

CONSTITUTION OF KENYA REVIEW COMMISSION

(CKRC)

VERBATIM REPORT OF

CONSTITUTUENCY PUBLIC HEARINGS,

KURESOI CONSTITUENCY, KERINGET COUNTY HALL

ON

15TH JULY 2002

**CONSTITUENCY PUBLIC HEARINGS – KURESOI CONSTITUENCY HEARINGS HELD AT KERINGET
COUNTY HALL ON 15TH JULY 2002**

Present

Com. Pastor Zablon Ayonga
Com. Hon. Phoembe Asiyo
Com. Zein Abubakar

Secretariat in Attendance

Irungu Ndirangu - Programme Officer
Anthony Oluoch - Assistant Programme Officer
Regina Mwachi - Verbatim Recorder

The meeting started at **10.00 a.m.** with **Commissioner Pastor Ayonga** in the Chair.

Liza Chelule: Nafikiria tumefika wakati mwingine leo tumeketi chini, tunataka kuanza mkutano wetu na kabla hatujaanza kuketi ningependa Pastor aombe.

Prayer

Pastor Joseph Tami: Tafadhalini tusimame tuombe. Mungu baba wetu ulie mbinguni asubuhi ya leo tunapenda kukushukuru kwa ajili ya siku ya leo, siku kubwa, siku ambayo watu wako wa Kuresoi Constituency tumekuwa tuingoja tutoe maoni yetu kuhusu Katiba. Mungu tunashukuru kwa kuwa watu wamefika na wale wengine ambao wanakuja njiani, tunakushuruku kwa sababu ya Commissioners ambao wamefika tuwape maoni yetu na Mungu wetu tunaomba mafanikio, tunakushuru Mungu kwa sababu umetuwezesha mahali tumefika, Baba wetu tunakushukuru, tunaomba ili tuwe na amani, tuwe na utulivu, tuwe na wakati mzuri mpaka tumalize siku ya leo. Mungu wetu tunakushukuru kwa kila jambo. Tunaomba hayo katika jina la Yesu aliye mkombozi wetu. Amina.

Ezekiel Kesendany: Nafasi imesalia ni nafasi ya 3C's ya constituency, kama kuna 3C member ambaye ako katikati yetu tafadhali ukuje mbele pamoja na ZEP na mfanye haraka tafadhali, tafadhali karibieni mbele ndio mpate kuonekana na Zep.

Commissioners ambao wako hapa na wananchi ambao wamekuja, yangu ni machache sana, kwamba sisi ni wananchi kutoka Kuresoi na tumeelemika kabisa juu ya Katiba na tuko tayari kutoa maoni yetu kufuatana na vile tunahitaji. Kitu tu ningeambia ma-Commissioners, hii ni constituency ambayo kuna jamii ndogo inaitwa Ogiek, kwa hivyo ukiona wamevaa msilogope pengine ni wanyama wa msituni, ni wananchi wa Kenya kama kila mtu. Nataka tu, tuwe huru na tutoe maneno yetu bila shaka yoyote.

Speaker: Sema jina lako?

Ezekiel Kesendany: Majina yangu ni Ezekiel Kesendany mimi ni mmoja wa CEP.

Liza Chelule: Mbele yetu tuko na CEP, mimi ni mmoja wa 3C's katika Constituency na mimi ni Secretary ya 3C na Chairman wetu wa County Council ni mmoja wa 3C's yeye ni ex officio. Na wanao simama nyuma yangu ni CEPs, hawa ndio watu tumesaidiana kuelimisha wananchi wakati tulipokuwa tukiendelea na Civic Education provision na wameonekana, hawataongea. Bwana Kesendany ameongea kwa niaba yao. Kwa hivyo ninarudisha programme kwa Chairman, Honourable Commissioner. Karibu

Com. Pastor Ayonga: Asante sana. Kwa niamba ya Commission nataka kuwakaribisha nyinyi nyote na sijui hapa nikisema 'change tugul'. Tena iko lugha gani ingine? Hakuna, basi tumefika hapa, tumefurahi, tumekuwa tukitazamia siku ambayo tungekuja hapa Kuresoi nchi ambayo ni nzuri sana, tumeona mna mvua, tunaona maua mazuri, tunaona mahindi, tunaona ng'ombe na tunaona watu ambao ni wanono. Kwa hivyo tunaona mnakula vizuri na Mungu awabariki.

Mimi ni Pastor Zablon Ayonga, Commissioner, ambaye nitakuwa mwenyekiti wa kikao hiki, kabla sijawaambia yale ambayo tutafanya, ningependa kuwajulisha kwenu wale ambao tumekuwa nao wafanye kazi wa ofisi, ambao watatusaidia kwa kufanya mambo haya sawasawa. Kule kuna mama ambaye anaitwa Regina, mama Regina inua mkono. Mama Regina huyu, yeye ndiye

atanasa maneno yenu, maneno yatanaswa. Inua machine yako juu, atanasa maneno, hakuna neno litapotea hata mmoja. Kwa hivyo huyo mama amekuja hapa, unapoongea, maneno yako yote utakayosema yatakuwa yamenaswa. Na kule kando kuna kijana ambaye anaitwa Oluoch, Oluoch huyo naye anaandika kama machine, anaandika, mama ananasa. Kwa hivyo hakuna kitu kitapotea hata moja, hawa ni wafanyikazi wetu kutoka ofisi ya Katiba.

Sasa wale ambao wamekuja kusikiza maneno yenu na ambao watawauliza maswali wakati mwingine mgeuze vichwa mwangalie nyuma huyo mnaona ana file huko ambayo ni tupu, mwisho wa siku ya leo, mnaona hayo majitu yake yote yiko tupu lakini baada ya kazi ya leo, wale ambao mmekuja na maandishi nimeona hapa mnayo written memoranda mtakapokwenda kule kuingiza majina yenu, ku-register makaratasi yenu, yote yatafungiwa kule. Huyu ndiye Bwana Irungu, Bwana Irungu ndiye Programme Officer ndiye mkubwa wa wote hapa. Kwa hivyo unapomaliza kutoa maoni yako hapa tutakuambia mzee, mama, kijana enda kule nyuma. Ukienda kule nyuma yule ndiye mtaongea naye, ni mtu wa maana sana ambaye anaweka vitu vya maana. Bila nyinyi kuenda kwake tutapoteza maandishi yenu.

Sasa hapa mbele, tuna Commissioners ambao wamekuja kusikiza maneno na hawa Commissioners watakao sikiza maneno, wakati mwingine watawauliza maswali, si kwa ubaya lakini kwa uzuri. Kama hawakuelewa kitu, wangeweza kukuuliza na ukisema maneno yako taratibu na ambayo yako straight forward, utaona tu hakuna mtu atakayekuuliza swali. Kwa hivyo usije ufikiri mbona mimi wananionea, kuniuliza maswali na fulani hakuulizwa maswali. Itategemea yale ambayo utasema na ninataka kuwapa nafasi ili wawasalimie na waseme neno moja au mbili kabla hatujaanza kazi yetu ya leo. Mkono wangu wa kulia, ni mama Phoebe Asiyo, Mjumbe wa zamani ambaye anajulikana na sasa yeye si Mjumbe wa Parliament, sasa yeye ni Commissioner. Mama Asiyo salimia watu wa Keringet au Kuresoi.

Com. Phoebe Asiyo: Asante sana Commissioner Pastor Ayonga kunipa nafasi hii ya kuwasalimia wote ambao mmehudhuria mkutano huu wa maana sana ambapo mtatueleza vile mnataka Kenya mpya ijengwa kwa kisheria, kwa kiserikali, kwa mambo ya umma, kwa ukulima na kwa njia yoyote ambayo mmefikiria ingefaa tutumie tukijenga mji mpya.

Katiba ambayo tunatumia sasa ambayo imetuongoza kwa miaka karibu arubaine ilitengenezwa kule ulaya. Watu wetu hawakuchangia Katiba hiyo, ijapokuwa kuna viongozi wetu wachache ambao walienda huko ng'ambo wakaongea na watu wa ukoloni (British) halafu wakasikizana na wakatupatia hiyo Katiba, lakini watu wa Kenya hawakuchangia.

Kwa hivyo nafasi hii, nasema hivyo kwa maana huu ni muda wa maana sana kwa maisha ya watu wote wa Kenya, wazee, akina mama, vijana, kwa maana mtaishi na Katiba hii kwa miaka mingi sana ijayo, kama mtaitengeneza iwe vizuri. Sisi ma-Commissioners tulio hapa, hatuna maoni yetu, tunaweza kuwa kweli tuna maoni lakini tumeapa kwamba hatutachangisha maoni yetu, tutasikiliza tu vile mnaseama, tutaandika vile mnasema na tutafuata maoni ya watu wengi wa Kenya. Baada ya kuzunguka na kuchukua maoni yenu. Mnajua Kenya inatengeneza Katiba kwa muda ambao hakuna vita. Nchi nyingi za Kiafrika zimetengeneza Katiba yao au wamerekebisha wakiwa na vita, au wakiwa na misukosuko hapa na pale na sisi tumekuwa na bahati sana na tungeshukuru kabisa. Wale ambao wametuongoza mpaka leo kwa miaka kumi, watu wa Kenya

walitaka sana Katiba ibadilishwe, serikali ikakubali, Bunge ikapitisha sheria na sasa ni hiyo sheria tuko ndani yake leo na mimi nafurahi ya kwamba mmefika kwa wingi na kwamba mtatueleza vile mnataka Kenya iongozwe na ilindwe kwa siku sijazo na kwa mambo yote ambayo mmefikiri wenyewe. Kuna vitabu tuliwaletea lakini hiyo ilikuwa ni fikira tu ya kuwakumbusha mambo ya maana ya kufikiria. Mimi najua nyinyi pia mna maoni yenu, tafauti pengine na yale ambayo tuliwaeleza katika hiyo kitabu. Kwa hivyo nashukuru Pastor Ayonga kunipa nafasi ya kuwasalimia na nina tumaini kwamba kwa mchana wa leo, tutapata hekima hata na sisi kutoka kwenu na pia tutapata mapendekezo ya maana ili tuweze sisi wote wa Kenya kutengeneza Katiba itakayotufaa sisi na vizazi vijavyo kwa miaka mingi zaidi, pengine miaka hamsini kutoka sasa. Asanteni sana, nashukuru Bwana Chairman kwa kutukaribisha, Bwana DO kwakutukaribisha na wale wote wa 3C na wale wa Civic Education Providers. Asanteni.

Com. Pastor Ayonga: Mkono wangu wa kushoto ni Commissioner Bwana Zein Abubakar, wacha naye awasalimie.

Com. Zein Abubakar: Habari ya asubuhi?

Audience: Salama.

Com. Zein Abubakara: Yangu ni mafupi sana. La kwanza ni kuamkua, nimefanya hivyo. La pili ni kusema mimi nakubaliana na kuafiki maneno yaliyosemwa na wazee Pastor Ayonga – Chairman na Mheshihiwa Phoebe Asiyu na la mwisho ni kusema mimi niko tayari na nina furaha kukutana na nyinyi na nimejitayarisha kuchukua maoni yenu kama tulivyofanya sehemu zingine katika jamhuri yetu tukufu ya Kenya. Na kuwaarifu tu kwamba tukimaliza hapa katika mkoa wenu, tutakuwa tumebakisha mkoa mmoja peke yake, tuwe tumemaliza kusanya maoni katika kila sehemu ya wakilishaji Bungeni katika nchi yetu tukufu. Asanteni.

Com. Pastor Ayonga: Sasa baada ya salamu hizo zote, nataka niwaelezeni juu ya taratibu ambayo tutafuata ili kila mtu aelewe tunaenda kukusanya maoni kiviipi. Kwanza, nyote mmekuwa mkifikiria juu ya siku ya leo, mmejitayarisha kwa siku ya leo. Ni wangapi wamekuja hapa na kile kijitabu chekundu ambacho tuliwatumia? Naona mmevibeaba vivyo vitabu, hivyo vitabu tuliwapa ili viwe changamoto kwenu na si-text book ambayo mlipewe, ambayo leo waalimu watakuwa wakitaka majibu ya text book hiyo. Tumshaona kwingine ambako, mtu anakuja na akiitwa aje kutoa maoni, anakuja na kijitabu hicho anasimama au anaketi kule anaanza kusema, swali la kwanza, analisoma hilo swali, ndipo utasikia anasema jibu ni hivi na hivi. Kama tungekuwa tunafanya hivi ni mtu mmoja tu ambaye angesimama hapa, ama si hivyo? Asome hayo maswali na majibu, maswali na majibu na akimaliza tuwaambie, basi watu wa Kuresoi mmemaliza, muende zenu.

Kusudi letu la kufika hapa, tumekuja hapa mtuambie mawazo yenu, jinsi ambavyo mmeishi, ule ugumu mlio nao, lile jawabu ambalo umetaka lifanyike. Kwa mfano, hii ni mfano tu si kitu ambacho utakuja kutuambia na kama ndicho uliandalia kuja kutuambia, basi utatuambia na maneno yako. Kama kuna shida ya magonjwa hapa na mtu akaja hapa akasema, mimi maoni

yangu ninaona mahospitali tuliyo nayo hayana madawa, tungelipenda mahospitali nayo yawe na madawa au hatutaki kulipia madawa, tunataka madawa ya bure, si hayo ni maoni? Tumetaka ukija hapa uchangie maoni, hatukuja leo na mtu akasema, nina swali ambalo nataka kuwaambia mnijibu Sisi leo hatujibu mtu, wakati tulipokuwa tukifanya Civic Education, kulikuwa na maswali na majibu, leo ni maoni. Yaani umeenda, umefikiri na unaona shida hii nataka Katiba ifanye hivi na vile. Tumeelewana?

Kwa hivyo hatutatumia kile kitabu kama ndicho tumekuja leo kujibiwa, tunataka maoni. Hakuna ubaya wa kile kitabu, kimekuchangia maneno mengi, kikaamsha mawazo yako kwa njia nyingi. Leo umekuja ukiwa na maoni yako timamu. Neno lingine, inawezekana ambavyo nyote hamkutoka nyumba moja, kila mtu alikuja na mawazo yake, na kama mtu ameshaongea juu ya lile ambalo wewe pia ndilo ulitaka kuchangia, ukija hapa mbele tunataka useme. “Nimeunga mkono yale yaliosemwa ndio yaliokuwa mawazo yangu”. Kuliko kuja nawe kurudia hilo tu na mnaona watu ni wengi. Tunataka kila mtu apate nafasi.

Jambo lingine, unapokuja hapa kutoa maoni yako, kuna lugha ambazo zinazoweza kutumika. Moja, inawezekana uliandika maoni yako kwa Kiingereza, utakuja hapa uyatoe kwa Kiingereza. Inawezekana uliandika kwa Kiswahili, utaweza kuyatoa pia kwa Kiswahili. Inawezekana wewe Kiswahili. Kiingereza huwezi na unataka utoe maoni. Lugha gani ambayo imebaki hapa ambayo ungeweza kutoa? Lugha ya mama na ikiwa unaona lugha ya mama ndio utakayotumia tutakutafutia mtu ambaye anaweza kutuambia unasema nini. Lakini kumbuka watu wakiwa wawili na dakika ni tano, sasa mkalimani wako naye anachukua dakika mbili na nusu na wewe mbili na nusu. Kwa hivyo kitu ambacho ningalipenda, kweli kuna wale ambao wanajua Kiswahili lakini wanataka tu kuongea lugha ya mama, tafadhali ujaribu hata kama Kiswahili chako ni kibovu, sema tu, sisi tutaelewa. Lakini kama unashindwa kabisa, basi lugha ya mama na tutakupatia mtu. Pia kuna lugha ingine, hii lugha ambayo inaitwa sign language, ile lugha ya ishara. Kwa mfano kama tuna mtu ambaye kiziwi, kunayo yeyote hapa ambaye. Kuna mtu wa namna hiyo? Wapi mtu wa sign language hapa? Wewe simama, fanya hiyo maneno yako ili kama huyo mtu yuko, atainua mkono, kwa maana wewe akikuona atajua. Hata nyinyi si mmeona huyo mtu amekosekana. Lakini kama mtu yeyote wa namna hii atatokea na wewe unamjua ameingia, tafadhali yule mtu wa sign, aambiwe, kwa maana kwa sura hatamjua na kwa hivyo tuna huduma hiyo pia.

Jambo lingine, tumetaka kila mmoja ambaye atatoa maoni yake, wale ambao mna maoni ambayo yameandikwa, kuna njia mbili unaweza kutoa hayo maoni. Maoni hayo unaweza kuyachukua, ukaenda kwa Bwana Irungu kule nyuma na ukampa maoni yako, ujiandikishe, uweke sahihi na yeye aweze kuyaweka kwa file ile ambayo tutachukua. Na maoni hayo yataenda kuwekwa kwa computer kwa hivyo hayatapotea. Bila wewe kusema chochote, unaweza kutoa maoni namna hivyo na ukatoka ukaenda nyumbani, hiyo ni njia moja.

Unaweza kuona, la, maoni yangu haya mimi nayapeleka mbele na niseme maneno mawili, matatu juu ya maoni, hiyo pia kuna uwezekano huo. Kwa hivyo njia mbili za kutoa maoni yalioandikwa ni kuyasalimisha kule, ujiandikishe na uende au uketi, mpaka wakati utakapotaka kuenda, una ruhusa ya kuenda au una nafasi ya kuketi.

Njia ingine ya kutoa maoni ni ile ya kuja hapa na kusimama hapo na kusema maoni yako. Unapokuja kutoa hayo maoni, hatutaki mtuambie wazungu walikuja hivi na walipokuja wakafanya vile, bado hujatambia maoni, hiyo unatambia history. Kumbuka sisi sote tulioko hapa ni Wakenya wenzako, tunajua hayo yote. Kama ni shida, tunajua hizo shida na kwa hivyo unapokuja, sisi kitu tunataka kutoka kwako ni maoni unataka juu ya jambo hili au lile lifanyweje. Tumeelewana? Kwa hivyo usije ukapoteze muda mrefu hapa kwa kutuambia maneno yaliyopita, sisi tunataka maoni.

Wakati ambao tutampa kila mtu, jinsi ambavyo mnaona nyumba imejaa na ninajua jinsi saa zinaendelea watu wataongezeka, tutampa kila mtu dakika tano, na hizi dakika tano, mwishowe nikiona siku inazidi kuenda na watu hawajapungua, nitazikata ziwe tatu mpaka mwisho tunafikia pale tunafanya dakika moja, kwa maana tumekuja hapa ili kila mtu apate nafasi. Kwa hivyo unapokuja bapa tafadhali, tafadhali ninawasihi, wazee, akina mama, vijana, wasichana, usije ukafika hapa halafu wewe unatambia, ngoja kidogo bado kuna point moja na hata sijasema hii, si wewe tu mtu wa Kuresoi. Kila mmoja hapa ni very important to us na kwa hivyo tukikuambia time imekwisha, koma na hapo. Tumeelewana?

Kuna kitu kingine nataka nyote muelewa. Hapa hakuna kupiga makofi, hapa mko kama watu ambao mko kotini, hakuna habari, mtu amesema kitu, makofi ndio hayo hayo. Hakuna kitu kama hicho, kule kotini mnafanya hivyo? Ukifanya hivyo Kotini, utashikwa kutoka nyuma juu juu na utawekwa ndani na mwishowe utakuja kubebwa na lile gari. Sasa hapa ni maneno ambayo tumekujia hapa, ni maneno ya kitaifa, very serious matters na kwa hivyo tunataka ukimya wote, ili recording iende sawa sawa.

Tena niwakumbushe kitu kingine, mmoja wenu anaweza kuja akasema hivi na vile na vile na wewe ukasikia hiyo ni upinzi mtupu kwako, kwako ni upinzi mtupu. Lakini kwake si upuzi, habari hii ndio iliomtoa kwake aje hapa, tunataka heshima kwa kila mmoja. Mtu anapotoa maoni yake, hata iwe huyapendi, wewe nyamaza tu, na hakuna mtu anayejaribu kusaidia mwengine kutoka kati yenu, wakati pengine Commissioners wanapouliza swali. Hakuna anayejaribu kusema, “eh ni ni hivi na vile”. La, ni huyo tu mmoja, ajisemee, akishindwa, umwache tu, wakati wako utafika na wewe ufanye mambo yako.

Tena, nitafuata list hii, kutoka mlipoanza ku-register, nitafuata 1,2,3,4 na kuelekea chini. Lakini list hii kuna wakati ambao hatuifuati, kwa nini? Kama kungekuja mzee mkongwe hapa na sisi tukamtambua, tukaona yule mama mzee au baba mzee yule, huyu tunaweza kumuita aje mapema atoe maoni yake na tumuruhusu aende nyumbani. Hii si ni heshima?

Kuna wezekano mama fulani mja mzito na amefika hapa na tunaona kwamba yeye akikaa juu ya kiti hiki huyu mama, la. Nitamuita hata kama amekuja dakik ya mwisho. Kunawzekana watoto wa shule wakaja hapa na tunajua mtoto lazima arudi darasani kipindi asije akachelewa, tutamuita huyu mtoto atoe maoni na arudi shuleni. Kunawzekana mtu fulani amekuja hapa na alikwa na homa kidogo lakini sasa imezidi, tukiambiwa kuna mtu mgonjwa hapa, tutamuita huyo atoe maoni yake na aende. Kwa hivyo tunaweza kubadilika hivi na vile, kufuatana na umuhimu wa jambo ambalo tumeona. Kwa hivyo usije ukafikiri,

mbona huyu anakuja, hatumtendei yeyote hapa mapendeleo lakini tutafanya kile ambacho kilicho na utu ndani yake.

Sasa nataka kusema kwamba, kwa niaba ya Commissioners tulio nao hapa kwamba kikao hiki sasa tunakifungua rasmi kama kikao cha kurekebisha Katiba ya Kenya, tumekifungua kirasmi. Karibuni tena.

Nitaanza, Weldon Rono, Kiplagata Tanui awe karibu. Weldon Rono, unapofika hapo kwanza unasema majina yako, mimi ni nani na nani, kufuatana na jinsi unavyoitwa. Tutamtaka kila mmoja afanye hivyo kwa maana tuna-record jina la yule aliyetoa maoni.

Weldon Rono: Kwanza kabisa kwa majina naitwa Weldon Rono natoka Kuresoi Constituency, Karinga Division. Maoni yangu ya kwanza mini natoa kuhusu:

1. Serikali ya Majimbo: Ndipo niseme serikali ya Majimbo ni kwamba naitoa kwani kuna nchi zingine ambazo zinafuata utaratibu wa serikali za majimbo hasa kwamba nchi ambazo ni tajiri sana duniani zinafuata serikali ya majimbo. Kama nchi ya Amerikani, Canada na nchi zingine za Africa kama Nigeria, Africa Kusini zinafuata serikali za Majimbo. Ndipo niseme Majimbo hapa nchini kwetu Kenya, tunahitaji Majimbo ambapo serikali itakuja karibu na wananchi na ikija karibu na wananchi, tutaweza kupata vitu vyetu ama tukiwa na misitu yetu, hivi kwamba saa zile miti inakuja kukatwa, tutakuwa tukiipata na kuiuza kama wenyeji wa hiyo sehemu, hatutakuwa tukinyanyaswa.

Com. Pastor Ayonga: Rono umesema point yako, unataka serikali ya Majimbo na sisi tunajua vitu vile ambavyo serikali ya Majimbo hutoa kwa hivyo hatutaki maelezo, endelea.

Weldon Rono: Okay. Lingine ni kwamba twataka Katiba iweke Koti la Kanisa kama ile ya Waislamu kwa ajili sisi watu wa Kanisa, ma-Pastor au Pastor wetu akifanya makosa na apelekwe kwa koti ya serikali, huwa akiwa ametangazwa kwa magazetti lakini kwa Waislamu, mtu akifanya kosa, kwa Imamu hakuna mwenye ataweka hiyo kwa gazette. Sasa ndio sisi tunahitaji nasi tupate Koti la Kanisa.

Com. Pastor Ayonga: Umemaliza?

Weldon Rono: Ndiyo.

Com. Pastor Ayonga: Kama umemaliza unaweza kuenda kule nyuma ujiandikishe. Kiplagat Tanui, sema majina yako na toa maoni yako.

Kiplagat Tanui: Mimi ni Kiplagat Tanui kutoka Silwe Location, Kuresoi Constituency, Keringet Division. Maoni yangu ya

kwanza ilikuwa kama yule amesema na ninaunga hiyo. Maoni mengine yangu ..

(Interjection)

Com. Pastor Ayonga: Unaunga kuhusu nini?

Kiplagat Tanui: Mambo ya Majimbo.

Maoni mengine yangu ni kuhusu mambo ya domestic problems. Wakaaji wa hapa, tunataka tuwe na koti ya elder, yaani Elders Court ili mambo ya domestic yashugulikiwe huko kwa maana yakipelekwa Kotini labda Judge ni kama anatoka Coast, haelewi mambo ya utamaduni ama kimila za watu wa huku, lazima itambulike in Elders Court .

Ingingine ni kuhusu elimu: Elimu tunahitaji elimu ya bure kutoka Msingi hadi University. Tunataka kuamua kutoa kodi kila mtu, ikiwa maskini, ikiwa tajiri, tuseme shilingi kama mia moja, ili watoto wote wawe sawa kwa elimu.

Ya nne ni kuhusu uraia wa Kenya. Mtu asili wa Kenya awe raia wa Kenya kamili na utamaduni wake utambulike ili wakifanya... asifutuliwe mbali, mtu asiote usiku aseme huo utamaduni tumeuvunja leo halafu kwa maana wako na wale wanarithi.

Com. Pastor Ayonga: Wewe utuambie mtu unayetaka awe raia wa Kenya.

Kiplagat Tanui: Nimesema raia wa Kenya ni mzaliwa alisi wa Kenya. Kama ni kabila hamsini wa Kenya wawe automatically raia wa Kenya, wasiulizwe.

