption na nini, kuna mjuwaji anajuwa mahali ya lands pengine mahali wataenda kitu wataenda kufanya kwa lands nini, pengine mtu amekupendua tayari! Unashtukia ndio hao umechukuliwa high-court, umeenda kushtakiwa katika high-court.

Pendekezo langu ni kwamba, tunataka kufunzwa hii mtu mdogo huyo mwenye ako innocent hajui hata sheria ni nini, hajui hata shamba ukinunua unatakiwa ufanye nini. Tufundishwe tujwe ukinunua shamba kwa mtu unatakiwa ufanye namna gani na ningependekeza ya kwamba hasa sana tuanzia nyumbani, tuchukuwe village elders wapate kujua, watu wa raia wapate kujua, wakisha kubaliana na kwamba hiyo shamba hauwei kusikizana na mwenzako mununue hiyo shamba. Na kama kuna shida yoyote, watu wa karibu hapo ndio waweze kufanya hiyo kesi. Kenye inanisumbua ni kwamba, kwa nini mtu unakuta umepelekwa high-court, haki surely hujui kitu yenye unaenda kusema unapata uole advocate yako. Sijui kazi hii ya advocate, unasikia ni watu wenye wanatusumbua, they are corrupt lakini si ni serikali wanataka ikuwe namna hiyo. Unaingia huko ni kazi yako ni kufuata hata hautajuwa kitu yenye anaenda kusema. Kazi yako ni kufuata, ni maisha ama umenunua ukiwa huko. Hata hajui maneno ya shamba hii vile ulinunua. Lakini sasa anafanya ni camera. Tutasaidiwaje ili hii kitu irudi nyumbani wenye wako hapa karibu wapate kujuwa hii sheria. Kwa sababu inatumiza sana unaenda huko hata unanyang'anywa kitu yako ile umetowa kwa jasho yako na haki yako ya ukweli, katika nchi hii, tunasikia uchungu sana.

Sasa mimi sijafurahia hiyo kitu. Ninataka sheria ya ku-cover sisi. Kuna wazee sijui wenye wako kwa chief wamepewa watusaidie hiyo kazi. Mara unaenda kuskuma unaambiwa hawa nao wanasukuma pande hii, huku umeshikwa advocate, judge ako anakusomea, hajui wewe hajui huyu hajui ukweli kama ukweli umeishi hiyo kwa muda hiyo yote na inaweza kutupwa. Kwa hivyo tunataka kama tume mtusaidie jinsi hii kitu irudi kama ni maoni yangu, irudi mpaka nyumbani, though we are all corrupt now, hata wetu wa nyumbani hata ya mlango kwa hata mtu ya mlango anaweza kukuta akisema pengine hakujui lakini practically ama ukweli kama umekuwa ukikaa na watu mzuri watakujuwa na watakusaidia.

Kwa hivyo muangalie masheria ya \shamba,. Kwa sababu saa zingine tunaenda land board. Mimi nikafikiria siku ingine kumbe nimeenda land board pengine hiyo kazi imesiha ifound myself niko kwa high court. Kwa hivyo serikali watusaidie sana kwa hasa kwa upande wa manenoya mashamba kwa upande huo.

Ingingine, kama nimeongea nje ama ndani mutanisaidia na mutanisaidia mahali point inaweza ingia. Point ingine ni kwamba, sasa katika sheria ya sasa, sijui kama ni sheria ama nimekuwa nikisikia. Kwasababu mimi nimetoka nyumbani uko reserve kabisa, ni kwamba tumeolewa na katika sheria ama nimekuwa nikisakia kidogo mara nyingi watu wanasumbuka kwa ajili ya bwana akifa. Pengine kwa mfano, akitangulia kufa na wazee wa siku hizi sana sana wameenda wanachukuwa wamama wawili ama nini yaani imekuwa ni shida ya kwamba, sijui shetani ameingia watu kuna shida nyingi. Sasa mzee akikufa unaambiwa lete mali ya certificate ndio uonekane ni bibi yake. Jameni mama mzee mwenye amekwisha ana watoto na wameowa na kila kitu na siku hiyo sio kupewa mali ya certificate, tutasaidiwaje katika nchi yetu? Nitatupwa nje nikilia bababarani na ni mzee wangu? Na pengine ameleta ile ndogo ndogo akuje kwa hii na pengine hata amebadilisha hiyo title deed. Halafu mimi nitaenda, amepatia huyo I mean marriage certificate. Mimi sijapewa marriage certificate, sisi wamamam tutasaidiwa naman gani?

Si ni lazima kila mtui awe na marriage certificate, kuna akina ngoko hawana marriage certificate sasa, sijui hiyo sheria itatendenezwa namna ani, ili wengine wasiweze kumia. Kwa sababu nyakati yenye tuko wazee wako mbio sana, wanaowa mbili mbili na tunatupwa kabisa. Kwa hivyo mutusaidie hapo.

Ingingine kuna kitu nilikuwa ninataka kuongea juu yake, sijui kama inaletwa mbele ya tume ama nitaongea out of the point. Nilikuwa nataka kuongea juu ay watoto, kuna kitu inanigusa juu ya watoto wa shule. Watoto wa shule munaona wakati hii vile wanendelea, kuna shida ya mambo ya madawa ya kulevyo. Na watu wanaharibu hata watoto wetu wanapeleka hata mambo ya madawa ya kulevyo kwa mashule. Sijui watachukuwa sheria gani? Munaona inaendelea kuwa even worse. Watoto wanajuwa wanafanya nini, sijui ni sheria gani wanaweza tumnia ili tusaide watoto wetu wahepe na vitu kama hivyo.

Na ingine nilikuwa nataka kusema hivi, watoto wetu wako shule. Mimi ni mzazi, wewe ni mzazi, ndio tutarajia atleast kuna mtoto mmoja anakuwa mbaya. After school mtoto wangu ataonekana yeye ndio senior ya kulead wengine wasome shule. Akitoka shele, ataandikwa recommendation kwa shule ya kwamba huyu mtoto ni mbaya. Huyu mtoto atakuja outside na amekuja na hiyo recommendation. Surely alikuwa mbaya shuleni na ni mwananchi anakuja Kenya. Hamutofunga yeye aende nchi ingine. Ameandiwa recommenation mbaya, how do you expect my child aandikwe kazi na ako nao bad recommendation? Si atakuwa muuwaji zaidi hata atauwa president, kwa hivyo muangalie mtasaidiaje mtu kama huyo.

Com. Dr. Mosonik: Sasa si umalize

Arap Korir:

Mary Chang'wang: Ninamaliza. Nafikiri ingine ni kwamba sijui nimesahau point ingine. Nafikiri wacha, nafikiri ni juu ya wacha tu nimalize, nafikiri nimesahau, ahsante, sitaki kupoteza wakati. Thank you.

Com. Dr. Mosonik: Mama mwingine ni Angela Adonyi. Tuharakishe tafadhari dakika moja, mbili

Arap Korir:

Agela Adonye: Mwenye kiti watenda kazi, wasikilizaji na wasalimu wote. Majina yangu naitwa Angela Adonyi. Ninapendekeza kutowa maoni kuhusu wafungwa na zaidi ordinary remands.

Ordinary remands, si vizuri mtu yaani wapeleke udanganyifu kwa station polisi kwamba mtu amefanya hivi na kumbe hajafanya. Na polisi anamukamata, rimandi muda mrefu, judge anaitisha hawaendi, kupelekwa kotini kwa judge tena ni shida akae tu kwa simiti, chawa zinamuuma maji hakuna ya kuoga chakula kidogo na baadaye anawachiliwa anarudi nyumbani. Hakuna afya, kwa hivyo naomba serikali iweze kusaidia watu kama hao. Atakuwa amewacha watoto wake nyumbani, hawana usaidizi watkauwa tu wanaiba vitu vya watu ndiposa wakule. Boma imevunjika, hata mimi mmoja wao saa hizi sijui watoto walitawanyika tu na kuandikwa kwa watu kutuchungia ng'ombe. Kwa yale ambao hakuwa ya kweli.

Com. Dr. Mosonik: Asante na pole kwa hiyo mambo asante umemaliza?

Angela Adonyi: Na sana naomba serikali isaidie sisi wamama. Mzee anakudanganya tu wewe kwenyu, anakuoa, kufika huko anakuwacha watoto, chakula, shule, mavazi kila kitu. Hakuna wewe umeshindwa, unaenda kuowa tena mweingine anakuwacha kwa boma (laughter from audience). Ndio huyo anatoroka anakuwacha kwa boma sasa watoto wengi wameshindwa hata mama ameshindwa kupeleka watoto shule kusema kwa jili ya kushindwa na masaidizi yoyote.

Com. Dr. Maranga: Mama ungetaka wazee wafanyiwe namna gani ndio wachukuwe mzigo wako? Ungetaka tuweke sheria kuhakikisha wazee wanaoangalia watoto wao?

Angela Adonyi: Wazee watosheke na kile ambacho alichu nacho, ni hayo tu. (laughter from audience)

Com. Dr. Mosonik: Ahsante sana, Leah Kimani?

Arap Korir:

Leah Kimani: Ahsante sana commissioners, mimi ninamachache tu yakuongeza yale wenzangu wamepitisha. Ni kwasababu, ninakushukuru kwasababu umeona ya kwamba wamama hawakuja wengi maana wameambiwa wakae huko nyumbani kama unavyosikia. Wanalazimishwa kukaa. Kwanza mimi ningeomba, ningependekeza ya kwamba, jina langu ninaitwa Leah Kimani. Ninataka kupendekeza ya kamba kuwe na civic education, ili watu waweze kuelimishwa waweze kujuwa wajibu wao na waweze kujuwa wanatakiwa kusema nini na kufany nini, kwa wakati gani na katika hali gani, watu wakisha elewa mambo hayo, mambo yatakuwa rahisi kwa kila mtu ndipo unaona ya kwamba watu wakija hapa wamechanganyikiwa. Hawajui kama ni kutoa maoni ama ni kuleta malalamishi yao ya nyumbani. Kwa hivyo serikali ifanye mpango wa kuelimisha watu kama jinsi mnavyoenda na mambo yatakuwa rahisi kwa watu.

Jambo la pili, ningependa ya kwamba, wanawake kwasababu mara nyingi hawawezi kushindana na wanaume, katika kupiga kura, hawana pesa za kumkimbia hapa na pale, ili kuweza kusimama katika ubunge, ningeomba ya kwamba serikali ifanye kama vile nchi zingine zinafanya kama Uganda waweke sehemu moja ya tatu, kuwa ya wanawake. Na katika kila wilaya, ikiwa wilaya ina constituency kama tatu, constituency moja waachiwe akina mama. Na hiyo iwe katika rotation, isiwe kamam

ni chereangani, miaka mitano hii ni mama miaka mitano mingine ni mama, hapana iwe rotated yaani ikiwa chereangani leo mama miaka mitanok, Sabot mama miaka mitano miingine , iwe rotaion namna hiyo. Na wakati inakuja nomination, wale nominated members, wamama wapewe two-thirds. Kwa sababu hawa hawana mbinu za kupigania sana. Wapewe two-thirds na hizo two-thirds kila mkowa upewe mama mmoja.

Utaweza kupata wakati mweingine nomiation inafanya, na inapewa mkowa mmoja, nomination zote, kwa hivyo mikowa miingine ukiangalia hata sasa haina waakilishi. Kwa hivyo two-thirds ya wale kumi na wawili iwe ni wa mama hiyoitakuwa kama wamama wanane, na kila mkowa upatiwe mama mmoja. Na ikifanywa hivyo itakuwa ni vizuri.

Na tatu ni kwamba, wafanyi kazi wote, nataka kupendekeza ya kwamba wafanyi kazi wote wamapoajiriwa kazini waandike ni nani atakuwa mridhi. Kwa sababu mambo haya yameleta shida sana, hasa wakati mzee anatangulia ndio amekuwa akifanya kazi, na mama yuko pale, mzee anapotangulia anakwenda, mama akitaka kuenda kufatilia mambo hayo inakuwa ni shinda sana. Lakini ikiwa mfany kazi atajiandikisha kama mzee ya kwamba ikiwa mimi nikiondoka yule mtu anatakiwa kupewa marupurupu yangu, ni mke wangu na jina lake ni hili, na watoto wangu na majina yao ni haya, basi mzee akiondoka na mama akienda itakuwa ni rahisi kupata mambo hnayo. Ama the other way round, mama akiwa anafanya kazi naye atajiandikisha ya kwamba nikiondoka, mzee wangu ndio atapata faida zangu na mzee wangu ndio huyu na watoto ndio hawa.

Kwa sababu hii imewachukuwa wamama wengine hata mpaka kukufa bila kupata fiada hizo. Haya ndiyo mapendekezoyangu maana yale mengine ninayo, watu wamekwisha ya toa kwa hivyo ninawashukuru sana na mubarike. Ahsante.

Com. Dr. Mosonik: Ahsante, na councilor Musa Kosgi wa Kaplamo yuko? Maurice nafikiri Wanyonyi? John Bosire, Rotich John Kirwa?

Rotich John Kirwa: Bwana chairman, commissioners na watu wa CKRC wote na raia ambao wamekuja kutoa maoni yao. Mimi naitwa Rotich. Ningependa kutoa maoni yangu kwa commission hii.

Jambo la kwanza, ambaye ningependa kusema ni CKRC ni commission kubwa nchi hii. Na mpaka saa hii haijaandikwa kwa Katiba. Sijui security yenyu ni nini hapa. Ningependekeza ya kwamba, commission ambaye imejikilika nchi hii iwe na security of ten year wakati wako kwa kazi na wafanye kazi yao vizuri. Kwa sababu bila hiyo hatuwezi kujua mambo ya kesho itakuwa nini,. Na hatutaki kesho tusikie commission ya Katiba hakuna. Tunataka iweko mpaka wakati wa election ikishwe, mpaka mwisho ya kumaliza kazi yenu sawasawa, tupate Katiba mpya ambayo itakuwa nuru ya nchi hii. Hiyo ni jambo la kwanza.

You need recognition and you need to be in the books. Jambo la pili, ni jambo ambalo tunaelekea kuenda, mambo elections, conduct of elctions; elections ya macouncillors, ya majumbe, hata ya presidents, mimi nimewai kusimama kutafuta kura ya ubunge mara mbili na yale maneno niliyaona na ile vituko niliyaona ni mengi, na ningependekez ya kwamba wakati election inakuja tunataka a level playing field. Tunatak uwanja ambao iko wazi kabisa. Ambaye kila mtu ambaye anatafuta kura atafute kwa haki na kwa kweli na apigiwe kura kwa haki na kwa ukweli.

Mambo ya kuzima toa usiku, ama kufukuza watu kwa campaign, ama kuuza watu wengine hiyo itolewe kabisa kabisa, na kitu ambayo inaweza towa hiyo ni sheria kali kwa election officials. We must have control, we must have proper regulations to regulate conduct of elections. And then the most important part of it, the implementation has to be thorough. It has to be transparent, it has to be accountable. Mambo ya zamani ya kupata watu wakienda mlolongo, laini mfupi ndio inachaguliwa, kuenda bunge laini mrefu ndio inapotea. Hiyo tukomeshe hiyo. Hiyo ndio ufisadi ambayo tunapigania tupoteze. Ufisadi ukiingia kwa kura, hata haki ya raia inapotea na mtu amekaa kwa laini the whole day, alafu amechaguwa mtu anajuwa amechanguwa na ni wengi, mwishowe hayuko, hii ni mbaya.

Baada ya hiyo, kama una malalamishi baada ya elections, unatakiwa kuenda high-court, ukienda high-court na kesi yako sheria ya high court na sheria ya eletion petition lazima ifwatwe, moja kwa moja kwa sababu kama mtu, if somebody is a crimed and he has an injustice to fight he has to be given a chance to fight thoroughly and to the finality by election, the people of chereangani did not disqualify me. I was disqualified elsewhere. Dispite a clearance certificate in my pocket. So some of these

things are wrong and we cannot have them in a multi party era like now. Elections petition are supposed to be a heard as quickly as possible because the complaint is immediate and should be an immediate remedy to it.

Mtu akifanya petition na ikakaa miaka tatu, ama miaka tano, mwishowe ashinde hiyo petition, where is justice here? Justice iko wapi? Mtu amekaa nyumbani miaka tano na alikuwa ameshinda, hakiya raia iko wapi? Kwa hivyo ningependekezaya kwamba kama petition iko, ifanye within six months, haki ya raia irudi kwa raia raia wenyewe waamuwe safari ya pili. Ndio kweli itaonekana na haki ya mpiga kura atapata.

Jambo la tatu, ni kuhusu local authority, local authority ni serikali ile ya nyumbani. Yangu ningependekeza ya kwamba we have a devolution of power from the central government, to the local authority. Tunataka serikali ya nyumbani hapa iwe na nguvu kuliko juu, ili raia awe na haki ya kusikizwa, ningependekeza ya kwamba councilor ambaye anachanguliwa, awe ni councilor, awe ni chief, awe ni mtawala kamili. Na baada ya hiyo, mjumbe ambaye anapewa cheo kwa constituency, awe mjumbe ambaye anafanya kazi zote za serikali. Kwasababu ana mandate ya raia afanye kazi zote, kwa hivyo hiyo local government ipewe nguvu kuliko wakati huu ili iweze kulete services kwa raia.

Chairman ya county council, kama Nzoia County Council, tungependekeza ya kwamba awe ni mtu ambaye anachanguliwa kwa post ya chairman from every location ili awe kama DC naye awe na uwezo kama ya DC kwa sababu kama anafanya makosa na amepewa miaka mitano, tuna haki kuita yeye na kumwambia umekosa hapo, kwa sababu ni mtu ya hapa atajibu. Kama hawezi kujibu, atabadilisha mwienendo na afanye kazi vizuri. Kwa hivyo councilor afanye kazi zote kwa location, chairman ya county council afanye kazi zote kwa district, alafu central government ifanye kazi ya defence na police administration na mambo mengine.

Hiyo administration ndogo ndogo hizi zirudi nyumbani kwa sababu councilor akiwa mtu wa hapa na tukiwa na shida kwa location hii tunawea kuenda kwake asubuhi. Hawezi kuhama, atakuwa hapa tu, na kama chief ni mtu wa hapa na aliandikwa na serikali atafanya kazi za serikali, atawacha raia. Kwa hivyo anaumiza watu sana, ukifany hii unapigwa hakuna mahali unapeleka chief. Akienda huko, anasimamiwa na state council wewe napotea, kwahivyo councilor awe kila kitu kwa location. Ukitaka kumpa yeye watu wadogo wadogo, sawa. raia wenyewe watachanguwa ya kusaidia yeye kazi.

Basi mambo ya P.C. baada ya kumaliza mambo ya DO na chief na DC nafikiri PC hana kazi sasa. Hatakuwa na haja na PC kwa sababu kila location iko na mtu yake, kila constituency iko na mtu yake, na kila district iko na mtu yake, PC ni ya nini? Hakuna kazi. Basi tuwachie hapo, ya mwisho ni the executive powers of the president.

The president ni mtu ambaye anatakiwa kuheshimiwa sana anatakiwa apewe heshima. Lakini kwasababu yeye ni mwanadamu kama wengine anaweza kufanya makosa na akifanya makosa, hatuwa gani utachukuwa juu yake? Wakati huu kwa Katiba ambayo tunayo. Section twenty three, haikubaliwi mtu alalamike aende kotini kushtaki president. Hata kama mambo yamekuwa mambaya sana, huna jawabu. Kwa hivyo ningependekeza ya kwamba, the executive powers are too excessive and they should be reduced. One way of reducing the powers of the president is devolution of power from central government to local authority. Ndio uwezo uanzie ku-grasshold vikielekea juu. Kwa hivyo yangu ni kusema ile pyramid ya leadership kutoka apex kuenda kwa chini kwa base, tunataka tupenduwe base iende juu alafu apex iende chini. Hiyo misumari ya haki, ikienda chini unashika sawasawa, kwa sababu iko uzito hapo juu.

Sasa sahii haina uzito juu, upepo inaweza beba sisi, sindio? Kwa hivyo si eti powers are excessive, they should be devolved to the local authority and the few powers that are remaining should be executed with transparency and accountability and with justice and honour for the wananchi. Hayo ni yangu, so impeachment should be allowed so that those who are grieved can take legal action and be compensated for the wrongs that have been done against them. I am a victim of rigging. Supported by the executive powers. I have suffered and cherangani has suffered even today, ahsanteni.

Com. Dr. Mosonik: Okay, do we now have Alfred Keya? David Esoken? Proposals, haraka haraka tafadhali bado kuna watu wengi, tujaribu kufupisha.

David Esokon: Kwa hivyo jina langu naitwa David Esokon. Kwa hivyo wananchi wenzangu pamoja na wakuu ya Katiba, yangu ni machache ingawa ni mrefu kidogo lakini ni machache nataka kusema. Kuchanga siku ya leo kwa jili ya Katiba ya Kenya.

Langu la kwanza, nataka kuzungumza kuhusu mambo ya Katiba, tukiwa tukiskia Katiba, Kenya kuna Katiba anamalinda wananchi analinda raia lakini kwa hayo yote kwa muda ile imepita kwa miaka hiyo therathini na nane ama arobaini, tulikuwa tunakaa kama hatujui kama tuna uhuru katika Kenya yetu. Labda nataka kusema kwamba katika hii mapendekezo yangu, wenye walikuwa na uhuru katika Kenya hii ama Katiba hii ilikuwa ikilinda ya zamani, hiyo minskia kwamba ilikuwa ikitengenezwa London. Labda ni wale watu alikuwa ni watu wa hali ya juu nilikuwa ni watu wenye uwezo, kwa hivyo kwa siku hii ya leo nimeketi andike mapendekezo yetu iwe ni mapendekezo haki na iwe ni Katiba haki, uwe unatoa maoni kwetu haki. Isiwe ni Katiba tu ya kuchokoza sisi, alafu miaka zengine inakuja sisi tunabaki kwa shida, kama vile tuko naye kwa sasa.

Kwasababu kwa sasa hivi, tuna makabila arobaini na tatu katika Kenya, na hii kabila arobaini na tatu ama arobaini na mbili, wengine hata hawajulikani kama iko Kenya.

Saa hii wengine wanalala kwa barabara, hata kukufa hakuna pali ya kuzikwa, yeye anawekwa kwa barabara anawekwa kwa mtoro ya barabara. Na mimi mwanakenya ya Kenya hii.

Na wale watu wanajua mambo ya Katiba wanaendelea na kujua mambo ya Katiba. Na sisi Katiba hii, amoni yao ni kutaka kusema, maoni yangu ni kusema hivi Katiba hiyo unasema tutoe maoni, andika peleka kwa chairman iwe ni Katiba haki analinda mwananchi wa kawaida aliye yuko chini. Ingawa tuko sote sawa, tuliumbwa wote ikiwa ni mtu mmoja, ikiwa wewe ni mtajiri, ikiwa wewe ni maskini, ukiwa unalala chini, ikiwa unalala, lakini ni mtu mmoja lakini nataka iwe ni Katiba inatungalia masilahi mpaka chini, kuanzia chini mpaka juu. Isiwe juupeke yake ndio inaangaliwa na yule wa chini anasahuliwa. Kwa mfano, mimi ningetaka kusema kwa upande wa elimu, ilipoza hawa watoto masikini, Katiba inasema tupeleke watoto kwa shule, kule shule walimu wanataka huyu mtoto asome, hiyo shule inataka yule yuko watchman pale anataka pesa.

Na yule maskini hana chochote hana shamba, hana ng'ombe, hana chochote na huyo mtoto anatakikana aend shule. Na hiyo mzazi anakosa, namna ya kusomesha huyo mtoto. Mtoto anarudi anakuwa chokora, na mtoto anarudi sasa anakamatwa kesho, wanapelekwa cell. Haya kuna msichana wa yule mzazi maskini, amedanganywa na kijana, amezaa tayari amepata mimba na amezaa nyumbani, mama yake hana chochote, baba yake hana chochote. Kwa hivyo sasa mtoto kama huyo bado anapata taabu na hana makao, hana aina yeyote. Kwa hivyo sasa ikikuwa ni Katiba, iwe ni Katiba ya kuangalia mambo kama haya, kwasababu tunaendelea kuumia, na tunaendelea, watu wetu wanaendelea kupotea tumerudi kucheka ya kwamba hawa watu ni bure.

Pili, mambo ya shamba: mambo ya shamba ile imezungumzwa na wandugu yangu wengi, mambo ya mashamba iwe ni mahsamba haki kama shamba kama hii pahali tunakaa, kama mtu alipata kwa haki yake serikali alitowa shamba through a plan, ama ametangaza kwamba chama fulani inapea maskini. Iwe ni maskini, ile hajaandikwa kwa serikali, iwe ni maskini ule hajafanya kazi kwa serikali. Lakini unakuta mtu amechanguliwa yeye ni mbunge tumechaguwa, yeye ni P.C. yeye anakula mshahara kutoka kwa serikali na anachukua loan kutoka kwa serikali. Shamba hiyo nimetangaza kwamba fulani inapewa masikini, yeye ndiye anaenda kesho kuchukuwa hiyo shamba, acre mia mbili na tayari shamba ilikuwa ni acre mia tatu. Na hiyo wanapatia wamaskini watatu pekee yake, na anarudisha report ya kwamba shamba imegawiwa maskini.

Sasa iwe ni Katiba haki ya kuangalia masilahi ya waraia, kwa sababu tayari ni kama sisi tunadanganywa. Hata Katiba sasa vile sasa tunatoa maoni hautamini kwasababu kama ni Katiba inaweza kutusaidia, ni Katiba tunaona ama inatupapasa. Kesho mtu anachanga tie-late kwa shamba hiyo, yule maskini wa kawaida anaendelea kufanya nini? Kwisha, si ni kweli? (eeh) Kwa hivyo maoni yangu ningetaka kusema ipendekeze hivi, ningependekiza kusema kwamba mambo katika Katiba mambo ya shamba, iangaliwe sana. Na iwe ni kama ni kati kama ni shamba inapewa maskini na iwe na sheria na ubaguzi ndani, kama watu katika area hiyo kama cherang'ani watu ni mchanganyiko iandikwe watu wote wenye area hiyo, hata kama ni watu mia mbili na ihakishwe hii watu mia mbili masikini amepata hio shamba. Ndio sasa nchi tuwe na watu wote wanaweza kufaidika. Kwa sababu mtoto kama maskini akikufa, baba yake akufe, mama afe huyo mtoto amebaki pale, mtoto huyo itakuwa maisha yake

itakuwaje? Kwa hivyo lazima Katiba iwe ni Katiba haki kuangalia mambo haya.

Ya pili, ama ya tatu, mambo ya watu polisi kukamata watu. Hatukatai kama mimi nimekosa na nina haki nimekosa, kwa hivyo sheria iwe ni sheria ya kupeleka mimi kulala police, asubuhi niplelekwé kotini. Niende nijibu niandike statement yangu na ni jibu vile nilikosa. Na kama nilikosa, kule pahali nimepelekwé kwa jela, iwe jela inaenda mimi nimemaliza kifungo yangu kama nimeambiwa lima shamba nilime shamba, nimalize kifungo changu nirudi nyumbani. Ama ni ya maisha kwisha, sababu labda nimeuwa mtu, iwe ni ya kumaliza mimi ikishwe pale. Lakini naweza kamatawa na huyo mtu ana uzito, labda mwengine ameiba kitu, wakati ameiba kitu sasa fight unakuja kwa watu wote ustakiwe na ukamatwe. Mwengine huyo anasema hata huyu, tulikuwa na huyu, hata huyu nilikuwa na huyu, sasa kwasababu ya uwoga yule ameshikwa naye, wanafikiria akisema hivyo atawaachiliwa, kufika pale sasa yeye anafungwa anaka rumande karibu miezi miwili. Hakuna haki yeyote imechukuliwa na koti ya kwamba huyu mtu hana haki. Atakaa hapo miezi mbili, ndio baadaye unaambiwa sasa mambo ya, na huyo mtu amekaa nyumbani, anasomesha tayari na ameficha yake.

Kwa hivyo Katiba iwe ni Katiba haki, kuangalia masilahi kwanza wale watu wanaumia ni wale maskini watu wa chini, ndio tunaumizwa. Na wale watu wenye wana uwezo. Kwa hivyo nikimalizia, wanaingilia hii mambo ya unyakuzi. Kunyakuwa pesa, sisi masikini tunalipa kodi, mwishowe situkiona maoni kama juzi inafanyiwa budget, kuna watu hali ya chini hakuna mtu anawafikiria. Pesa inahesabiwa inawekwa kwa mfuko. Ni maana gani tuseme Kenya ni maskini na mtu ako na ndege nne, wengine iko na mandege nne, mwengine ako na acre elfu tatu ya shamba, na sisi tunaendelea na tunasema sasa Kenya yetu ni maskini. Kwa hivyo unyakuzi, kwa hivyo iwe na sheria kuangalia mambo kama haya.

Kama ni wewe ni mtajiri, upate acre hamsini imekutosha kama ni mingi zaidi iwe mia moja badala wewe uzunguke Kenya mzima kuchukuwa shamba yeyote ya dunia mzima kucukuwa shamba yeyote ya dunia mzima. Na hauta kwenda nayo mbinguni. Haya pesa ya nchi yote wewe unanyakuwa yote na kwenda nayo. Wengine wanabaki nyumbani, wanalala ni huyu kwa hivyo iwe ni Katiba ya haki na waandike repoti ya haki. Na isiwe kitu ya kubadilisha kesho, kwasababu hii Katiba yenyu ni Katiba tunabadilisha usiku na mchana. Kwa sababu hatuna hata sasa tumesema tupelekee wananchi, sasa unakuja sasa unatoa maoni, kesho maoni yetu sisi, nyinyi mnatupilia mbali. Munaandika nyingine kumaliza mambo ya uchanguzi ...

Com. Dr. Maranga: Ahsante, ngoja kidogo. Bwana Esokon, sisi kama tume ya kurekebisha Katiba, kulingana na sheria sisi tunanasa kila mtu anasema. Na wakati mwenzangu commissioner Mosonic aliwaeleza vile tutaleta report kwa constituency. Wewe kama David Esokon, unaangalia hii mimi nilisema kwa tume, hapa wameweka kambo, ndio sababu saa ingine unaona tunauliza watu maswali, munatakaje. Ndio tunataka mapendekezo ya ukweli, hatutaki mutuambie taabu zenyu bila kusema nini, mapendekezo. Kwa sababu baadaye sisi tutasoma hizi taabu zenyu, alafu kama Tume tutafanya nini? Mapendekezo. Kwa hivyo sahih hata ukitaka turudishe hiyo tape saa hii, uanze kuzungumza vile umezungumza kila kitu imenaswa. Kwa hivyo tutaandika repoti ya kweli. Ahsante. Na nyinyi mutuombe na mutusaidie.

Com. Dr. Mosonik: Okay ahsante, ninataka tuharakishe. Kila mtu ambaye akija hapa ni pendekezo dakika moja, mbili. Bado tuko wengi, reason si hata alikuja, please dakika moja mbili. Tuseme ile point tu, haijasemwa.

Wilson Siata Maika: Mimi kwa majina ni Bwana Wilson Siata Maika. Mkaaji wa hapa, mimi nitaongea juu kuhusu mamlaka ya president. President, mamlaka yake ipunguzwe kwasababu mara nyingi wewe ukisikia yeye ndiye amri ya jeshi, yeye sijui ni chancellor wa nini, na hiyo yote ni pesa ambayo anatumia, anakula pesa za serikali za bure na raia wanaumia hapa chini. Naonelea ya kwamba akiwa president a-remain tu president. Sio amri mkuu wa majeshi ama nini na kuna watu wengine ambao wamesoma kama yeye wanastahili kukaa kama yeye. Upande wa machiefs, tutasupport wenzangu chief waondolewe hata D.O. na D.C. waondolewe, wa remain tu councillor, na wabunge.

Upande wa ugawaji wa ardhi, kwa mfano area hii tuko na majirani ambao wako ni maskwota. Hao maskwota, president hatahajawahi kujali kuangalia hawa maskwota wapewe ekari fulani. Huwa unatowa watu mbali kama hata uganda, wanakuja kukaa na sheria ya Kenya hairuhusu mwana – uganda apewe shamba hapa. Hiyo kitu umetuumiza na ndio inafanya sisi, mnayoona raia wa kawaida hataki kuongea ukweli. Makabila ambayo iko hapa Kenya ni arobaini na mbili. Trans-Nzoia imebeba makabila arobainin na mbili. Unakuja kuona makabila arobaini inahudumiwa lakini kabila mbili haidhudumiwi. Hapo

tunataka sheria ya kutetea hayo makabira yote arobaini na mbili. Haswa muluhya mturukana, sisi ambao ndio sinyenge ambao tunachungia watu, kabila hizo mbili.

Na ndio unaona mawazo yangu inasemam ya kwamba kama hivyo tuwe na serikali ambao tunaita ya majimbo. Tuwe na jimbo la Mombasa kule tuwe na jimbo la central, tuwe na jimbo la mount elgon, zamani tulikuwa tunaita skumasava. Na boundary yetu ilikuwa mount longonot, kwa hivyo tupunguze hapa katikati. Hatutaweza kuvumilia na mambo mengi. Kwa hivyo la mwisho sina lingine ni hayo tu!

Com: Ahsante sana, Shadrak Mutai, Charles Opoka?

Charles Opaka: Ahsante commissioners, kwa majina ni Charles Opaka, mapendekezo yangu ni kama yafwatayo; kuhusu serikali yetu mimi ninapendekeza ya kwamba serikali ya majimbo ifutiliwe mbali. Sababu kukna sehemu zinaweza kukuwa hazina resources fulani, na zitahitaji msaada kutoka sehemu nyengine, kuhusu serikali, tuwe na serikali ya mseto. Wabunge wanapochaguliwa kutoka kwa vyama mbali mbali, tunapokuwa na mbunge wa chama fulani ambaye ana uwezo wa kutetea nchi yake na kuongoza katika idara fulani, apate kuchaguliwa.

Muda wa kiongozi wa taifa; uwe ni mara mbili ikiwa ni kipindi cha miaka mitano mitano na baada kumaliza hiyo mwengine achukuwe nafasi hiyo. Kuhusu uchaguzi, uchaguzi upatwe kufanywa wakati wa siku za kati za juma ili tusifanye kazia mara mbili ikihudumia Mungu ikiwa weekend na unahudumia uchaguzi. Utakuwa umegawanya mawazo, kama itafanya juma nne, juma tano, alhamisi, basi uchaguzi ifanywe hapo hapo kwa sababu ni jambo la kitaifa na kila mtu anahitaji ahushishe.