Com. Pastor Ayonga: Sawa, ya mwisho?

Kiplagata Tanui: Ya mwisho, kama mtoto amezaliwa na raia wa Kenya awe raia wa Kenya halisi.

La tano ni kuhusu kitambulisho. Ili utambulike kama Mkenya, ni lazima tuwe na Kipande, Birth Certificate, passport. Ukiwa na moja ya hizo unajilikana kama raia wa Kenya. Yangu yamefika hapo.

Com. Pastor Ayonga: Tanui enda kule mwisho ujiandikishe na kama una makaratasi ya kutoa pia wacha huko ni mali yetu.
Pastor Joseph Tanui.

Pastor Joseph Tanui: Basi kwa majina naitwa Pastor Joseph Tanui na la kwanza ningependa kutoa maoni yangu kwamba tungehitaji iandikwe kwa Katiba vizuri kwamba:-

Freedom of worship ama uhuru wa kuabudu watu wa Kenya wawe na uhuru wa kuabudu Mungu ama Allah. Tunapata shida kwa wale ambao wamekuwa na huu uhuru hapa kuabudu shetani. Iwekwe katika Katiba kwamba Kenya yetu hatutaki kuabudu shetani.

Basi jambo lingine ni kuhusu kuunga mkono Christian Court, koti ya Wakristo.

Ya tatu ningependa kuunga mkono muundo wa Majimbo.

Ya nne, ningependa kusema kwamba, watoto wetu wengi hasa sehemu hii hawaendi shule kwa sababu masomo ni ghali sana. Ningependa kusema iandikwe katika Katiba kwamba masomo yawe ya Bure mpaka Standard Eight na mtoto akihitimu apate kazi straight away, wengi wako nyumbani sasa wanapata taabu.

Jambo lingine ningependa kusema ni kwamba, ma-Chiefs wachaguliwe moja kwa moja na wananchi ili tuwe na Chiefs ambao wanaaminika na watu, ambao ni popular, tusiwe na chiefs ambao tumepewa.

Ningeunga mkono pia village Courts ya wazee ya kushugulikia mambo ya mashamba na kesi ya familia na hii village court iwe ina-appeal tu kwa High Court. Ni hayo tu.

Com. Pastor Ayonga: Asante Pastor, tafadhali utuachie hayo maandishi, ujiandikishe kule pia. Richard Kerer.

Richard Keter: Kwa majina naitwa Richard Arap Kerer kutoka Filgwet Location. I will present my views in English.

Constitutional Supremacy: Parliament should not be allowed to amend the Constitution, we must increase the majority percentage to 85%.

Com. Pastor Ayonga: Wacha nikusaidie, unajua ukienda kusoma hiyo memorandum, hutamaliza. Ungetuambia maneno makubwa makubwa yaliyomo without reading kwa sababu kuna watu ambao ...(*incomplete*).

Richard Keter: Lazima Bunge lisiwe na uwezo wa kubadilisha Katiba wakati wowote. Lazima iwekwe muda isemekane ni wakati Fulani. Pia wakipewa uhuru wa kubadilisha Katiba, wanaweza kubadilisha ama kujiongezea mshahara peke yao. Lazima pia wasipewe uwezo wa kubadilisha mambo yanayohusu ardhi, culture na natural resource. Bunge lisiwe linapitisha maneno bila referendum kutoka grassroot. Pia wasipewe uwezo wa kubadilisha bendera ya nchi ya Kenya au Court of Arms. Ni hayo tu.

Com. Pastor Ayonga: Asante Bwana Richard Keter, unaweza kwenda kule ukajiandikishe na ukatuachia hayo maandishi. Joseph Mutai, anayemfuata Joseph Mutai atakuwa Robinson Ruto, awe karibu.

Joseph Mutai: Kwa majina naitwa Joseph Mutai kutoka Temyota Location, Keringet Division. Naunga mkono kubadilishwa kwa Katiba kuongezwa kutoka asilimia sitini na tano hadi themanini na tano. Vile vile naunga mkono upande wa Majimbo na ningependa Katiba iangalie upande wa Bunge kuteua wakuu wa idara mbali mbali za serikali kama Mkuu wa Sheria na Judge Mkuu. Wawe wakiteuliwa na Bunge, isiwe uwezo wa Rais peke yake. Naunga mkono mahakama ya mtaani, vile vile naunga mkono uondoleaji wa uwezo wa Bunge kujiongezea mishahara na marupurupu.

Speaker wa Bunge au Mkuu wa Sheria, awe na mamlaka ya nchi wakati wa uchaguzi. Vile vile ningependa hukumu kali itolewa kwa ufisadi na hukumu hiyo iwe ya kifo bila faini. Na kwa upande wa walemavu, ningependa wapewe nafasi kama mbili hivi katika uteuzi wa Bunge ili waweze kutetea wenzao kule Bungeni.

Tuendeele kuwa na mfumo wa asilimia ishirini na tano kwa kila mkoa na kura nyingi katika uchaguzi wa Rais. Yangu ni hayo tu.

Com. Pastor Ayonga: Asante sana Joseph Mutai, unaweza kwenda kule upatiane mandishi yako, sasa ni Robinson Ruto.

Robinson Ruto: My names are Robinson Ruto, I will have a presentation on the Local Government.

Mayors and Council Chairmen should be elected directly by the people and serve for two terms. Their qualifications should be “O” Level, Form Four, professionally trained in any fields, language tests are still necessary and production of certificates for academic and professional qualification be valid, verified by any examination body. Moral and ethical qualification are mandatory like he should be a family man or a woman who is married, should not have any criminal record and has not been engaged in any immoral activities and must be medically fit and mentally sound.

People should have the right to recall their Councillor if:-

He or she migrates or move to another ward.

He or she is not loyal to the sponsoring party.

Defects to another party.

Consults with another party without the sponsoring party’s mandate.

Becomes terminally sick.

Becomes mentally impaired.

He or she does not work to the expectations of the electorates.

The central government should pay these Councillors so that the president and the Ministers in charge of Local Authorities should be able to dispose or dissolve these Councils on political rivalry or if a council performs duties which are not expected of them like corruption. Conversion of council properties into their own personal use should be looked into so that the Constitution can be amended democratically. That is the end of my views. Thank you very much.

Com. Pastor Ayonga: Ngoja kidogo, ulisema, Councillors tu ndio wanakuwa recalled wasipo-perform?

Robinson Ruto: If they are not performing their....(*incomplete*).

Com. Pastor Ayonga: How about the MPs.

Robinson Ruto: I specifically chose to talk about the Local Government.

Com. Pastor Ayonga: Okay, thank you, ngoja kidogo.

Com. Zein Abubakar: Bwana Ruto wewe unapendekeza kwamba kuwe na Central Government ambayo itakuwa ikilipa Councillors from the consolidated fund?

Robinson Ruto: Yes.

Com. Pastor Ayonga: Asante, uende kule mwisho kabisa ujiandikishe. Joseph Bett akifuatwa na Patrick Githinji, Githinji awe karibu. Sema majina yako?

Joseph Bett: I am Joseph Bett. Political parties in Kenya:

The number of political parties in Kenya should be limited to three, based on the limitations of policies, ideologies and manifestos. Political parties in Kenya should not be based on tribal margins.

Political parties should fund their activities from funds mobilized from members or public funds depending on their financially able members, the number of seats in Parliament, funds from donor communities.

Kenya should practice Federal government, Majimbo and the land allocated to outsiders in this region by the government be repossessed and be allocated to the original owners.

The government of Kenya should issue title deeds to all land allocated to natives who were forced by the colonial government to quit were later left as squatters.

The government should compensate the 1977 inferno victims where the Ogiek lost their herds of cattle and property.

To amend the law, there must be a vote of 85%. Failure to perform by elected representatives should lead to vote of no confidence.

Political parties should play other roles other than political mobilization. One of these is to mobilize the public to achieve certain goals like in education, health and poverty eradication. I am Joseph Bett Baragett. Thank you.

Com. Pastor Ayonga: Nimeona unakimbia sana ndugu yangu, nenda huko ujiandikishe halafu utuachie hayo maandishi. Patrick Githinji anafuatwa na Nelson Sigilai.

Patrick Githinji: I am Patrick Githinji, I working with CJPC, Catholic Justice and Peace Commission in the area, so what I have here is a written memorandum and to start with is:

1. Supremacy of the Constitution: We said the Constitution should be the supreme law of the land and any other law that is contradicting this one should be null and void. Any amendment of the Constitution should have two thirds of Parliament majority, followed by referendum and this referendum should comprise of all stakeholders. These are NGO's, Religious organization, CBO institutions and government.

2. Parliament: We said that an MP should be literate, preferably of University level, should be native by birth and be a permanent resident who has been accepted by the community. Members of Parliament's salaries should be given as per the level of their education, hardship, workload and so on. We should abolish nomination of Members of Parliament since they represent nobody.

3. Judiciary: To have a Constitutional Judiciary which is conducted according to the Constitution, any person who has been released from the court should be set free completely without being called back. For instance releasing a person and then immediately after he or she steps out of the court, the person is arrested again. The Judiciary should invest in prisons for the development of our country like prisoners to work on the development projects like road construction and so on.

We said that we eradicate the short-term imprisonment. Instead we should have imprisonment of less than 2 years, the convict should be given some community development work for all these time. Advocates to be employed by the government to represent the people without the clients paying the legal fees.

4. Security: Any search conducted by a policeman without being escorted by the area Assistant Chief or Village Elder should not be allowed and at the same time, warrant of search should follow the same procedure.

Personal property should be protected by the government like stealing of animals and other properties to be the concern of the government. Search warrants should be conducted strictly during the day. No security guns should be given to individuals for protection since this is the work of the police to maintain order and security.

If a person is found guilty and has been in the custody remand for a period exceeding 21 days, this, should be counted as part of his or her imprisonment sentence. Since Kuresoi constituency has been affected by the tribal clashes, that issue was not properly addressed. We would like the government to revisit the issue and address the same. They should be compensated and the people resettled back.

5. Land: All individuals who own land or farms should strictly possess legal documents e.g. title deed and a letter from the Commissioner of Lands. Any land with two documents of ownership should be illegal and the Commissioner of Lands should be prosecuted by law for such acts. Idle land should be highly taxed and the government to use this money to accommodate the landless.

The government should be in control of farm produce, Agricultural bodies which are specifically for farm produce or farmers should be led by farmers themselves. Directors should come from areas with high production level while the other workers to be distributed equally in regard to where the produce come from like. Pyrethrum Board of Kenya.

6. Fundamental Rights: Killing a human being is prohibited. Under no circumstance should a person be killed which means there should no death sentence, a person should be sentenced for life but not hanged.

Warrants of arrest should be issued to any person who runs away instead of shooting.

I have a lot but I will present my memorandum the way it is.

Com. Pastor Ayonga: Thank you, ngoja kidogo Githinji.

Com. Zein Abubakar: Bwana Githinji, kuna mambo mawili nataka pengine unifafanulie. La kwanza ni kwamba umesema Wabunge wanaoteuliwa, Nominated MPs do not represent anyone.

Patrick Githinji: They do not represent anyone.

Com. Zein Abubakar: That is what you say but according to the provision which are provided for under law now, it is designed to allow those who cannot get elected to be represented. Special interest groups who find it difficult to be able to be elected, women, people with disabilities, minorities and so on and so forth. So you want that to be abolished?

Patrick Githinji: To be abolished and what we have suggested is that we should include the stakeholders to be ex-officio members in the Parliament like Church, NGO's, Community based organizations and such.

Com. Zein Abubakar: Okay, there is a small community here called Ogiek, would they ever send someone to Parliament?

Patrick Githinji: Yes, they should be given the opportunity.

Com. Zein Abubakar: How and you are saying no more nominations? Apart from the Ogiek, the Elmolo number about 400 people?

Patrick Githinji: I think those we call special groups because they are the minority.

Com. Zein Abubakar: Yes, but if you do not have a provision which can be used to allow them to be nominated?

Patrick Githinji: Now because they have their area of representation, I think the government should now introduce another Constituency for the Ogiek community.

Com. Zein Abubakar: So you are saying, where there are minorities they should have special constituencies?

Patrick Githinji: Special representation.

Com. Zein Abubakar: Then second question is in reference to what you said about suspects. You are saying that if a suspect is held for more than 21 days from the 22nd day that would count as part of the imprisonment. What if after the case, this person is found innocent?

Patrick Githinji: In that case we said if a person is found innocent, he should be compensated.

Com. Pastor Ayonga: Thank you, chukua hiyo karatasi kule na utawachie, uweke sahihi. Nelson Sigilai, hayuko. Steven Tanui, utumiliki yale makubwa makubwa kwa hayo maandishi yako.

Stephen Tanui: I am Steven Tanui from Kuresoi Constituency, Kipsonoi Location. I am giving my presentation on citizenship.

Citizenship: For one to be a citizen, he or she must be among the 42 tribes or 50 tribes in Kenya. Mtu ambaye alizaliwa mahali pale.

Com. Pastor Ayonga: Endelea.

Steven Tanui: He must have a single identity card, passport and birth certificate. He must not be a person who resides in two countries or more than one country, he must stay in one country.

Mimi naunga mkono Majimbo government.

Bunge: Ministers, Speaker, Attorney General and other presidential appointments should be elected by Parliament and not to be appointed by the President.

Com. Pastor Ayonga: Endelea.

Steven Tanui: For a person to acquire an Identity card, he or she should be 18 years and above. for a person to be elected to the post of an MP, one should be 21 years, and 35 years for Presidential. He should be a person who has qualities of leadership and wisdom, he must have a “O” level standard of education and must be disciplined person with no corruption records. If in case he is elected and half of the voters are complaining, he must be recalled back and another person elected in his place, if half of the voters in that Constituency are complaining.

Commissioners should be elected by the wananchi to determine the salaries of the MPs and Ministers and not a case where the Ministers just say, “ we want this” and they pass it. Their salaries should be determined by a Commission.

The disabled and the women should be nominated in Parliament.

Com. Pastor Ayonga: Mwisho?

Steven Tanui: Serikali za mtaa: Mayors and Council Chairmen should be elected by the wananchi. County Councils should be independent, the level of education for Councillors should be Form Four level and have full quality of leadership skills and wisdom. Lazima apite mihani ya Kiswahili na Kiingereza and should be removed through a vote of no confidence.

Basic rights: The Constitution should guarantee basic rights which include health care, free education from Standard One to

Secondary school.....

Com. Pastor Ayonga: Saa yako inaenda. Wacha nikuulize swali, ulikuwa unasema katika citizenship kwamba mtu ambaye atapewa kuwa mwananchi wa Kenya lazima a stay in one country. Si ndivyo umesema?

Steven Tanui: Lazima awe mtu ambaye amezaliwa hapa, not somebody who is migrating from place to place.

Com. Pastor Ayonga: Ndiyo, unaweza kuzaliwa Kenya lakini una biashara Dar-es-Salaam na ingine iko Kampala na unakaa Kampala na pia unakaa Dar-es-Salaam.

Stephen Tanui: So, you must have a passport, birth certificate which shows that you are a Kenyan citizen but not going somewhere and bringing a birth certificate from another place and..... (*incomplete*)

Com. Pastor Ayonga: Okay, ulikuwa unafikiria mtu kuwa na citizenship mbili au tatu? Asante, unaweza kupeleka makaratasi yako kule na ujiandikishe. Sasa nataka kubadilisha mtindo kidogo, tangu tuanze tumeongea wanaume kumi, mbona nisiite wanawake watatu for a change? Ndiyo, kwa maana saa sita au saa saba ikifika tutataka hawa akina mama watupe chakula? Kwa hivyo wacha nijaribu kuita akina mama for a change. Mama Liza Chelule, sema majina yako vizuri ndipo utoe maoni, naona una maandishi tunataka utumilikie yale makubwa makubwa.

Liza Chelule: Thank you, my names are Liza Chelule. Honourable Commissioners my views will be based on citizenship:

Citizenship: Women have faced discrimination in respect of citizenship provision in the Constitution and in particular Section 90 and 91 which currently renders women second class citizens as they do not have the ability to confer citizenship to children born abroad or to non Kenyan fathers. To confer citizenship to children of both spouses, the Kuresoi Women recommend that automatic citizenship should be accorded to any child born within or outside Kenya so long as one of the parents is a Kenyan.

Dual citizenship to be allowed in recognition of the increasing number of children of mixed heritage, Kenyan women and men should be able to confer citizenship to foreign spouses. Passports should be issued as a right.

Judiciary: Plans for permanent constitutional court and access to it should be made a right and simple. Legal aid should be provided as a right for people who are not able to afford services of such people like lawyers.

Appointment of Judges should be subject to parliamentary approval and gender equality should be taken into account. Regional court be established, creation of Elders courts in the area or communities to deal with customary cases, family affairs and land issues. The Elders to be paid allowances by the government.

The rights of the vulnerable groups: These include women, children, disabled and other minority groups. 35% of elective or appointed positions be left to be meant for women. A gender Commission should be set up to handle case, which abuse (women's) their rights.

Land and property right: Women to be given right to own and inherit land or other movable and immovable properties and both approval regarding any transaction and land should be entrenched in the Constitution.

Culture and ethnic regional diversity and communal rights: Harmful cultural practices and traditions such as female genital mutilation, early and forced marriages and widow inheritance to be abolished. Ethnic traditions and customary laws, particularly. Elder's Court be protected to enhance good morals and integrity in the society.

I support Majimbo. Thank you.

Com. Pastor Ayonga: Ngoja kidogo mama. Haya mama unaweza kutoa hayo ma karatasi yako hapa halafu utuwachie kule. Mama mwingine ambaye ninamuita ni Rebecca Chumo. Mama Rebecca Chumo, sema majina yako na uendelee.

Rebecca Chumo: Mimi naitwa Rebecca Chumo. *Omoche chito one ngololwon en Kipsigis* Nataka mtu wa kutafsiri.

Com. Pastor Ayonga: Kunaye mtu wa kutafsiri? Okay, assist please but let us have some.....(inadudible)

Rebecca Chumo: *Alen en ng'olyot netai*

Translator: Jambo langu la kwanza.

Rebecca Chumo: *Ko ka somenyun*

Translator: Ilikuwa ombi langu.

Rebecca Chumo: *Osom lagokab sugul*

Translator: Niombe wanafunzi wa shule.

Rebecca Chumo: *Kong'eten kilasit agenge*

Translator: Kuanzia darasa la kwanza.

Rebecca Chumo: *Agoi University*

Translator: Mpaka University.

Rebecca Chumo: *Ko komoche kosoman buch*

Translator: Nataka wasome bure.

Rebecca Chumo: *Amun agere ale ehek sigik*

Translator: Kwa sababu mini naona sisi wazazi

Rebecca Chumo: *(Komata kimuch masomo, malipo chechang*

Translator: Tumeshindwa kuwalipia karo ya shule

Rebecca Chumo: *Kit nebo eang kora*

Translator: Kitu cha pili

Rebecca Chumo: *Kokomoche kora tite deed en bik che tomo kosich tite deed*

Translator: Tunataka tite deed kwa yale mashamba yamepeanwa.

Rebecca Chumo: *Ko ko somenyun koki sigik.*

Translator: Nilikuwa naomba kwa niaba ya wazazi.

Rebecca Chumo: *komwoe kora chebi mi gaa*

Translator: Nataka huyu msichana yuko nyumbani

Rebecca Chumo: *Ne kikosich lakwet*

Translator: ambaye amezaa mtoto

Rebecca Chumo: *Ko konyolu kosich agine mbaret*

Translator: Yule msichana ambaye amezaa mtoto nyumbani na hajaolewa apate shamba.

Rebecca Chumo: *En gaa kora*

Translator: Nyumbani.

Rebecca Chumo: *Ago lakwanaton ne kikosich en nje*

Translator: Na huyu mtoto amezaa na mtu ambaye hajamuoa.

Rebecca Chumo: *Konyolu korib chichoto lakwet agoi kenyisiek taman ak sisit*

Translator: Yule mtu ambaye amezaa na huyu msichana wangu achunge mtoto wake.

Rebecca Chumo: *Ko ko somenyun noton*

Translator: Hilo ndilo lilikuwa ombi langu.

Rebecca Chumo: *Amun agree ale ui is arib lakwanan*

Translator: Itakuwa ngumu kwangu nichunge mtoto kama huyu.

Rebecca Chumo: *Nebo Angwan*

Translator: Ya nne.

Rebecca Chumo: *Atiye nebo kurubit*

Translator: ako na memorandum ya group.

Com. Pastor Ayonga: Unataka kufanyaje? Unataka kumuliki hiyo memorandum au unataka kuitoa.

Translator: *Kole imoche ilinchi. Imoche ikoites?*

Rebecca Chumo: *Omoche agoito*

Translator: anataka kupeana.

Com. Pastor Ayonga: Kwa hivyo mama ukienda kule utaiandikishe na uitoe, asante kwa maoni yako.

Rebecca Chumo: Asante na mbarikiwe.

Com. Pastor Ayonga: Sasa kuna Grace Tuimising, halafu tutamalizia na Mercella Barimet, awe karibu. Mama endelea.

Grace Tuimising: *En ng'alekyuk chomwoe. Kainenyun ko Grace Chemalel*

Translator: Jina langu ni Grace Chemalel.

Grace Tuimising: *Grace Tuimising Chemalel.*

Translator: Grace Tuimising Chemalel.

Grace Tuimising: *Kit ne kobwoti*

Translator: Kile kitu nafikiria

Grace Tuimising: *Komoche kelewen kirwogik*

Translator: Tunataka tuwateue ma-Chiefs.

Grace Tuimising: *Asikobit i*

Translator: Halafu

Grace Tuimising: *Amun agere ale kot kelewen keendeleoni komie*

Translator: Ninaona kwamba tukiwachaguwa ndio watatufanyia kazi vizuri.

Grace Tuimising: *Ago kit nebo aeng' kora*

Translator: Kitu cha pili,

Grace Tuimising: *Ne kosom i*

Translator: ile ninaomba

Grace Tuimising: *Kokosom ale kosoman lagok konge'ten kilsit agenge mpaka University*

Translator: Ameunga mkono mambo ya wanfunzi kusoma bila kulipa karo mpaka University.

Grace Tuimising: *Amun mitten bik alak che moichuche ge*

Translator: Kwa sababu kuna watu wengine ambao hawajiwezi

Grace Tumwising: *Che kigere kele ngot kwo kou niton koserotos bik alak kabisa kwo kobetyo*

Translator: anaona watu wengine hawawezi kulipa karo kabisa na watakuwa na shida kabisa milele.

Com. Pastor Ayongo: Hiyo tumeelewa mama.

Grace Tumwising: *Ngoyam Choton*

Translator: Anasema hiyo imetosha.

Com. Pastor Ayonga: Asante mama, nenda kule ujiandikishe. Wapi Marcella Barimet.

Mercella Barimin: Kwa majina kainet kengurenon Mercella neboarap Barmen

Translator: Anasema anaitwa Mercela Barimin'.

Mercella Barimin: *Ngolyot netai*

Translator: Jambo la kwanza

Marcella Barimin: *Omoche kebchei kasisiek kwoechin*

Translator: Anataka kazi igawanywe sawa sawa.

Marcella Barimin: *Kong'eten Parliament*

Translator: Mambo ya Parliament

Marcella Barimin: *Kebchechi tibik ak ichek*

Translator: Akina mama na wazee wagawe kazi yote kuanzia Bunge.

Marcella Barimin: *Agot en County Council*

Translator: at County Council

Marcella Barimin: *Agot en Polis*

Translator: Hata Polisi

Marcella Barimin: *Agot Kap kea*

Translator: Yote hata kwa Jeshi

Marcella Barimin: *Amun chebi ko kigebaguan*

Translator: Kwa sababu msichana huyu amebaguliwa.

Marcella Barimin: *Kong'eten en Nakuru tugul mzima kesire agenge en tibik,kesir en murenik chechang'*

Translator: Anasema kama kuna nafasi ya kuandika wafanyikazi kama wa Polisi, msichana mmoja anachukuliwa na vijana wanachukuliwa wengi, wanataka sawa sawa. Fifty fifty.

Marcella Barimin: *Amun somanet ko korge. Kiasomesan kokergeit*

Translator: Kwa sababu anasema amesomesha kijana na msichana sawa.

Marcella Barimin: *Amoche kebchei boisionik kokerggeit amun kerge ng'omnatet*

Translator: Tunataka kazi yote igawe kwa sababu hata akili ni sawa.

Marcella Barimin: *Agomoche kora chepto kepchechi imbaret kou ni kara kemwa*

Translator: Na anataka msichana naye, mzee akigawa shamba agawie msichana.

Marcella Barimin: *Ngosich lakwet en bitonin ago bo Kenya konenyon lakwet*

Translator: Akizaa mtoto ng'ambo inatakiwa msichana arudi nyumbani na mtoto wake.

Com. Pastor Ayonga: Asante sana.

Marcella Barimin: *A sapoteni majimbo kora*

Translator: Anasema ana-support vile vile Majimbo.

Com. Pastor Ayonga: Ulisahau Majimbo? Okay asante tumeandika mama anataka Majimbo. Asante sana, sasa unaweza kutoa hiyo karatasi kule. Sasa next atakuwa mama Mosonik, saidia huyo mama, rudisha hiyo chini ili mama aweze kuongea. Okay, mwambie asonge karibu, huyu ni mama Barnes Mosonik.

Barnes Mosonik: *Kainenyun ko noton. Bornes arap Mosonik*

Translator: Amesema jina lake ni Barnes Mosonik.

Barnes Mosonik: *Ki kitne komwoe missing ko kokotok missing ale ochomge tugul i?*

Translator: Kwanza anataka kuwasalimia, hamjambo?

Barnes Mosonik: *Ko ngunon ko kit ne kong'etyini agane komoche in ngalekab logok iman komoche iman kosoman lagok kong'eten kilasit agenge ak kwo tai*

Translator: Anasema anaunga mkono watoto wote wasome bure kuanzia Nursery to University.