END OF SIDE A

SIDE B

Angalau tuwe na shule moja au mbili za kitaifa. Ili hii asili mia themanini na tano nayo wilaya zengine zipate watoto wao kuingia katika national schools, iwe pia ni universities, vio vikuu vipate kusambazwa katika sehemu mbali mbali. Ili mtoto anapolelewa central, asiwe kwa primary central, univiersity awe central. Apate kuenda mazingara mengine ili angalau hata akija kukawa kiongozi, atakuwa namna ya kutetea watu wa sehemu ile.

Tunapoteremka kuhusu discipline; hata Mungu aliweza kudiscipline Adam. Na katika mashule na manyumbani, tusipo discipline watoto jameni hata mtakuwa na zaidi na kesi nyingi na hata mahakama ishindwe kutekeleza. Kwa hivyo tungehitaji mambo ya discipline ipate kuangalia na iwekwe katika hali ya kueleweka.

Sehemu ingine ni ya mashamba; upande wa mashamba tungeweza kukuwa na mambo mawili, uende kuna maskwotas wako katika mashamba yale ya yale makubwa makubwa, wajulikane na makumbukumbu zao ziwekwe. Pia tunaweza kuwa tunawahitaji ambayo si squatters lakini uenda ikawa shamba lao ni robo acre na ni watoto ni wengi wa mitaa hata wameshindwa kujenga nyumba. Kwanini kama wakati mashamba yana hitajika kutolewa watu katika location hiyo wakuje mahali pamoja na viongozi was serikali ili ya kwamba wale wanaohitaji wapate kutambulikana mahali pale. Kwasababu mambo mengine yanafanyika huko mustuni na baadaye munakuta aliye nayo ameongezewa. Yaani ni kama wasema ni kama Bibilia inasema aliye naye aongezewe, na yule je hana, hata kiroho hawezi akapata njia ya kumshukuru Mungu?

Sehemu nyingine, tuna sasa sheria ya watoto, na tuna sheria ya kutetea akina mama, je sheria ya wazee iko wapi? Kwasababu kuna pia wamama nao wametesa wazee isipokuwa wazee hawalii na kusema kwa mfano akilia watasema sasa hii sio mwanaume. Ninatumaini kwamba ya mwisho, pendekezo la mwisho ni kuhusu imani au faith.

Tuwe na uhuru wa kuabudu Mungu wa kweli na kando wa mashetani. Hata Yesu aliweza kufukuza shetani akamwambia shetani nenda kwako. That is devil worship, thank you very much.

Com.: Mzee Obaga wacha nikuulize swali moja. Hii swala la maskwota iko kutoka Lamu, Mombasa, iko Nairobi, iko

Rift-valley. Swali ninauliza ni hili kwa wakenya, hawa maskwota ambao wanaitwa maskwota, kama serikali ikiamua leo kila mtu amepatiwa nusu acre, wamalizike unfikiri kweli tutamaliza hii problem, ya squatters. Kuna njia ingine yoyote ambao tunaweza tukawasaidia watu ambao wanaitwa maskwota. Badala ya maybe ya kuzungumuzia juu ya mashamba, kuna njia ingine tunaweza tukasaidia wakenya?

Sababu nauliza ni hivi, skwota ukimpa mahali ya kuishi kamam hapa, na usimpatie mahali ya kulima. Sasa umemsaidia nini? Kwa sababu hajaandikwa kazi. Kwa sababu kuna nchi zile zingine kama merikani, saa ingine wakenya kama hawa, kama hawana la kufanya, hawana lolote, na serikali inaamini kuwa hawana njia youote, kuna njia serikali inaweza hata ikalipa watu wake ili wakaweza wakaishi maisha mazuri. Serikali imejenga majumba na mengineo, je hio si njia moja munaweza mukafikiria wale wakenya hawajiwezi?

Charles Ombaga: Ahsante sana, ndio hata nami ninakuunga mkono, isipokuwa inahitajika ifanyiwe katika kiwango cha kile huyu mtu masikini anajulikana. Sio mahali pale ikiwa ni town, masikini hawezi akatoka hapa na miguu, afike town hana kitu cha kuweka tumbo na hata kurudi nyumbani. Awe mahali pa central mtanisamehe kidogo, katika elimu nilisahau jambo moja, ni ya kwamba elimu yetu imebadilika muda mfupi hadi mwingine, tungependelea elimu yety wale ambao tunaita planners ambao wafanya research, wapeane span of time, kama ni miaka kumi ili ionekane elimu hii ya kiwango hiki watoto hawa wanaweza kuvuka naweza kuwa msaada katika taifa letu, kwa sababu muda huu leo tuko katika vitabu tofauti. January tutaanza ingine, sasa inakuwa kama ile nguo imeraruka tunakweka viraka viraka na hatujui tunaelekea wapi. Hata hawa watoto wanshindwa watakuwa vipi ili wapate elimu ya kuwatasa kuja kuwa wananchi wa kusaidia serikali yao.

Com. Mosonik: Ahsante Gerin, Jacob Ruto?

Jacob Ruto: Mimi ni Jacob Ruto, maoni yangu ni hii, serikali yetu maoni yangu tunaanzia ngazi ya juu kuchaguwa rais. Baada ya kuchaguwa rais, tunataka rais aende wala mbili tu, aende nyumbani mwengine achukuwe uwongozi.

Ya pili tunataka makamu wa rais sisi wananchi tuchaguwe, apana mtu anakwenda kutuchagulia sisi makamu. Hiyo maandiko yake, hawezi fanyia sisi maendeleo. Basi, ya tatu tunachanguwa mbunge, mbunge ya cheregani baada ya kufanya kazi inakuja kufukuza, inasema imekuwa mbaya na tumechanguwa watu wawili. Tumechanguwa rais, na tumechanguwa mbunge, na hao watu wawili tumeandika, kwa nini huyu mwingine aje kupinga mwingine? Kama amekosa, iko kotini, ashtakiwe kwa court, court isikilize maneno yake.

Ya tatu, tumekuwa maoni inakuja kwa chief. Chief achaguliwe na wananchi kama hapana chaguliwa apigwe transfer, kama watu wengine wa serikali. Ahsante.

Com.: Ahsante sana mzee umefanya vizuri. Hiyo mfano tufwate tafadhali ya kuharakisha namna hiyo. Julius B? John Kisaka? Kisaka haujaongea? Tafadhali...

John Kisaka: Kwa majina naitwa John Kisaka Shikanga. John Kisaka. Kwanza kabisa ningpenda kuanza na ile swla la rais yaani president. We propose abolishment of section fourteen and twenty four which gives the president to be above the law. The president can face impegments i.e.; finding of Ouko inquiry and Akimi inquiry whenever made public.

Two appointment of senior government officials e.g. attorney general and permanent secretary should be left to the parliament and not the president. President should have fifty-one percent of total votes casted during national elections.

Two the cats of inputs man should be established and should have full autonomous e.g. KACA. We should have reverendum votes incase in mind that of which involve our M.Ps and top government officials increasing their abnormal salary at the expense of mwananchi.

Two, am going to talk about judiciary. We propose that the judges and magistrates should not be appointed by the president, they should set up a parliamentary select committee which should be responsible for appointment and demolision of judges and

magistrates.

Two, constitution calls should be established. Three, judiciary should be free from two other arms of government e.g. executive and parliament an example in mind of cabinet rating a minor and later frustrating the case.

Three, am going to talk about the economy. We strongly oppose the issue of foreign minority controlling the economy. Like Indians, they should be made to declare their wealth, pay tax heavily and any other means the government may think possible.

Okay, four am going to talk about youth and leadership. The life expectance of Kenyans is forty seven years and after that they start losing memory. I propose that we should have youth leaders from twenty one to forty five for president. Reason filing for top post with old men who have no intellectual foundations to support the experience, he probably left school thirty years ago in standard six. He has worked and stayed to the top through bribery. To him, bribery is natural. He gave and he expects it, our people say that if you pay homage to the man on the top others will pay homage to you when it is your turn to be on top.

Young men came straight to the top without bribing anyone. Its not that they are necessarily better than others, it is simply that they are, they can afford to be vergers but even that kind of vergers can become habit. And even Jesus of Nazareth was a leader by twelve years. This country does not need people with experience but people with new ideas. Youth are aggressive and do not need competition. Mr. Commissioner, allow me to talk to this issue about women and leadership.

A bad law is the law in conflict with its society. We need the constitution from the hearts of Kenyanbs and not the global constitution. a constitution that Kenyans are ready to obey and honour I propose that affirmative action is un-workable. Gender equality will not add a fact, we need a situation where by both men and women are equally represented on the same conditions. That means that there is no undue advantages and prevelages given on either sides. What is leadership? Leadership is all about power and influence but not imposing. You can not impose leadership on one. Do not, to be a leader one must be courageous, confident and firmness of principle to be able to translate in to action his or her conviction. One needs to be a punching bag for the ... and enemies of time.

Com. Mosonik: Excuse me, John you have a memorandum which can read. Can you just make the points, you will leave that memorandum with us. It is okay if you just highlight.

John Kisaka: Okay continue, I would say the lowering of the university for girls propose that the advocacy for ignorance.

Com. Mosonik: You propose?

John Kisaka: lowering university entry for girls I propose the advocacy of ignorance.

Com. Mosonik: Si you are saying we should not lowe the points, why don't you say directly. We should not lower the points.

John Kisaka: Yeah we should not lower the points.

Com. Mosonik: Say it directly like that.

Johna Kisaka: Okay, wife beating; this is a domestic issue which should not be taken lightly. Feminist should be able to tell us the method we can use to discipline a wife if any other avenues have failed. We also have women beating their husbands, who will look after their pride.

Citizenship, I propose that when a woman is married in a different country she acquires the priviledges and the rights of the country and surrenders the former.

Bill of rights; I propose, prisoners should have the right of expression and worship in voting. Prisoners should be allowed to procreate in case of one is imprisoned for more than three years, the government should make arrangement for him to have children because that one is a fundamental right as a human being.

Lastly, I am going to talk about land ownership; we strongly oppose the idea of both names that of a wife and a husband appearing on the title deeds. Reason being that the problem of land in Kenya is not, is the accessibility but not the ownership. That's why we have more of separate men on the streets of our towns than women. Although men occupy ninety seven percent of title deed in the country. Men are naturally polygamist, men are naturallyt polygamist, if we make the mistake of using both names, it will mean that the dependants from the younger wives will not have what to inherit. We also oppose the married girls, child inheriting property if all there is a boy child, we also oppose the married girl child inheriting property if at all there is a boy child, reason being that according to carriage of gnomes, a wife automatically has the right and privilege to inherit the property of the husband upon his death. Thank you.

Com. Mosonik: Ahsante sana, William K. Murei, David Lang'oli? Ulikuwa umesema kweli? Sema haraka haraka tafadhali.

David Long'oli: Jina ni David Kiloo Long'oli. Kwa hivyo anakuja hapap na anatoa ukweli Katiba pengine tena munaangalia jina, David Long'oli, mumeskia au la? Sasa ninakuomba kwa sababu anaandika kwa horodha ...

Com. : Weka hiyo microphone vizuri.

David Long'oli: Kwa sababu anaandika kwa horodha, anakuomba mwenye anakusomea anaomba mwenye anajuwa kusoma haraka haraka, ukuje, anakuambia hapa haraka kwa sababu atachelewa sasa kura, kwa kusoma kwa minisipa vile ilikuwa inatajikana haraka haraka, wacha tu watasoma.

Speaker: Basi bwana ma-commissioner nitamsaidia huyu mzee kusoma ameandika katika lugha ya taifa ya Kiswahili. Kuhusu uandikishaji wa kazi ya serikali, kuwe na usawa wa katika kuandika makabila wa district zao, kwa mfano district kama Turkana ni district moja, watu wakisemekana waandikwe kumi kwa kila district utakuta district kama Kericho imegawanya mara mbili ama tatu na kabila ni moja. Wataandika watu ishirini, au thelathini na ile moja kabila moja watu kumi, hakuna usawa iko hapo. Tungependa usawa uweko kama kumi, iwe hivyo kwa kila kabila au ile moja district. Nao waongezewe idadi ya watu wa kuandikwa.

Ya pili, tuwe na lugha moja ya taifa. Kwani tukiwa na lugha moja makabila yote itaweza kuelewana kwa jambo lolote.

La tatu; tungenda Katiba ilinde masilahi ya wanakikundi maalum kwa njia ya kushughulikia mahitaji ya kila moja kwa usawa, makabila yote ya Kenya.

Ya nne: Tarehe ya uchaguzi iwe ikitajwa kwenye Katiba, ili wananchi wawe tayari kwa uchaguzi.

Ya tano: Lazima Katiba mpya iheshimu tofauti za kitamaduni na kikabila katika nchi yetu.

Ya sita: Rais achaguliwe moja kwa moja na wananchi.

Ya saba: Mahitaji ya kimsingi ya Wakenya yanayopasa kulindwa na Katiba ni kama elimu, usalama ya wananchi, mali ya wananchi na kadhalika.

Ya nane: Cabinet ama minister, kuna makabila ambayo haijawai kupata waziri tangu uhuru upatikana. Kuna wengine tangu uhuru hawakosi kuwa ni mawaziri ama maminister. Tungependa kwa Katiba ya leo ama ambayo munatengeza, kabila ikiwezekana wapewe minister kwa usawa.

Ya tisa: Serikali ndio inapaswa kuwa na jukumu ya kuhakikisha kwamba Wakenya wote wnafurahia haki za kimsingi kama usalama, afya, maji, elimu, makazi, chakula na ajira.

Ya kumi: Katiba ilinde usalama, huduma ya afya, maji, elimu, makazi, chakula, ajira kama haki za kimsingi kwa Wakenya wote.

Kumi na moja, na ndilo la mwisho: Mashamba yote ambayo ilinyakuliwa, serikali irudishe na kuwapa wale wasio na ardhi yoyote. Na hiyo ndio itabakia, asanateni.

Com. Mosonik: Asante sana John Boen, J.K. Yaposoi?

John Koi: asante Mwenye Kiti kwa nafasi hii ndogo ambae nimepata, isipokuwa yale ambayo nilikuwa nayo naonelea kwamba kwa sababu mengi yao niweke right kwa sababu wengine wameandika, wameyasema. Kwa sababu, jambo la kwanza ambalo nilikuwa nataka kulizungumzia haswa zaidi ni mamlaka ambayo iko katika ofisi ya rais. Kwa hivyo binafsi, bila kuambiwa na mwingine ni kwamba kwa katiba hii ambayo tunatarajia iwe muongozo wa ya wakati ujao ni kwamba ofisi ya rais ipunguzwe mamlaka yake.

Pilei: Kazi ya serikali iweze kuendeshwa kwa njia inayofaa. Nasema hivyo kwa sababu katika ofisi ya rais kwa wakati huu, kuna maministers ambao wako katika ofisi hiyo ambao wako katika ofisi ya rais. Wanasemekana iko katika ofisi ya rais. Hawana ministry ambayinaitwa yao, wako ndani ya ministry, ofisi hiyo na wao uenda ikawa wengine, ingawa sijui sana, wanaweza kutumia mamlaka kinyume ya vile labda mkubwa wao anavyotarajia. Na kwa hapo mabo mengi yanaweza kuharibika, mpaka hata wafany kazi wengine wa serikali, wacha niseme hiyo, huwa wanafanya kazi kwa hofu wakafikiria ya kwamba labda itatolewa amri ya kwamba watafutwa kwa kazi. Kwa hivyo mamlaka kama hayo yakipunguzwa kwa ofisi hiyo, hata watumishi wa serikali watkuwa na uhuru kufanya kazi bila hofu.

Na vile vile, kutokana na amri hiyo ya ofisi hiyo, ikija kupunguzwa, hata watumishi wa serikali watakuwa na uwezo ya kuweza kuwa na chama chao cha kutetea wafanyi kazi wa serikali. Kama wakati kulikuwako na Mr. Kimani Wanyoike, alipokuwa secretary general wa wafanyikazi wa serikali hapo kwa wakati ule wafanyikazi wa serikali walikuwa wakifanya kazi wakijua ya

kwamba wanafanyia kazi serikali. Lakini kwa wakati huu, kuna wengine ambao ingawa wako serikalini, wakifanya kazi, inaonekana ni kama wanafanyia kazi mtu Fulani. Kwa hivyo minyororo kama hiyo ikufunguliwa kwa ofisi hiyo, wafanyi kazi wa serikali watakuwa wakifanya kazi wakijua ya kwamba ni wafanyikazi wa serikali wakifanyia kazi raia.

Juu ya utawala kwa njia nyingine, ningependekeza ya kwamba mamlaka ihamishiwe serikali za wilaya ama serikali za mitaa kwa sababu iko karibu na raia wa kawaida mashinani chini ya serikali moja ya utafu. Serikali ihamishiwe local government authority ili iweze huduma, iweze kufanyia kazi wananchi wa kawaida kwa sababu si vizuri isemekana kuna, tunangoja ile serikali inatoka juu.