Barnes Mosonik: *Okomoche kongeny ng'alekab bik,agemoche atebenyon ne kibo keny*

Translator: Anataka mambo yao ya kimila yaheshimiwe

Barnes Mosonik: *Kirwogenyon ne kirwochi en gaa*

Translator: Anataka hata zile makesi

Barnes Mosonik: *mokimoche kirwoget ne kiloboten mpaka office ako tomo kenai oletepto.*

Agot mbarenik che kipchee, kelabaten mpaka office amangen olinbo office kole emdos inoni amanai kokwet. Kimoche korwoch kokwet korok.

Translator: Anataka kwanza koti ya wazee wa nyumbani itatue mambo mengi kama ya jamii na yale ya mashamba. Hataki mambo ya mashamba yakimbizwe mpaka kotini hata kabla jirani hajajua mambo yanaendelea namna gani.

Barnes Mosonik: *Ko kit ne mi ko cheu choton. Motinye nga'alek chechang'*

Translator: Anasema ni hayo tu, hana maneno mengi.

Com. Pastor Ayonga: Asante mama kwa kutupa hayo maoni. Sasa ni Pastor William Korir. Pastor sema majina yako halafu uendelee.

Pastor William Korir: Thank you very much Bwana Chairman of the Constitution of Kenya Review Commission, Pastor Ayonga, P. Asiyo and your team. Before you is Pastor William Korir an ordained Minister of the Seventh Day Adventist Church, seeing me on a wheel chair is because of a road accident.

1. Nimekuja mbele yenu ili nami niweze kutoa maoni juu ya basic human rights and freedom ambayo tunanyimwa. I base my views as pertaining the church. We the Seventh Adventist Church believe that basic human rights and freedom are biblical in origin and therefore the Adventists consider the review of such rights to be of crucial importance during the national Constitutional Review as we have today and therefore in order to preseve the future dignity of the republic of Kenya, all basic human rights should be safeguarded by the Consitution as the supreme law of the country considering the particulars outlined, may be you will find it herein.

What I really need to present before you Bwana Chairman is that we really lack human life and human right. You see me, I am crippled, I was not crippled before and I do not know where the law is. Kwa sababu we were on the right track and right now somebody came without obeying the law na akatufanya tuwe crippled kwa sababu ya kukosa kutunza sheria. Therefore, I need protection Bwana Chairman, kuna mambo mengi ambayo we luck as the crippled I feel hawapewei rights za kutosha, hawaangaliwi, wanasahauliwa.

Pertaining the church, we are denied right of freedom because may be our children are Sabbath keepers and they are not given the right to worship freely and therefore they are given severe punishment of expulsion from schools and that is very bad.

2. By elections sometimes are done when an MP of an area is gone and then when they do the by-election they do not consider the Sabbath and that is the day for rest for others. They should be given that right even now,(Inaudible)any day of worship of the true God. And I base this on the true living God, we do not want small "gods" in our country because we know others worship calves and others are devil worshippers. What I mean is the true God, the living God.

3. We sometimes have faithfuls, active workers in the government like may be we have the Chief, DO, DC and their rights are forbidden. When a big man comes and he is told he has gone to Church and then the person is fired and sometimes they end up loosing their jobs. So, people fear to loose their jobs because they have no rights. Thank you very much.

This not only applies to administration, even the teachers, local Councillors..... Because if the Chairman comes and he is told Councillor so and so has gone to Church, he will be fired na ataondolewa, so it is very risky. And because I have written everything here Mr. Chairman Sir, let me not finish it but only to thank you. Please respect even the minority in title deeds, the minority in the community. I also care for the community as a Pastor.

Com. Pastor Ayonga: Thank you Bwana Pastor, maneno yako tumeyasikia na jinsi umeyasema yameingia na hebu utuwekee kidole hapo na hayo maandishi sasa yatakuwa mali yetu. Sasa narudi kwenye list, Reverend Joseph Tanui, nimerudia list yangu. Paul Kirui awe tayari, Sammy Kirui pia awe tayari. Sema majina yako na uanze mara moja.

Reve Joseph Tanui: Kwa majina yangu ni Reverend Joseph Tanui, wa kanisa la PEFA na nashukuru Commissioner niko hapa sasa, naunga mkono habari ya Majimbo na nitaongeza jambo moja mahali pale.

Rais achaguliwe na raia kila mmoja, Governor achaguliwe na mwananchi, kura itakuwa ni siri.

Sheria ama kotini, habari za kotini, sheria iheshimiwe na watu wote kama ilivyo mkubwa, tajiri, maskini, wote wawe sawa. Wapewe barua ya kuambiwa unatakikana kotini na huyo mtu asije akasumbuliwa na Polisi akishapewa barua. Watoza ushuhuru wa County Council, badala ya kupeleka mtu kwa cell, apewe barua kwamba hujalipa ushuru County Council nay eye pia waende kujibu kotini. Napendekeza au naunga mkono koti ya nyumbani ama divisional courts kuwe mahali pale.

Walemavu: Walemavu waweze kuheshimiwa ama mtu ambaye ni mwendazimu, mtu akimpa mwendawazimu mimba, hiyo mimba itakapojulikana ni ya Fulani, akizaliwa, huyo mtu awe na huyo mtoto siku zote mpaka huyo mama atakapokuwa sawa.

Com. Pastor Ayonga: Na asipokuwa sawa?

Rev. Joseph Tanui: Huyu mtoto atachukuliwa na huyu mtu siku zote.

Com. Pastor Ayonga: Awe naye milele? Unaposema sema sawa, umemaanisha nini?

Rev. Joseph Tanui: Nasema awe ni wake.

(Interjection)

Com. Zein Abubakar: Inaudible.

Com. Pastor Ayonga: Ulisema, kumpa mtu aliyekuwa mwendawazimu mimba alishe huyu mtoto mpaka awe sawa na Commissioners anakuuliza, sawa ni nini?

Rev. Joseph Tanui: Awe mkubwa, ajitegemee.

Com. Pastor Ayonga: Kuwa mkubwa ni kusema ni miaka migapi?

Rev. Joseph Tanui: Kumi na nane.

Com. Pastor Ayonga: Haya endelea.

Rev. Joseph Tanui: Naunga mkono masomo ya bure.

Uhuru wa kuabudu uwe na kiwango.

Com. Pastor Ayonga: Kiwango gani?

Rev. Joseph Tanui: Wawe wanasikiza Biblia au Quran na watumishi wa dini au dhehebu hilo wawe wana cheti cha shule, ya dini hiyo au Bible School.

Com. Pastor Ayonga: Ya mwisho?

Rev. Joseph Tanui: Kila mtu awe na haki ya kumiliki ardhi, mtu asiwe na ardhi kubwa na mwingine hana.

Com. Pastor Ayonga: Unaposema kila mtu, ni nani kila mtu?

Rev. Joseph Tanui: Mama.

Com. Pastor Ayonga: Fafanua, sema kila mtu ni nani?

Rev. Joseph Tanui: Yaani Mwanakenya awe na haki ya kumiliki shamba.

Com. Pastor Ayonga: Bwana, mama, mtoto?

Com. Pastor Ayonga: Baba, mama, mtoto akiwa na miaka kuma na nane na amewacha shule.

Com. Pastor Ayonga: Na msichana?

Rev. Joseph Tanui: Wote, mama ni huyo.

Haya jamii ndogo kama Elmolo, Ogiek wawe na district yao, Wanandi wako na District yao inaitwa Nandi, wa Elgeyo wako na district yao inaitwa Keiyo pamoja na Marakwet wako na yao, ambayo inaitwa Marakwet District. Kwa hivyo, wawe na haki wapewe district yao ambayo inaitwa Ogiek District.

Watoto wa shule wasichapwe viboko.

Com. Pastor Ayonga: Tafadhali, haya ndio niliyosema, hayo maneno yako ya no, funga mdomo, hayo ni maoni yake.

Rev. Joseph Tanui: Asante sana, na itakikana wachapwe viboko, mzazi wake ajulishwe kwanza kabla kuchapwa. Pia akina mama wasiwe wa kuchapwa ovyo ovyo.

Com. Pastor Ayonga: Wachapwe ikiwa na namna gani?

Rev. Joseph Tanui: Na mume wake.

Com. Pastor Ayonga: Kwa maana, hiyo unataka kutuambia wakichapwa kuwe na mpango wa kuwachapa au unasema wasichapwe?

Rev. Joseph Tanui: Wasichapwe.

Com. Pastor Ayonga: Sema hivyo.

Rev. Joseph Tabui: Pia mtu yeyote asichapwe kotini, asiandikiwe kwamba achapwe viboko, afungwe tu bila kiboko.

Com. Pastor Ayonga: Okay, tumesikia, sema sasa la mwisho dakika zako zimekwisha.

Rev. Joseph Tanui: Naunga mkono maneno ya uchaguzi. Wacha niache hiyo.

Ndoa iandikishwe wakati mtu anaposema, “nimechukua huyu mke” Ndoa iandikishwe mara moja na mtu akiwa na wake wawili, iandikishwa kwamba ameolewa na huyu kisheria.

Com. Pastor Ayonga: Okay, ngoja kidogo.

Com. Zein Abubakar: Ndugu yangu, wewe unasema, sijui kama nimekusikia vizuri pengine utaniambia kama sikusikia vizuri. Kwamba mtu akimtia mimba mwendawazimu, kulingana na sheria ya sasa, mwendazimu hawezi kutoa rai katika kufanya mapenzi, ukimtia mimba mwendawazimu inachukuliwa kama rape. Kulingana na fikra za sasa, kwamba iwe ni kama watu wazima wawili wamezungumza wamekubali kufanya hivyo lakini ikiwa unafanya kitendo hicho na mwendawazimu, ukisema alee mtoto, si kwanza huyu afungwe. Kama ni rape kwanza afungwe, au unasemaje wewe?

Rev. Joseph Tanui: Akifungwa nani atamlea mtoto?

Com. Zein Abubakar: Mfano tuseme, mtu mwendawazimu hajui kile kitendo ni nini, sasa vile ukienda kufanya kitendo na mwendawazimu ni maanake kwamba, you are taking advantage of the position, be it a man or woman, it means you are taking advantage. That person is not in a person to give consent to such an act. So, I am saying, first and foremost, is that a crime or not a crime?

Rev. Joseph Tanui: It is a crime.

Com. Pastor Ayonga: Imetosha, sasa peleka makaritasi yako kule. Paul Kiru, anayemfuata Paul Kirui awe Sammy Kirui.

Paul Kirui: Thank you very much.

Com. Pastor Ayonga: Sema majina yako?

Paul Kirui: My names are Paul Kipng'eno Kirui. I am representing Keringet Catholic Church.

1. Freedom of Worship: I am still supporting that freedom of worship. However, I would like the government this time to restrict the number of denominations because if this is not restricted, we will have problems arising like the cases of beliefs like Mungiki which is threatening the society. On the same issue of freedom of worship if so many Churches are registered we will still have this problem of devil worshipping and the churches will be turning to businesses which is not good. So, it is our view that the government should see that the Churches that are known are the only ones allowed to continue.

On the same issue, the government should ensure that faith is encouraged in schools so that when they are preparing the curriculum, they should encourage the faith, if it is Christianity, it should not be assumed in the teaching curriculum or Muslim.

2. I support Majimbo.

3. Parliament: I support that an MP should be a graduate and I also support that a Councillor should be at least an "O" Level

holder with a pass of C plain. On the same issue of Parliament, the minority like the Ogiek should be given a chance to be nominated because if they are in a constituency of majority, they will be not be sidelined. I support that one representative from such minority for example the Ogiek should be nominated.

Com. Pastor Ayonga: You have made your point.

Paul Kirui: On the Judiciary, I support the issue that the court should be independent. There should be no influence from either the President or the Executive. We also have problems with advocates. We should have these advocates coming from the government. I also support traditional courts.

Com. Pastor Ayonga: Ya mwisho, unaona jinsi nyumba imejaa mpaka hakuna pahali pa watu kukaa.

Paul Kirui: On the national resources, I support that the natural resources should be under the government and then the forest should be allocated to those squatters permanently. We should not have squatters in this country because, so far, we have big idle land and people should be having land.

On education, I support that we should have free education and last but not least, on election, we should have a specific date, everybody should know that on this date we should have elections, we should not wait for somebody to decide the dates. Thank you.

Com. Pastor Ayonga: Thank you, you have made your point, ngoja?

Com. Zein Abubakar: Just a clarification. Did I hear right that you were saying that forest should be allocated to the squatters?

Paul Kirui: Yes.

Com. Zein Abubakar: Forests?

Paul Kirui: Those areas that have been cleared should be given to these people and not that people are given today and tomorrow they are told to go.

Com. Zein Abubakar: No, but when it is cleared it is no longer a forest. The point I am making is this, we have been to many places in this country and they are telling us, we must conserve and maintain the little forests that we have and we must try and create new forests. You are telling us that we should apportion forests and give them to the landless?

Paul Kirui: I mean those parts of the forests that have already been cleared.

Com. Pastor Ayonga: Asante, enda huko ujiandikishe. Now, Sammy Kirui na Edwar Kitur uwe karibu ndipo Dr. Chepwoy pia awe karibi.

Sammy Kirui: Kwanza ningetoa shukrani kwa ma-Commissioners wetu kwa kukuja kuchukua maoni yetu.

Hoja yangu ya kwanza ni koti ya wazee itambuliwe ili wawe wakishughulikia maneno kama ya land disputes na domestic violence. Pia hawa wazee walipwe pesa ili wawe wakifanya kazi yao kwa njia taratibu na ya haki.

La pili, tufuate serikali ya Majimbo ili rasilimali zetu ziwe zikishugulikiwa kwa Jimbo letu na watu wa Jimbo wawe na uzito kwa upande wa kuajiri.

Mtu anapotaka uraia, mtu yule anapewa uraia ni yule mtu ambaye wazazi wake wote ni raia wa Kenya na uraia usipeanwe mara mbili, ili mtu asije akaiba na kutoroka nchi ingine.

Basic rights: Watoto wasome hadi Kidato cha nne bila malipo, nafikiri serikali ina pesa za kutosha kusomesha watoto wetu.

Upange wa Bunge, kama mtu hajachaguliwa kuwa Mbunge au Councillor, lazima kwanza moral rights ama maadili yake yachunguzwe kwanza: vile hua anakaa na watu na vile vile background yake ionekana kuwa ni nzuri. Kwa upande wa Bunge ningependekeza mtu awe graduate, kwa upande wa Councillor, ningependekeza pia mtu awe "O" Level holder and above, ili aweze kushughulikia vyema mambo ya Council.

Haki ya wanaodhuriwa, kama akina mama wapewe haki yao, walindwe na Katiba na wawe na wakilishi Bungeni, pia akina mama wawe na haki ya kurithi au kumiliki shamba. Akina mama pia walindwe na Katiba ili watu kama Mungiki, wasiwatishe na kutaka kuwatairisha.

Ningependa pia ma-Commissioners, mkishachukua maoni yetu siku ingine mturudishie tuene ni gani yamewekwe ndani na pia watu wapate nafasi kusoma mambo ya Katiba kwa sababu Katiba ya zamani, wengi wetu hatukuwa tunajua inasema nini.

Mambo ya corruption, nafikiri mtu akipatikana kwamba ameiba serikalini, asipigwe transfer. Asimamizwe kazini halafu mambo yake yachunguzwe vyema.

Com. Pastor Ayonga: Na ikichunguzwa na ukapatikana uliiba? Hiyo ndio tunataka utuambie?

Sammy Kirui: Ufungwe kulingana na makosa yako. Usipigwe transfer, ufungwe kulingana na makosa yako.

Com. Pastor Ayonga: Ndiyo, ufungwe na ile pesa au mali uliyaiba?

Sammy Kirui: Utarudisha.

Com. Pastor Ayonga: Urudishe mali na ufungwe?

Sammy Kirui: Na ufungwe pia, ili iwe funzo kwa wengine.

Com. Pastor Ayonga: Basi hiyo tumesikia.

Sammy Kirui: Jambo langu la mwisho, nafikiri utamaduni wetu uheshimiwe. Nikisema hivyo, mambo kama ya kinyumbani yahalalishwe, traditional marriage itambulike na serikali kwamba hawa watu wameoana. Kwa sababu saa hizi, mtu anaweza oa kinyumbani na aende aoe bibi mwingine kwa Kanisa ama kwa harusi na huyu mtu akifariki, huyu mama wa nyumbani hawezi tambuliwa kotini.

Com. Pastor Ayonga: Je, ungependa hii harusi ifanywe nini? Ungepende huyo mama aliyeolewa kitamaduni apewe certificate?

Sammy Kirui: Apewe certificate na serikali ili ajulikana rasmi.

Com. Pastor Ayonga: Basi useme namna hivyo kwamba wote wapewe certificate.

Sammy Kirui: Asante kwa kunisaidia.

Com. Pastor Ayonga: Saa zako zimekwisha, sasa peleka maandishi yako kule. Edward Kitur?

Edward Kitur: Thank you very much Honourable members of the Commission, my names are Edward Kiplangat Kitur, I come from Division, Sub Location of Temet Location, Kuresoi Constituency. I want to present my views on the following:-

1. Presidency: We should have a ceremonial President in this country.
2. I support the issue of Majimbo, whereby each Jimbo will be headed by a Federal Governor. Given that fact that we shall

have a Jimbo, we shall have to do away with the post of Provincial Commissioners.

3. Legislature: Members of Parliament should have some academic background probably Form Four and above or in an area where we have got graduates, an MP should be a graduate. Cabinet Ministers, for those who will be able to make it to Parliament, should be qualified in a particular area in their Ministry. For example, we cannot afford this time to have an MP or a Cabinet Minister who is not qualified in a particular Ministry, we should have technocrats.

Com. Pastor Ayonga: You have made your point.

Edward Kitur: Thank you. People should have the right to recall their MP's for non performance, even Councillors who cannot perform should be recalled by their constituents.

4. Mayors and County Council Chairmen should have sound academic background and should possess professional qualifications in administration and public finance.

5. On succession: I would like to say that inheritance of property should be gender sensitive. By this I mean that those who are going to inherit property should include both male and female members of the family. In this area of AIDS pandemic Honourable Commissioners, I prefer that orphans especially from AIDs should be catered for by the State in terms of education and other social economic needs.

6. Lastly, the issue of Trust Land: Here particularly in Kuresoi, we have Tindet Forest here which is always being sub-divided and people are always being told, "You are going to be settled". And sometimes they are told "You are not going to be settled". We want the government in the Constitution to clearly say whether this forest is going to be allocated to the minority Ogiek or Dorobo or not so that they can look for alternative forms of settlement. The government should make a clear stand on this trust land here. Thank you.

Com. Pastor Ayonga: Thank you, enda ujiandikishe, kuja pande hii na hiyo karatasi yako utuwachie. Dr. Chepwony halafu anafuatwa na J. A. W. B. K. T. Rono. Daktari endelea.

Dr. Chepkwony Stanley: Thank you Commissioners. My full names are Dr. Stanley Kimayua arap Chepkwony. My views are on these areas:

1. I suggest that there should be a Federal System of Government where we should have a Prime Minister being elected directly by the people, he will appoint his deputy but subject to approval of the Parliament. I also suggest that there should be sub-division of some regions like Rift Valley, Rift Valley actually is very wide so we should sub-divide it into two Jimbos. Eastern Province is also very wide, we should also sub-divide it. My other suggestion on this Federal System of government is

that what accrues from this region, 70% to 80% should be retained in the region then then 20% to 30% should go to the central government to assist other marginalized areas.

Armed Forces should also be represented and there should be a spokesman of the Armed Forces in Parliament.

Concerning MP's, I suggest they should serve for a maximum of two terms, If we are restricting the President or the Prime Minister then why not an MP? Why should he be an MP for the rest of his life? He should only serve for two terms, the qualifications have been suggested by other people.

Education: I suggest that there should be free basic education. To me basic education means Standards One to Form Four. The funds to actually cater for this free education should be imposed on the working group and that there should only be one taxation imposed on that because all along, we have had double taxation. A person is taxed then at the same time we have got V.A.T (Value Added Tax) so, I suggest that there should only be one taxation and that is education levy.

As far as education is concerned, I suggest that the curriculum be amended with a period of 8 to 10 years. We should not have these piece meal amendments of the curriculum. This has actually affected our education, we should keep a period of 8 to 10 years so that what has been amended be implemented and observed on the short comings of such a curriculum.

Agriculture: Since Kenya is basically an agricultural country, I suggest that farmers be given loans, they should be guaranteed minimum interest and market for their produce be done by the government. On top of that, I suggest that those who grow cash crops should be made to contribute to NSSF so that as they grow old, they can also earn pension because we do not only grow old when working but even farmers grow old and they should also be given pension.

Administration: I suggest that Chiefs and Assistant Chiefs should have some minimal training, a person should not be picked from the society and just become a Chief or an Assistant Chief. He should have some educational qualifications and on top of that an Assistant Chief should go 4 months training and the Chief should go for another additional two months.

Com. Pastor Ayonga: Ya mwisho Daktari?

Dr. Chepkwony: I have only two more points Pastor Ayonga.

Parliamentary Service Commission: I suggest that this should be done away with because MPs are just public servants and they should be accorded the public service regulation like anybody else. They should not have their body to regulate their salaries, that should be abolished.

Environment: Local communities or indigenous people should be empowered to take care of their environment and that whatever comes out of that environment like the forest or oil and anything else which can actually be got from that place, 60% should go back to that place to be used for development projects in that area, then the remaining 40% should be taken to the central government.

Equal rights for children has been said but what I should add is that there should be joint ownership of the title deed, woman and man should own the title deed, both husband and wife. It is not only the man who should have the title deed but man and wife should own the title and if you marry a second wife, you should look for another farm and have a joint title deed.

Com. Pastor Ayonga: Thank you, that is an extra point you made out after you said your last point. Thank you and your points are well noted Daktari, hebu uende ujiandikishe na hiyo document yako ni mali yetu sasa. Sasa yule nilitaja J. A M. B. K. T. Rono.

Jakob Rono: Thank you Mr. Commissioner, I wish to make a small clarification on my name, It is Jacob K. T. Rono. Thank you. I wish to make some few presentations concerning the issue of the Constitution. First and foremost, I will make my presentation on the Executive, that is the President.

Election: The election of the President should be held separately as opposed to the election of Local Authorities and the National Assembly. I wish to say that the election of the President should come 6 months ahead of the Local Authority and of the National Assembly. I also wish to say that incase somebody has been declared as President, he should automatically become the MP of Kenya not necessarily an MP of a particular Constituency. That is to say, he should be a Nominated Member of Parliament.

Natural Resources: The two main contentious issues in this area are land and forest products. Land, nobody should own more than 50 acres of land in the republic. If somebody decided to own more than 50 acres, he should form a limited company and start paying royal taxes to the government. I should say that, if we are to eliminate landlessness, those whom we call 'squatters' the tax we get from the things taxed by the government should pay for their upkeep. If there is any land to be allocated to anybody, we should advocate for the Elders Court and the Elders Court should decide on who does not own any land.

Com. Pastor Ayonga: You have made your point.

Jacob Rono: Last Mr. Commissioner is about corruption, we all know that the root cause of corruption in Kenya is the Police Force. I would request or I should make my submission that we do away with the Police Force and have what we call the native Police, whereby the elders should pick able men and women from the society upto the level of the Superintendent and above, who should be the National Police Force.

Com. Pastor Ayonga: Asante, umesema hiyo ni mwisho. Hebu nikulize swali Unaposema to do away with the Police Force halafu ndipo unasema, tuchaguwe watu kutoka kwa society, are you telling us kwamba hawa Polisi si watoto wetu ambao pia ukiwatoa kazi watarudi hapa nyumbani?

Jacob Rono: Ningependa kusema hivi Bwana Commissioner, wale vijana tumechaguwa within the locality, they are not prone to corruption. They will be answerable let us say to the Chief or to the person in charge of the Elders Court.

Com. Pastor Ayonga: Hawa vijana hawatakuwa na training yoyote, sio?

Jacob Rono: No. We shall select them and send them for training.

Com. Pastor Ayonga: Katika shule ya Polisi?

Jacob Rono: Yes, Kiganjo Police Training College.

Com. Pastor Ayonga: Waende Kiganjo, halafu na wao warudi na wao wawe corrupt?

Jacob Rono: No, when they come, they will not be corrupt.

Com. Pastor Ayonga: Thank you, hayo ni maoni yako Bwana J. W. B. K. T. (*Laughter*)

Speaker: Inaudible..... Jacob.

Com. Pastor Ayonga: Is it, J. A. W. B. Isn't it?

Speaker: Jacob Rono.

Com. Pastor Ayonga: Bwana Jacob K. T. Rono, Julius Langat, anapojitayarisha nataka Julius Ruto pia. Kuna Julius Ruto, halafu Joseph Chelogoi.

Julius Langat: Asante sana Bwana Commissioner kwa kuja upande huu wetu ili mtusikize maoni yetu. Yangu kabisa ningeunga mko..

(Interjection)

Speaker: (Inaudible)

Jilius Langata: Majina kamili ni Julius Kiprono Langata kutoka upande wa Tuluwet Location, Kuresoi Division, ningeunga mkono Majimbo. La pili, ningeunga mkono pia asilimia ishirini na tano katika kila mkoa kwa kuchaguwa President. Pia ningeunga mkono watoto wasome bure from Standard One to Form Four.

Election ya MPs iwe na muda wa miaka tano. Wabunge wasije tena wakajiongeza mshahara. Pia napendekeza wazee wa mitaa wapewe mshahara wa marupurupu kidogo. Tena kwa serikali napendekeza kwamba kila mtu ambaye atakayefanya kazi kwa serikali afanya kwa miaka kumi na apewe pesa ambayo inatosha.

Tena naunga mkono walemavu waheshimiwe kikamilifu. Katika sector ya ukulima, naunga mkono directors ama governors wachaguliwe na wananchi. Nafikiri nimefika hapo, asanteni.

Com. Pastor Ayonga: Asante sana, peleka hayo makaratasi yako. Julius Ruto, hiyo vitakuwa mwisho sasa. Tumefanya kienyeji na kizungu Ruto hakupatikana. Paul Rogon, mzee ni wewe? Okay ndipo wewe utafuata. Mzee nimeita Paul Rogony au Rogon, jina lako ni nani? Bado, huyu hayuko, basi Joseph Chelogoi.

Joseph Chelogoi: Wana Commissioners, I will start with the basic rights of the wananchi of this country.

Basic rights: The state exists for the sake of the people, the people must never become just mere subjects of the state power. The Constitution will have to contain a list of articles of liberty and equality of which some examples are, the right to clean water for consumption, right to freedom of worship, right to free expression of opinion, protection of marriage and family, protection of property, freedom in choice of profession, free health treatment and free education mainly in primary school. Constitutuinal Courts to be established which have the duty of seeing that these rights are upheld.

Citizenship: There should never be dual citizenship in this country.

Federal government .. (*incomplete*)

I propose the creation of the post of Prime Minister, the Prime Minister should be at least 35 years and above and should be of good virtue, conduct and be a graduate. I support the creation of the post of a Ceremonial President. The Parliament should suggest 5 names of which all names are voted for in Parliament. The name which will have acquire many votes shall become Ceremonial Federal President. He or she should serve for a period of two terms in office of 5 years, like wise to the Prime Minister. For one to vote, a person should be of 18 years and above and 21 years and above for somebody to be voted in the Civic and Parliamentary seats and 35 years for both the Prime Minister and Ceremonial President.

Political Parties: They should be limited to 5 to be financed by the government according to their representation in Parliament. The party which has a higher number of MPs to get the highest amount of money. The issues tackled by MPs should be taken seriously by all MPs because the issues touch the interests of all Kenyans. The motions should be passed by two-thirds majority, the party with the highest representation in Parliament should form the government.

Public Service: The names of the board of directors for parastatal bodies should be proposed by the government and passed by the Parliament after thorough discussions. If a person is found to be corrupt in parastatal bodies, government offices and in the private sector, he or she should be sacked and taken to court instead of being transferred. Government employees should retire.....

Com. Pastor Ayonga: Kuna wale ambao mnaongea hapo nyuma. Tafadhali mnaweza kusonga kama mna maongezi yenu, muende huku nyuma ili muwache hapa na ukimya kwa maana tunataka ku-record everything. Asante kwa kutusikiza.

Joseph Chelogoi: Government employees should retire after working for 15 years in the government, the same should apply to the private section.

Assistant Chiefs and Chiefs should be transferred.

Every State or Jimbo to control its own resources.

The educational requirement for Members of Parliament should be a pass of C+ and above and for the Councillors should be at least a Form Four leavers and above. Ni hayo tu Bwana Commissioner, Asante.

Com. Pastor Ayonga: Basi, utupelekee hayo makaratasi kule na umpe yule na ujiandikishe. Sasa kuna Pastor Mutai hapa? Hebu sema majina yako yote?

Rev. David Mutai: I am Reverend David K. Mutai.

Com. Pastor Ayonga: Endelea.

Rev. David Mutai: I would like to present some few proposals that I would like as a person and also as a Church to be included in the new Constitution that you people are making.

The best type of government that is placed in any democratic country is the Federal type of government but we have a problem

in our country because of tribal animosity and we would propose that before that is done, proper education to be conducted on masses and be implemented accordingly.

Provincial Administration: We would also like to propose that, Provincial Administration should be replaced by the elected administrators by the people of Kenya. That includes the Provincial Commissioner who can be the governor of the State and at the same time, we would also like to propose that the Chiefs should be elected by the people so that they can be answerable to the people, at the moment they are not answerable to the people. The District Commissioners should also be elected, the District Officers should be done away with. I think that there is a lot of duplication of service in that. The Chiefs and the Assistant Chiefs can be answerable to the District Commissioners; whatever name that can be given should be okay.

The Executive: Our Constitution should include very clearly the division of power of the President from that of Parliament and the Judiciary. We should also have a Prime Minister who is the head of the government and the head of State who is ceremonial and at the same time is the President of the country. The President should be a person of integrity, known by Kenyans to be non corrupt at all. The past life should be looked into with a view of ensuring that he is able, he should be married and have a family. The President should be elected by all Kenyans and at the same time, the Parliamentary and the Civic elections should be done at the same time otherwise if we do not do this, it can bring other things that can be a problem to us.

Parliament: All parliamentarians should be voted in for a maximum of two 5 year terms and after that should rest at home for a while. If they need to come back, they can come back after 5 years. This will prevent Kingships at all levels. By that we mean, we need even the Councillors to serve for two terms.

All citizens of Kenya should be represented fairly. That is, we should have women representatives, disabled representatives and other population representatives. We should look into population situation when we look into this and the creation of districts and constituency should be vested on Parliament and not few individuals who will create and change boundaries to suit their own selfish and tribal interests.

Members of Parliament should be people of integrity and their past should be looked into.

Education: Education of this land is a right, it should be seen clearly in our new Constitution that it is a right and every Kenyan child should be able to get education regardless of the limitations of the parents. We need to know that we need to have free education from Nursery to Secondary level and we need not to have a blanket kind of free education where we are told, it is free education and the next day you buy everything. That means there is no free education.

The new Constitution should recognise and implement the Davy Koech education proposal to the letter. We propose that it should be implemented. This was good for the Kenyans and we agreed on it and Kenyans should be asked whether it is okay

for them but we say it is good for us.

Land: Land is an important asset to the Kenyans, it should be seen to be fairly distributed. The new Constitution should be able to address this issue of land distribution clearly, all Kenyans should be able to at least own some piece of land. People who have vast land that has been given as gifts by the government at the expense of the poor Kenyans should be reclaimed back and be given to the rightful people.

Com. Pastor Ayonga: Reverend dakika zako zimekweisha kama una neno la mwisho la kusema, kwa maana tutasoma hiyo ofisini.

Rev. David Mutai: Alright, can I mention something about health and education please?

Com. Pastor Ayonga: Okay.

Rev. David Mutai: Health is an important right to Kenyans, we would like health facilities to be availed to all Kenyans, that is regardless of their abilities. A German kind of system of health Insurance should be put in place if possible. NHIF should be made a full insurance firm and managed by the government of Kenya. Preventive health care also should be looked into and people be taught, especially on the issue of environment.

Com. Pastor Ayonga: Asante Reverend, hiyo tutasoma. We will read the rest at the office.

Rev. David Mutai: Alright, thank you.

Com. Pastor Ayonga: Hebu nikuulize swali moja kidogo. You said that there are qualities of a President and you mentioned he should be non corrupt among other things and then you said, he must be married and have a family. Now, I have a little bit of a problem there. Supposing someone is married and you know children are gifts of God and he does not have children, this person does not qualify to be a President?

Rev. David Mutai: We are in the African culture, we consider the two as a family and other family members are just ...(*Inaudible*).

Com. Pastor Ayonga: My other question. Supposing one of the religious leaders who is not married wants to become a President of Kenya and he is a good man. He cannot become a President just because he does not have a wife or a good woman? Over all these other qualities, she does not have a husband, she cannot become a President?

Rev. David Mutai: Those are special cases where the people of Kenya would understand, that is understandable, If I have a gift of celibacy nobody will have to force me to get married.

Com. Pastor Ayonga: And you should not also be prevented from becoming a President if you chose to because it is something you go out and campaign for and if people give you their votes, what has a wife to do with it or what does a husband have to do with it? Thank you Reverend, utupe makaratasi yako.

Nataka tena mgeuze vichwa vyenu muone kwenda nyuma, mnaona vile mmekeki? You are stack, mko karibu, mmefinyana na mko wengi, sio? Je, hapa kati kati yenu, kwa wale ambao mmekeki nyuma nilikuwa nimesema hivi, kama mtu ameandika memorandum, si lazima aongojee, anaweza kutoa memorandum ikaandikishwe, ukaweka sahihi na ukatoka. Kuna yeyote hapa aliye na memorandum ambaye angependa kufanya vile? Kama kunaye yeyote, hebu inua mkono na hebu simama? Wapi Bwana Irungu, inua mkono? Mwangalie upande ule wa kulia Mnaweza kuenda kwa yule, ukajiandikisha na ukatoa memorandum yako na ukaenda nyumbani, kila kitu ambacho umeandika, kitasomwa, kitakuwa computerized, kitakuwa analysed, hakuna kitu ambacho utatoa kitakuwa cha bure.

Jambo lingine, nitaenda kukata muda ambao tunaotumia ili kila mtu apate nafasi, ama sivyo? Itakuwa lazima tufanye hivyo ili kila mmoja apate nafasi, sio? Na kwa kufanya vile, tunataka nyinyi wenyewe mutii. Ninapokuambia dakika ni tatu na nikikuambia dakika zako zimekwisha ufanyi nini? Utii. Lakini kusema “ngoja, ngoja, iko point moja nataka kusema”, hiyo sasa inakuwa kitu kigumu. Nyinyi sio watoto wasule ambao tutawa-treat namna nyingine. Nyinyi ni wazee, akina mama, dada na ndugu, lazima tuheshimiane na heri tupatie kila mtu nafasi. Na kama mtu anajisikia ana shida fulani, lazima kwanza niite watu wengine watano ndipo kama una shida, nitaangalia shida yako. Malakwen Maritim, anafuatwa na Davy Sietemei.

Malakwe Maritim: Jina ni Marakwe Ramatim, sasa nilikuwa na shida kidogo ya miaka ya Wazungu. Baba yangu aliingia society kama Pig Keeping Cooperative Traders, 1949, na wakati alifariki ni 1969 na hivyo vyombo vyote vya society baba alikuwa akitumikia KCC, alikuwa mfanyikazi wa kuuza maziwa na wakati huo ilikuwa inasimamiwa na Kenya Dairy Board tena upande wa Trustees alikuwa na share hapo tena na hizi mabarua niko nazo zote. Mimi nilikuwa nataka nionyeshe ukweli....

Com. Pastor Ayonga: Hiyo lazima utuambie kitu tutafanya, yaani lazima upendekeze kitu?

Malakwe Maritim: Sasa kupendekeza kwanza, leo nimeleta hazi barua zote kwa sababu nina miaka arubaine na kitu nimefanya kazi katika (inaudible).

Com. Pastor Ayonga: Tafadhali kule nyuma hebu tumsikize huyu.

Malakwe Maritim: Halafu pesa zangu tena zikapotea kwa NSSF, tena nikaingia hapo, tuna shida sana ambayo siwezi

kuelewa, mimi nashukuru tu serikali kwa hivi vitabu vyote halafu mtajisomea tu.

Com. Zein Abubakar: Mzee hayo makaratasi yanaeleza matatizo yako yote?

Malakwe Maritim: Yote.

Com. Zein Abubakar: Sawa, uende kule ujiandikishe na uyawache hayo makaratasi huko.

Malakwe Maritim: Hata mimi nashindwa kuongea, itachukuliwa huko tu.

Com. Zein Abubakar: Yule Bwana Irungu atachukua.

Com. Pastor Ayonga: Bwana Irungu, inua mkono. Huyu, chukua makaratasi yake na ajiandikishe. Mwengine ni David Sietenei.

David Sietenei: David Kisang Sietenei. Mimi natoka kwa jamii inayoitwa jamii ya Ogiek. Kwanza naomba Katiba itutambue tuwe kama jamii zingine za Kenya na itambuliwe boundaries za hiyo jamii.

La pili, naunga mkono serikali ya Majimbo.

Kuhusu nominated Members of Parliament, sisi jamii ya Ogiek hatuna representative wetu katika Parliament na tungeomba Katiba iandikwe tuhusishwe na tuwe tukipewa nominated posts katika Parliament.

Halafu kuna mashamba ya white highlands, sisi tungeomba tulipwe ridhaa kwa hizo mashamba. Kuna mashamba kama ya ADC, haya yatupuliwe mbali na hizo mashamba ziwe ya jamii wa area hiyo. Halafu kulikuwa na mashamba mengine zililiwa zinaitwa SFP, haya yatupuliwa mbali halafu yapeanwe kwa jamii wa area hiyo. Pia kuna maneno ya misitu, forest, sisi jamii ya Ogiek ni watu wa kukaa misutuni na tumekaa pale, na tunakuwa tunafukuzwa kila siku, tukiambiwa tuhame katika forest na sehemu ile imebaki ni sehemu ya forest peke yake na hatungekataa kutoka kwa forest, lakini hakuna mahali tutaenda. Kile kilioko ni wale wako kwa mashamba ya ADC na SFP waondoke ili sisi tukae pale.

Kama kuna vyama vingi, kama kuna kutu kinaingia katika Kenya, kama hii ya Katiba sasa, iwe kwanza inaandikwa waalimu kama saa hii wafundishe watu mpaka wajue ni kitu gani kinaendelea. Isiwe kama ile ya multi party tuliletewe bila waalimu kuandikwa wafundishe, mpaka ikawa na vita kubwa. Sasa naomba wale watu ambao walikuwa wanaongoza multi party wafungwe, wapelekwe kotini na walipe ridhaa ya watu ambao waliuwawa na mali yao iliharibiwa.

Koti: Tunataka hakimu wa koti wasiwe wanachaguliwa na President, iwe wanachaguliwa na Parliament halafu ifanywe sawa kwa watu, wakubwa na minorities. Ni hayo tu.

Com. Pastor Ayonga: Asante, ngoja kidogo.

Com. Pheobe Asiyu: Mzee je unafikiria kwamba ni faida gani Kenya inaweza kupata kwa kuleta kotini na kufunga watu walioleta multi party? Ni faida gani unaweza kupata haya yakifanyika?

David Sietenei: Kitu kilichoko, watu hawa wenye walianzisha multi party walileta kitu kigeni.

(Interjection)

Com. Zein Abubakar: Subiri kidogo, ukizungumza kuhusu walioleta multi party Kenya, ni wale watu waliokwenda Lancaster kwanza.

David Sietenei: Hapana.

Com. Zein Abubakar: Wale ndio walikuja na multi party Kenya.

David Sietenei: Multi party yenye ilikuja juzi.

Com. Zein Abubakar: Multi party ilikuja Kenya 1963, sasa ukizungumza ati watu wafungwe, tutafunga nusu ya Wakenya.

David Sietenei: Wakati wa multi party juzi wa 1992.

Com. Pastor Ayonga: Oh, ndio unataka wafungwe?

David Sietenei: Ndio wa 1992 sio 1963.

Com. Pastor Ayonga: Asante, lakini mama amekuuliza, Kenya itafaidika na nini kama hawa watu watafungwa na nusu ya Kenya mimi naona inaenda kufungwa?

David Sietenei: Nasema hivi kwa vile ... (*incomplete*).

Com. Pastor Ayonga: Hapana, faida ni nini?

David Sietenei: Hakuna faida. (*Laughter*).

Com. Pastor Ayonga: Hakuna.

Com. Zein Abubakar: Ndugu yangu bado mimi nina swali kwako, najua ndugu yenu amewafurahisha lakini tumpe fursa ajibu swali. Swali langu ni kuhusu the Ogiek community, unasema kama ninavyokuelewa mimi na sibishani. Nataka unieleze ndio nielewe vizuri. Ogiek wawe na haki ya kuishi katika misitu ile wanatak....

David Sietenei: Ndiyo.

Com. Zein Abubakar: Ngoja. Ninavyo elewe mimi Ogiek wamekuwa wakiishi misituni bila kukata misitu, wanaishi na misitu vizuri. Kulingaga na wewe unasema, waishi, wawe na haki wa kuishi katika misitu waliokuwa wakiishi. Je, Ogiek watakubali ikiwa hiyo imekubalika wawekewe standards za environment, miti isikatwa na vitu kama hivyo, mtakubali hivyo?

David Sietenei: Ndio.

Com. Pastor Ayonga: Asante sana, huyu ni Sietenei. Tafadhali tunaendelea, Kipsang Kilel.

Kipsang Kilel: Mimi kwa jina ni Kipsang Kilel kutoka jamii ya Ogiek, mimi naunga mkono pendekezo la Majimbo. Tena mimi napendekeza wale watu wote wemefika umri wa kuoa na wamepata cheti cha ID, wawe wako na ardhi, wananchi wa Kenya hawawezi kuwa wananchi wa Kenya bila kuwa na ardhi ya Kenya. Serikali isiwe ikilazimisha mtu kuwa na Kipande bila hata kupatiana kipande kidogo cha ardhi. Hiyo Kipande ikiwa itatolewa na mtu, awe na nambari ili akipatiwa title viambatanishwe hivyo vitu viwili.

Tena naunga mkono ili jamii ndogo ndogo wawe wakitambuliwa wakati wa kuteuliwa kwa Wabunge au ma-Councillor na kwa upande wa ma-Councillor, mimi napendekeza wale watu wenye ujuzi wa uongozi ndio wachaguliwe. Si watu ambao walisoma ati wana qualification ya juu ndio wawe ma-Councillor. Sisi kama jamii ya Ogiek, hatuna watu ambao walisoma, labda Standard 8. Hatukuwa na waalimu na kwa hivyo tutakuja kuongozwa na wengine. Kwa hivyo mimi napendekeza, uongozi uwe unatokana na ule ujuzi wa kuzaliwa nayo mtu.

Com. Pastor Ayonga: Yaani wafikiriwe?

Kipsang Kilel: Wafikiriwe.

Com. Pastor Ayonga: Ndiyo.

Kipsang Kilel: Wawe kama kwa Parliament, wapate nafasi kufika kwa Parliament, zile jamii hata wale wasiojiweza wapate mmoja wao aingie huko kwa Parliament.

Com. Pastor Ayonga: Asante sana Bwana Kipsang Kilel.

Kipsang Kilel: Tena mimi naonelea, wale watu waliofanya fujo, serikali ilipe pesa kwa watu mali yao iliyoharibiwa wakati wa fujo. Unaweza kuta kwamba wakati wa fujo hata gari linachomwa lakini si serikali itagharamia. Serikali ina Polisi ambao watachunguza ni nani alianzisha fujo na huyo atabeba mzigo wake peke yake. Kwa hivyo mimi naonelea Ogiek, yale mashamba ambayo yameshatolewa kwa wakati huu ambayo hayajakamilishwa kwa title, iharakishwe na wote ambao wamepata cheti cha kusema kwamba amehidiwa atakuwa na ardhi, watu wote wapate cheti au iwe ardhi ikitayarishwe, itayarishwe title. Mtu atakuwa anashika cheti akienda kwa shamba. Sio uende shamba kwanza halafu utafute title, baadaye utaona mlaghai anakuja na cheti cha shamba.

Tena naomba iandikwe ili ipigwe marufuku kwa Kenya ulanguzi, ulaghai na rushwa, iwe mwiko kwetu. Wale watapatikana na hatia namna hiyo waadhibiwe vikali.

Com. Pastor Ayonga: Ya mwisho mzee?

Kipsang Kilel: Ya mwisho, jamii ya Ogiek waruhusiwe kukaa mahali serikali imewaahidi na wapatiwe title haraka kabla ya mwezi wa nane kufika.

Com. Pastor Ayonga: Asante sana. Huyu alikuwa Kipsang Kilel aki-present mambo ya Ogiek. Councillor Charles Rono.

Cllr Charles Rono: Commisioners, yangu kwanza ni kuunga mkono serikali ya Majimbo kwa sababu wengi wamesema.

Ya pili ni kuhusu jamii ya Ogiek ambao wameongea saa hii. Awa jamii ya Ogiek wapewe District yao ambayo inaitwa Ogiek District na watambuliwe na wapewe ardhi yao kwa sababu hapo zamani hii Wilaya ya Nakuru ilikuwa kama sehemu yao lakini wakati huu hawatambuliki. Iwe sheria kwa kabila arubaine na mbili ambao wako Kenya watambulike kama arubaine na tatu kwa jamii hiyo kwa sababu makabila tunayo ni arubaine na mbili. Na wakati wa nominationa ya MPs, wapewe nafasi ili wapate wakilishi wao katika Wilaya hii yetu ya Nakuru.

Ya tatu ni kuhusu Passport na ID. Nimesikia watu wakitaja lakini nafikiri haijafafanuliwa vizuri. Passport iwe kama Kitambulisho tu, ipeanwe rasmi kama Kitambulisho, wakati Kitambulisho inatolewa bila masharti yoyote kwa sababu Passport

ina masharti mengi.

Mambo ya mashamba ambayo kesi nyingi ya mashamba imetatiza watu wengi kwa kukosa kupata cheti cha mashamba. Tungeomba kesi nyingi ambazo ziko kotini, zisipelekwe kotini kwa mambo ya mashamba kwa sababu tumetatizika sana.

Mambo hii mnasikia ya clashes, kuna watu wali adhirika kwa mambo ya clashes nyingi katika area hii, walipoteza mali na ungewekwa sheria kwa utaratibu ambao unaweza kuangalia vile hawa watu watalipwa. Wakati mmoja, kama sehemu hii ya Olunguruoni, watu walikuja kama ma-surveyors na askari kukata mashamba ya watu na wakasema ni numberless. Kwa hivyo hayo mashamba tena tungetafuta utaratibu wa kurudishiwa watu mashamba yao kwa sababu ilikatwa katwa na kunyanga'nywa wakiambiwa ni numberless. Kwa hivyo, tunaomba hii Tume iweke sheria ya kushughulikia hiyo.

Mambo mengine ni kuhusu ma-chief. Kwa sababu machifu ni watu wa usalama, naonelea machifu waandikwe tu na serikali vile walikuwa wanaawaandika hapo mbeleni. Kuwe na hiyo sheria tu kwa sababu hawa wanahusika na usalama.

Mambo yetu ya civic ambayo nafikiri wengi ambao tumewaakilishwa na ALGAK, nafikiri tumeandika mambo mengi huko, mambo ya kuchaguliwa kwa Mayors na mambo ya kulipwa pesa. Nasema tumeandika maneno yetu kwa ALGAK na kitu ningomba sasa kwa hii Tume ni Cap 65 ambayo inausu mambo ya Council, hiyo irekebishwe na kuwe na sheria nyingine ambayo tutatengeneza ndani yake. Kwa hivyo nafikiri sina mengi. Asante sana.

Com. Pastor Ayonga: Ngoja kidogo.

Com. Zein Abubakar: Chairman, unaposema kwamba makabila yawe arubaine na tatu, ninavyoelewa mimi unasema Ogiek hawajahesabiwa na unataka wahesabiwe?

Cllr. Charles Rono: Sio kuhesabiwa.

Com. Zein Abubakar: Yaani katika makabila watajwe?

Cllr. Charles Rono: Watajwe, kwa sababu tumepata plot number.

Com. Zein Abubakar: Sina problem na hiyo mzee wangu, mimi nakuuliza swali lingine tu kuhusiana na hilo ulilosema. Je, hiyo ni kuhusu Ogiek peke yake au watu wengine wa Kenya ambao wanasema hawajahesabiwa, wote wawekwe ndani?

Cllr. Charles Rono: Kabila zote ambazo hawajahesabiwa, zitambulike kama jamii.

Com. Pastor Ayonga: Asante sana, huyo alikuwa Councillor Charles Rono, asante sana. John Towett na Josephat Too awe karibu halafu Councillor David Metet awe karibu.

John Towett: Kwa majina mimi naitwa John Towett kukota Tinet Location na ningependa kuchangia yale maoni ambayo watu kutoka upande wa Tinet wamesema, ya kwamba tutambuliwe kama jamii zingine ambazo zimetambuliwa. The number 42 does not include us as Kenyan citizens like others. Ikiwa jamii yetu itakuwa imetambulika na hii serikali, pia vijana wa Ogiek, the minority people will be recognised by the government as we hear that there is employment in this country and none of us has ever had any opportunity.

Hii mambo ya qualifications kwa elections kwa mtu ambaye atachaguliwa kuwa MP, mtu ambaye atatoka kwa the minority group, haitegemei tuseme ati ni mtu wa degree. Sasa tutachaguwa mtu yeyote ambaye tunaona ataweza kutuongoza na kutusaidia kwa mambo mengi na pia kwa ma-Councillors.

Again, we are the only community without a permanent settlement in this country. We need to be given title deeds like other communities have been given. All remaining forests in Kenya are inhabited by the Ogieks and they should be recognised as the only Kenyan forest people.

Com. Pastor Ayonga: Mwisho?

John Towett: Mimi naunga mkono mambo ya Majimbo, halafu tuwe na Central government concerned with defence and security and the regional government to deal with all other matters that affect people of the particular regions. Asante sana.

Com. Pastor Ayonga: Asante, huyo ni John Towett. Ngoja John.

Com. Zein Abubakar: John, mimi nilidhani kwamba ni rahisi wewe kusema unataka haki yako wewe. Lakini ukisema they are the only people, no other people should be recognised as the forest people?

John Towett: The minority groups.

Com. Zein Abubakar: No, if we have received evidence from other people saying that, 'we live in this forest' and they are not Ogiek, are you saying we should not consider others, we should only consider the Ogiek people? Forest zote za Kenya

nzima, mimi ninavyokuelewa ulivyosema?

John Towett: Sasa watajitetea vilivyo.

Com. Zein Abubakar: Ndio nasema wakijitetea, na wewe unasema tusiwatambue, maanake unasema tu-reserve all forest za Kenya, we should only recognise the Ogiek people as the only forest people in this country?

John Towett: Labda hatukupatana. Nimesema the Ogiek people which are among the minority groups, to be recognised by the government as one of the forest people. That is what I meant.

Com. Zein Abubakar: Sina problem na hiyo

Com. Pastor Ayonga: Asante John, huyu alikuwa John Towett. Now, for a change mama Pricilla Mutai, yuko wapi? Mama sema majina yako.

Pricilla Mutai: *Ang'ololen kipsigis amun mokose kiswahili*

Translator: Ataongea lugha ya mama kwa sababu hasikii Kiswahili.