Kwa hivyo, juu ya upande wa elimu, binafsi ingawa sikusoma vizuri isipokuwa ile elimu kidogo nilipata kitambo kidogo, ile ilikuwa ya form two, iikuwa inaitwa standard eight. Lakini kwa wakati wetu ilikuwa inaitwa form two, halafu wewe unafanya KSE ilikuwa ni mzuri, halafu unafanya Cambridge lakini kwa wakati ule, ukiona wale watu ambao hata ingawa wengine hawakuja kuajiriwa, lakini watu waliweza kujajiri wenyewe kwa sabbau elimu ile walipata ni elimu ambayo mtu anaweza kujitegemea. Kwa hivyo kwa mfano, wacha niseme leo kwa sababu labda wengine hawajui, walikuwa wanafikiri labda mimi ni msomi. Mimi nilisoma mpaka daras la sita, standard six. Lakini mambo ya surveying, ninawahudumia wananchi, tukifanya hesabu nafanya mpaka wale wengine ambao wanajifanya ya kwamba waliingia ile ya 8-4-4-, mimi naona hao? Ninapendekeza ya kwamba, hoyo 8-4-4- hiyo ipigwe marufuku kwa sababu inadundisha elimu ya nchi hii. Kwa hivyo sina neno lingine isipokuwa yale ambayo ningelikuwa nataka kuyasema, sitaki niyarudie;

Ni juu ya uchaguzi: Uchaguzi ufanyike kulingana, iandikwe Katiba ambayo inaonyesha ya kwamba ni tarehe Fulani ambayo uchaguzi itafanyika. Isije ikasemekana ya kwamba mtu Fulani mmoja huwa anatoa amri nakusema leo itafanya uchaguzi siku Fulani. Bali iandikwe iwe Katiba ambayo ni ya wananchi. Kwa hivyo kwa njia ingine tena, naonelea Mungu atawasaidia ma-commissioners, ili waende wafanye kazi yao kulingana na vile inavyotakikana. Na isitoshe, wacha niseme namna hii, ma-commissioners hawa inatakikana wao wahidhimishwe na bunge ili isirupuliwe mbali mara moja. Kwa sababu si vizuri kila Tume iwe ikivunjwa kabla haijamaliza kazi yake. Ni hayo tu!

Com. Dr. Mosonik: Asante, tuna Peter Mwingi na Moses Wamzere wa Ngonye Primary School? Wako hao wawili? Okay, ni nyinyi? Kati yenu, nani atasema, Mwingi ama Wamzere? Mwingi? Ninataka mmoja wenyu tu! Kwaajiri muna memorandum, si uhasilishe hio kwa niaba ya mwenzako, please, wewe ni Peter Muindi, three minutes.

Peter Muindi: The Chairman of the current sitting here, members of the constitution of Kenya Review Commission, I would like to go direct to succession and transfer of power.

1. The vice president should automatically succeed to power in the event of a incumbent president falling sick, incapacitated, or dies while in office.

2. The constitution should have clauses empowering the acting president to call for general elections in a specified period of time.
3. Executive powers should be devolved to avoid excessive of the powers of the president in a country.

Election: one, elections to a presidency should be conducted on a day of their own then parliamentary and civic elections should be conducted concurrently on a date after the presidential elections.

Constitutional Supremacy: The constitution being supreme in nature should categorically state the independent and practise of the three arms of government i.e., the executive the legislature and the judiciary. Incase of the re-writing of the whole constitution, the public through a referendum can come in bearing in mind that a constitution belongs to the people of Kenya. And independent body should contact the referendum arm and ages of an independent electoral commission and then other international independent bodies should be invited to oversee the referendum.

Political parties: Political parties should be limited to at least four, to ensure proper funding from the government. Two, political parties should be financed from the public offers because they are the people who pay the taxes.

Three: relationships between political parties should be imitable for the sake of national unity and development.

Legislature: language tests should be made a requirement and should include:

- 1) Speaking and writing Kiswahili and English fluently to avoid illiterate members of parliament.
- 2) Before clearance a member of parliament and civic leader should get moral and ethical qualifications checked e.g.: free from drunkenness, immorality, wife battering, and extra.

Com. Mosonik: Excuse me, I would like for you to just to highlight, to say in my memorandum, or our memorandum we have touched on the following points. And then you submit the memorandum because of time.

Peter Muindi: thank you. So M.P.s salaries should be determined by a parliamentary service commission. Nominated M.P.'s concept should go and special interest groups represented by members appointed by the interest groups should be presented to the house.

Electoral commissioners: We propose that electoral commissioners should be university graduates, nominated by respective political parties invented by parliament to avoid executive manipulation and control. The commissioners should enjoy security of Kenya.

Land and property rights: There should be a ceiling on land ownership, a maximum of fifty acres, to avoid the question of squatters in the country such that every Kenyan should own land, and Kenyans should own land everywhere and anywhere in the Republic of Kenya.

Management and use of National resources: We propose that the executive should not retain the powers of management and use of national resources. A commission appointed by the parliament should oversee the management of the national resources. Civil servants should be well paid to motivate them and reduce corruption. There should be a code of ethics for public servants. That is through prosecutions, paybacks, sucking and extra. We propose that public servants should declare their assets in public.

International relations: We propose that Kenya's foreign diplomats should be appointed by the public service commission because they serve the interest of Kenyans outside.

Constitutional commissions, institutions and offices: we propose that there should be the office of the ombudsman to oversee the running and dissemination of services to Kenyans.

Successions and transfer of power: we propose that during the presidential elections, the speaker of the national assembly should be in-charge of the executive powers. Thank you.

Andrew Shikuku: Ya tatu, katika uongozi: Hii double system ambayo tuko na the Local government pamohja na mambo ya provincial administration ningpendelea kwamba tuwe na single system tusiwe na double system. Ningependelea provincial administration iwe dealt away with tubaki na the local authority.

Land issue: inatakikana itoke kwa ofisi ya rais na ilhali irudi katika the local authority na watu, kamati maalum ambaye inasimamia ichaguliwe na wananchi wenyewe katika kila wilaya.

Mambo ya amendments ya bills katika bunge: tuwe na kwamba sio lazima wabunge wanapoketi wapitishe sheria. Bill yoyote ndio irekebishwe mpaka tuweko na national referendum, wananchi wapige kura ili wabadilishe hiyo Katiba.

Ya tatum ya sita I mean, m ambo ya kupiga kura: kura zniapopigwa katika kila polling station, zihesabiwe hapo hapo na matokeo yatokee hapo. Mambo ya uajiri pamoja na uandikishaji wa vijana katika universities: zinatakikana zifanywe kupitia councillors, direct katika kila wilaya.

Miaka ya rais ya juu na ya chini: ningependeleza ya kwamba miaka ya juu sana ya rais ndio ahitimu iwe 60 na ya chini ni miaka 36.

Mambo ya ekari za juu ambazo mwananchi wa Kenya anatakikana amiliki na za chini. Za juu niseme ni kama wale wengine 50 za chini ziwe kumi. Vile vile, katika utawala, ningependeleza ofisi ya waziri mkuu na ofisi ya rais katika nchi hii, waziri mkuu atengeze maswala ya serikali. Na anapotengeneza serikali, isiwe, kwamba wewe umehitimu kama mbunge kwa hivyo kuna nafasi wewe ni automatic ni waziri wa afya. Pia achaguwe watu kutoka nje ya bunge wale ambao wanatosha.

Naja kwa upande wa public service commissioner, tuwe na independent public service commission sio kwamba public commissioner Ma-commissioner wote wanachaguliwa na rais. Halafu ya mwisho ni ya kumalizia ni kwamba ni aibu kubwa sana wakenya kwa miaka 38 hawajui Katiba ni nini. Kwa hivyo ninapendeleza ya kwamba mtu anapohitimu kwa miaka 18 yeye anapoenda kuchukua kitambulisho cha nchi na pia apewe nakala ya Katiba. Ahsante.

Com. Dr. Mosonik: Ahsante sana. Raphael Borr. Laban Makokha, Joseph Simuyu. Na ufanye points vile mwenzetu amefanya saa hii eh? Tunamalizia haraka.

Joseph Simiyu: Mimi ni Joseph Simiyu. Ningependa kuongea juu ya bunge: bunge imekuwa chini ya uongozi wa rais. Wakati jambo lolote linapotokea mbaya, inabidi wabunge wapige kelele bila kufanya chochote kwa sababu ...

Com. Dr. Mosonik: Sasa, pendekeza x2 unataka uone nini.

Joseph Simiyu: Hmm? Pendekezo langu ningependa bunge ipewe jukumu ya kusimamia usalama wa nchi, kwa sababu kunapotokea shida wala ghasia inabidi bunge ikae na kuitisha kikao na kuongea kuhusu usalama wa nchi na lipitishie ya kwamba mahali fulani kunatakikana usalama ili askari watoke.

Jambo lingine ningelipenda kuongea juu yake, ningependa korti iwe pekee yake bila kuingiliwa na serikali kuu. Kwa sababu korti ikiwa pekee yake itafanya kazi kulingana na uwezo wake vile inavyohudumia wananchi. Na pili, kesi huwa zinakaa sana mahakamani. Kesi hizi zinachukuwa muda mrefu ambapo mtu angeweza kupeleka wakati mfupi unasikia unakuta kila wakati, “enda urudi x2” kwa hivi tungependa kesi ziwe zinaelekea kwa njia ya haraka.

Kitu kingine, ambacho nami ningependa kugusia tena pia, tungependa kuona ya kwamba mamlaka ya raisi imepunguzwa, rais asiwe amri mkuu wa majeshi, asiwe chancellor wa vyuo vikuu, asiwe mwenye kugawa kazi, asiwe mwenye kutoa hoja yoyote na pia bunge iwe lenyewe linavunja bunge na kuenda likizo.

Kitu kingine, ma-commissioners ambao wanachaguliwa na rais wao hawatekelezi kazi yao kulingana na ukweli wao, kwa sababu wanahojia sana wakati watakapokuwa wanatekeleza hiyo kazi, watafukuzwa. Kwa hivyo kunapotokea kasoro lizima afanye kazi kulingana na muajiri wake aliyemuajiri. Tunataka

Com. Dr. Mosonik: Kwa hivyo ifanywe nini?

Joseph Simiyu: Tunataka hawa wajisimamie wenyewe. Kukitokea kasoro ya uchaguzi kama wameharibu, wao wenyewe wachukuwe mzigo huo. Kunapotokea kasoro katika kiti fulani, tunataka mshindi asitangazwe kuleta gharama kwa mwengine kuambia yeye aende mahakamani kuenda kushitaki kura hiyo hiyo isimamishwe, kuwe na uwezekano wa kurudia hiyo kura ilitupate mshindi.

Jambo lingine, bunge kama inavunjwa, ningependa speaker wa bunge asimamie serikali ya muda kulingana na uchaguzi utakapo itishwa. Rais atakapopatikana basi ndipo tuone kama speaker wa bunge anawacha kazi mikononi mwa raisi mpya. Nina mengi lakini singependa kumaliia wenzangu muda na nilikuwa na memorandum yangu, sijui kama mtaipokea (not clear) kazi. Ahsante, nimeshukuru.

Com. Dr. Mosonik: Isaiah x2 Bisoi, Juma Khankha.

Juma Khaukha: Thank you mister Commissioner sir, my names are Juma khaukha and I would like to propose the following: one; I propose that the new constitution should contain and regulate peaceful processions so that the police cannot come and disrupt peaceful processions made by wananchi of Kenya.

Second, on the bill of rights, I want education to be also included as a basis rights for all Kenyans and therefore the exceptions also on the bill of rights they actually be determined by the law courts of this country when they only come in conflict but not the exception to be included in the constitution. The conflict should be solved by the law courts.

Third, I also want to propose on proper presidential succession mechanisms, currently what we have are very much amphoric because we are not having the genuine or the proper regulations on how the president has to relief power. Because, for now the president after the oath of office the president who has lost elections can sit in the office indefinitely and we have yet to see that perhaps in this period we are heading to the elections and therefore we want the president who has lost in the election to have only one man to surrender power to the elected president.

Also, on the structures ... on about amending of the constitution, especially on entrenched process, they should come through a referendum that the people are required kutoa maoni yao katika kura especially on entrenched courses because they are changing the face of this nation. Especially, perhaps where we are looking of repeal of section 2(a). ingeletwa kwa wananchi wenyewe wabadilishe hayo.

Pili katika pia elimu, ningependelea ya kwamba the establishment of this trait of these curriculum development centres because it

's the very district that knows the problems that what the education system has to address. Because if we are having a centre in Nairobi, the needs of the people in Nairobi are not the same as the needs of the people in Trans-Nzoia. Here we are agricultural based, there they are commercial based for example and therefore districts should be allowed to form their own curriculum.

Lastly, all Kenyans should be allowed to vote by proxy or by post. In the past years we have seen many Kenyans going out especially now we are saying that we have ground over 500,000 Kenyans abroad and if they participate in elections, that election will be fair and the result will be showing the picture of all Kenyans. Cause if we don't allow them and for some places for example (not clear) lets our example here Cherengani, there was one of our in the election of the M.P. the M.P. lost by a margin of 200 and therefore that 200 and therefore that 200 I am saying that is the number of Kenyans, who are abroad and if they could have voted for that candidate he could now be our M.P. representing the people of Cherengani. Thank you.

Com. Dr. Mosonik: Ahsante sana. Michael Kiptile, Charles Kemei, James Ndiema, Joseph Rono.

Joseph Rono: Basi kwanza ningependa kutoa maoni yangu kwa commission ya Katiba. Ile kitu ningependa kusema .. eh? .. Kwa majina naitwa Joseph Rono, mi ni mkazi wa hapa Cherangani. Basi ningependa kutoa maoni yangu kuwa hiki Katiba kikiundwa na ikamilishwe, wananchi wa Kenya waweza kujua kwa kuwa mpaka sasa ile Katiba iliyeundwa wengi wetu, hasa mimi, sijawahi kuiona. Sasa ningependa katika itakayoundwa iweze kukfikia watu wote waweze kujua kwanzia wanafunzi mpaka raia wote.

Maoni yangu ingine ni kuwa; tungependa katika Katiba yetu kuwa tuwe na soko tayari kwa mazao tunayopanda katika sehemu yety ya Kenya, tuwe na soko tayari ili tukiuzua mazao hayo tuweze kupata pesa zetu kwa wakati unaojaa.

Maoni ingine ni kuwa, wakenya walio washamba makubwa na walipata kwa njia ya haki waweze kuwa nazo na yale yaliyonyakuliwa serikali iweze kutoa na waweze kugawa ama ibaki iwe ni mali ya umma na iweze kufanya kazi ambazo zilikuwa zinatengewa kabla hazijanyakuliwa.

Ingene ni kuwa; kuna watu walio na maploti zaidi wengine wanamploti hata 500. Ikiwa ulipata kwa njia ya haki sawa lakini kama walinyakuwa mali ya uma iweze kurudishwa na sheria iweze kuchukuwa nafasi yake.

Maoni ingine ni kuwa kume kuwa na pengo kutwa kati ya matajiri na masikini. Kwa maoni yangu sababu moja ni hasa sisi watu wa sehemu hii ni kuwa tuliwekwa katika hali ya soko huru bila sheria yeyote kufuatwa. Tungependa hiyo soko huru iwe na masharti ama iwe na sheria inayolinda upande yote, wakulima, wafanyi biashara na wale wanaoagiza bidhaa kutoka nchi za nje. Basi tumekuwa na huo pengo tena kati ya matajiri na masikini kwa sehemu kubwa ama sehemu ndogo, ufisadi umechangia. Imekuwa ni kuwa wale matajiri wanaendelea kuwa matajiri na masikini wanaendelea kuwa masikini sababu ya kuwa mimi

naweza kuwa na bidhaa kama mahindi na haina hata nikuwa na mahindi gunia 1000 ile gharama nilitumia na ile mapato nitakayo pata bado nitabaki tu masikini sababu hautaweza kufanya kazi kulingana na yale mapato ama malipo unayolipwa.

Maoni yangu ingine ni kuwa, rais aweze kuenda vipindi viwili ya miaka mitano. Rais aweze kuenda ama achaguliwe kwa vipindi viwili ya miaka mitano. Na tena ninatoa maoni yangu kuwa wabunge nao waweze kuchaguliwa mara mbili ikiwa atafaulu, mara ya tatu basi mwengine aeze kusimama hata ingawa yeye ni popular katika sehemu anakotoka.

Tena upande katika upande wa mahakama, sheria ambazo ziko watu wengi hawajui. Ndiposa ningependa kutoa maoni yangu kuwa sheria ya mahakama katika nchi hii iweze kufunzwa katika mashule na waone njia ingine ya kuweza kufikia raia mafunzo ya sheria kwa sababu watu wengi wameweza kupoteza mali zao kwa kukosa kujua.

Tena ningependa kuongeza juu ya hiyo mambo ya sheria kuwa watu wengi hawawezi kukodisha mawakili sasa tungeomba serikali waweze kuajiri mawakili ili raia wenya hawana uwezo ya kukodisha, wawe wakienda mahakamani na wapate mawakili ya kuwakilisha kwa wakati huu katika mahakama zetu, sheria sana napendelea upande wa matajiri hasa sababu ya ufasidi ile mwenye anauwezo kufanya kitendo na uwee kuenda bila hata kufungwa kwa sababu ya uwezo ule unayo yaani ni pesa. Unaona sasa pesa kama njia ya kuweza kuvunja sheria. Mwisho.

Com. Dr. Maranga: Yah, mwisho

Joseph Rono: Mwisho, sheria hii yety ya Kenya katika mahakama, nilikuwa nimesema, iweze kupatikana kwa watu wote kwa njia ya kuweza kueleweka kwa njia rahisi tuseme. Nafikiri kwa hayo nafika mwisho ya yale nilikuwa nayo. Ahsanteni.

Com. Dr. Maranga: Wilson Arabi, Magut K. Charles, Samuel Mulea Siwa, Samwel Okaya, dakika mbili tafadhali upendekeze haraka haraka eh? Kwa ajili ya sasa.

Samuel Murei: Halafu niongee? Ooh. Mimi naitwa Samuel Murei. Maoni yangu ni kama ifuatavyo. Ningependelea serikali ya majimbo ipatikane. Halafu pia katika nchi kuwe na vyama tisa kulingana na kila jimbo. Halafu baada ya hapo kupatikane viti ambayo vyama hivi tisa, kila jimbo iwe na chama kwa mfano labda hapa Rift Valley tuite labda chama chetu R.P.F. chama ingine iitwe hivyo namna hiyo. Halafu baada ya hapo kutokee labda vyama visivyoweza kuwa na nguvu ya kutengeneza serikali, hapo sasa tuite hiyo serikali ya mseto. Baada ya ipatikane serikali ya mseto. Hayo yamekwisha.

Upande wa mashamba ningependelea hivi; hapa tunamatatizo ya kusema kwamba kuna wanyakuzi wa mashamba, kabisa wapo lakini hayo mashamba yarudishwe na yakisharudishwa ibaki kuwa rasili mali ya jimbo, isije ikageuzwa kwamba wagawie wananchi. Kuna mashamba mengine pia ambayo sisi raia tunayo, mara nyingi huwa tunauza mashamba, naweza kuwa nina

shamba lakini ninauza. Baadaye ninabaki kuwa squatter. Kesho yake asubuhi ninadai serikali kwamba tunadai kwamba “sina shamba” hiyo pia ningefikiria Katiba hiyo iangalie. Pili kuna mashamba ambayo tunaishi ndani na kkumfirika kwa mfano, unaweza kukuta mashamba karibu ekari 1000 na watu wameishi kwa ma point mapoint, na hayo mashamba ni mashamba yenye rutuba na hiyo hiyo pia haizalishi nchi, kuleta mali kwa nchi na kunabaki kwamba ni nchi ambayo watu tumekaa lakini haitusaidii. Kwa hivyo maoni kamam hiyo ningegangalia kwamba hayo mashamba ambayo yameenda mpaka imefika mahali ambapo haipatii wananchi nguvu na kubaki kuwa masikini, serikali ingetahifisha hayo mashamba. Halafu yakishatihifisha tuwe na munda mwingine watu kwenda town halafu shamba ilimwe na kampuni halafu ijaribu kuinua nchi.

Haya upande wa ma-title ambayo sisi tunayo kama wa nini, tupatiwe miaka kwa sababu tunatabia ya kuuza kwa sababu ya uchumi, mambo imeshakuharibika unaona ni afadhali niuze halafu nipate pesa, kuwe na miaka mingi kidogo ya kuzuia nisiwe na nguvu ya kuuza shamba kama ninavyofaka. Hiyo shamba ibaki plus kuzalisha, kuleta uchumi ndani ya nchi kwa sababu ninaweza kuuza kwa sababu ya shida point point mpaka hiyo shamba kama miaka 10 itaisha tu acre kumi ... itaisha ikiwa hiyo shamba inaweza kuwa na watu 100. Kuwe na kitambo fulani ya miaka kwa hii ma-title kama miaka 50 labda pengine kupatikane mabadiliko kwa sababu haya mashamba yakiendelea na watu wanaongezeka pengine haya mashamba katika nchi itafurika tu halafu itabaki kuwa maskini.

Haya upande wa utawala, nguvu hizi za rais, ningependelea kabisa ivunjwe na kuweka na kutawanya hii madaraka. Watawanye madaraka, iinge tu liwa haoni ma nini.

Upande wa ma-chiefs ningenelea ibaki hivyo kwa sababu kuna ukabila. Ukabila ni jambo moja kubwa sana na kizima iko kuna makabila inaweza kuwa imekaa kwa eneo na kwa sababu wanauwezo wanaweza kupitisha ile kitu ambayo tu wanataka kwa sababu wananguvu ya kura. Nafikiri ingekuwa inakaa tu hivyo. Haya...

Com. Dr. Maranga: Umemaliza madakika

Samuel Murei: Nimemaliza.

Com. Dr. Maranga: Yes, na ulisema vyama 9

Samuel Murei: Ndio

Com. Dr. Maranga: Kila moja na majimbo

Samuel Murei: Ndio

Com. Dr. Maranga: Majimbo itakuwa ni ngapi?

Samuel Murei: Nafikiri majimbo ya nchi ni ngapi sasa? Nafikiri ni 9

Com. Dr. Maranga: Ni nane.

Samuel Murei: Ni nane, ooh labda iwe nane (laughter)

Com. Dr. Maranga: Ahsante sana, okay tuharakishe kila mtu point moja moja, siwa yako. Ezekiel Baromi.

Ezekiel Baromi: Ahsante sana ma-commissioners. Ninaona points ambayo niko nayo watu wamemeza mingi lakini kwa sababu nina point ya kusisitiza hapo....

Com. Dr. Maranga: Na kama imemezwa, tafadhali mfanye haraka.

Ezekiel Baromi: Probably ninakitu ambayo hakusema.

Com. Dr. Maranga: Yes

Ezekiel Baromi: Sasa tulikuwa tunasema presidential elections kuna Nilisoma kwa kitabu cha ... Ezekiel Baromi. Yash Pal Ghai kuna nchi kama Bangladesh ambayo kama bunge kivunjwa hata rais mwenyewe atatoka katika ofisi yake na high court judges ama chairman ya bunge speaker awe in charge mpaka elections zifanywe. Na sasa nilitaka president a-vacate the office na all presidential candidates should be equally financed. Wapewe pesa ya kufnya campaign na kufanya campaign through out the country na apewe usalama ya kutosha. Na kama chama fulani itaanza kuleta interference, iwe disqualified. Na the use of radio na television iwe vile vile wapewe hawa. Wote wa chama ambayo wanatawala pamoja na wale wa upinzani ili wapate campaign yao without discrimination yaani interference at all. Na security tusemem judiciary ningependelea upande wa judiciary iwe independent halafu kama pengine wakati hawa wanafanya campaign, pengine judges hawawezi kuongopa sababu pengine walikuwa wanachaguliwa na rais. Anaogopa akipata kujua kwamba "sijui rais atasema nini" kwa hivyo tunataka iwe independent halafu judiciary commission ambayo ita-appoint judges pamoja na judiciary commission. Commission zengine ziwekwe also kama electoral commission halafu iwe independent vile vile. Halafu wakati kama kuna pengine makosa wakati wanafanya election, kama chama chochote itavunja sheria ya uchaguzi wanaweza also tu-disqualify kama wanaona wengine wame.... Sababu kama wengine wanauwezo zaidi wataweza kuangamiza wale wengine.

Na kuna tena mimi nilitaika kuongea kuhusu salary review commission iweko ambyo watakuwa wakiona salaries ile the highest, pengine ikiwa the highest inakuwa ya rais na the smallest pengine iwe ya sub-chief, na kuna wengine ambao wengine katika

Kenya hii wana salaries mingi zaidi wakati kuna watoto ambao wanaitwa hata chokora ambao hawawezi kupata hata kikombe cha chai kwa siku.

Hii commission iangaliwe sababu mimi ninaona watu ambao wako katika ofisi kubwa kubwa wanatka kuendelea kwa salaries mpaka saa hii mi naona wabunge bado wanatakikana waongezwe na juzi sijui ilisemekana salaries yao ni 400,000. waalimu walilia kwamba wanataka waongezwe mshahara, wakasema hakuna pesa. Sasa utaona kwamba huyu mwalimu aki-retire pension ambayo mwalimu atapata, a lump sum haiwezi kufikia hiyo 400,000 ambayo mjumbe anapata kwa mwezi moja which I think inaonekan its too unfair. Kwa hii commission tena, tuseme nilikuwa natetea wazee wengine kama sisi ambao ni retirees. Hao wazee wame-serve Kenya very well for more than 30 years na utashangaa kwamba huyo retiree tena akipewa lump sum haiwezi kufika 400,000 shillings ambayo inaweza kuisha haraka. Na sasa ile ambayo inabaki a ¼ ya salary yake nilishangaa juzi ambao wakati waliambiwa waende wapate pesa zao kutoka post office. Unapata wengine ambao hata hawaoni njia, kuna mzee...

Com. Dr. Maranga: Just pendekeza, upendekeze, yah kwa hivyo...

Ezekiel Baromi: Retiree mmoja ambaye alikuwa anashikwa mkono naile yote ambayo alikuja alikuwa anakuja for 2000 shillings na huyu mtu hawezi kushika jembe aende shambani tena. Si hii ... mimi napendekeza hat wakati wana-review salaries wa review pensions because right now Kenyans mtu ambaye anaearn less than 10,000 shillings tuseme hana kitu kabisa na taabu anakula taabu kubwa sana.

Mimi ningependekeza tena language Swahili. Sioni kwa nini tunaona haya ya lugha yetu kuzungumzwa. Kama wakati wa sherehe ya Kenya, kama siku ya independence, kuna kabila nyingi millions Kenyans ambao wanataka kusikia hotuba ya rais na hiyo rais wakati yote huwa anasoma kwa lugha ya kizungu ambayo wazazi wengi hawawezi kusikia na he is addressing millions of Kenyans. Mimi ningependekeza kwamba Swahili iwekuwa national language hata itumike katika bunge hata masomo katika shule waanze. Sisi tulianza kutumia kiswahili kutoka standard 4 mpaka 4 na tulikuwa tunajua kiswahili kweli kweli. Tanzania wamefaulu sana kwa hii na sioni kwa nini ukienda uingereza ambayo wazungu wako a German anazungumza Germany, mfaransa anazungumza French, kwa nini tuone aibu ya kuzungumza lugha yetu ty. Kwa hivyo official language ni naona should be kiswahili.

Ningependekeza hata niletee akina mamam hapa kama itawezekana.

Com. Dr. Maranga: Na umalizie hapo.

Ezekiel Baromi: Nitamaliza

Com. Dr. Maranga: Yeah

Ezekiel Baromi: Inaenda kwisha, tuseme ningependelea kwamba kwa sababu hawa wanawake wanalia hawana uwezo kupingana na wanaume kuwa na representative ya akina mama katika kila district moja, halafu wenyewe wataona vile wata campaign.

Sasa appointments ya elections ingine hiyo ndiyo hiyo tu, nafikiri wacha niwachie kama ,,,, nipatie nafasi nyingine.

Com. Dr. Maranga: Ahsante, John Wamalwa. John sijui ni saronee au Serone, Daniel Ngato, tafadhali , Mrs. Nato.

Daniel Nato: Kwa majina naitwa Daniel Nato na kwa ajili ya mengi ambayo nilikuwa nimetarajia wenzangu wamezungumzia hayo. Nitazungumza mafupi kama mbili au tatu hivi. Neon la kwanza ambalo nimeonelea katika nafasi hii, mimi nitaingia chini ya serikali. Kwanza nchi yangu iwe na mwanachi vile tunaweza kuwa pamoja, kwanza hii Katiba iwe ya kusemekana ya kwamba mimi mwanachi wa Kenya ambaye sasa niko nafanya, natengeneza Katiba ya nchi yangu.

Neno la pili, upande wa serikali, mambo ya president wamezungumzia mimi nitazungumzia upande wa local government. nazungumzia upande wa local government natokea chini kabisa kwa nafasi ya mzee wa mtaa ambao serikali inasimama juu yake na hiyo ndio anaumia katika nchi hii ya Kenya. Jambo lolote likitokea mzee wa mtaa kwa hivyo napendekezo mzee wa mtaa apate mshahara kuto kwa serikali.

Pendekezo langu lengine ni kulingana na hali ya uhuru wa nchi yetu. Ingefaa zaidi sana mimi napendekeza serikali yetu ya Kenya, mwanachi mahali amekaa, awe mwanachi wa Kenya na yeye anakaa mahali pepote katika nchi yetu bila kuleta mambo ya majimbo. Mambo ya majimbo ndio ukabila.

Nikifikia nafasi ya mashamba watu wamesema zaidi kwa upande wa mashamba, kila mwanachi wa Kenya awe anapata haki katika Kenya. Tusiwe na squatters katika Kenya ikiwa nchi yetu sisi tulitawaliwa na mzungu tukawa ssquatters. Saa hii squatters haiwezi kuweko, watu wale wako na mashamba acre 10,000 na zote hizi wengi walinyakuwa kwa nguvu hata hawakupata kwa njia ya haki, hio zichunguzwe na kila mwanchi awe na shamba katika nchi yetu. Nikiingia mahali pale mtu ambaye ako shamba awe na acre 50.

Nikienda kwa upande ya mahakama: mahakama ndio inachangia hapa kwetu nafasi ya afisadi kwa sababu utapata polisi amefanya kazi kweli, amepeleka mtu mahakamani na unapata mahakama inachukuwa hiyo kesi inakaa kwa muda wa miaka 10 na kesi kidogo ambayo inafaa kuisha haraka. Sasa ninapendekeza hawa watu ambao kama ni kesi ya state, mtu amechukuliwa kwenda kufanyia state ushahidi na kesi haikwishi haraka, state iendee kulipia huyu mtu transport ya kuenda na kurudi hata kama miaka 10 state iwe inalipa badala ya mtu kuenda huku mahakam imekalia hiyo kesi haitaki ikwisha haraka.

Nikirudi kwa upande mwengine, mambo ya ukulima, mwananchi amesound, anajua kazi idara inayosimamia ukulima isimamie mambo ya mbolea sababu wamechukuwa mtu ambaye sio wa hapa na hajui mambo ya ukulima ndio amepewa nafasi ya kuuza mbolea, mwananchi anaendelea kuumia. Kwa hivyo Katiba ambayo inaenda kutengenezwa, kama mbolea inahitajika hapa mbolea isimamiwe na wananchi wa Kenya wenyewe na kwa idara ambayo inasimamia ukulima.

Tukienda kwa upande wa mazingira, mambo ya mazingira ingefaa sana serikali ichunguze tujue mambo ya misitu vile inatakiwa isikatwe, mambo ya miti ile ambayo watu wamepanda nyumbani, kama wanataka watu wasikate miti ya nyumbani, sitima ipite kwa kila nyumba ili watu wapate moto ya kupiakia na vitu vingine. Na mambo ya mtoni, utapata walipima mto na hii yote ilitokana naserikali ambayo walikuwa watu wa survey. Wamepimia mtu mpaka kwa mtoni imekwisha. Hiyo yote Katiba ambayo inaenda kuundwa ichunge, mazingira kulingana na survey vile imefanya nayo ipate kutii mambo ya mtono, isiende mpaka inapimia mtu ndani ya mtoni. Kwa hivyo mimi naonelea Katiba hii impe mtu nafasi. Kama kitabu ya Mungu inaitwa Biblia ianfikia kila mtu yeyeto ambaye anaparticipate kwa ukristo, kwa nini Katiba nayo isifikie kila mwananchi. Hiyo yote itengenezwe iuzwe kwa duka kama Biblia inavyouzwa kwa sababu ni haki ya mwananchi. Kwa hayo machache, naona ndio nimefikia. Nina mengi lakini hayo mengi imezungumzwa na wenzangu.

Com. Dr. Maranga: Ahsante, Isaac Litur. Halafu Dismas Kiongoi, John Selenee. Eliud Kipkemboi, Daniel Abondi, huyo ni nani?

Background Interjection: Eliud Kipkemboi

Com. Dr. Maranga: Okay

Eliud Kipkemboi: The review commission, I would like to highlight some few issues here. The registration of our ... my names are Eliud Kipkemboi. I would like to highlight some few issues here. The registration of a party should not be restrained by the government as long as it has gone through the electoral commission.

The government should adopt the federal system in order to achieve development in each state. The freedom of assembly. Opposition parties should be granted permission ... point number one, the registration of a party should not be restrained by the government as long as it has gone through the electoral commission.

The government should adopt the federal system in order to achieve development in each state. Freedom of assembly. Opposition parties should be granted permission to all meetings or rallies without government interference. The public vehicles used by the Kenyan government should be economical not the current vehicle which consume a lot of fuel and very expensive to maintain. The presidential escort should be reduced in order to economise the government expenditure.

Proposals: the review commission should publish hand outs to be supplied to Kenyan citizens before the adoption of the new constitution in order for the Kenyans to know the picture of the new constitution. The general elections should be held under the new constitution. Thanks.

Com. Dr. Maranga: Daniel Apongi ama Apong'i

END OF SIDE A TAPE 5

Daniel Apong: ... Nataka niseme hapa kidogo. Jina ni Daniel Apong, Erengna nataka niseme hivi, katika kikao yetu hapa nataka tujulikane kama ni wananchi wa Kenya. Ndio tuko Kenya lakini hatuangalii wengine wale iko (not clear) katika sisi wale tuko mbele. Wale wako humo wamekuwa sitenge katika nchi hii. Isipokuwa ng'ombe wanakamua lakini mambo yao haijulikani na sisi tunasema tuweke Katiba. Na hii Katiba siku gani itaandikwa? Katiba hii inamaliza miaka kumi na bado inaongezwa na wakati gani itaandikishwa tumalize ama tukuwe watu ya Kenya? Eeh? Iandikwe na hakuna (laughter). Eeh, kabisa sababu tunasema tuko huru lakini hakuna. Kwa nini maneno ingine izungushwe kama sisi ni watu wa Kenya kamili? Tulipata uhuru ama bado, kunyumenyume? Wananchi tuseme nini Kenya yetu? (laughter) unajua tunacheka na taabu iko ndani yetu. Tuko na shida kama mimi saa hii, hata point hakuna, mzungu aliondoka akaniwacha mimi hapa tu, haya ule ...