Pricilla Mutai: Mimi ni Pricilla Mutai. *Ane kekuurenon Paisciilla Nebo arap Mutai.*

Com. Pastor Ayonga: Ngoja, ninaona shida ya huyu lakini unapotafsiri mambo yamekuwa mengine, wewe ngoja tu, mama kile Kiswahili chako kidogo, unachojua wewe tumia tu. Unaona sasa mambo yamekuwa magumu. Haya.

Pricilla Mutai: Jina langu ni Pricilla Mutai. *Inamwa Kipsigis inne asiketeta. Kimocheke koboibochii kabisa nga'lek chueb katiba.*

Translator: Anasema amefuraia hii mambo ya Katiba.

Pricilla Mutai: *Mi nga'lek chechang' che kigenyoru nyalilda kabisa*

Translator: Amesema wamekuwa na shida kubwa sana.

Pricilla Mutai: *En ng'lekab kirwogik en gaa*

Translator: Kwa mambo ya machifu nyumbani.

Pricilla Mutai: *Ko kikere keyochin mlolongo laitoriat ak kanolae. Ko amune asi mokiyoichi mlolongo kirwongindenyon en gaa*

Translator: Amesema ya kwamba kama tunaweza kutumia kura ya mlolongo kwa Rais, tupigie MP na Councillor, kwa nini Chifu asipigiwe mlolongo hata yeye?

Pricilla Mutai: *Ko noton ne kikonech taabuni kabisa en gaa*

Translator: Na yeye ndiye ametupea taabu nyingi hapa nyumbani.

Com. Pastor Ayonga: Wacha nikusaidia mama, wewe utuambie hivi, “ninataka chifu apigiwe mlolongo”, kama hivyo ndivyo unavyo pendekeza. Basi.

Pricilla Mutai: *Ndiyo. Ng’olyot age asome kora ale kegonech kora ale kegonech kora kaandoinet kora chepyosok,asi keng’alal kemwa kiy.*

Translator: Amesema hata akina mama sasa wapewe uongozi halafu wawe na kitu cha kusema.

Pricilla Mutai: *Ng’olyot age kora ko kingomiten ng’elekab boriet ko kikibelwon kot,angonyoru tabu anegen komoginyoru toretet en serikali. Ko koosom ale asi otoreton.*

Translator: Anasema wakati ule wa vita ya kikabila, hata yeye alichomewa nyumba na wengine wamepata ridhaa na yeye hajapata, ni njia gani anaweza fuata?

Com. Pastor Ayonga: Afuate Chief na SubChief.Mama, ameenda kujiandikisha, hiyo shida yako ambayo watu wengine walilipwa na wewe hukulipwa, mama si unaishi kati ya watu? Hata ukiuliza wale waliolipwa watakuambia, walienda kwa nani mpaka wakalipwa.Si unaweza kupata habari hiyo kwa hao? Na kama hawakuambii, uende kwa bwana DO akuambie ni njia gani hao wengine walifanya. Sisi kama Commissioners hatujui. Asante.

Haya, next is Josephat Too halafu Too anapoongea, Councillor David Metet awe tayari.

Josephat Too: *Kainenyun ko Josphat arap Too.*

Translator: Jina lake ni Josephat Arap Too.

Josephat Too: *Ko ang’eten komostab jamii nebo Ogiek. A agenge en Ogiek.*

Translator: Mimi natoka kwa jamii inayoitwa Ogiek, yeye ni mmoja wao.

Josephat Too: *Ko kaungan ng’alekab Majimbo.*

Translator: Yeye anaunga mkono mambo ya Majimbo.

Josephat Too: *Ko shaungan ng’akekab Majimbo, kaungan ng’alekab Majimbo kosipge ak nee? Motokunot en jamii*

nebo Kenya. En bororiot nebo Kenya.

Translator: Ameunga mambo ya Majimbo kwa sababu wao haonekani kuwa kama mmoja wa jamii ya Kenya, kwa hivyo anataka serikali ikuje karibu nawao halafu wao waonekane kwa sababu wako mbali sana. (*Laughter*).

Com. Pastor Ayonga: Asante tumpe nafasi.

Josephat Too: *Makitambuanan en bororiotab Kenya.*

Translator: Hajatambuliwa kwa jamii yeyote ya Kenya.

Josephat Too: *Ko kaungan bik che kakomwa oik agenge en artam ak somok.*

Translator: Amesama sasa wao wahesabiwe wawe wa arubaine na tatu.

Josephat Too: *Ko kingobwa chumbek Kenya,)*

Translator: Wazungu walipokuja Kenya.

Josephat Too: *Ko kinyorta Ogiek komostab Nakuru, district nebo Nakuru.)*

Translator: Wazungu walipokuja, wakapata jamii ya Ogiek katika district ya Nakuru.

Josephat Too: *Ko kingonyorta district nebo Nakuru, ko kinam kotor Ogiek kipkoi kipkoi kot koit kapkelyenutab district nebo Nakuru*

Translator: Wakaanza kusukuma jamii ya Ogiek mpaka mwisho kabisa ndio anasema atataka ... (*incomplete*).

Com. Pastor Ayonga: Hebu mzee nikuambie, hayo tunajua, jinsi Wazungu walivyofanya. Wewe utuambie unataka sasa ifanywe hivi au vile.

Josephat Too: *Omoche ketambuanan en district nenyunen.)*

Translator: Anataka watambuliwe kwa district yake.

Com. Pastor Ayonga: Ndiyo.

Josephat Too: *Amun en tuguk cheng'eten district nenyunet ko monyoru.*

Translator: Ile rasilimali ambayo inatoka kwa district yake anataka apate.

Josephat Too: *Komostab ng'echerok kou chon bo Parliament komonyoru kora*

Translator: Vile viti kama vya Bunge hawawezi pata.

Com. Pastor Ayonga: Kwa hivyo unataka mtambuliwe, unataka mgawiwe mali inayotoka pia unataka mpatiwe kiti katika Bunge.

Josephat Too: Ndiyo. *Amache kitambuanan. Unotet.*

Translator: Anasema ni hivyo.

Com. Pastor Ayonga: Asante sana mzee.

Josephat Too: *Ko en ng'ung'unyatab komostab Nakuru, ko kinyorto chumbe Ogiek.)*

Translator: Amesema hii ardhi ya district ya Nakuru ni ya jamii ya Ogiek.

Com. Pastor Ayonga: Ndiyo tumesikia.

Josephat Too: *Kou notet. Kemoche kitambuanech kou notet amun districts chenchang' en Kenya komi bororiosiek che chang komenye districts alak ak bororiosiek alak alakini tambuanat district age tugul kogo bikab kobo.*

Translator: Anasema ile district yote imetambua wale watu wa huku lakini hii yetu ya ... (*incomplete*).

Com. Pastor Ayonga: Ndiyo, mzee hiyo tumeelewa, tumeelewa na Ogiek inatakikana watambuliwe katika district yake hii ya Nakuru. Asante sana.

Josephat Too: *Ng'alekab lagok Kemoche kisomesan lakwet kong'eten kilasit agenge agoi kot kotar.*

Translator: Anataka elimu ya bure kutoka Standard one mpaka mwisho.

Josephat Too: *En logok tugul.*

Translator: Kwa watoto wote.

Josephat Too: *Ng'alekab ng'alekab gaa.*

Translator: Mambo ya nyumbani.

Josephat Too: *Ng'alekab imbarenik.*

Translator: Mambo ya mashamba.

Josephat Too: *Ak ng'alekab kap chi.*

Translator: na mambo ya familia ya mtu.

Josephat Too: *Ko bo boisiekab gaa.*

Translator: Anataka wazee wa nyumbani watatue.

Josephat Too: *Mogimoche keib koba kotini)*

Translator: Hatutaki ile koti ya juu.

Com. Pastor Ayonga: Asante sana.

Josephat Too: *Ng'alekab kirwogik*

Translator: Mambo ya machifu.

Josephat Too: *Ko ng'alekab kirwogik kemoche kelewen. Kimoche kelewen echeget.*

Translator: Chiefs anataka wachaguwe wenyewe.

Josephat Too: *Ko ng'alekab konetik.*

Translator: Mambo ya waalimu.

Josephat Too: *Ko konetik ko matkebir transfer. Ngebir transfer ko kagogon bikab komosotet kole kakimach Kebir transfer.*

Translator: Mambo ya waalimu, wasipigwe transfer kutoka sehemu yao bila kuuliza jamii ya huku.

Com. Pastor Ayonga: Asante.

Josephat Too: *Omun makitindoi konetik.*

Translator: Anasema hawana waalimu.

Josephat Too: *Ko anan kekonech konetik ak kebir transfer, keng'etu buch komokitindoi konetik.*

Translator: Saa zingine wanapewa waalimu na waalimu wanapigwa transfer na wanabaki bure.

Com. Pastor Ayonga: Tafadhali, tumpe nafasi amalize. Mzee sasa sema neno la mwisho.

Josephat Too: *Ng'olyot nebo let ko en ng'alekab MP.*

Translator: Mambo ya mwisho ni ya Member of Parliament.

Josephat Too: *En bik che momuche gee kolewen MP.*

Translator: Watu ambao hawawezi kuchaguwa mjumbe wao.

Com. Pastor Ayonga: Tafadhali msaidie ili aweze kumaliza.

Josephat Too: *Konyolu en ng'otutiet kikochi bik kosich, kokogon chito ne tindo kurainik elfusiek mut. Kosich ng' echeret ab elfusiek mut.*

Translator: Haya tunamaliza, anasema kwa mambo ya Mjumbe wao, wapewe nafasi hata wao wenyewe wa kupigia mtu. Ikifika elfu tano ikubaliwe tu kwa sababu hiyo ilikuwa yote ya jamii.

Com. Pastor Ayonga: Thank you. Haya, hebu sasa tuendelee, wewe ni Councillor Davit Metet?

Cllr. David Metet: Yes.

Com. Pastor Ayonga: Tafadhali be brief.

Cllr. David Metet: My name is Councillor David Arap Metet as has been said. On my side, I support the Federal System of government and I also support that the land issue to be given a traditional court. The issuance of title deeds to all who have not been given. I also support those who have said that we should have free education from Standard One to Form Four.

Since there should be revenue, the creation of poll tax should be introduced so as to assist in the payment of school fees and so on.

The appointment of Ministers: First and foremost, I should say that the appointment of Ministers in government should be vetted by the Parliament. The Constitution should also state the number of Ministers or Ministries and I propose 12 ministries be introduced, namely: Ministry of Education, Ministry of Health, Agriculture and Livestock, Finance and National Planning, Tourism, Trade and Industry, Water, Environment and Natural Resources, Home Affairs – Sports, – Culture and National Heritage, Defence and Interior Ministry, Public Works – Transport and Communication, Local Authority, Foreign Affairs, and Justice Ministry. The first four to be headed by Professionals.

Another thing, there is the Kenyan motto which says “Peace, Love and Unity” and on my side I should add others. “Justice, Peace, Love, Unity and Liberty” upto that extend Bwana Commissioner, I conclude.

Com. Pastor Ayonga: Thank you Councillor na uchukuwe hiyo karatasi yako na uweze kijiandikisha. Next atakuwa Kimagut Chepkelat.

Kimagut Cheplat: Yangu ni kuhusu locational courts.

Com. Pastor Ayonga: Songa karibu mzee, na useme majina yako.

Kimagut Chepkelat: Jina langu ni Kimagut Chepkelat. Yangu ni kuhusu locational courts. Yaani locations ziwe na wazee wenye kufanya court ya kuhusu akina mama, makao na mambo yote.

Mambo mengine, elimu ya watoto. Sisi wenyewe ni jukumu letu kutoa kodi, kila mmoja atoe shilingi mia moja kodi za vichwa ambayo itawezesha Kenya kuendelea mbele. Maana yake maneno ya kusema watoto waanzie kusoma chini mpaka University bila malipo, karo itatoka wapi? Ni kodi.

Com. Pastor Ayonga: Asante.

Kimagut Chepkelat: Neno ambalo nilikuwa nalo ni hilo tu na neno lingine ...

Com. Pastor Ayonga: Tafadhali mzee anatoa maoni yake na ikiwa umechoka unaweza kwenda kuliko kutupigia kelele kutoka huko nyuma.

Kimagut Chepkelat: Neno lingine, locations zote ziwe na health centre ili kila location ipate huduma ya matibabu ndani ya location. Maana yake kodi kwa kila mmoja ikichangwa inafika milioni sabini, hiyo pesa itatosha Wakenya kuanzia kwangu mpaka mwingine.

Com. Pastor Ayonga: Asante mzee, endelea na point nyingine?

Kimagut Chepkelat: Point nyingine, watu wote tukishatoa kodi, watoto wasomeshwe kuanzia Nursery mpaka mwisho wa elimu, watoto wasikae tena nyumbani maana yake tunao watoto chokora sasa.

Com. Pastor Ayonga: Hiyo tunaelewa.

Kimagut Chepkelat: Wamekataa elimu kwa ajili ya umaskini na tuko na pesa za kodi ambazo zinatoshwa watoto ili wasomeshwe katika Kenya.

Com. Pastor Ayonga: Ndiyo, tunaelewa.

Kimagut Chepkelat: Ni mimi na mwingine.

Com. Pastor Ayonga: Umefanya pointi yako, tumeisikia.

Kimagut Chepkelat: Neno la Dorobo kuhusu mali yao, wakumbukwe kwa ajili ya mambo ya district. Jina tu halafu wenyewe waone nambari yao ni ngapi, maana yake hawa ni majirani wangu, mimi ni wa Keringet Location wa Wazungu, lakini wao ni majirani wangu, wapate location maanake niko district ya Nakuru. Kwa hivyo ni asante sana.

Com. Pastor Ayonga: Sasa mzee enda kule mwisho ujiandikishe. Jackson Sang.

Cllr. Jackson Sang: Bwana Commissioner kwa jina ni Councillor Jackson Sang. Kwanza ningetaka kuunga mkono hiyo hoja ya Majimbo. Pili naunga mkono elimu lakini elimu iwe mpaka kiwango cha juu zaidi, si Form Four, University ndio inahitajika zaidi. Tatu, naunga mkono mahakama ya mitaa. Nne, naunga mkono mambo ya Ogiek wapewe district yao kwa sababu wakati wa kuajiri wafanyikazi, hawapati nafasi.

Pia nataka tu-introduce mambo ya wazee. Wazee wanapata shida mtu anapokuwa mzee, tunataka kuanzisha hazina ambayo itakuwa inapatia wazee marupurupu. Sio wale walifanya kazi peke yao hata wale wako nyumbani kwa sababu mzee akifikisha umri wa uzee. anataka kulindwa lakini sioni wakilindwa vizuri. Mimi naona mzee apewe mshahara. Kama ni mama, kutoka miaka sitini, na mzee mwanamume ni miaka sitini na tano, waanze kupata marupurupu na iwe ikiongezwa kulingana na uzee ule anakaa zaidi.

Com. Pastor Ayonga: Nani anawapa hayo marupurupu?

Cllr. Jackson Sang: Tunataka kuanzisha hazina.

Com. Pastor Ayonga: Ni kijiji kinaanza hazina?

Cllr. Jackson Sang: Tutaanza hazina kupitia kwaserikali, tuanzishe hazina ya wale vijana ambao wanaweza kazi, kupitia kwa kodi, mimea. Wafanyikazi wawe na hazina fulani ambapo wazee wataanza kupata mshahara.

Com. Pastor Ayonga: Okay, endelea.

Cllr. Jackson Sang: Jambo lingine lingine Bwana Commissioner, barabara zetu ambazo ziko Kenya zote zinatengenezwe kupitia kodi ya wananchi na hatungeonelea vizuri barabara ikitengenezwa na mabilioni na baada wa mwezi mmoja, miaka tano imeharibika. Tunataka tuwe na kiwango cha uzito ambao unaweza kupita barabara, kiwango wa uzito. Kama kuna barabara kubwa sana Kenya, iwe na kiwango wa Ton thelathini na kurudi chini, halafu mzigo mizito zaidi, tuna reli, tuna njia zingine za kusafirisha.

Mambo ya kilimo, mambo ya kilimo hapa Kenya haitambuliki kuwa na nguzo ya nchi. Tunataka idara zote za kilimo zinazosimamiwa kama ni parastatal, tuondoe hiki cheo cha Managing Director, kwa sababu hata sisi wananchi tukichaguwa directors, kuna yule ataenda kuwa mkubwa. Lakini nataka tutoe hiyo post ili tuwache General Manager ndio sisi tukichagua directors wanaenda kusikiza yale atakayesema. Kwa hivyo ningeona hiyo post iwe sawa sawa.

Com. Pastor Ayonga: Iwe sawa sawa au itolewe?

Cllr. Jackson Sang: Itolewe.

Com. Pastor Ayonga: Basi, umefanya pointi.

Cllr. Jackson Sang: Kwa hivyo ingine ni kuhusu serikali za mitaa: Naunga mkono Chapter 265 iondolewe kwa sababu inazuia hawa kufanya kazi vilivyo kwa sababu lazima uulize higher authority kama Minister ama nani. Tuwe na mambo yetu, autonomy peke yetu kama Local Authority.

Com. Pastor Ayonga: Sawa.

Cllr. Jackson Sang: Asante sana sina mengi.

Com. Pastor Ayonga: Thank you. Una swali? Nenda huko ujiandikishe. Mnajua dunia ambayo tunaishi ni ngumu na mengine ambayo mtu hukutarajia ndio yanayotokea. Katika jamii yetu kama Commissioners, tumepata habari mbaya, Tumepata habari ya msiba kwamba mmoja wetu ambaye ni First Vice Chairman wa Commission yetu, Dr. Oki Ooko Ombaka amepumzika kutoka dunia. Habari hiyo imetangazwa na imekuwa katika news ya saa saba, mwenyekiti wetu Yash Pal Ghai ametoa habari hiyo na ni jambo la kusikisita. Ningalipenda pengine ingekuwa kitu kizuri kama tungekuwa na one minute of silence ndipo nitafunga huu mkutano kwa dakika chache ndipo tena tutarudia. Tunaweza kusimama sote? (*The people stand to observe a minute of silence*). Mnaweza kutoka, nitaita mkutano baada ya dakika kumi na tano.

Nataka tuanze tena lakini kabla ya kuanza, hata nyinyi wenyewe mnapojisikiza nyinyi wenyewe unanza kupata wazo kwamba

tumeanza kurudia yale yale ambao yamesemwa au nyinyi mmeanza kusikia nini? Yaani unasisikia kwa mfano, “Majimbo” Majimbo hata ukiyasema, Majimbo ni Majimbo si hivyo? Mashamba na vitu mbali mbali ambavyo tunarudia rudia. Tungalipenda tufanye hivi, tuna majina mia moja na kumi ambayo ninaona hapa kufuatana na register yangu, mia moja na kumi na mngenda tufanyeje? Wazo moja ni hili, tungempa kila mtu kwa wale ambao wamejiandikisha dakika moja moja na usema lile ambalo halijasemwa, au nyinyi mnaonaje?

Speaker: Tatu, sababu ilikuwa tano, nne, tatu.

Com. Pastor Ayonga: Lakini wewe umeshaongea?

Speaker: Kwa wale wengine?

Com. Pastor Ayonga: Hapana, tukitoa hizo tutamaliza kesho.

Speaker: Basi iwe mbili.

Com. Pastor Ayonga: Mimi nataka tukubaliane, nyinyi ni watu wazima na nyinyi nyote mnajiona jinsi mmeketi, Nikimpa kila mtu dakika mbili uta-stick kwa hizo dakika mbili kwa maana ukichukuwa ya mwingine nusu, hiyo inazidi kuongezeka na kuongezeka. Kwa hivyo nitaita majina na wale ambao wataongea, kwanza nitaita majina waje wakae kule. Kwa hiyo kiti wangapi wanaweza kukaa? Kumi!

Speaker: Wanne na kuna kiti kingine hapa.

Com. Pastor Ayonga: Ita majina, huyo ni Benjamin nani?

Com. Zein Abubakar: Benjamin K. Salim.

Com. Pastor Ayonga: Benjamin K. Salim yuko? Yuko wapi? Hayuko. Samuel Rono, hayuko? Robert Ng’etich, Robert nenda huko ukae, mwengine? Kenneth Rop, Councillor Francis Chelule, yuko wapi? Chelule kuja hapa mbele. Erick Baochok, Joseph K. Bor, Philip Terer, nenda mpaka huko, E. Kesendanyi, R. Kirui, Kirui yuko wapi, kuja basi. P.M. Rop, Susan Chepkemoi, Basi wapi yule niliita kwanza? Dakika ni mbili, toa maneno yako. Dakika ni mbili tu ndipo yule anayemfuata jinsi nimeita majina, tunaenda namna hivyo.

Robert Ngetich: My name is Robert Ng’etich from Amalo Location in Olonguruani, I am only giving proposals on agriculture and livestock.

The Constitution should recognise the role played by agriculture in national development, it is the main activity for 80% of Kenyan population. We propose the following, the government should form a board like the Kenya Tourism Board to market Kenyas agricultural produce abroad, especially pyrethrum, tea, coffee and horticultura produce.

The Constitution should see that we revive agro based financial institutions like, Agricultural Finance Corporation and Agricultural Development Corporation to enable farmers have access to financial aid. We fully support the Central Bank of Kenya amendment bill popularly known as “Donde Bill” aimed at controlling interest rates charged by commercial banks.

The Constitution should recognise the role played by agrobased research institutions e.g. KARI and Kenya Seed Company in ensuring that farmers realize higher yields of crops and better quality seeds. Land allocated to these bodies be protected and those already grabbed by individuals be revoked.

The government should make farm inputs be it seeds, fertilizer or chemicals duty free.

Rural access roads be made passable always for this will enable farmers to transport their produce to the market within the shortest time possible.

We would like also to see that KCC and Kenya Meat Commission are revived.

On the side of pyrethrum, we propose that the farmer be enabled to elect representatives like any other agricultural boards in the country.

Com.. Pastor Ayonga: Thank you very much, enda kule ujiandikishe. Next, simama na useme jina lako ili uanze.

Francis Chelule: Jina langu ni Francis Chelule. Naunga mkono agricultural sector, wakulima wapewe nafasi ya kuchagua representatives kwa KCC, Pryrethrum, KTDA and sectors zingine kama hizo.

Clans issues: Mambo ya mashamba, kuna mashamba ambayo watu wamepatiwa. Inatakikana hawa watu waishi pale milele, na kama inatakikana nifafanue nitafafanua.

Resources: Zile vitu ambazo zika katika mashamba, yaani forest, sehemu kama forest, mambo ya maji, mambo ya samaki na maneno mengine. Inatakikana residents wa hiyo area iwe ikipata 50% ya hizo resources.

Kuna milima ingine ambayo ilikuwa imeunganisha communities za Kalenjin katika Rift Valley. hiyo mlima inatakikana itengwe

ambayo inaitwa Kipkoiyo. Sehemu kama hiyo inatakikana itengwe, ipatiwe acreage yake kwa sababu ni forest, ipatiwe 500 acres halafu communities hizi zitakuwa zikifanya maneno yao ndio culture yao isipotee.

Presidency: President awe akichaguliwa na raia wa kila chama, either the ruling party ama the opposition sharti achaguliwe na raia na powers za President zitolewe, awe Ceremonial President peke yake.

Maneno ya mahakama yaani kotini: Koti ijisimamie, isiwe iki

Com.. Pastor Ayonga: Asante sana, nenda kule ujiandikishe. Next, sema majina yako?

Philip Terer: I am Philip Terer from Keringet.

First I want to start with the form of government. In order to avoid polarising our country along tribal lines, I advocate for a Unitary form of government with the President who is the Chief Executive being elected by universal suffrage. He or she, in addition to getting 25% from 5 provinces, he or she must also attain 51% of votes cast. If the first two do not attain 51%, there has to be a run off.

Those people seeking public offices including the President and MPs must declare their wealth.

Any person running for Presidency must name his or her running mate.

Parliament must set its calendar whereby Kenyans know when Parliament has to sit and when the said Parliament should expire.

Members of Parliament should be people of high integrity, they should be learned so that they can take parliamentary business seriously.

Electorate must be given the mandate to recall their MPs because we find cases whereby Parliament at times runs short of quorum. When somebody is elected, we must have that power to recall them.

Issuance of ID Cards: Right now, most Kenyans are not going to participate in the elections simply because they did not get ID Cards. The issuance of ID cards must be streamlined and if possible it should be centralized whereby getting an ID should not be a nightmare. It should be one day's job.

Employment: All Kenyans have a right to employment and it is the duty of any government in power to ensure that it devices means and ways of creating employment for the people.

Finally, squatters: The question of squatters in this country should actually be tackled because we find that 40 years after independence we still have people who are moving around and they are known as squatters. These people should be given land and absentee landlords or idle land should be forfeited and given to the landless so that each and every Kenyan must have a right to earn a living. Thank you very much.

Com.. Pastor Ayonga: Thank you, nenda huko ujiandikishe. Next, sema majina yako.

Cheruiyot Kirui: My names are Cheruiyot Kirui and these are the issues I would like to present to the Commission:

Parastatals: The MPs should be empowered to elect the directors of various parastatal bodies in the country and the area MP also should be available at the Constituency office at least for 2 days a week.

Female Genital Mutilation: It should be optional or incase the government wants to interfere,then it should be replaced by vocational confinement and serious training be done by selected mothers trusted by the community.

Utilization of resources: There should be centralization and utilization of various national resources which are available in the country.

Auditor General: He or she should be elected by the Parliament and be accountable to the Parliament.

Job distribution: Some people in the current government hold more than one job and you find that in cases where by one person holds more than one job reduces...

Com.. Pastor Ayonga: Tell us what you want.

Cheruiyot Kirui: One person should hold one post and job opportunities should be well distributed.

Private resources: I would like to say that the private resources should be respected whereby if someone has trees and wants to utilize them, harvesting should be left to that person and he or she should decide what to do with the resources.

Embezzlement of government funds: The government should follow these people and prosecute them and the money which they have stolen or grabbed from the government be returned to various ministries where the money came from. Thank you.

Com.. Pastor Ayonga: Nenda ujiandikishe na utuachie hayo makaratasi. Next, sema majina yako.

Peter Rop: Majina yangu ni Peter Rop. Kwanza nitaanza na ukuu wa Katiba kwamba wafungwe wasiwe na haki ya kuvunja Katiba kwa wakati wowote.

Katika Bunge, ningependa kwamba Katiba mpya isiruhusu Wabunge wajitete kuwa mishahara yao. Mishahara ilinganishwe na ile ya wafanyi kazi wengine wa serikali na katika uchumi wa sasa. Uteuze wa Wabunge uendelee, vile vile ule wa Madiwani pia uendelee.

Katika Ukulima, hasa tanaongea ukulima wa pande wetu ambao tunategemea pareto. Tuwe na haki ya kuteua ma-directors na pia hili zao la pareto lifanyiwe liberalization. Tuwe tukijitafutia market na kupata kusimamia hiyo market. Kwa sababu kwa sasa, tuko na shida.

Upande wa Judges: Rais mwenyewe asiwe na haki ya kuteuwa Judge mkuu, ma-Judges waketi peke yao, wapige kura ili wajue ni nani anastahili kupewa hicho kiti cha Judge mkuu.

Police Commissioner vile vile kuna ranks za Police Officers na wanajua nani ako mkubwa kwa rank, apewe automatically mwingine akimaliza muda wake. Hata kwa Jeshi iwe namna hiyo.

Security: Ikitokea vita, security organs watakutana wakimbilie kusaidia kuhudumisha amani na vile vile wasaidiane na Bunge, isiwe ni mtu mmoja anategemewa kusema, “kwenda vita kule, kwande vile huko”. Security haitakuwa mzuri.

Com.. Pastor Ayonga:(Inaudible)

Peter Rop: Sijaelewa?

Com.. Pastor Ayonga: You have made your point, sema ingine?

Peter Rop: Asante.

Vote of no-confidence iwekwe iwe asilimia hamsini na tano. Kama ni kwa Rais, kukitokea vote of no-confidence kwa Parliament, wale watapiga kura iwe na alisimia hamsini na tano, maana tukiweka juu zaidi au tukiweka chini, tusema kwa mfano tukiweka juu zaidi, Rais atakuwa akichezea kazi kwa sababu atajua 85% ni vigumu kupatikana kwa Parliament lakini 55% ni mzuri. Asante sana.

Com.. Pastor Ayonga: Three minutes are over, nenda huko ujiandikishe. Mama, sema majina yako.

Susan Kipkemei: Jina langu ni Susan Kipkemei. Asante sana, kwanza poleni Commissioners kwa hayo yote ambayo yametokea, poleni, sisi wote tunasema pole.

Kuhusu mambo ya Ogiek: Ninaunga mkono mambo ya Ogiek. Kabila ndogo yote yahesabiwe ili ijulikane ni ngapi na wapatiwe nafasi yao. Pia nataka kuunga mkono kuhusu mambo ya ma-Chief, Machifu wapigiwe mlolongo katika location yao ndio tuweze kupata mtu ambaye ni tegemeo la location hiyo na ambaye ni mtu mwema. Kuliko itolewe kutoka kwa DC kule wanafanyiwa interview. Ni vizuri interview ifanyiwe nyumbani na wenyeji wa huko.

Ingene tena, tungetaka vile mwenyezi Mungu aliumba dunia hasa Kenya hii yetu na alitupatia Jimbo, na kila mmoja ako na Jimbo lao na tungetaka tuheshimiwe kwa Jimbo. Kila Jimbo iheshimiwe na mila yao, hasa eneo la Nakuru. Sisi ni jamii wa Ogiek na tumekuwa tukiishi Nakuru miaka mingi na babu zetu walizikwa upande huu wa Nakuru na tungetaka mila zetu ziheshimiwe ili siku zote tuweze kujua tuko huru katika Kenya. Kwa sababu sisi kama jamii ya Ogiek, hatujaona kama tuko huru kwa sababu hatuna district, hatuna mtu anatuwakilisha kwa Bunge. Kwa hivyo tunataka jamii ndogo kama wale ambao hawana uwezo wapatiwe nafasi. Naunga hayo mkono.

Com.. Pastor Ayonga: Asante mama.

Susan Kipkemei: Ma-Councillors: Hawa waongezewe mishahara. Kwa nini Wabunge wako na mishahara kubwa? Councillors waongezewe mishahara kwa sababu hawa ndio wako na wananchi. Wapewe mishahara kwa sababu asubuhi watu wa jamii wanafika kwake kumuambia awasaidie. Waongezewe mishahara, hawa ndio wako wananchi.

Com.. Pastor Ayonga: Asante mama, nadhani umesema pointi nzuri. Nenda kule mwisho ujiandikishe na uwache makaritasi kama unayo. Who is next? Okay, sema majina yako.

Ezekiel Kesenday: My names are Ezekiel Kesendany.

I would want to talk about citizenship. We want to categorize citizenship in this country into two:

1. Citizen by birth: That means an indigenous person from that particular country.
2. There is that citizenship you acquire.

The responsibility and obligations of an indigenous citizen is to elect and to be elected. Anybody who has acquired citizenship should not be elected in any post, any political or any other post because we want the indigenous people from that particular area to be leaders in that particular area. If we do that, we will stop things like tribal clashes, people coming from outside

seeking votes from the indigenous people.

Secondly, I would want to propose that we have one man one job, one person for a particular job.

Com.. Pastor Ayonga: You have made your point.

Ezerkiel Kesendany: Yes, I would also want to talk on natural resources. Natural resources found in a particular area for example, this water you are drinking here, Keringet water is being mined from here and we are not getting anything from it. We want people who are mining this water to give a certain percentage, let us say 50% to remain here and the rest to go to them because this water is costing about Kshs. 90/= and oil is about Kshs. 56/= per litre, so we are more rich than the Arabs if we going to use this water properly.

I would also want to talk about the Provincial Administration, the Chief's Office. I would suggest that we establish a Chief's office with a Headman and 12 Elders from the villagers. All these people must be elected by the people so that this will mean that we devolve power to where people are.

We should not have the post of the District Officer, the people can report directly to the DC and then the PC will be the Governor. So, the salaries of the PC and the DO to be taken by these old men down here, they should earn something, they should not be working for nothing.

Finally, I want to support Majimbo and I also want to support that we have 3 parties. I would also want to support that the President who is retiring, if he had made mistakes, he should be made to answer them.

Finally.....

Com.. Pastor Ayonga:*Inaudible.*

Ezerkiel Kesendany: May be the most final one is the powers of the President as the Commander-in-Chief of the Armed Forces, we want that to be made like the one for America where they have 4 people deciding on when to go to war or when not to go to war. We want that power shared between four or five.

Com.. Pastor Ayonga: Thank you. Now, I have school children. Why is your hand up mzee? You want to talk?

Joseph Koromicha: *Kit ne amwae agenge ko alenen en ng'alek che kokoyayak*

Translator: Kwanza anasema pole kwa yale yamefanyika.

Joseph Koromicha: *Ko ng'olyot ne amwae agenge ne ongen*

Translator: Ile jambo moja anataka kusema

Joseph Koromicha: *Omwoe koboch kingobwa chumbek emoni en kenyitab taman ak ang'wan*

Translator:

Joseph koromicha: *Ko kirorta emoni boiyot ne kibore Nyaboreit arap Ngegu*

Translator: Wazungu walipokuja hapa walipata mzee mmoja anayeitwa Arap Ngeku

Joseph Koromicha: *Alikiwa anakaa upande wa Tinet*

Translator: Alikuwa anakaa Tinet ndiye anasema.

Joseph Koromicha: *Ko ingo ko boiyot ne kikuren arap Kiwogok*

Translator: Mwingine ni Arap Kiwogok, Wazungu walipata hawa watu wawili.

Joseph Koromicha: *Nguni bichoton ko bonondos ago kinyorto chumbek emoni.*

Translator: Hawa watu sasa jamii yao ni maskini na Wazungu ndio walipata hawa nchi hii.

Joseph Koromicha: *Ko kegere amune si komochopchi serkali bichoton atepenywan kou ye kimeng'isie en emoni?*

Translator: Tunauliza serkali kwa nini wasitengenezee hawa makao mazuri kwa sababu ni watu ambao wamekaa hapa na wamekuwa hapa tangu zamani.

Joseph Koromicha: *Ko boisie che kibo koronon tugul ko boisie che kiyosen. Nyaboreit arap Ngeku ni ko ne kikinyorto chumbek kouvhin en emoni ko meng'isie.*

Translator: Huyu mzee ndiye alipatikana hapa na anataka asaidiwa.

Joseph Koromicha: *Komiten en echek en kotab Kipsigis komi tulwenyon ne kiguren Kipkoiyo, Tulwop Logoi.*

Translator: Anasema kuna sehemu ina mlima panaitwa Kipkoiyo.

Joseph Koromicha: *Ko tulwonoton kemoche kindewech ekarisiek bogol agenge ak ketech kaniset neo asi kobwoten kotab kipsigis ole kigabwanunda emoni.*

Translator: Anataka itengwe na Kanisa kubwa lijengwe halafu iwe ya watu wa jamii ya Kipsigis, watakuwa wakitumia kukumbuka historia yao na mila yao.

Joseph Koromicha: *Ko ngunon en chebo Majimbo ko kikagoyai Majimbo Mungu kong'eten sobetab kiy age tugul.*

Komagobo raini.

Translator: Anasema mambo kuhusu Majimbo, Mungu alikuwa ameweka Majimbo yake zamani, sijui kwa nini mnakuja kubadilisha.

Joseph Koromicha: *Kinam Lemek kogochi emenywan ak kogochi samaginik.*

Translator: Anasema alishika wajaluo na kuwapatia sehemu yao na kuwapatia samaki.

Joseph Koromicha: *Ko Masaek ko kinde komosi ak kogochi banyek.*

Translator: Anasema Maasai nao wakawekwa sehemu hii na wakapatiwa nyama ya ng'ombe.

Joseph Koromicha: *Ko ehek kotap Kipsigis ko kikimeny emoni any. Kigitemisiei en emoni ko ki kipsigisiek chebo Majimbo nebo emoni.*

Translator: Sisi watu wa Kipsigis tulikuwa hapa na tukawa na uwezo wa kulima na kufanya mambo yetu hapa kwa hili Jimbo.

Joseph Koromicha: *Kikochop Mungu tuguk tugul en eunekyik kou ye kingen.*

Translator: Mungu alitengeneza mambo yake vizuri vile alikuwa anajua.

Joseph Koromicha: *Ko kesome serkalit ne mi nguni kochopwech tuguchoniton.*

Translator: Tunataka sasa Katiba iweke hiyo mambo vile Mungu aliweka.

Joseph Koromicha: *Ko nyolyot age ne amwae osome kolewen bik chebo emet kolewen kirwogikwak*

Translator: Haya, anasema hata Chifu naye ateuliwe na anaunga hiyo mkono.

Joseph Koromicha: *Kelewen amun kimiten gotab kirwogik.*

Translator: Kwa sababu kulikuwa na clan ambayo ilikuwa ya uongozi.

Joseph Koromicha: *Kimagigochin chi age tugul kondochi.*

Translator: Uongozi haungepeanwa kwa mtu yeyote awe kiongozi kwao.

Joseph Koromicha: *Ko kesome ko Majimbo ko kikochobok kou yon kakemwa.*

Translator: Sasa anataka Majimbo iwe vile amesema.

Com. Pastor Ayonga: Asante mzee, asante sana. Peleka mzee huko ajiandikishe. Nyinyi watoto wa shule wawili mlioko hapo, hebu kuja hapa. Sema majina yako na useme maoni yako. Ngoja kidogo, nani anamsaidia huyo msichana? Na msichana tunataka tu utuambie maneno makubwa ambayo yako katika hayo maandishi kwa maana una dakika mbili tu. Sema majina

yako, umetoka shule gani, darasa gani halafu useme maneno makubwa tu yaliyoko.

Judith Chepkirui: My names are Chepkirui Judith, I come from Keringet High School, I am in form four. We the youths of Kuresoi do want the following to be entrenched in our Constitution:

Our basic rights like. food, shelter, security, education, right to information, right not to be mistreated, enslaved, sexually abused and suffer any kind of victimization or being criminalized for the past ills which happened during the last tribal animosity.

Food: Free lunch in our schools right from Nursery school to secondary.

Education: Free education upto secondary level and loans to all students in tertiary colleges and other institutions of higher learning.

Security: Maximum security and peace by not being enslaved or being made prisons of wars or be subjected to any criminology or victimized because of our elders past activities which happened here in Kenya particularly in Mombasa, Nairobi slums of Kibera and Mathare, Molo, Nyandarua, Kisumu, Kisii, Burnt Forest, Trans Mara and any other recent and past war zone regions.

1. As such, for peace to prevail here and forever, such communities must burry their differences once and for all for we the youth do not need to be reminded of the satanic past.
2. Moreso, any transactions of land which took place then must be dearly honoured as a fact of willingness of both parties who made the transactions or deals and must be endorsed as a true and legal act.

The government should avail shelter to us by settling our parents or the Ogiek in ancestral hunting and gathering grounds. Those who have been settled must be given title deeds, the issue of further eviction should not arise for other squatters in other Federal States, and those who are not in their own Federal States must be settled in their respective states.

Com. Pastor Ayonga: Sasa sema maneno ya mwisho katika hiyo page ya mwisho, dakika zako zimekwisha.

Judith Chepkirui: We should not become victims of divorce or other family disputes and I propose that there should be a Commission under Judges to look after calamities emanating from such disputes among our families.

Com. Pastor Ayonga: Asante sana msichana, unaweza kuenda kule utoe karatasi zako. Kijana ingia katika mstari

Hilda Chepkorir: My name is Hilda Chepkorir.

Com. Pastor Ayonga: Ngoja, songa karibu, sema majina yako.

Hilda Chepkorir: My name is Hilda Chepkorir, I come from Kabelai Primary School.

Com. Pastor Ayonga: Haya sema maneno yako kwa dakika mbili hivi.

Hilda Chepkorir: To the Chairman Constitution Review team, all members of the Constitution Review team and guests. Sir, may you allow me to put forward the following proposal to the Constitutional Review team.

1. Corporal punishment: The baning or caning in our schools was not welcomed at all, the caning itself does not mean to harm the school children but to make them acquire the following:

- 1) Effective learning.
- 2) Reduce the rate of indiscipline like absentism, lateness, rudeness and so on. As a result of the ban of the corporal punishment, the following habits thrived in schools:
 - i. Riot through strikes.
 - ii. Drug taking.
 - iii. Devil worshiping.
 - iv. Poor learning environment.

Mr. Chairman Sir, I therefore put forward to you that corporal punishment be re-introduced in our schools. By doing this, education in Kenya will be improved.

2. Free Education: Free education in Kenya has been taking place only on paper. In the real sense, Primary education is not free. This is witnessed in all schools, school levies is common such as school building fund, PTA levies, evaluation test levies just to mention but a few. With all the above, school drop outs have been witnessed, as at now many children are at home.

Mr. Chairman Sir, may I put forward that again, the Constituion of Kenya should state that free education in Kenya should be from Standard one to University level. This will enable all children even those from poor families to benefit from gaining knowledge.

3. Employment: This is an area which must be addressed properly by the government of Kenya, it does not make any sense to attain a certificate of no value. We must be assured that after the completion of school with a certificate, we must be employe.

It is of no benefit to waste the family resources like. selling of cattle, land and others and later one becomes a street child seeking for employment. Instead, I could use the resources to start a business or anything beneficial to earn a living. I therefore suggest that the government should offer employment to school leavers with certificates.

Com. Pastor Ayonga: Thank you.

Hilda Chepkorir: This will also reduce social evils such as promiscuity, thuggery, conning. These evils are chosen as options as a result of lack of employment.

Com. Pastor Ayonga: Thank you so much. Hiyo karatasi yako msichana unaenda kule, uwache hiyo karatasi na uweke sahihi. Wapi yule mwanafunzi mwingine? I want to finish with you students so that you can go back to school. Kama unayo memorandum unaweza kupeleka kule u-submit. Kuna Philip Keter hapa? Nadhani tuliita Philip Keter, ni wewe?

Speaker: Ameongea.

Com. Pastor Ayonga: Richard Kirui Chumba. Hapana, ngoja ni mimi naongoza. Richard Kirui Chumba, ni wewe? Kuja hapa, chukua nafasi, dakika zako mbili. Karibu, tunaingia dakika moja na nusu. Elijah Togo yuko? Kama upo sema nipo? Sasa mzee keti halafu... mwalimu endelea. Fanya ile summary mnaofanya shuleni.

Richard Kirui: Sawa sawa. Asante Bwana Chairman, nafikiri yangu kwanza kabisa ningesema kuhusu elimu. Tunataka elimu kwa wote na ikiwezekana iwe kutoka darasa la kwanza mpaka University, iwe free education and free for all. Na shule zote ziwe sawa sawa, isiwe kuna classes ya shule ati Class A, Class B, yote iwe sawa sawa.

Jambo lingine ni kuhusu mambo ya uchaguzi: Tungetaka kitolewe hiki kipengele kinasemekana kwamba yule mtu anafanya kazi hawezi kupigania kiti Fulani. Kwa mfano, kama Mbunge au Councilllor. Tunataka wale watu wanafanya kazi kama waalimu, madaktari kama wangetaka kupigania kiti fulani wapewe nafasi kama leave ya miezi mitatu aende apigania hicho kiti akishindwa arudi kazi. Tunataka namna hiyo.

Com. Pastor Ayonga: Hayo yote tunajua mwalimu.

Richard Kirui: Kwa hivyo ni hayo tu hayo mengine.....(*incomplete*).

Com. Pastor Ayonga: Thank you. Tunataka watu ambao wanaongea neno kama hilo mwalimu amesema hakuna mtu alilisema kutoka asubuhi. Kwa hivyo utuambie points mpya ambayo haijasemwa. Mzee sema majina yako kwanza.

Elija Tigo: Majina yangu ni Elijah Kipngetich Arap Tigo nilikuwa bado sijaandika Kipngetich lakini iko Tigai.

Kitu ambacho mimi nafikiria kwa roho yangu ni mambo ya barabara kwanza. Mimi naingia upande wa traffic kwa sababu gari lile ambalo linabeba uzito kuliko weight ya hiyo gari ndilo linamaliza watu wetu hapa.

Com. Pastor Ayonga: Kwa hivyo?

Elijah Tigo: Kitu ambayo mimi nataka, traffic police pahali wako kuwe na judge. Akikuta watu wako zaidi hapo ndani ya hiyo gari, watolewe na wapigwe faini hapo hapo.

Com. Pastor Ayonga: Hiyo ni sawa, maoni yako. Endelea, ingine?

Elijah Tigo: Mimi naunga Majimbo kwa sababu Majimbo ni kitu ambacho kinakuja kuchunga mali ya Jimbo fulani. Mimi nafikiri maneno yangu ni hiyo mawili.

Com. Pastor Ayonga: Asante mzee. Lakini mzee nenda kule nyuma. Sasa ni Councillor Moses Cheruiyot. Councillor, ni dakika mbili tu, halafu unafuatwa na David Bii. David Bii una maandishi na John Lasoi naye pia ana maandishi.

Cllr. Moses Cheruiyot: Mimi ni Councillor Moses Cheruiyot, wengi wananijua kama “Pongezi” na nimekaa kwa Council kwa hivyo nataka kuongea juu ya mambo ya Madiwani. Kusema kweli nimeenda Council nimekuta Madiwani ambao walisoma zamani wa Standard 6 na 7 na kweli wakiungana na wale wa form four wanafanya kazi vizuri sana na wako na talent.

Com. Pastor Ayonga: Kwa hivyo utuambie unatakaje?

Cllr. Moses Cheruiyot: Sasa ninataka kwamba hawa wasiwachwe ati wale walisoma standard 6 na 7 ndio wawachwe halafu wale wa form four au graduates waendeleo peke yao.

2. Ni kwamba Katiba iwe tayari kabla ya uchaguzi ujao, hiyo ni mzuri kabisa.

3. Mashamba: Wale wako na acre zaidi ya mia moja na hawafanyii chochote, serikali inunue shamba kutoka kwa hawa halafu ipatiane kwa wale ambao hawana mashamba.

4. Ingingine ni kwamba watu wa Ogiek ambao kweli wamelalamika, mimi kama Mkalenjin ni kwamba sasa wakiwa kama elfu kumi ama jinsi wamekaa, wapatiwe makao na wapatiwe title na wachunge pia miti.

5. Ya mwisho ni kwamba Mayors ama Chairmen wa County Council, ingekuwa ni vizuri kama baada ya kuchaguwa Madiwani, wale Madiwani wachaguwe Mayors na Chairmen.

Com. Pastor Ayonga: Kama kawaida?

Clr. Moses Cheruiyot: Kama kawaida.

Com. Pastor Ayonga: Sawa, points zako zimekwisha, hiyo ilikuwa ya mwisho.

Clr. Moses Cheruiyot: Asante sana.....(Inaudible) *Laughter.*

Com. Pastor Ayonga: Sasa ambaye ninamuita ni David Bii, Councillor nenda ujiandikishe. David Bii yuko wapi? Ndiye huyo afuatwe na John Lasoi. Unayo maandishi, tuambie tu ni nini umeandika hapa ndani bila kutusomea.

David Bii: My names are David Bii.

Com. Pastor Ayonga: Tena nataka kuwakumbusha hivi, mjue kwamba mvua itakaponyesha, kusikizani kitakuwa vigumu. Kwa hivyo wacha tutumie nafasi kabla haijanyesha haraka haraka, kila mtu atoe maneno yake.

David Bii: My names are David Bii.

I support Federal System of government and we need Parliament which has more powers like appointment of public servants, managing directors, permanent secretaries and the rest.

Those involved in corruption should be prosecuted and given death penalty.

Basic rights: We should have free education to all from standard one to form four level and free medical care to all citizens.

Local Government: Mayors and County Council Chairmen should be elected directly by the people. They should serve for a period of two terms.

Nominated posts to be reserved for the disabled and the minority groups of people like Ogiek and the rest. Thank you.

Com. Pastor Ayonga: Asante, utupelekee hiyo karatasi kule nyuma na uweke sahihi. John Lasoi, atafuatwa na Zakayo Rono.

John Lasoi: Mimi ni John Losoi.

Economic activities: Economic activities like mining and cash crop growing should directly benefit that particular area where the activity is located. Either tea or pyrethrum growing in Kericho and Nakuru respectively or in any case mining and return gained from export should be channelled to that particular region only but we should not have the idea of distributing the resources among the other regions of the country like Coast where such a crop is not grown.

Employment opportunities: First priority should be given to the inhabitants of the particular regions (Majimbo). In places where pyrethrum is grown, the area should be given all the management posts and other vacancies available and as such, should be given to skilled personnel from that particular region. There should be no case of employing someone else from say, Kilifi whereas there is an unemployed skilled person in Nakuru where the pyrethrum is grown.

Customary laws, taboos and religion: Customary laws of a particular group dominant in an area, region or Jimbo should be accepted without any question. In areas like Coast where a large percentage are Muslims, Muslim laws and customs should be preferred. In areas like Rift Valley where a large percentage and the dominant groups are the Kalenjin, their customs, taboos and the religious belief should be followed in that region. For instance, it is a taboo that a woman should not be given higher in authority power over men.

Com. Pastor Ayonga: Sema point ya mwisho basi.

John Lasoi: My last point is that Electoral Commission of Kenya should be an independent body. Registration of voters should be a continuous process.

Com. Pastor Ayonga: Thank you so much, nenda huko nyuma ujiandikishe. Zakayo Rono.

Zakayo Rono: Mimi ni Zakayo Rono. Nitaongea juu ya school leavers: Katika nchi hii tuna watoto wengi, wasichana na wavulana, ambao hawana kazi na nchi hii haina kazi ya kutosha. Kwa hivyo ningehimiza tutunze vijana katika nchi hii nzima, iwekwe mkazo na serikali ili hawa watoto hasa wasichana, siku hizi kuolewa si lazima. Mtu anakaa tu bila kuolewa maana si lazima na hakuna watu wa kuoia watu, sababu siku hizi kuna shida mingi. Hawa watoto katika kila kijiji watakuwa wanajifunza kazi ya useremal, kushona na kazi zingine na hawa watoto au vijana wote watakuwa wanaweka pesa zao katika kijiji yao. Hii itaimarisha mahali papo na vile vile ni kuongeza utajiri wa hio region. Siku hizi hakuna kazi kwa hivyo hapa Kenya mojawapo wa kumaliza umaskini ni watoto wajifunze kazi hizo. Kwa hivyo maoni yangu ni kwamba Bwana AEO kwa kila tarafa kama kuna mashule thelathini, iwe na Polytechnic moja na hii Polytechnic isaidiwe na serikali kwa maana katika Polytechnic kuna cherehani na vingine na bei yake ni juu sana pengine NGO inaweza kusaidia. Na hii itasaidia watu, watoto watajifundisha pale, fees itakuwa chini, hatutakuwa na mambo ya kutangatanga na itakuwa rahisi kwa serikali, kazi ya Police itakuwa ni hajambo kidogo bila uhalifu. Maana pesa ikipotea, mtu anataka sabuni, viatu, kazi itakuwa ngumu. Kwa hivyo nahimiza Polytechnic

isaidiwe kila mahali kwa wale ambao hawana pesa. Asante.

Com. Pastor Ayonga: Thank you mzee, nenda ujiandikishe. Joseph Korir halafu atafuatwa na John Langat, Julius Koech, Johana Lang'at, Chorore Kirui and Sammy Kosgei. Hayo majina nimeita wenyewe wapo? Kama wapo waje waketi hapa mbele.