Com. Dr. Maranga: Mr. Apong

Daniel Apong: Yes

Com. Dr. Maranga: Mzee Apong ...

Daniel Apong: Mimi nasema kidogo tu

Com. Dr. Maranga: Eeh Daniel

Daniel Apong: Daniel , Ahsante sana

Com. Dr. Maranga: Tumekwambia hivi

Daniel Apong: Eeh

Com. Dr. Maranga: Hapo sio wale wananchi unahutubia. Ni sisi hapa ndio tume,

Daniel Apong: Si ndio mimi

Dr. Com. Maranga: Hata hawa wananchi wakiwa 200 hata 1 tutakupa nafasi uongee.

Daniel Apong: Ahsante

Com. Dr. Maranga: Kwa hivyo wewe hapana jail maneno ya wananchi, wewe ongea shida ziko na mapendekezo.

Daniel Apong: The..

Com. Dr. Mosonik: Haya, na tumekupa nusu dakika.

Daniel Apong: Basi ahsante sana, na sasa ahsante sana. (laughter) si wale wanakaa hapa wako na shida si mimi pekee yangu nitazungumza. Naeleza kulingana na vile tumejaa hapa mashida yetu. Naeleza D.C. na wewe kama uko hapa unisikie vile naongea. Hii ni kilio yetu kwa nyinyi wakubwa ama wewe siyo mkubwa mbele yetu? (laughter) basi usikie maoni yetu, si tunalia. Mbona hata saa hii mimi hata hakuna viatu ya rangi navaa akala. Viatu ile yakukimbiza ng'ombe (laughter). Ni kweli kabisa hata kukufa hapa ni shida kabisa. Barabara tu, kweli kabisa hata D.C. hauwezi kuona huruma kwa hii watu wanakaa wazi wazi ahsante sana. Pendekezo yangu ni hiyo mimi ni mturukana lakini nakaa area hii. Nimekuwa mzaliwa hapa kutaka kuongea hata kinandi nitasema sawa sawa hatakama (kinandi). Eeh ahsante sana, lakini Katiba iandikwe mara moja. Hii Katiba inakaa mamiaka, miaka mingi inaandikwa ndio bado. Wengine wamekuja wameacha Katikab haijaandikishwa (laughter) yangu ni hayo.

Com. Dr. Masonik: Ahsante sana mzee Daniel Apong (Laughter) John Sicharange, Edward Muluta, Joshua Wambogo, tafadhali ufupishe, tafadhali.

Joshua Wambogo: Yangu ya kwamba mimi naitwa Joshua Wambogo na kitu ile ambaye mimi nakuja kutoa hapa ya kwamba ni hii. Katika wasichana wetu wale wako manyumbani, na kijana wetu wale wako nyumbani, tunaona kama kuna shida sana kijana anashika mtoto akawa na mimba. Vile vile anataka awe na 6 na hakuna mmoja ataenda naye. Shida hiyo ikarudia wazazi. Ningetaka kusema hii mapendekeo yangu; msichana akiwa na mimba ya mtoto yule aende naye sababu hata akiishi milele na milele atapata bibi.

Ingingetaka kusema akiwa yeye anatumwa yeye, hawa wawili kwa sababu walikuwa pamoja wasomeshe huyo mtoto. Ile nyengine nataka kusem, msichana yule anajibunisha kazi ingine ya kusema (not clear) nani mimba hii anaweka wewe?

Ananyamaza, ni kama mbwa iliweka, lakini hiyo ni makosa. Aseme ni mtu sababu alizaliwa na mtu. Kwa hivyo sasa ningetka kusema yule mtoto asomeshe na watu wawili naye yule msichana asiwe akienda kutafuta mtu mwengine iwe ni pahali anakuta ya kufanya kazi. Hiyo itoke hapa.

Ile ingine, wakati tunakaa hapa tunasikia iko mali ya serikali na mimi sijui serikali iko wapi. Hata sasa mimi nazeeka sababu analeta mtu wa serikali ananiuzia mimi pahali ya bei ghali an kitambulisho mimi napata na yangu inaingizwa . ningeliza nitajua serikali ni nani? Sababu ananiuzia na muita serikali, kitabu na pewa na inapigwa muhuri, nyumaye ninahamishwa. Ningependekeza namna hii, huyu mtu anauzia mimi mali ya umma na si yake achukuliwe hatua sababu amesomeshe sheria. Hii ni mali ya umma na kwa nini anauza mali ya umma?

Pendekezo ingine ningetaka kusema katika ile watu tunachagua (not clear) sisi wenyewe tunachagua tuakasema tunawachagua hapa. Kwa hivyo mtu yoyote tukichagua hata akiwa ni nani, apewe mali ya serikali atumishe kama wale. Kwa hivyo ile ingine mimi nataka kusema hapa tuna taabu moja katika ile hata ikiwa ilirudiwa na wtu nitarudia kidogo. Ile wakili tunamweka anaweka kesi miaka mingi kama mimi najua iko pahali inamaliza miaka 10. ile nyengine nataka kusema ni hii, hiyo kesi mimi niliapa ng'ombe na mimi natambua nikiiba. Ni kwa nini mimi naekwa siku nyingi na nilitambua? Ule nyengine nilikuwa nafikiri itawekwa rumeni juu ya kufisha, sasa mimi natambua nasikia iko. Nafikiri yangu hapana endelea sana, nitawachia hapo.

Com. Dr. Masonik: Okay, ahsante mzee. Sasa tutampa kila mtu dakika moja tafadhali. Inaelekea saa kumi na mbili. Paul Omboko. Martin ama Maritim Natonyo, yuko?

Background Interjection: Nafikiri yuko

Com. Dr. Masonik: Ehh?

Background Interjection: (not clear)

Com. Dr. Masonik: Martin mwenyewe ni mwengine yule, sio wewe? Dakika moja bwana, one minute only, just make the most important point.

Maritim M: Bwana Commissioner, ahsante sana kwa kunipatia nafasi. Mapendekezo yangu, kwa vile umeniambia ni one minute ... Maritim Matonye. Muundo wa serikali mimi natoa mapendekezo yangu ya kwamba iwe federal system, iwe mambo ya majimbo.

Land issue; unajua mambo mengi, ile shida ambayo inatatiza wakenya sana ni kuhusu mambo ya mashamba. Mambo ya mashamba ndio imekuwa kama cancer katika nchi hii. Sasa mi natoa pendekezo langu, minimum iwe economical kwa kuzalisha

nchi mtu awi na 1.5 acreage na maximum I can give 500.

Secondly, kuna watu ama makabila ambaye wako chini sana haswa primitive na sehemu zao zinakuja kaliwa na watu kutoka sehemu zengine. Ile kitu ambayo ninaomba serikali ichunguze hapo kusikuweko na immigration. Waweke sehemu ambayo inatengwa kwa minajili ya indigeneous.

Na kurudi mashamba ya serikali kama ADC ambayo serikali inapatiana saa hii, ile kitu ambayo ningeonelea pendekezo langu ni kwamba mambo ya squatters imeshinda watu sana sababu karibu kila mtu ni squatter. Sasa mimi nasema indigeneous wale watu ambao wanaishi karibu na hapo, wale ambao wanatambulika tangu mzungu aende ya kwamba walikuwa wanaishi hapo, wapatiwe nafasi ya kwanza kuhusu hizo mashamba ili makabila zengine zisipotee.

Kuhusu mambo ya federal system, nimesoma ya kwamba sasa provinces imeanza kuwa ...

Com. Dr. Masonik: Umesema hiyo federal system tick ehe, sasa ni zidisho one minute is over.

Maritim M: Okay, ahsante

Com. Dr. Masonik: Thank you, Alfred Masinde Munyonge

Alfred Masinde: Ahsante commissioner (not clear). Mimi nazungumza kama mzee wa siku ziliopita. Nilikuwa nalia kwa campa na wanaandika hii Katiba

Background Interjection: Jina?

Alfred Masinde: Alfred Masinde Manyonge

Background Interjection: (not clear)

Alfred Masinde: Oh, Alfred Masinde Manyonge. Jambo langu linalo nileta mimi hapa kamishna, mimi nalia sisi wazee tumenyanyaswa. Unachukuwa watoto wa shule unawaletea video sasa inaharibu watoto hawasilizani na wazee.

Upande wa mashamba, mimi tangu mwaka wa 28 niko hapa na sijapata shamba, nilinyanyaswa na ma-settler wale waliobaki na watu wale wengine wanaitwa director. Sasa hiyo tukupeleka maneno hiyo kwa serikali inasema “kwenda tu maneneo yako mimi na kwisha sikia” na unaenda sababu hakuna pesa ya kuhonga huko.

Neon la pili, watu walifanya akili ya kusema hatutaki pombe, katika Kenya kumbe ndio wanatuletea sisi bhangi na changaa na dawa ya kulevya. Sasa sisi watu wa kula busaa tunachangaishwa (laughter). Tunaomba hiyo isaidie sisi wazee hiyo ndiyo maziwa yetu ya wazee, busaa (laughter) ni hiyo ahsante sana (laughter)

Com. Dr. Masonik: Ahsante mzee (laughter) Stephen Kiguru,

Stephen Kiguru: Ahsante sana commissioner ambaye uko pamoja nasi pamoja na staff ambao wamekuja naye. Mimi nasema sitasema yoyote. Naona saa nimefika hali ya kuelewa ni mimi kinaendelea. Yangu ni kusema nimeshukuru kwa ajili yenu, kwa kazi nzuri ambao nimefanya muda huu wote na mzidi kufikia kilele cha kuokoa wakati kwa sababu now mswahili alisema ukingoja sana matumbo yataharibika. Mimi kwa upande wangu nitatetea upande wa kanisa ya kwamba, makanisa yote yasajiliwe. Majina yangu ni Stephen Kiguru, mimi ni kutoka division hii ya Kaplamai hapa karibu tu. Kwa hivyo ni kwa sababu gani niseme juu ya kanisa, makanisa yamezidi kuongezeka hata mengine hayajulikani yalitoka wapi na mengine hata hayana mwelekeo. Ni vizuri pia hii freedom of workshop ambayo imetokea tujue inateka makanisa gani.

Kwa hivyo sina mengi nimesema tu juu ya jambo la kanisa ni kwa sababu mengi yamesemwa na kam ulivyo proposal mimi dakika moja naona imenitosha. Kwa hivyo kwa hayo machache nawaomba baraka, mtakapokuwa mkisafiri kuelekea mahali mtaend kupumezika kwa sababu wakati umekwisha mzidi kuwa nasi wakati wowote na Mungu awabariki. Kwa hayo machache Mungu azidi kuwa nanyi.

Com. Dr. Masonik: Thank you so much Stephen Kiguru. Isaac Ewei, Samwel Kariuki, Donde S. Tom, Augustino Terekon, Mkalalio Emenum, James Mutai.

James Mutai: Kwanza napend kushukuru nafasi ambayo nimepata. Wale ambao wamenitangulia jina langu naitwa James Mutai. Wengi wameongea mambo mbali mbali lakini kwa upande wangu ningependa kupendekeza ya kwamba katika tme hii ya Katiba ya kwamba ya kwanza ni mambo ya utumishi wa umma. Utumishi wa umma umekuwa na corruption mingi. Mtu anaweza kuiba ana achukuwe pesa na badala yeye kufutwa kazi na kufungwa anapatiwa transfer yaani kuonyesha aende aibe mahali anapoelekea. Kwa hivyo ningependekeza katika tume hii marekebicho ya Katiba, badala ya mtu kupewa uhamishi ni kufutwa na afungwe.

Wengi wameongea kuhusiana na mambo ya kortini na hiyo pia sitaweza kugusia kwa sababu ya wakati. Wengi pia wameweza kugusia mambo ya unyakuzi wa mashamba na maploti. Unyakuzi wa maploti ninapendekeza ya kwamba wale ambao wananyakuwa maplot na mashamba ziweze kutwaliwa na hawa ambao wananyakuwa pia waweze kugungwa.

Mambo ya nominating MPs na president, ningependekeza ya kwamba president ako na haki ya kupendekeza ujumbe lakini asipewe wadhifa yoyote ya waziri. Mambo ya majimbo, majimbo ni nzuri lakini jinsi vile wengine wanavyoelewa na kuipeleka

wanaielekeza kwa njia ingine sio nzuri. Mambo ya majimbo ninaipendekeza ya kwamba iweko na wale ambao wanaishi pale, wakaaji ambao wanaishi pale wawe na uwezo ya kusimamia rasilimali na uongozi wa area hiyo na wale ambao wanakuja kuishi pale wanahaki ya kumiliki na kustawisha mali yao pale.

Mambo ya uongozi ... sorry mambo ya agriculture, ningependeleza kama wizara ya agriculture na ustawi wa mifugo haitawaza kusimamia na kuongoza wakulima wa Kenya hiyo wizara iweze kuvunjiliwa mbali kwa sababu hakuna kitu inasaidia wananchi. Nitasema ya kwamba mwananchi amewachwa kwa sababu yeye mwenyewe anajitafutia soko, wafanyi biashara wanadai wamepewa furso ya kuagiza mbolea bila serikali kuwatetea wananchi. Kwa hivyo haina haja wizara ya kilimo ustawishaji wa mifugo kuwekwa katika serikali yetu ya Kenya. Ni hayo tu Mungu awabariki.

Com. Dr. Masonik: Ahsante, Kiprotich Mbirir.

Kiprotich Mbirir: Mimi ni Kiprotich Mbirir, yangu ingawa imemalizwa na wengine lakini nitafuatilia nitaomba msamaha mnisaidie niseme sababu nilikuwa nimepanga nikija hapa. Kwanza kuhusu majimbo, mimi naunga hiyo sababu kuna watu katika sehemu hii watu kweli ni mchanganyiko lakini ukienda sehemu zengine kama coast, kama Cnetral huwezi pata mchanganyiko aina hiyo. Kwa hivyo mimi naomba Katiba, iundwe na kama ni forest katika Rift Valley, ilindwe na wenyeji ambaye.... Na yale yatakayo tokea katika hiyo isaidie watoto wa wenyeji wa hapa. Hiyo inaisha.

Kuna sehemu ingine kama hospitali, hospitali hapo awali, serikali ilikuwa inatibu watu bure na kupea madawa lakini wakati huu wanasema ni kugawa gharama lakini unapoenda katika hospitali unaangalia ufidadi imejaa kule ambapo.

Com. Dr. Masonik: Pendekezo tutaelewa.

Kiprotich Mbirir: Mimi napendekeza hivi, Katiba iangalie masilahi ya wananchi katika matibabu kwa sababu wengi wameumia hata unaweza kufa lakini hawaangalii vizuri. Na kuna kitu moja kama ... tuna wazee wa mitaa ambayo imewekwa na serikali na wakapewa uwezo fulani ambayo sijui ni kwa nini. Mimi niliponunua shamba yangu, ilikuwa hakuna miti hata mmoja na mimi nilienda kwa forest nikanunua miti na pesa yangu na nikaja nikapanda na wakati huu ninaweza enda nikakata kukata hiyo miti, minawezaenda na panga mpaka ninarudi, ninachagua mpaka ninashindwa lakini kuna siku itazidi nitakat moja kutumia lakini utakuja ona mzee wa mitaa anazurura pale na kusema “wapi permit?” hii permit hii inasaidia nini na sijakatiwa permit wakati nilienda kununua hizo miti. Kwa hivyo Katiba iangalie hapo sana, sababu itakuja kuwa mchezo moja ambaye italetu uadui kati ya wazee wa mitaa hata mpakakwa chief. Sababu kila mtu ambaye ana akili unaelewa kabisa miti ni uhai ya mtu na lazima ukate ingine na unaendelea kupanda. Kama huwezi kuingia kwa forest ambayo imekatwa miti mpaka imekwisha na ni mali ya umma, halafu unakuja kuingilia yangu ambayo mimi mwenyewe ninaelewa? Hayo ni yangu.

Com. Dr. Masonik: Ahsante. Wesley Kandogor,

Wesley Kandagor: Ahsante, sana kwa hii nafasi. Mimi kwa majina naitwa Wesley Kandagor, mimi mkaaji wa hapa nitaenda straight kwa bunge: nigependekeza hivi, kama president anaenda kwa vipindi viwili, miaka 10 hata mbunge aende vipindi viwili.

Na hivi vipindi viwili, miaka 5 inakuwa ni ya kuchunguza monitoring. Tutakuwa na commission katika kila constituency ambayo inachunguza vile anafanya kazi. Ikiwa atafanya makosa, sasa atakuwa recalled baada ya wakati wa pension, kwa sababu nimesikia kuna pension huwa wanapewa, hata pewa kwa sababu amefanya makosa.

La pili, naenda pia kwa mishahara ya wabunge: wasiwe wao wenyewe wanapitisha mishahara yao. Tuwe na commission katika kila constituency ambaye wanachunguza kwa sababu kama mbunge huwa anafanya harambee kwa area yake anafanya kazi mzuri, then wacha report itoke pale kwamba huyu mtu anahudumia watu vizuri. Wasiwe wanaketi kwa dakika moja na wanapitisha pesa na kuna wengine huwa wanlia wanapewa mishahara ya chini sana. Kwa hivyo tuwe na commission katika kila constituency ambayo wanatoa pendekezo kwa mishahara ya wabunge, sio wao wenyewe.

La tatu ni kwamba candidate ama wenye anataka kugombea kiti cha ubunge, councillor ama rias asiwe anaambiwa resign because that is a shed technique. Huyu mtu apewe resign na agombee hiki kiti. Akikosa, sasa tutakuwa tumepoteza utu na alikuwa na maoni mazuri ama alikuwa na maendeleo kuhudumia watu wake. Kwa hivyo huyu mtu apewe ruhusa.

La nne; kuna pesa ambazo zinaitwa local authority transfer fund. LATF. Councillors watoe mwangaza hizi pesa ni ya wanachi na warudi locational level. We have locational development committee. Wawe wakifundisha watu “hizi ni pesa zenu na mko na kamati ya location”

Com. Dr. Maranga: I think I have 2 questions. How do you certify a degree that it is, a good degree? For example we have so many institutions now which have come up and are giving degrees. How are you going to differentiate the different degrees we are getting in this country? Like now in this country we have private universities and so on.

Saidi Morris: I would

Com. Dr. Marnaga: no, that is one question. Number two, you are saying the powers of the president remain the same. Are you also suggesting that you want the president to be above the law?

Saidi Morris: (not clear) President?

Com. Dr. Marnaga: Correct should be above the law?

Saidi Morris: I am of that opinion.

Com. Dr. Maranga: Thank you (laughter)

Com. Dr. Mosonik: And the degrees you did not tell us how to certify (laughter).

Saidi Morris: I would like those with first degrees must be from public universities not private. That be the condition. If it may be added, please do so (laughter).

Com. Dr. Mosonik: Thank you very much. Reuben Kiere, William K. tenai, na kila mtu sasa 1/2 minute, you know we are getting to 6.00 p.m.

William Tenai: Asante sana bwana commissioner pamoja na wananchi ambao wako ndni ya nyumba hii. Kwa majina yangu ni William Tenai, mimi ni mkaji wa hapa Transzoia, hapa Cherangani. Kuhusu utawala wa Rais; watu wote wamezungumzia juu ya miaka tana au miaka kumi, kwa hivyo mimi naunga hao mkono, na zaidi ya hiyo nguvu izeze kuteremka chini.

Kuhushu mapato yetu ambayo inatoka kwa ukulima wetu: Serikali imetuumiza zaidi, kwa sababu ya kutulipa malipo yetu ambayo ni mali yetu ambayo tungsaidiana kwa watoto wetu kwa shule, kwa hivyo tunachelewa. Kwa hivyo ningepomba ya kwamba, maoni yangu ningepomba ya kwamba, serikali izezi kufikiria, juu ya kulipa wakulima pesa zao, na iwekwe katika Katiba yetu. Hiyo ni sehemu ya pili.

Sehemu ya tatu ni ya kwamba; serikali wakati mwingine wakati wa uchaguzi, badala ya kutupia raia uwezo wa kuchagua mjumbe wao, serikali inaanza kusema, chagueni mtu fulani, kama kwamba wananchi hawawezi kuchagua mtu ambaye wangepombe. kwa hivyo ningepomba ya kwamba, nguvu hiyo inatokana na ule nguvu wa serikali ndio inatupa uwezo ingine ya kusema chagueni mtu fulani. Ningependekeza uwezo itoke kwa wananchi waweze kuchagua mbunge wao.

Sehemu ya nne, kwa sababu nakimbiza saa, ni sehemu ya uhuru ya kuabudu Mungu, kwa siku ambayo inawmwa hata na bibilia: Nikieleza hapo kidogo, tunaona ya kwamba, wakati mwingine tunaona kuna dhehebu ambayo inaweza kunyanyaswa ama kuimizwa, kuna kwamba, siku ambayo knisa hilo inapumzika, inalazimishwa hata na watoto, wao waende kusoma. badala ya kushiriki, maneno ya kiroho, pamoja na watoto, wao, watoto wanapelekwa shule kusoma na hiyo siki hata Mungu mwenyewe, aliweza kunakili kwa kitabu ya bibilia.

Com. Dr. Mosonik: Hiyo ni siku ya?

William Tenai: Siku ya sabato ambayo utaipata katika kitabu cha kutoka ishirini, mstari wa nane, kumbukeni hapo.

Nikienda kumaliza ni ya kwamba; kuhusu watoto ambao ni wasomi wetu, katika nchi yetu tuko na watoto wengi ambao wanasoma, lakini serikali haiwapatii kazi. Sijui tutasomesha hawa watoto na mwisho wao wawe nani, watakuwa wakora. kwa hivyo ningepomba serikali, wafikirie jambo hili. tunaposomesha watoto, tunasomesha watoto, waweze kupata kusoma.

Nikimaliza ni ya kwamba tena, uandikishaji: Ikiwepo andikishaji, hs wakati wa kuandikisha jeshi, ama plisi, wanasemekana inahitajika watoto wa foot tano, au sita, na idadi yo imesemwa pengine wataandikwa atoto arobini, sitini, hamsini. Lakini kitu ya ajabu ya kusikitisha watu, watu wanamwagoo barababarani, na kuambia, “kimbieni,mpate kufika hapa haraka”. Watakapofika hapo, wanachukuwa watu wawili, ama watano, katika district, lakini ile idadi walisema kumbe wamebeba wengine kutoka mbali, wamewekwa kwa lorry, hlafulu wanaunganisha na wale watatu, wawili, wanasema tumeandika katika district hii, watoto sitini amd arobaini.

Nikimaliza, ningesema serekali iweze kusema ukweli, wasindganye watu, (laughter).

Mwisho ni ya kwamba katiba hii ambayo tumeandika leo, inaweza kurudia watu wa Cherangani kama leo hapa tupate kusikia Katiba hiyo? Asante, Mungu awabariki.

Com. Dr. Mosonik: Pengine swala lako tutajibu tukifunga. Tutarudia kujibu kwa ajili tulikuwa tumesema. Eliud Muturi.

Eliud Muturi: Kwa cmmisiners, nataka kuzungumza kidogo, mswli kidogo na ninaanza kwa rais: Ningetaka nguvu za rais zipunguzwe, na watu wote katika Kenya, wawe chini ya sheria moja. Mtu mkubwa, na mtu mdogo, mtu masikini, na mtu tajiri. Ningetaka president, awe akichaguliwa na 51% ya population ya Kenya, na makamu wake. Hapana makama kila wakati katolewa, wawe na tenure ya miaka yote pamoja.

Wafanyi kazi wote wa serikali, civil servants, top kama judges, permanent secretary, ambassadors wote wakiwa vetted by the parliament, na president anawateua baada ya parliament.

Tungetaka mambo ya foreign affair iwe ikifanywa na minister for foreign affairs. Minister awe na minister. tungetaka idadi ya minister ya Kenya, ipunguzwe katika Katiba, tuwe na kumi na saba kama French. Sisi sitajiri, na tunakuwa na minister karibu arobaine. Tungetaka hata utumishi ya president ya pesa, ya safari yake, ni sisi tunalipa kodi na ni lazima ziwe kama scheduled kama board zingine, zinapatiwa miaka ngapi. Hata ni lazima hata hiyo safari iandikwe ni ngapi, ambazo zitakuwa anatakiwa kuenda nje. Afadhali afanye kazi baada ya wao kutembea.

Tungetaka mwananchi wa Kenya awe na kipande ya Kenya, Kenya citizen lakini sasa kipande yangu ni Kenya na ni Mkikuyu, huyu ni Mjalu, huyu Mlughia, tungetaka iwe kipande moja ya Kenya.

Mimi niko kwa unitary government. Tunataka mtu yoyote wa Kenya, yake mahali popote katika Kenya, kwa sababu hata vita ikitoka atachukuwa bunduki, na kwenda kupigana.

Tunataka mtu yoyote wa Kenya awe loyal to the state, na awe tayari kulinda nchi, yake na kufania kazi nchi yake. Nataka mwananchi yoyote wa Kenya rudishe aliye na pesa hapa, iwe ndani ya Kenya, itumiwe katika Kenya, na akiwa yuko nje, huyo si mwananchi wa Kenya.

Citizenship: Tungetaka yule yoyote msichana akiolewa kule, anakwenda kuwa citizen wa kule, huyo anaolewa na mtu wa kenya anakuwa wa Kenya. Mtoto akizaliwa na mtu wa Kenya mwananume, ni mtoto wa Kenya, akizaliwa kule nje ni wa kule.

Kupiga kura: tungetaka tukipiga kura, watu wote wapige kura ya Kenya, kura moja kama vile tumepiga, na watu wote parliament wanapaiwa mshahara moja. Kwa hivyo wapatiwe watu wa kuwakilisha sawa sawa katika Kenya. Mtu mmoja, wengine sasa. Ikiwa ni kuraelfu hamsini watu wawe to, ikiwa ni councillor katika wadi wapatiwe the same number ya wapiga kura kwa sababu wanapatiwa mshahara pamoja.

Tenure of office ya president: Tungetaka akae term mbili peke yake, na aende na president akichaguliwa atoke kutoka miaka helahini na tano kuenda juu.

Elimu: Awe graduate na ambaye ana-track record na kazi amekwisha fanya hapo mbele ya kuonyesha ya kwamba, alikuwa amepita paa hiyo.

Tume zote za serikali, kama hii ya commissioner hii imechaguliwa, na hii ingine ya kura na zingine, zote zipatiwe katika sheria na ziwe zikichaguliwa graduate, ambao wao na integrity na maisha ambayo wako na heshima ya kazi yao wamekwisha fanya, na zaidi iwe watu wanahusika na sheria, ili waandikwe katika kufuata na sheria.

Wakati namaliza ningetaka katika gender. Tungetaka wamama, nataka vile tuwe pamoja wamama ni wengine kushinda wanaume katika state, lakini shida yao hawawezi, hawanauwezo wa kusimamia kura kwa sababu hawana pesa, na harassment ambayo inafanywa na youth, vyam, tungetaka kuwe na sheria kali kulinda harassment ya wakati wa uchaguzi, na tungetaka mjumbe akichaguliwa awe councillor amaliza mika tano. Pefection, hatuna katika dictation hi. Hiyo ni political corruption, na kusifanywe by election kw ajili ya mtu kuenda kuhama, akae parliament azungumze vile anataka, miaka tano, ikwishe, by-election inatumia pesa yetu nyingi, na watu wanaumizwa katika by-election, raia na hatunetaka kitu kama hiyo.

Tungetaka elimu ya Kenya, ipangwe kama ya zamani. Tulisoma na Carl Frnaxis, kitabu mbayo ilikuwa mihakama mazuri, na Durel, sasa vitabu vinaanguka vinabadilishwa bada y miaka tano inakuwa uneconomical kwa state, na uneconomical kwa wazazi. Tungetaka elmu, isingiliwe na siasa. Twataka waalimu walie na experts waendeshe kazi ya elimu.

Local government ipatiwe kazi ya kufanya hata mkiipatia federal system ni bure. Tunataka council kwa sababu, kila sehemu ya nchi, inatakiwa kupatiwa maendeleo hapo, na pesa wanayotoa kule watumie huko, na wwe wakipatiwa pesa zingine, na serikali kuu, na tuwe n hki y akunandika watu wao wakubwa, na kufua.

Wafanyi kazi: Tungetaka watu wote wafanyi kazi wa serikali, wajiondikishe mali zao, hata M.P. na councillor, na watu wanaiba mali ya serikali, wawe sheria moja ya kunyangwa kama wale wengine. Kw nini mnanyonga mtoto kwa kuiba kibeti y amam, ile ina only nappy, na mnaacha mtu ameandikwa kazi ya serikali, anaiba millions ana millions of money? Hapa councillor ningetaka wachaguliwe, kutoka standard 8, walio na kizungu, na Kiswahili.

Lugha yetu, iwe kiswahili, na international, iwe Kiingereza, kwa sababu ni lazima tu-communicate na watu wengine katika dunia.

Agriculture ndio ya Kenya ambayo inaweza kuandika watu wengi. Tungetaka budget iwekwe ya agriculture, na ma-corporate, kama corporate zilikuweco, K.C.C. zirudishiwe wananchi waziendeshe, na ili watu wengi wawze kuandikwa katika ministry of agriculture. Hata wataandika watu namna gani? Thank you commissioner nimezungumza zaidi.

Com. Dr. Mosonik: Asante.

Eliud Muturi: Lakini saa hakuna.

Com. Dr. Mosonik: Vile Mzee Muturi ame-summarise, bado tuna watu wachache, kama kila mtu angesema tu neno moja, tuatwasikia wote suuti kwa machine. Tafadhali M. sijui ni Macharia na Gichohi, it's the last time, just one word please.

M. Gichohi: (not clear)

Com. Dr. Mosonik: Nisha nasirika, nasikia iko mbele. One word each, so that they all get in the machine in terms of our presence here.

Michael Gichohi: Kwa majina, ni Michael Gichohi. Yangu ni machache kwa sababu mengi yamezungumzwa. Haswa ningezungumza kuhusu majeshi yetu ya Kenya. Majeshi wale wanalinda nchi, na polisi, na majeshi ya prison, hawa wanatakiwa wasisimamiwe na rais. Kuchaguliwa kama kwa mfano sasa kwa, kamani kamishna wa police,kuwe na tume ya kuchagua hoo watu, kuchunguza elimu yao na uwezo wao wa kufanya kazi, na wapewe nafasi ya kusimamia kazi yao kamili. Ndio ikiwa kutatokea makosa kidogo, huyo kamishna mwenyewe, anasmamishwa, ama anaambiwa ajiuzulu ndio kukiletwa mwingine, anachunguza maneno ya huyo mtu kwa njia nzuri. Kwa mfano, kama sasa, kamishna wa prison, inasemekana Nyeri kuna watu waliouwawa, na huyo mamishna bado ako kwa kazi.

Com. Dr. Mosonik: Tafadhali, unapendekeza?

Michael Gichohi: Sasa hiyo nimependekeza kuwe na tume ya kuchagua watu kama hawa.

Halafu ya pli ni hii neno kitu kidogo, katika Kenya. Hiyo ni ugonjwa imeshika watu wote wa Kenya, na hiyo ni kitu, ngumu sana kuondoa. Mimi ningependekeza, kuwe na lesson katika shule zote sha Kenya, watoto wetu wafunzwe hii hongo ni kitu mbaya. Ndio baada ya miaka ijayo wale watakaokuwa wa nyuma watakuwa wamejua kweli hongo si ktiu kizuri.

Tena, ningependekeza serikali iwe mbali na chama, kwa sababu, kama sasa kwa mfano, sasa kile chama ambacho kinatutawala, hata mbunge, hata nani anauwezo wa kufanya chochote viel anataka. Sasa serikali iwe mbali, wafanyi kazi wa serikali wawe mbali, na chama kiwe mbali.

Ya mwisho, katika Katiba, hiki kuna mahali nilisoma, maneno ya kadhi, huyu mkuu wa dini ya Kiislamu, walikuwa wanauliza kama inawezekana awe katika mahakama. Huyu awe akijishughulisha na maneno ya Kiislamu, lakini mahakama ya Kenya iwe inahudumia wananchi wa Kenya wote. Lakini sio kusema ati kuna Kadhi, ama Kristo, hapana. Watu wa Kenya wote wawe ni sawa. Asane sna.

Com. Dr. Mosnik: Asante, John Koech, dakika, 30 seconds please?

Interjection: Mbona umeturuka wengine tumeandikisha?

Com. Dr. Mosonik: Wapi? Nimeruka wapi?

Interjection: Isaack Biwot na mwengine hapa (not clear)

Com. Dr. Mosonik: Isaack Biwot ukiangalia number 103 is John Koech, number 104 Isaac Biwot, mimi siruki mtu. Please take me serious (laughter).

John Koech: Kwa majina naitwa John Koech mkaaji wa Kaplomai village. Mimi nina jambo moja, mbili, tatu, hivi, kushangisha katika Katiba ya Kenya, na katika Katiba mpya ya kurekebisha. Katiba ya kwanza kwa upande wangu, nataka irekebishwe kwa kusema kwamba, kwa sehemu mingi, unaweza kuta kuna M.P.s ambao wamechaguliwa na raia, kuna nominaed M.P.s na kuna civil servants. At times, unaweza kusikia kwa radio wakisema kwamba kuna pesa ambayo wamepitsha kwa bunge ku-develop, a constituency, in that particular area. So ningesema kwamba pesa kama hizo, wampatie, an elcted M.P. ambaye alichaguliwa na raia, sio kupatia nominated M.P.m ama D.c. ama any administrator.

Jambo la pili tena, ni issuing of title deeds. Tukiangalia kwamba katika uchumi yetu ya Kenya, saa zingine inaenda mpaka inaharibika tunasema ya kwamba, “uchumi imekuwa chini”, na ka upande wangu nataka kusema ya kwamba, jisi yakutengeneza uchumu kama huo, ni people should be encouraged to be very hard working. Issuing of title deeds, wapatiwe mtu ambaye ako hard working, kwa kufanya kazi. you are capable, with the ability of managing, 500 acre na ana-qualify ku-manage 500 acres, mpewe title deed ya 500 acres. Hakuna haja apewe 500 acres, na at long last you can manage only 10 acres, n huko mahali popote inakuwa forest. Hiyo ni kurdisha uchumi, yetu ikuwe chini.