Joseph Korir: Kwa majina naitwa Joseph Korir.

Usalama na ulinzi wa taifa: Majeshi ya silaha yaundwe kwenye Katiba. Rais asiwe Amri Jeshi Mkuu wa silaha na tuunde a War Council ambayo itakuwa na watu saba, President, Vice President, Minister of Defence, Chief of General Staff, two retired Judges and two retired Army Generals who will have the authority to invoke emergency powers and declare war. Parliament should play a role in effecting emergency powers.

Political Parties: Kenya should have 5 political parties with national outlook, managed by people of integrity, financed by public funds which have to be audited by Controller and Auditor General.

Com. Pastor Ayonga: Korir, tungenda utupe points tu. Hayo maandishi tutaenda kusoma na utuambie vile vitu ambavyo watu wengine hawajasema.

Joseph Korir: Sawa sawa.

Electoral Process: The Constitution should not allow people to switch from one party to another when they loose at nomination stages. Defections of sitting MPs and Councillors should not be allowed. Asante.

Com. Pastor Ayonga: Haya nenda ujiandikishe. Next?

John Langat: Kwa majina mimi naitwa John Lang'at Arabia. Ningetaka tu kusema pole kwa sababu mmepoteza mwenzenu.

Ningetaka kuongea juu ya Cess kwa upande wa County Council. Naomba sana itiliwe maanani kuwa 20% itaenda kwa County Council, 80% ifunguliwe account kutoka miezi wa nane.

La pili, ningetaka kusema ya kwamba mambo ya chief pia wachaguliwe na raia kwa sababu hata wakati tulipata uhuru walikuwa wanachaguliwa. Lakini nawaomba tafadhali mutilie mahanani hiyo.

La tatu, sisi tukiwa watu wa Kipsigis, tuna mila yetu na mimi naomba sana ikiwa mtu anaoa na anaoa kimila, apatiwe certificate.

Hii ningeomba iwekwe kwamba certificate ipatienwe kwa huyu mtu.

Kumalizia Bwana Commissioner ni kitu kimoja tu. Tafadhali sisi tukiwa watu wa Kipsigis tulikuwa na clan ambayo wanakuwa viongozi na tunaomba hii iwekwe katika Katiba, tuwe tukichaguana tukijua ya kwamba huyo kiongozi ni yule yule kiongozi. Kwa sababu tuna clans 12.

Com. Pastor Ayonga: Kwa hivyo unataka kutuambia kuna clan moja tu ambayo ndiyo inakuwa inaongoza kila wakati?

John Langat: Ndiyo, kulikuwa na(*incomplete*).

Com. Pastor Ayonga: Kwa hivyo clan ingine isipewe nafasi? (*Laughter*). Hayo ni maoni yake, la msimsumbue. Wewe sema majina yako?

Julius Koech: I am Julius Koech.

Com. Pastor Ayonga: Julius Koech endelea. Nyamazeni ,Koech anaongea.

Julius Koech: We should have health for all. That is, everybody should be given the right to get treatment.

Com. Pastor Ayonga: Hiyo tumepata point, hakuna maelezo.

Julius Koech: Secondly, religion is an individual decisions and belongs to God therefore the bigger Churches should not suppress small Churches, everybody should have freedom of worship unless it endangers life.

Family matters should be dictated by religion and culture. For example, myself, I believe that I should be the head of the family and so I oppose the affirmative action.

Com. Pastor Ayonga: Okay, hayo ni maoni yako. La mwisho?

Julius Koech: President, public servants and civil servants should have a ceiling in acquiring property especially land.

Lastly, as a clinical officer, I wanted to put a point that the clinical officers, laboratory technologists and other paramedics should be registered as individuals because they are professionals. They should not be under the umbrella of Medical Practitioners and Dentists Board. Thank you.

Com. Pastor Ayonga: Asante.

Com. Phoebe Asiyo: Can I just give you some information? Affirmative action means that the Ogieks, who are the minority, the disabled and others should also have positions in leadership and all other areas and that is what it means. It has nothing do with..... (inaudible).

Com. Pastor Ayonga: And therefore, you are not opposed to that? That is what we want to see done, nenda kule ujiandikishe. Johana Lang'at?

Johana Lang'at: Mimi ni Johana Lang'at.

Com. Pastor Ayonga: Sema yako mawili.

Johana Lang'at: Nitaongea kuhusu haki ya ardhi na mali: Mtu wa mwisho kumiliki ardhi ni mtu binafsi, serikali iwe na uwezo wa kutoa ardhi ya mtu binafsi ikiwa kuna mporomoko wa ardhi mahali pale, kujengwa kwa viwanda au shule.

Kanuni: Mtu alipwe kwa asilimia mia moja na tena katika wilaya hiyo. Serikali iwe na uwezo wa kuthibiti mmomonyoko wa udongo, chemi chemi za maji lakini mtu akipanda mti awe na haki ya kuangusha na kutumia bila kuzuiliwa.

Upandaji na utumiaji wa ardhi; kuwe na makubaliano kati ya bwana na mke.

Urithi: Mwenye mali awe na haki ya kugawa mali yake apendavyo. Kama bibi ana mali yake agawie watoto wake vile anapenda na kama nina mali yangu, nigawie watoto wangu vile ninapenda.

Mtu ambaye ana kiwango cha juu cha shamba isiwe zaidi ya hekari mia moja na ikizidi, agawie wengine. Kama mtu si raia wa Kenya hana haki kumiliki ardhi. Utaratibu wa kumiliki ardhi utolewe kwa mzee wa mtaa, ndiye ataamua hayo maneno na hayo maneno yaishie kwa Wilaya lakini yasifike Nairobi ndio tupate title deed.

Mwenye mali ana haki ya kugawa mali yake kwa watoto wake vili apendavyo, si kwa lazima.

Com. Pastor Ayonga: Lakini hiyo umeshasema habari ya kugawa mali tena unarudia.

Johana Lang'at: Wakenya wawe na haki ya kufanya biashara nchini Kenya lakini si kurithi ardhi huko Mombasa, Nairobi mpaka Kisumu.

Com. Pastor Ayonga: Kwani kuna ubaya gani?

Johana Lang'at: Kwa sababu watu wengi sana hawana shamba na kuna watu wengine wamekuwa.....(*incomplete*).

Com. Pastor Ayonga: Kama una uwezo?

Johana Lang'at: Kama una uwezo, ununue shamba mahali wewe unaishi lakini si kutapakaa kila pahali. (*Laughter*).

Com. Pastor Ayonga: Okay, your two minutes are gone.

Johana Langata: Na kila kabila iwe na mpaka ili kuzuia vita vya ukabila kwa sababu kama hatuna mipaka ndio inachangia sana mambo ya ukabila.

Com. Pastor Ayonga: Okay, dakika zako zimekwisha ndugu yangu. Sasa hayo makaratasi peleka kule na ujiandikishe. Kuna huyu ambaye nilishindwa kusoma jina sijui ni Chorere Kirui, Chororei Kirui. Hukuwekewa kwamba ulifanya... Sasa Sammy Kosgei. Sammy fanya haraka haraka mvua inakuja.

Sammy Kosgei: Honourable Commissioners, my names are Kosgei Sammy.

Constitutional Supremacy: 65% majority should be retained.

The MPs salary should be determined by the Salary Remuneration Commission and not by the MPs themselves.

Mayors should be elected by the Councillors and not by the people.

Last but not least, I support the Federal System of government.

Com. Pastor Ayonga: Thank you, jiandikishe. Kuna jina hapa, Kenneth Korir. Aliongea, sijui kwa nini jina lake liko hapa. Christopher Koech, ulikuwa hujaongea? Hebu fanya haraka na John Koech, Albert Kirui. John Koech hayuko? Kama upo, njoo uketi hapa mbele. Albert Kirui yuko wapi? Uko hapo, basi mtafuatana in that order. Tuendeleo.

Christopher Koech: Asante sana Bwana Commissioner kwa nafasi ambayo tumepatiwa, pole sana kwa kupoteza mmoja wenu. Mimi naitwa Christopher Koech kutoka Mlimet Sub location, mimi ni mkaaji wa sehemu hii. Ningependa sana, hata ingawa wengine tumenena hapa hata mimi pia nitanena kidogo. Jambo la muhimu sana, nashukuru mwenyezi Mungu kwa maana tumeweka mipaka ya binadamu. Kwa hivyo mimi nataka kusema sana kama tunataka kufufua uchumi katika nchi yetu ya

Kenya lazima tuwe na masharti ya Majimbo kwa maana Majimbo ni mama na baba ya binadamu. Mali ambazo zinatoka sehemu hizo ni ya wenyeji ambao wamerithi hiyo mali. Mimi binafsi, natoa maoni yangu binafsi kwa wakati huu na hata tukienda sehemu zingine za Kenya kama Kisumu, nikinunua shamba huko, hakuna madaraka ambayo inafaa kwangu (inaudible)... Lazima tuwe na utaratibu kwa wale ambao tumeishi sehemu hizi.

Pia nasema hivi, kulingana na mambo ya uchaguzi wa Machifu, lazima wachaguliwe kwa mlolongo. Mimi naunga hiyo mkono, tufuate mlolongo kama tunachagua viongozi kama Assistant Chief na Chief.

Pia naunga mkono wazee wa mitaa wapatiwe riziki kwa maana hawa ni macho ya chini kabisa kwa serikali yetu tukufu.

Sehemu ya masomo, tunaomba tena watoto wetu wapatiwe elimu kutoka Nursery mpaka Universty kwa maana kuna watu wengine ambao hawajiwezi kama maskini. Hawawezi kusomesha watoto wao, lakini wakipatiwa masomo ya bure hata hawa maisha yao itaweza kuokolewa kwa siku sijazo.

Com. Pastor Ayonga: Mzee umefanya point, kitu ambacho unasema ni free education for all from Primary mpaka University. That is the point.

Christopher Koech: Iwe free, naunga hiyo mkono. Basi asante, hiyo imetosha.

Com. Pastor Ayonga: Asante. Sasa nenda kule nyuma uweke kidole kabisa na sisi tutosheke. John Koech, wewe ni nani?

Com. Phoebe Asiyo: Albert Kirui.(Inaudible)

John Koech: *Kongoi mising Commissioner.*

Translator: Anasema asante sana Commissioner.

John Koech: *Ng'olyot nomwoe amwoe nyalek che kibo boisiek kong'eten Keny.*

Translator: Mambo yale atasema ni yale ya wazee tangu zamani.

John Koech: *Kinokuse gong' ko kimi boisionik che kimi kokwotinwek en Kipsigis.*

Translator: Wakati alipokuwa mtoto alikuwa anaona mambo fulani yalikuwa yakiendelea kwa jamii.

John Koech: *Kimiten boisionik che kikiribe bik che mengech.*

Translator: Kulikuwa na nafasi ya kuchunga wale waliokuwa wadogo.

John Koech: Kimakemokinyin bik chemengech koba kotan maiwek che ki terechi boisiek.

Translator: Vijana wadogo hawakuwa wakikubaliwa kuenda kukunywa pombe na wazee.

John Koech: *Kototun kesomji.*

Translator: Mpaka siku fulani ambayo watakubaliwa.

John Koech: *Omwoe any en inguni ale kimoche kikimit kioton en kipsigis*

Translator: Sasa anataka kusema ya kwamba vijana wale wadogo wasikubaliwe kunywa pombe.

John Koech: *ago kikisibi komie kotagai ko en betusiek che kimi kodi kokisibikot kenai kele chichi ko kakoyamge akodi.*

Translator: Wakati huo walikuwa wanafuatwa kabisa na kulikuwa na kodi, kwa hivyo kama hukuwa unalipa kodi huwezi kunywa pombe.

Com. Pastor Ayonga: Asante, hiyo ni point. Mzee umeshafanya point. Mtu asiyelipa kodi asinywe pombe.

John Koech: *Ko ne isibi any ko Majimbo*

Translator: Kitu kingine anasema ni Majimbo.

John Koech: *Amun Majimbo ko neterektoi emet.*

Translator: Kwa sababu Majimbo ndio inaweka nchi iwe nzuri.

John Koech: Terekto agot lakwet ne ming'in agot chito ne wo.

Translator: Inasaidia kila mtu, mtoto au mtu mkubwa.

John Koech: Koyome choton.

Translator: Asante.

Com. Pastor Ayonga: Asante sana mzee. Next kwa wale niliowaita? Sema majina yako.

John Albert Kirui: Majina yangu ni John Albert Kirui.

Kitu cha kwanza ningependa kusema ni kuhusu Katiba. Ningependa mambo ya Katiba iwe katika syllabus ya shule na pia iwe katika mafundisho kwa watu wazima.

Jambo la pili, ni kuhusu Parliament: Ningependa kwamba kama Mbunge hafanyi kazikwa sababu wakati tunapoteuwa Mbunge tunampatia kazikama hafanyi kazi na haudhuri Bunge, tungependa kwamba mshahara wake ukatwe na hii mshahara iweze kuwa kwa mnajibu wa sehemu anayoakilisha.

Kwa upande wa Executive: Ningependelea kwamba, wakati Rais ama yule Rais atakayeondoka kwa kiti baada ya kumaliza kipindi chake cha uongozi, ni kwamba apewe ulinzi na apewe mshahara na pension.

Kwa upande wa Election: Ningependelea kwamba Electoral Commissioners waweze kutoka katika kila mkoa.

Local Government: Ningependelea kwamba kodi ambayo inasanywa katika Local Government, asilimia 60% iweze kutumika katika eneo hilo na 40% iweze kuenda kwa Central Government.

Jambo lingine ni kwamba, yale mashamba makubwa ambayo haiyafanyiwa kazi yagawanywe, yapatiwe kwa raia.

La mwisho ni kwamba kwa upande wa Judiciary, ningependelea kwamba kuwe na Corruption Court, kuwe pia na Constitutional Court and kuwe na Electoral Court. Ni hayo tu.

Com. Pastor Ayonga: Asante. Hebu nenda ujiandikishe. Peter Murage, kuna Peter Murage hapa halafu kuna Joseph Kimeto? Kuja ukae hapa karibu.

Peter Murage: I am Peter Murage and I would like to present my views:

Voting should be compulsory to all Kenyans who are above 18 years. The idea of 25% from the 5 provinces should be abolished and the majority votes adapted for Presidency to avoid biaseness from the President. Electoral Commissioners to come from all provinces. For one to cast a vote, he or she should have a national identity card, waiting card, birth certificate, baptismal card and passport.

Counting of votes to be done at the Polling Stations immediately....

Com. Pastor Ayonga: Utuambie bila kusoma.

Peter Murage: Counting of votes to be done at the polling stations and have results announced immediately by the Presiding Officer.

Government: I am opposing Federal System of government hence proposing Central System of government for equal and for

fair distribution of resources.

Local Government: We want a youth representative, youth leader to monitor the welfare of youths at the grassroots level, the same as the Village Elders. They should all be government employees.

.....(Inaudible). they should strictly be elected by the people with a consideration of conflict management and should hold a form four certificate.

Cultural ethics, regional diversity and communal rights: Everyone has a right to enjoy his or her culture and traditions.....

Com. Pastor Ayonga: Tafadhali, tafadhali kuna kelele hapo kati kati.

Peter Murage: So long as he or she does not interfere with other people's rights.

Com. Pastor Ayonga: Asante, nenda kule ujiandikishe na uwache hiyo karatasi. Next, sema majina yako.

Joseph Kimeto: Kwa jina naitwa Joseph Kimeto. Nazungumza kuhusu Majimbo na sababu ya kusema kuhusu Majimbo ni kwa sababu ya yale makabila madogo kwa mfano kama Ogiek.

Com. Pastor Ayonga: Tunaelewe, wewe sema hivi, una-recommend Majimbo full stop. Tunataka kitu ambacho Majimbo itafanyia kila mtu. Haya seme kingine?

Joseph Kimeto: Kwa hivyo nina-recommend hiyo mambo ya Majimbo na mambo ya free education kutoka standard one mpaka university.

Com. Pastor Ayonga: Hiyo pia imetajwa kutoka asubuhi. Asante nenda kule ujiandikishe. Kuna Paul Changu Towett? Nikitaja jina lako vibaya unisamehe lakini... Kuna David Mulel? Yuko Wapi? Kuna Thomas Ombati? Julius Kurgat au Kurgat, ako? David Chumo, kuja. Chepkwony Maritim, haya. Mnafuatana jinsi nilivyowaita. Sasa tunaendela, simama na uanze, sema majina yako, yule wa kwanza nilieita.

Paul Terek: Majina yangu ni Paul Chan Terek. Kwanza mimi nachangia Majimbo kama point yangu ya kwanza.

La pili ni kuhusu mambo ya walevi. Nachangia hiyo sana ambapo ningependa sana kama mlevi akishikwa asipelekwa cell, na Judge hapa hapo (*Murmur*)

Com. Pastor Ayonga: Okay, hiyo ni point. Kwa maana huyu anaguzwa wengi ndiyo maana yake kuna hiyo mafurugano wacha aseme maneno yake. Si, Wakenya wengine wana maoni? Haya.

Paul Terek: Point ya tatu ni kuhusu title deed ambapo kuna mashamba tangu ukoloni.....

Com. Pastor Ayonga: Tunajua.

Paul Terek: Hawajapata title, kwa hivyo nahitaji tuseme kwa jumla, Wakenya wote wapate title deeds.

Com. Pastor Ayonga: Ndiyo, asante. Sema ingine.

Paul Terek: Point ya nne ni kuhusu mambo ya vijana na wasichana. Ngingechangia kwamba ili wapate mambo ya Polytechnic na kama kuna kazi, tusema kama kuna department inahitaji wafanyikazi, kwa kila province kama ni watu hamsini, ichukuliwe watu hamsini Nakuru na kila Province namna hiyo. Nashukuru sana kwa hayo.

Com. Pastor Ayonga: Uende kule ujiandikishe. Next, sema jina lako.

Thomas Ombati: Majina langu ni Thomas Ombati. Mimi nina mapendekezo kama yafuatayo:

Kuustaafu kwa wale ambao ni wafanyikazi, nilikuwa napendekeza kwamba wawe wa kiwango cha miaka hamsini tu.

Pendekezo lingine ni kwamba wakulima wasimamiwe vizuri katika kuuza mazao yao kutoka shambani kwa vipimo vyema wanapouza.

Pendekezo lingine ni kwamba wananchi waruhusiwe kuwa maandamano ikiwa wanapanga maandamano ya jambo lolote lile.

Pendekezo lingine ni kwamba mfumo wa zamani wa elimu uweze kufuatwa.

Pendekezo lingine ni kwamba Wards za County Council ni nyingi mno, zipunguzwe.

Pendekezo lingine ni kwamba naunga mkono Serikali ya Urais. Asante sana.

Com. Pastor Ayonga: Asante sana, nenda ujiandikishe huko nyuma Ombati. Mzee David Pele. Mzee sema majina yako?..... (Inaudible)

David Chumo: *Kainet ko David Kipkosgei Chumo.*

Translator: Anasema anaitwa David Kipkosgei Chumo

David Chumo: Ane ko o chitto nebo kenysisiek negit themanini.

Translator: Anasema yeye ni mzee wa miaka themanini.

David Chuma: *Kit ne omoche ko Majimbo ni kigauny chumbbek. Noton ne o cheng'e anan age.*

Translator: Anasema anataka ile Majimbo ya Wazungu. Sijui kama hiyo ndio mnatafuta ama ni gani?

David Chumo: *Kikitinye Majimbo ne kinyorto chumbek ko kingoboikge kogonor kouny ako inoni kiboisien ko nenywan. Kemoche nenyuan kobet. Kimoche nikinyon. Kingobwone chumbek ne kibo bik tugul che tuen kouny.*

Translator: Anasema ile Majimbo ya zamani Wazungu walificha ndio tunataka tufufue, hii yao ipotee.

Com. Pastor Ayonga: Okay.

David Chumo: *Kirwogik ko kikiyochini lain.*

Translator: Anasema hata Machifu walikuwa wanapigiwa mlolongo.

David Chumo: *Inguni chuton chu mi, kakestage nguni choton chukibolain.*

Translator: Anasema wale waliteuwa ndio wanaisha isha.

David Chumo: *Ko inguni kemoche kirwogik keyochin lain kou yukinye.*

Translator: Anataka Machifu wachaguliwe kwa mlolongo vile walikuwa wakifanya zamani.

David Chumo: *Agot boiyotab mtaa non kilenen si kong'et kinemu ehegen en gaa.*

Translator: Hata wazee wa mitaa anataka wachaguwe wenyewe.

David Chumo: *Ng'alekyuk ko chon.*

Translator: Maneno yake ni hayo mawili.

Com. Pastor Ayonga: Asante sana, peleka mzee kwa maandishi. Mzee nenda uweke sahihi uko. Kuna Julius Kurkaga. Wewe mzee ni nani?

Maritim Chepkwony: Maritim Chepkwony,.

Com. Pastor Ayonga: Endelea mzee.

Maritim Chepkwony: Asante sana, mimi sijui Kiswahili sanifu mimi nataka kuongea kwa lugha ya mama.

Com. Pastor Ayonga: Mzee wewe unajua Kiswahili, wewe unajua kili Kiswahili cha Mombasa. Hebu jaribu hicho Kiswahili chako.

Maritim Chepkwony: *Motokose komie bwana. Kit netai ne amwae*

Translator: Kitu cha kwanza atasema

Maritim Chepkwony: *Ko ng'olyondonon kaa komwa bamong'o, Majimbo*

Translator: Anataka kuunga mkono Majimbo

Maritim Chepkwony: *Amun kimakoberber Mungu kingoyoe.*

Translator: Kwa sababu Mungu hakuwa mjinga akitengeneza kitu kama hiyo.

Maritim Chepkwony: *Kit ne ongen ko agenge*

Translator: Kitu anajua ni moja

Maritim Chepkwony: *Nemoche konai lagok kole mondoen katit metit*

Translator: Anataka watoto wajue shingo haiwezi tangulia kichwa.

Maritim Chepkwony: *Amun ogot en kirwogik ko kikikwoe en gaa*

Translator: Hata Machifu walikuwa wanachaguliwa nyumbani

Maritim Chepkwony: *Kimakomi chon kebore kakisirta application*

Translator: Hakuna yule alikuwa anasema ati unaandikia mtu application.

Maritim Chepkwony: *Ko ng'alek chon kokoit ko mogiyoni.*

Translator: Hawawezi kubali hii mambo ya kisasa sasa

Maritim Chepkwony: *Mi ng'alek che kokeker che moche asi kotoretech serkali kobet.*

Translator: Wanataka serikali iondoe hayo maneno mabaya.

Maritim Chepkwony: *Che kokeker che kikuren*

Translator: Amerudia ingine ati kumekuwa na mtindo mwingine watu wanaenda kucheza pool kwa watoto.

Maritim Chepkwony: (Vernacular -)

Translator: Watoto wamekataa kusikia mambo ya wazee.

Maritim Chepkwony: (Vernacular -)

Translator: Hawasikii maneno ya wazee kwa sababu ya hiyo pool ambayo imekuja.

Maritim Chepkwony: (Vernacular -)

Translator: Kitu kingine

Maritim Chepkwony: (Vernacular -)

Translator: Hawezi kukubali mtu anaenda kujiandikisha huko, yule hajulikani nyumbani.

Maritim Chepkwony: (Vernacular -)

Translator: Councillors, anataka waendeleo kuchaguwa nyumbani.

Maritim Chepkwony: (Vernacular -)

Translator: Kama chiefs

Com. Pastor Ayonga: Thank you very much mzee, kuja pande hii, nenda ujiandikishe. Nani yule mwingine niliyeita? Mzee, nimekuita, jina lako nani?

Christopher Soi: Jina langu ni Christopher Soi.

Com. Pastor Ayonga: Christopher Soi, ongea, taja majina yako yaingie hapo na uendeleo.

Christopher Soi: Jina langu ni Christopher Soi kutoka Nyota, P.O. Box 511 Molo. Kile ambacho mimi nasema hapa ni juu yale mashamba ya ADC. Sisi tulitoka Ngata kama squatters tukaletwa hapa Nyota tukapatiwa mashamba na hayo mashamba kila mtu amepatiwa acre tano, na wakasema mtalipa shiling elfu nane na mia saba na ishirini. Ndio tukaanza kulipa kwa maana hatukuwa na uwezo wa kulipa yote. Baadaye ikasemekana sasa shamba imerudishwa kwa settlement, sasa mtalipa settlement. Zile pesa ambazo ulikuwa umelipa hata kama ni elfu sita na kitu hivi, hiyo inatupuliwa mbali sana unanza tena upya ati tulipe tena settlement. Sasa hiyo ndiyo shida sisi tunashindwa, tulipe shamba moja safari mbili? Basi hiyo...(incomplete).

Com. Pastor Ayonga: Sema point ingine.

Christopher Soi: Ingene, ndio ilikuwa sisi tunataka tupatiwe title deed kama watu wengine.

Com. Pastor Ayonga: Sawa kabisa. Basi mzee nenda kule ujiandikishe. Pastor William Korir, yuko wapi? Ngoja kidogo.

Speaker:Inaudible.

Com. Pastor Ayonga: Ngoja kidogo mzee, tuna orodha ya watu jinsi walivyokuja. Kuna David Chumo? Joseph Koromicha.

Speaker: Alishaongea.

Com. Pastor Ayonga: Aliongea? Samuel Kanene, halafu John Terer yuko? Wewe simama hapa. John Terer? Wakati Samuel anapojiandaa, nataka John Terer halafu kuna Priscilla Mutai, nadhani huyo mama alishaongea. Ndiyo. Kuna mtu hapa anaitwa Ezekiel? Jina lake la pili halionekani vizuri, kuna Ezekiel yeyote? Wewe ni Ezekiel nani?

Ezekiel Kesenday: Ezekiel Kesendany na nimeongea.

Speaker: Na mimi Mr. Commissioner?