Lidewise ningependa ku-encourage the government, waanze ku-assemble people to a certain particular place, halafu waangalie sehemu ambayo kuna ardhi, kuna rutuba wzilime, kama ni kulima mahindi, walime mahindi, na wazuze halafu the other money, wa-distribte to those people, kwa section ya meals, na kutumika ya basic needs. Likewise, kama wangeweza ku-assemble such people, waweke regualtional policies karibu na hao watu, halafu area zingine, wafanye ikuwe, very productive. For instance, kama sasa tuseme kwa Kericho, ikuwe very productive kwa kupanda chai, na watu wa Kericho waweke mahali, fulani halafu kuna magari ya kuwabeba, na kufanya kazi jioni wanarudishwa. itakuwa kitu nzuri, na itakuwa kazi ya kuinua uchumi yetu ya Kenya baada ya mwaka zengine.

After sometimes hatutalilia maneno ya I.M.F. na nini kwa msaada. Tutakuwa very productive, because Agriculture is the backbone of this country. Na specially...

Co. Dr. Mosonik: I would want each person to make only one point which nobody else has made, please eh? Sasa umalize yako.

John Koech: Sawa.

Com. Dr. Mosonik: Last.

John Koech: Thank you. Another points is that kuna section of tracing. Tunataka kwamba at times unaweza fanyiwa case ya rape case, I'm now talking about behaviours of dressing. We meet some other women they are dressing badly, which actually makes some other men to attract their...

Com. Dr. Mosonik: Are you recommending?

John Koech: I recommend

Com. Dr. Mosonik: Maxie or what?

John Koech: I recommend wavae nguo ambayo haiwezi kufanya some other malea to be ... (laughter)

Com. Dr. Mosonik: Hiyo imetosha.

John Koech: I hope you understand you people.

Com. Dr. Mosonik: Basi, Okay.

John Koech: Eeh, halafu...

Com. Dr. Mosonik: Sasa ikwishie hapo, please. Let us hear the next person.

John Koech: Thank you.

Com. Dr. Mosonik: Isaac Biwot. One point. Halafu Kamau Kinyanjui, halafu Meshak Nyasikira.

Isaac Biwot: Okay, asante sana. Kwa majina yangu naitwa Isaac Biwot, mimi ni mkaaji hapa kaplomaiz, nilizaliwa Kaplomai. Maoni yangu ya kwanza kama nachangikia katiba, maoni ya kwanza, kuhusikana na maneno ya Ministry of Health. Ningependelea heath kama doctor, ma-doctor wamekuwa watu wa kuwa na mahospitali. Ningependelea serikali alipe ma-doctor malipo mzuri, halafu madaktari wawache maneno ya kufungua mahospitali yao, clinics yao hizo. Imekuwa mtu, daktari wa hapa mtu anataka kufanyiwa operation ako kwa ile hospitali yake, ama usipopita kwa hospitali yake hawezi kuja kukupea matibabu mzuri kwa district. Atakupea matitabu nzuri kwa district kama anajua wewe ni mteja wake, kwa hivyo mtu asifanye biashara ingine akiwa anafanya kazi ya serikali ile inahusikana na hiyo biashara yake. Ama hata madawa vile unaweza patiwa district, mtu anaweza kuwa anakupleleka kwa biashara yake.

Haya ya pili, nakuja kwa mshahara ya mjumbe.

Com. Dr. Mosonic: Tulisema moja. Mshahara ya wajumbe tumesikia kila mtu akisema...

Isaac Biwot: Wacha tuwekw mbili, mbili pekee yake. Wa utaongeza ya mjimbe, mimi nitaweka moja ambayo inamaana kwangu, majimbo. Mi ningependelea sana majimbo sababu majimbo sisi wote tunajua story yetu na tunajua ni bado wapi.

Com. Dr. Mosonik: Okay.

Isaac Biwot: Kwa hivyo majimbo ikuwepo.

Com. Dr. Mosonik: Basum finished. Kamau Kinyanjui halafu Meshak Nyasikira. Kitu moja tu, tafadhali tutamaliza saa hii halafu tuombewe.

Meshak Nyasikira: Asante sana kwa nafasi hii. Mimi kenyenye nataka kupendekeza, serikali isaaidie mkulima. Mkulima

ameteseka sana.

Com. Dr. Mosonik: Na useme jina tena, urudie kwa hiyo machine.

Com. Dr. Mosonik: Kwa majina yangu naitwa Meshak Nyasikira. Napendekeza serikali isaidie mkulima sana kwa sababu serikali imewachilia mkulima kwa sababu, akilima mahindi, na watu wengine walaghai wanaleta mahindi kutoka nje. Sasa mkulima anakuwa kama mkulima ako bure kabisa.. Tunaomba serikali, itusaidie tena, kwa mbolea. Imewachilia mahindi amenyanyasa mkulima kabisa akiona hii kitu, anapandisha tena, akiona hii anapandisha tena. Sasa mkulima mpaka anapanda mahindi bila mbolea. Unaona, sasa ndio uchumi inanza kuzoroteka zaidi. Tena mkulima, walaghai wameleta mahindi kutoka nje na mkulima, ako na mahindi hapa. Sasa mkulima ameshindwa. Tunataka directors wachaguliwe, wa kusaidia mkulima, Ndio hilo pendekezo langu, napendekeza serikali isaidie wakulima. Tena kitu ya pili ni malize...

Com. Dr. Mosonik: Tumesema asante.

Meshak Nyasirika: ... kitu ya pili nimalize, watoto wakienda ma-secondary schools, kama ni m-S.D.A, Mcatholic, mtoto analazimishwa, aabudu siku ile secondary ameenda kama ni jumapili aabudu kama ni jumamosi, aabudi siku hiyo. Na mtoto kama ni m-S.D.A. je,. Anataka aabudu siku yake. Kama akiwa ni mmoja naonelea apewe siku yake, watoto wapewe siku ya kuabudu. Ndio naonelea hivyo, napendekeza hivyo. Asante sana.

Com. Dr. Mosonik: Asante. Salim Kifathi. Peter Lengech. Joseph Njuguna. Eliud Walufu. Mathayas Barasa. Paul Muragoli.

Paul Muragoli: Thank you honourable, Commissioner. My names are Paul Muragoli. My first proposal is that there should be a post of a Vice Attorney General, so that there can be fast dispensation of justice.

Another thing is that, there should be a law to escape the monopoly institutions especially the Kenya Power and Lighting Company. These are making Kenyans more poorer, than they are.

The third is that; the Provincial Administrator should be scrapped, because it is a flood gate of corruption in Kenya.

The last thing is that the Kenya Anti-corruption Authority, should be entrenched in the constitution. Thank you.

Com. Dr. Mosonik: Asante sana Mr. Paul Muragoli. William Yego.

William Yego: Majina zangu naitwa William Yego, na ningependekeza yafuatayo. Kwamba chiefs wawe retained, lakini wachaguliwe na wananchi vile mlolongo si ile ingine ya ku-apply.

Pili, kuwe na katiba ya kutoa elimu ya bure, kutoka nusery mpaka form 4.

Kwa mambo ya shamba; kusiwe na usawa, kwa kuwa na shamba, kati ya waume na wake.

Ingingine; Wakenya wawe na kiasi yoyote ya shamba, muradi tu alipate kwa njia ambayo ni haki as long as you can buy.

Ingingine, ni kwamba; Wanakenya wawe na shamba kila mahali popote pa Kenya.

Na ningependekeza serikali ya majimbo, kwa sababu yafuatayo-sehemu zingine kwa nchi hii yetu ya Kenya, we have 8 jimbos.

Com. Dr. Mosonik: Umesema majimbo hiyo ni sawa tafadhali.

William Yego: Sawa.

Com. Dr. Mosonik: Asante sana.

William Yego: Na ningependekeza pia iondolewe hii penalty ya... sheria ya kuna mtu akikosa.

Com. Dr. Mosonik: Yaani, hukumu ya kifo?

William Yego: Ya kifo

Com. Dr. Mosonik: Okay, abolish death penalty, thank you.

William Yego: Yes

Com. Dr. Mosonik: Asante sana. Tunakaribia kumaliza. Kiziah Onyango.

William Yego: Ningependekeza moja.

Com. Dr. Mosonik: Hiyo ilikuwa nini?

William Yego: President awe na all powers. Singependa kuona Rais ambaye hana nguvu (Laughter).

Com. Dr. Mosonik: Has all the power, eh?

William Yego: Yes.

Com. Dr. Mosonik: Okay.

William Yego: All the Presidents.

Com. Dr. Mosonik: Keziah Onyango, ameenda? Huyu Joseph Rono tulikuwa tumesikiza Joseph Rono, Huyu ni wa Box 266.

Interjection: Huyu ni mimi.

Com. Dr. Mosonik: Ah, wewe uko. Okay thank you.

William Yego: Mimi ningependa nitoe pendekezo langu katika tume hili, na singependa nirudie yale ambayo yamesemwa. Ya kwanza nikuwa, sisi kama wananchi wa Cherangani kwa mfano, tunapo chagua mbunge. Ni sharti tujue ni nani na vile vile anatoka wapi. Awe ni mtu ambaye tumemjua katika area hiyo, asiwe mtu ambaye anatoka mbali na sisi.

La pili, ni kuwa; mbunge ni sharti awe na ofisi katika kila division, ili awe akiwakilisha watu wake, au akitembelea watu wake.

Na kuhusu discipline ya wabunge katika bunge, ningependekeza ya kuwa mbunge akikosa nidhamu katika bunge, mshahara usimamishwe na ikuje katika.

Na kwa njia nyengine ni kwamba, ningependekeza pia kuhusu hili jambo la majimbo ni kuwa, tuiweke maanani, yaani mim ninapekeza hilo. Nafikiri sitaenda mengi kwa sababu ya wengine.

Com. Dr. Mosonik: Okay, S.K. Chepwoony, na Mr. Koskei.

William Yego: Asante sana Commissioners. Yangu ni machache tu. Mimi napendekeza, au napenda multi-party idumishwe, yaani vyama vingi.

Interjection: Jina lako?

David Koskei: David Kabarei Koskei. Nimesema multi-party idumishwe.

Nguvu za President zipunguzwe, na bunge ipewe nguvu zaidi.

Heshima ya katiba. Katiba iheshimiwe, ili kwamba, tusikuwe na kusema tunataka tusongeshe bunge au kupunguza.

Ya nne, katiba ya Kenya, iwe wazi kwa kila mtu, ajue asante.

Com. Dr. Mosonik: Asante kufikia hapo tume... Bwana Programme Officer, did you have any other list?

Hasan Mohammed: You can (not clear)

Com. Dr. Mosonik: Let's see. We are very tired. There was Wesley is it Kiplagat?

Hasan Mohammed: (Not clear)

Com. Dr. Mosonik: Let's just ...let us here. Excuse me, ngojeni tuna (David) Kiplagat huyu.

Hasan Mohammed: (Not clear)

Kiplagat Kirior: Thank you.

Hasan Mohammed: Ngojeni kwanza tusikizane. David Kosgei. Ndege Julius na walubengo. Sasa in that order eh? And everybody just 30 seconds, we'll finish in 2 minutes.

Kiplagat Kirior: My names are Kiplagat Kirior. I have the following. One the appointment of the minister, assistant minister, should be based on professional scale. The director also should be somebody with qualified skill in that area, and in case they make any mistake, they should resign.

There should be no interference of the head of state, in any of the duties of the above.

Registration of the political parties should be free and the party that register late with the same constitution, should be denied.

Federal system, I propose that freedom of speech to everybody.

Election should be done after every 5 years, and I propose that we go for election, with the need constitution.

Farming: The government should subsidize, the inputs for the farmers and these should be no importation of cereals and the government should buy all the cereals for the farmers. K.C.C. should be set immediately.

President should be literate and very popular 25% in every province and should be of sound mind, proved by a psychiatrist.

Com. Dr. Mosonik: Excuse me, have you finished?

Kiplaga Korir: Yes.....No. The vice-president should be 2, 1st vice-president, 2nd vice-president who is a woman.

Two, the MP: The MP should have an office in the constituency and they should not dictate their salaries. We should have a body that controls their salary.

Movement from political parties to another should be discouraged if you defect you lose your seat immediately and you don't contest.

Councillors should.....the waking up of the constituencies should be dictated by the population.

Councillors: The councillors should have offices in their wards, to serve the interests of the common mwananchi.

School: Free education upto form 2. Guideline for the school fees, from form 3, form 4 upto University. Categories of schools should be scrapped. All schools should be the same.

Employment should be done by institutions and pensions should be immediately you receive retirement letter.

Provincial administration: They should be paid by the government, these are the wazee ya mitaa.

Com. Dr. Koskei: Okay. Now Mr. David Koskei, just 30 seconds please. Ni sawa.

Ndege Julius: My names are Ndege Julius.

Com. Dr. Koskei: Where is David Koskei?

Ndege Julius: My names are Ndege Julius and my first proposal is that parliament's role in affecting constitution amendments need to be limited. It may only be allowed to alter the constitution but not change it.

Two, I propose that we have a reduced number of ministries, probably 15.

Three: Ministers should not be members of parliament. I wish I should have explained that.

The assistant ministers should be chosen from among parliamentarians.

Presidential elections, four to be delinked from parliamentary and civic elections. Presidential candidate to garner simple majority, 25% clause to be removed from every province.

Five, that due has been said, aspiring candidates.

Number six: Impediment of seating presidents should be allowed. The president should be impeached in case of misconduct.

Economic planning policies to be varied specific on particular projects to be carried out within our financial year. For example the year 2002, 2003 financial year we talk about farming of roads the year 2003 and four (4) we talk about provision of electricity like that.

Number eight: The idea of the A-G giving consent for prosecution, should be abolished to allow for quick dispensation of justice.

For the registration, it should be a continuous exercise. MPs should not decide their own salary.

Com. Dr. Mosonik: Asante sana. The last person is S. Walubengo.

S. Walubengo: I would propose a flexible constitution, that would have to suit the economy. Sylvester Walupengo sir. I would propose a national referendum, any time we are having an economic crisis, or an international crisis.

I would also propose, that in the constitution, in the event of the office of the head of state falling vacant we would wish to have

the speaker, taking over those duties for the specified 90 days.

I would propose that, if there were any policies, that emanated from party struck work independence on indigenous and lead to the misrule, that turned into tribal benefits, let them be scrapped if there were any such.

I would also propose, that the national way of collecting taxes has been so questionable, that the thing that would have helped us improve on the economic standing of the country, has been ignored. We are having taxation restricted to very few people, and there have too many ticks, the nation is having. Thank you sir.

Com. Dr.Mosonik: Asanteni sana. Kufikia hapo, tumemaliza kikao chetu rasmi cha leo na ya kurekebisha katiba ya Kenya. Ninapenda bwana district co-ordinator, pengine aseme meno moja, ama mbili.

District Co-ordinator: Asante sana commissioners kwa siku moja ambayo imekuwa ndefu sana. Tungepende kuwashika sana, kwa kujitolea kwenu na kujitolea kabisa kwa kufanya kazi hii. Pia ningependa kuchukuwa nafasi hii kushukuru kanisa la St. Andrews A.C.K. Church, kwa kutupa nafasi hii. Tunajua labda watu wamekanyaga mana pale nje, wamefanya nini, lakini tunashukuru sana, kwa usaidizi wenu. Kwa kumaliza kabisa, ingelipenda kutoa nafasi hii, kwa mama Bi-Kimani aliyetufungulia kwa maombi, atufungie ka maombi haya, ili kazi yetu iwe imemalizika rasmi. Karibu Bi Kimani.

Bi-Kimani: Tusimame na tuamini. Baba mwenyezi, tunataka kutuina, na kukusifu, kwa sababu umekuwa mwema kwetu mchana kutwa tangu tulipokaa mahali hapa. Tulianza nawe, na tukakuomba ya kwamba kanze nazi, uenende nasi, na ukumalizie nasi, na sasa mungu umemaliza nasi, tunataka tukushukuru hata kwa commissioners, na wale wote walioandamana nao, na wanaohusika kwa mpango huu, watakapokuwa wakiondoka mahali hapa, Utawapa amani na safari njema, mahali watakapoenda. Mbinu zote za muovu shetani, na hila zake zote, za kutaka kuangamiza roho za watu wako, ziweze kupotelea mbali, na watafikapo salama mahali wanapoenda, tutakapo sikia walimaliza kazi yao vizuri, na wakarudi Nairobi salama salimini, tutaliinua jina lako na kusema ni asante. Asante Mungu wetu, kwa sababu ulisikia maombi yetu, hata tukakuuliza ya kwamba pengine ufunge mvua isinyshe, ili watu waziweza kuhangaika, na ukafanya hivyo Mungu wetu, na hivyo tunakushukuru, na kukinua jina lako, na hasa Mungu hata tutakuwa na chakula kidogo, kwa ajili ya wageni, utakapo kitumia Mungu, utuweza kuwasaidia meli yao, kwa ajili ya kazi ambayo wanafanya. Tunaomba hayo tukijua umesikia maombi yetu, na utazidi kutubariki, katika jina la Yesu Kristu aliye bwana, na mwokozi wetu.

Audience: Amina

Bi-Kimani: Asante