Com. Pastor Ayonga: Wewe ni nani?

Com. Phoebe Asiyo: Wewe bado, umekuja saa hii, si ndiyo?

Com. Pastor Ayonga: Mzee tuna mpango, watu hawa wamekaa kutoka asubuhi na tutawahudumia kwanza na ikiwa kutakuwa na dakika zile zimebaki tutakupa lakini hatuwezi kuwacha wale wamekaa hapa tangu asubuhi.

Com. Phoebe Asiyo: Judy Chepkerui na Charles Ng'etich na Emily Soi.

Com. Pastor Ayonga: Hawa wako? Unajua kuna wale akina mama ambao walikuja hapa na tukawapa nafasi bila.....

Com. Phoebe Asiyo: Stanley Ng'eno.

Com. Pastor Ayonga: Haya, Ng'eno kuja, kuja ukae hapa karibu.

Com. Phoebe Asiyu: Na Mr. Kemoi.

Com. Pastor Ayonga: Kemoi yuko? Haya mzee endelea.

Samuel Kanene: Kwa majina mimi naitwa Samuel Kanene. Kwanza ninge-recommend, Presidential System of government.

La pili, nilikuwa naonelea Rais achaguliwe miezi sita mbele ya Wabunge kuchaguliwa ndiyo asimamie wale wengine. Term yake iwe ya miaka mitano na ahudumu kwa vipindi viwili.

Tuwe na free education kuanzia standard one mpaka form four.

La tatu, nataka kusema ya kwamba mtu akiwa ameo mabibi wawili ama watatu, awe ameo kienyeji, kanisani ama kwa DC, wote wawe registered na wapate certificate.

Lingine ni kuhusu mambo ya mashamba na cases ya mashamba na home disputes zitatuliwe na wazee wa nyumbani. Wale wazee wawe wakipatiwa allowances na serikali.

Lingine ni kuhusu mambo ya Machifu, Chifu waandikwe kama kawaida lakini wapelekwe training ya miezi sita ya administration halafu awe amesoma mpaka, yaani masomo ya chini iwe "O" level.

Lile lingine ni moja ambalo halijatajwa, lilitajwa na mtu mmoja tu lakini naunga mkono. Sisi wanaume tukishika disabled au mwendawazimu au mtu ambaye hajiwezi, kwanza nishtakiwe, nifungwe halafu la pili, nikimaliza kifungo, niletewe yule mtoto nilee mpaka awe mtu mzima wa (incomplete).

Com. Pastor Ayonga: Your point is well taken, thank you so much.

Samuel Kanene: La mwisho ambalo ningesema ni kuhusu upande wa ukulima. Sisi wakulima tuwe tukichaguwa directors wawe wa kuangalia mambo ya mazao yetu.

Na tena lingine la mwisho ni kusema sisi tukipanga maandamano juu ya mazao yetu au ukulima wetu, tusihangaishwe na Polisi.

Com. Pastor Ayonga: Hayo ni maoni yako, uende kule ujiandikishe mzee.

Com. Phoebe Asiyu: Yule Ezekiel Koech alipatikana? Emily Yegon, Charles Ngetich, Charles aliongea, alikuwa ametoka

kwa shule si ndio? Samuel Ngeno, na wapi Mr. Kemoi.

Com. Pastor Ayonga: Ng'eno unaweza kutoa maoni yako? Haya.

Samuel Ngeno: Mimi ningependa kusema kwamba, mali ya asili kama vile maji ambayo yanatiririka kutoka nchi yetu, serikali na nchi ambazo zinafaidika.

Com. Phoebe Asiyu: Majina yako?

Samuel Ngeno: Mimi ni Samuel Ng'eno. Serikali na nchi ambazo zinafaidika kutokana na maji yetu wanaweza kutulipa ridhaa fulani ili tutunze nayo mazingira yetu hapa nchini kama vile kupanda miti karibu na kando kando ya mito.

Pia, sehemu zaa miinuko katika nchi ambazo zimeharibiwa sana kama vile milima, tunataka kwamba tuone imepandwa mitina wananchi ambao wanakaa hapo waondolewe mara moja na wapewe makazi mengine ili tusije tukapata majanga kama yale yaliopata watu kule Meru.

Zaidi ningependa kusema kwamba, serikali itilie maanani kwamba barabara ambazo zinapitwa kwa miguu isizidi mita tano, kwa watu wa miguu lakini barabara hizo ambazo zinakosa mita tano, zitumike tu kwa binadamu lakini si kwa wanyama. Hiyo pia ni katika hali ya kuhifadhi sura ya nchi yetu ili barabara ama nchi yetu isimomonyoke.

Pia ningependa niseme kwamba, watu ambao walionunua mashamba na kuuza mashamba katika harakati ambapo kulikuwa na shida shida vile, tungependa tuseme kwamba mapatano yao yeheshimiwe kabisa bila kuingiliwa na siasa na yeyote yule.

Pia ningependa niseme kwamba, mambo ambayo yanayousu vijana wetu baada ya kumaliza shule, wapelekwe NYS, National Youth Service au wahudumie taifa katika vijiji vyao kama vile kujenga barabara, kuzuwa mimonyoko wa udongo, upandaji wa miti na kadhalika katika sehemu zetu. Ningependa kusema hayo machache na nawashukuru wote. Asanteni.

Com. Pastor Ayonga: Nenda kule ujiandikishe. Kuna David Lang'at, jina hili Lang'at linaonekana is a very common name.

Com. Phoebe Asiyu: Anafuatwa na Benson Macharia.

Com. Pastor Ayonga: Benson Macharia yuko? Hebu njoo.

Com. Phoebe Asiyu: Helen Chelimo.

Com. Pastor Ayonga: Mama Helen Chelimo yuko wapi?

Com. Phoebe Asiyu: Peter Lang'at.

Com. Pastor Ayonga: Tena Lang'at mwengine huyo.

Com. Phoebe Asiyu: Kiplang'at Rono.

Com. Pastor Ayonga: Kiplang'at Rono, yuko?

Com. Phoebe Asiyu: Na Yusuf Misoi. Kuja mbele mzee viti havijajaa, halafu Yusuf Misoi na Abron.

Com. Pastor Ayonga: Wale ambao tumeita, mje hapa kiti cha mbele. Nitafunga hivi karibu sana.

Com. Phoebe Asiyu: Abron hajaonekana, Esther Chebet, Celine Rono na Oliver Moraa, haya kaeni hapo.

Com. Pastor Ayonga: Haya, kijana anza. Kijana unatuambia maneno kwa dakika moja na nusu, yale makubwa ambayo hayajatajwa.

David Lang'at: Kwa majina ni David Lang'at.

Com. Pastor Ayonga: Hakuna faida ya kurudia yale ambayo wengine wamesema, sema point. Kama yako yameshatajwa, sema umeunga mkono yale yaliosema.

David Lang'at: Mamlaka ya nchi yawe mkononi mwa Rais, Rais asiwe Mbunge, ana kazi nyingi, asiwe amevunja sheria, awe na elimu kama ya Wabunge, kutoka kidato cha nne na kuenda juu.

Ma-Councillors, Wabunge na Rais watangaze mali zao, mtu atayechaguliwe awe Rais, awe na miaka thelathini na tano na kuenda juu.

Com. Pastor Ayonga: Hiyo imetajwa.

David Lang'at: Rais awe amepata asimilia ishirini na tano kwa mikoa mitano.

Haki ya kimisingi: Elimu: Kila mtu nchini awe na elimu ya bure.

Vyama vya kisiasa vipewe vibali sawa sawa bila swali.

Mahakama zetu: Ma-Officers wa mahakama wateuliwe na Bunge kama Attorney General na Chief Justice. Kesi katika mahakama zetu zifanywe haraka haraka ili kusiwe na msongamano katika cells zetu.

Serikali za Majimbo: Serikali za Majimbo ni muhimu kwa sababu inaleta hudumu karibu na wananchi.

Serikali za mitaa, wawe na uhuru wa kuendesha mambo yao bila kuingiliwa na yeyote. Mayors na Councillors wachaguliwe moja kwa moja na wananchi.

Mazingara: Kila mtu awe na jukumu la kulinda mazingara kama vile misitu, jamii ambayo imo karibu na misitu ipewe jukumu la kulinda kama vile jamii ya Ogiek, minority group pamoja na jamii nyinhinr nchini.

Culture au kitamaduni ya kila jamii iaheshimiwe na Katiba.

Com. Pastor Ayonga: Point ya mwisho?

David Lang'at: Point ya mwisho. Tuache tarehere ya uchaguzi ni sharti liwekwe kwenye calender. Asante sana.

Com. Pastor Ayonga: Uende kule ujiandikishe. Next, sema majina yako halafu....

Benson Macharia: Majina yangu ni Benson Macharia kutoka upande wa Kuresoi mahali panaitwa Temuyota. Nimewasalimu wote kuanzia juu mpaka chini, wana Commission na wote pamoja hamjambo? Yangu nitasoma kwa Kiingereza kwa sababu nataka kupeana kwa njia....

Com. Pastor Ayonga: Saa inaenda ndugu yangu. (*Laughter*)

Benson Macharia: Jambo langu la kwanza ambalo ningeomba liangaliwe kabisa katika nchi yetu, unajua nimeshukuru sana kwa sababu hili jambo la Katiba linahusu kila mtu. Sasa ningetaka tuwe na sheria ambayo itapunguza kitu ambacho kinaitwa over time. Jambo hili linaonyesha kwamba halifanywi kwa njia inayofaa kwa sababu mambo haya pengine yanatokea kwa mtu sababu ya shida. Kwa hivyo, hilo jambo ningepanda liangaliwe.

Com. Pastor Ayonga: Unataka tutoe overtime?

Benson Macharia: Yes, if possible you reduce iwe (*incomplete*).

Com. Phoebe Asiyu: Hilo si jambo la Katiba.

Benson Macharia: Ningependa hilo liangaliwe kwa serikali.

Com. Pastor Ayonga: Iangaliwe, si mwenye kazi analipa zaidi kama mtu anafanya overtime na hayo ni mapato na watu wanataka kazi? Na wewe unasema kusifanywe. Tupe point ingine, hiyo ni pointi yako.

Benson Macharia: Jambo lingine, ni hii ya kupeleka mtu kotini kabla ya uchunguzi kufanywa. Jambo hilo ningepomba Katiba yetu iangaliwe sana.

Com. Pastor Ayonga: Unataka lifanyweje?

Benson Macharia: Liangaliwe, mtu (*incomplete*)

Com. Pastor Ayonga: Ukikosa, ukishikwa usipelekwe kotini?

Benson Macharia: Uchunguzi ufanywe kabla mtu hajafikishwa kotini, hilo ningepomba.

Com. Pastor Ayonga: Akae cell?

Benson Macharia: Ndiyo, akae cell.

Com. Pastor Ayonga: Na hiyo cell ndio watu wanalia kwamba hawataki watu kupelekwa cell watu wapelekwe kotini.

Benson Macharia: Kabla mtu apelekwe cell ningepomba uchunguzi uwe umitimika ndiposa ukipelekwe unapelekwa direct kotini.

Com. Pastor Ayonga: Hatuko katika debate(*incomplete*).

Benson Macharia: La tatu, ningetilia mkazo hili jambo ambalo linahusu wakulima. Ningepomba wakulima kuwe na sheria ambayo itakinga wakulima kutokana na hali yao ya mapato. Hata nikiguzia juu ya pareto ambayo ndio pato zaidi katika area yetu hii.

Com. Pastor Ayonga: Unatakaje?

Benson Macharia: Ningependa serikali iangalie hali ya (incomplete).

Com. Pheobe Asiyu: Hapana, utuambie

Com. Pastor Ayonga: Wewe unatakaje?

Benson Macharia: Ningetaka kuwe na sheria ambayo itakuwa ikumlinda mkulima.

Com. Pastor Ayonga: Hiyo sheria tunataka kutoka kwako.

Com. Phoebe Asiyu: Itoke kwako.

Benson Macharia: Sasa hiyo sheria ambayo ningetaka iwe pale, ni mtu ambaye akipewa mamlaka yoyote kusimamia mali ya mkulima awe..... (**Incomplete**)

Com. Phoebe Asiyu: Utuambia hivi, utuambie unataka ile Pyrethrum Board ichaguliwe na wakulima wa pyrethrum, ndio wachaguwe hawa. Ndio hiyo unataka?

Benson Macharia: Wawe wakichaguliwa na wakulima wenyewe.

Jambo lingine, mtu akitumia mapato ya wakulima vibaya awe akichukuliwa hatua kushtakiwa na njia ambayo inafuatwa na awe akiwagharamia wakulima.

Jambo lingine,.....

Com. Pastor Ayonga: Asante. Dakika zako zimekwesha, la. Time yako imekwisha na nataka watu wengine wapate nafasi.

Com. Phoebe Asiyu: Peleka hiyo karatasi kwa yule.

Com. Pastor Ayonga: Umpe yule kule. Next, sema majina yako.

Kiplang'at Arap Rono: *Kainenyun ko Kiplang'at arap Rono.*)

Translator: Anaitwa Kiplang'at Arap Rono

Kiplang'at Arap Rono: *Kit ne achongioni kityo en tuiyonieb raini*

Translator: Kitu ambacho nitachangia kwa huu mikutano wa leo.

Kiplang'at Arap Rono: *Ko Majimbo.*

Translator: Ni kitu ambacho kinaitwa Majimbo.

Kiplang'at Arap Rono: *amun en Majimbo komuche kosich chitugul haki nenyinet agot ingesire lagok.*

Translator: Kwa sababu tukiwa na serikali ya Majimbo, kila mtu atapata haki hata wakati watu wanaandikwa kazi.

Com. Pastor Ayonga: Mzee, kitu ambacho umesema, unataka Majimbo na tunajua faida ya Majimbo, kwa hivyo kitu umesema ni Majimbo. Utuambie point ingine.

Kiplang'at Arap Rono: *Karatar karatar ichechoniton. Ko si amwa kou noton ko ane ko a chitab tinet ako lagokyok inguni ingebore keker en ole miten en olin tugulngebe serkali ko mamiten chitab serkali. Mokitinye DC mokitinye PC mokitiny nee. Tom kesomonse ko yon tom gesomonse kemoche....*

Translator: Amesema yeye ni mtu wa kutoka Tinet na ni wa jamii ya Ogiek. Anasema pahali pote iko serikali, kama kuna kazi hakuna mtoto kutoka huko anaandikwa kazi, anataka ma-DC, ma-DO wa watu wa vyeo vingine watoke jamii ndogo ndogo.

Com. Pastor Ayonga: Okay.

Kiplang'at Arap Rono: *Ak kotok agine okyot kele meng'isie agine en emenyin*

Translator: Na hata jamii ya Ogiek wapate pahali pa kukaa.

Com. Pastor Ayonga: Ndio na point ingine.

Kiplang'at Arap Rono: *Kit ne komoche kityo ko noton inegen. Motinye ng'alek chechang'*

Translator: Amesema asante.

Com. Pastor Ayonga: Mzee, uende kule ujiandikishe. Mwingine? Sema majina yako.

Esther Chebet: Jina naitwa Esther Chebet. Kile nhataka kujibu ni maneno yameandikwa kuhusu akina mama. Wamama wamebaguliwa kwa kazi, tunhataka kama watu wanaandikwa kwa kazi ya Army au AP, PS, DO, DC, tunhataka akina mama sana sana kwa sababu tunaona sisi tungali

Com. Pastor Ayonga: Akina mama wanhatakiwa na wao waandikwe kazi?

Esther Chebet: Ndiyo. Sasa maneno ingine ni kuhusu wasichana wetu. Ati kama msichana anaenda ng'ambo na akiolewa na mzungu, hatakiwi kurudi na watoto. Kwa nini asikuje nyumbani?

Com. Pastor Ayonga: Unhataka nini?

Esther Chebet: Tunhataka kukaribisha mtoto wetu.

Com. Pastor Ayonga: Unhataka kukaribisha wajukuu, hiyo ni sawa sawa.

Esther Chebet: Kama ni mwanamume ama msichana, wote ni wetu.

Com. Pastor Ayonga: Ngoja, mnapiga kelele tafadhali.

Com. Phoebe Asiyu: Mama anhataka (Inaudible).

Esther Chebet: La tatu, ni kuhusu shamba. Kama baba na mama wako na shamba, tunhataka kama wanazaa wasichana na vijana, lazima wagawiwe shamba.

Com. Pastor Ayonga: Ndiyo, watoto wote wapate shamba. Sawa, point ingine ya mwisho?

Esther Chebet: Ya mwisho nhataka kama uchaguzi unaendelea, tunhataka kama ni Parliament kama wanaume ni ishirini, akina mama wawe ishirini na tano. Kwa sababu tunaona hii serikali inanyanyasa akina mama na akina mama wako na sauti na nguvu.

Com. Pastor Ayonga: Okay, haya, hiyo ni sawa, pigana na wao kabisa. (*Laughter*).

Esther Chebet: Ya mwisho, tunhataka kuuliza kitu kama hiki. Hii Katiba, kutoka mwaka wa sabini na nane kulikuwa na Katiba au kuanzia juzi (*incomplete*).

Com. Pastor Ayonga: Ilikuwa kutoka miaka wa 1993.

Esther Chebet: Sasa, mabadiliko ni nini? Tunhataka Majimbo.

Com. Pastor Ayonga: Si ndiyo hiyo maneno unasema, haya nenda ujiandikishe. Mama mwengine.

Sally Tono: Mimi ni Sally Rono, ninachangia upande wa wasichana. Wasichana sana sana kabisa wamenyanyaswa na vijana wetu, tunazaa mtoto na mzee, kijana na wasichana. Sisi Wakalenjin, mbeleni hatukujua maneno ya kupanga uzazi, tulikuwa tunazaa tu; saa ingine nina vijana whatatu na wasichana ni wasaba. Baadaye tunasomesha msichana, anaenda shuleni, anamaliza form four, anaenda college, kutoka college, hakuna kazi, hakuna bwana. Sasa baadaye anazaa watoto, kesho yake, hawa vijana wangu whatatu wanafukuza huyu msichana. Anaambiwa sasa hawa watoto ni wa nani? Lazima uende na watoto wako, sasa huyu msichana ataenda wapi? Ataenda kwa barabara na huu ugonjwa wa ukimwi utamaliza wasichana wetu. Kwa vile sikujua kwamba nitazaa wasichana wengi, tafadhali mzee asaidie huyu msichana agawiwe shamba ili baadaye agawie mtoto wake. Pengine msichana hana bwana hata pengine bwana alifariki zamani. Huyu msichana afikiwi ili agawiwe shamba kidogo.

Com. Pastor Ayonga: Kwa hivyo mama, mzee agawie msichana shamba?

Sally Rono: Sawa, kijana na msichana, wote ni watoto wake.

Com. Pastor Ayonga: Umefanya point yako, ya pili?

Sally Rono: Ya pili ni kuhusu vijana wetu tena. Huyu kijana anarandaranda, amemaliza shule na hana kazi. Unajua hiki kitu tunasema Majimbo, kama ni shamba wapate kidogo kidogo na hatutakuwa na wezi. Mimi naona vijana siku hizi wanafanya mambo mengi, kwa sababu pengine wanaenda kucheza pool, kurudi hatadanganya huyu msichana wangu na ampatie mimba, baadaye msichana akimuuliza, kijana anasema sasa nitakupeleka wapi?

Com. Pastor Ayonga: Asante sana mama, tumeelewa hayo maneno yako. Nenda kule ujiandikishe.

Sally Rono: Ngoja mimi najua saa yangu imeisha. Wewe ni mzazi, fikiria kabisa. Fikiria kama kijana wako asidanganye msichana wangu na mimi pia nitakana msichana wangu asidanganywe na kijana. Hawa watoto wana zaa ni wa wapi?

Ya kwanza kabisa ni Majimbo, tunataka Majimbo, hiyo Majimbo ndio itasaidia nchi yetu. (*Laughter*)

Com. Pastor Ayonga: Asante. Mama si uliongea.

Oliver Moraa: Sijaongea.

Com. Pastor Ayonga: Okay, sema majina yako.

Oliver Moraa: Kwa majina naitwa Oliver Moraa. Kitu cha kwanza nhataka kusema ni, serikali inangalie maskini.

Com. Phoebe Asiyu: Inagalie nini?

Olivia Moraa: Maskini. Juu kuna maskini wengi sana.

Com. Pastor Ayonga: Mama moraa, anasema serikali ingalie maskini.

Olivia Moraa: Tumesomesha watoto na wamekosa kazi, kwa hivyo waangalie hawa watoto wapate kazi. Kitu kingine kwa akina mama, vile mama mwengine amesema tuko na shida, tuangaliwe na sisi pia.

Com. Pastor Ayonga: Kwa kiviipi?

Olivia Moraa: Tuangaliwe kwa njia ya kupata kama mama amesoma kidogo apate kazi ya kujisaidia nayo ama kama shamba imepatikana mahali, wagawiwe hiyo shambo ili huyu mama apate kupanda hata mboga ili aweze kujisaidia.

Com. Pastor Ayonga: Ingingine?

Olivia Moraa: Kuna ma-squatters wangu wako pande huu, kuna akina mama wale wamefiwa, kuna wazee pia wale wamefiwa na hawana mashamba. Waangaliwe nao, mahali shamba inapatikana ili hawa akina mama wajane na wale wazee ambao hawana mabibi wameaga, waangaliwe na wapewe mashamba ili wapate kusaidia watoto wao.

Ni hayo tu.

Com. Pastor Ayonga: Asante mama Moraa, nenda ujiandikishe kule

Grace Chepng'eno: Mimi naitwa Grace Talam Chepng'eno, naongea kwa niaba ya akina mama kwa group. Group wamenituma, wanafurahi sana kwa sababu wale hawakubahatika kuja wanafurahi sana. Si unaona akina mama sio wengi kwa sababu wanaume wetu saa zile wanaenda pahali kama hapa.

Com. Pastor Ayonga: Wewe utuambie mapendekezo, utuambie pahali wanaume wenu wanaenda.

Grace Chepng'eno: Nhatata kusema hivi, ya kwanza ni Majimbo iendelee.

Ya pili, akina mama tuko na vita sana kwa watoto wetu. Mtoto kama ameolewa mahali akikaa miaka tano, akifukuzwa harithi mali ya hiyo boma kwa sababu anaenda na anarudi bure na amepoteza wakati huko. Watoto waangaliwe kwa Katiba. Iwekwe kama mtoto amekuja kwako kwa muda wa miaka tano, wakati anatoka huko, atoke na kitu maana amekaa huko na umempotezea wakati.

Ya tatu, watoto wetu waangaliwe sana. Kuna watoto wamemaliza University na ng'ombe zote zimeuzwa kwa kulipa karo na baadaye anakosa kazi na yule ambaye hakusoma sana anaphata kazi. Sasa mimi nashindwa kusoma maana yake yule amesoma hayuko kazini na amemaliza ng'ombe nyumbani, hapo iangaliwe tena. Kwa sababu saa zile mtoto ameenda kurandaranda na amesoma, anafikiria mambo mengi, nyumbani hakuna ng'ombe na hayuko kazini.

Com. Pastor Ayonga: Mama umesema hiyo tumeelewa. Ingingine ya mwisho sasa ni nini?

Grace Chepng'eno: Ya mwisho, akina mama waangaliwe kwa kuchaguliwa katika Bunge au Council kwa, kila kazi akina mama watoshane na wanaume.

Com. Pastor Ayonga: Asante na wakati unapoenda kujiandikisha hebu ni kukumbushe, wewe anza kutembea tu. Kwamba akina mama ndio wako wengi katika dunia hii ya Kenya hii, sijui kwa nini hamchagui akina mama wengine. Nenda ujiandikishe.

Com. Phoebe Asiyi: Kulikuwa na mmoja anaitwa Yusuf Misoi, yuko wapi?

Yusuf Misoi: Ni mimi.

Com. Pastor Ayonga: Mzee ningependa useme yale ambayo hayajasemwa.

Yusuf Misoi: Nitasema tu kwa sababu yamesemwa lakini nitasema kwa haraka. Naunga mkoni muundo wa serikali ya Majimbo.

Bunge: Bunge kuchunguza na kupiga durubani uteuzi wa maafisa wafuhatayo, kwanza Chancellors na Vice Chancellors wa vyuo vikuu vya umma, mabalozi, Judges, msimamizi na mkaguzi mkuu wa fedha wa umma, Controller of State house.

Haki za msingi: Naunga mkono elimu ya lazima na bure kutoka daraza la kwanza mpaka kidato cha nne tena huduma ya afya iwe bure.

Mamlaka ya nchi: Wagombeaji kiti cha Rais wawe na shahada ya degree ya juu. Wawe wametimiza miaka thelathini na tano,

vile vile wawe na tabia mzuri. Asante sana.

Com. Pastor Ayonga: Asante, nenda huko ujiandikishe. Councillor John Sigei,

Yusuf Misoi: Nafikiri nimesema Majimbo. (*Laughter*).

Com. Pastor Ayonga: Councillor William Samoi, Lucia Terer.

Com. Phoebe Asiyo: Richard Maina, Samuel Soi, Martin Mutai, Pastor Benson Salutanyi.

Lucia Terer: *En nafas ini karanyoru amwae mutyo mising en ng'olyot ne kakikas.*

Translator: Kwa nafasi amephata amesema pole kwa yale maneno alisikia.

Lucia Terer: *Ko amwae kongoi ak amwae kora ale en ng'alek che kakemwa, kit ne kimokyinike missing kekosetokiyoiwech en serkali ni kemoche keker kele koki konech kou konyon achongonchini kirwogindet. Che kakimwa kele nyolu kebongonjin en gaa lainit mokemoche ne nyon kekonech ne mokingen kit ne yoe.*

Translator: Anasema anaunga mkono yale mambo ya Chifu kuchaguliwa nyumbani kwa mlolongo.

Lucia Terer: *Ak a teshini kora achanganchini kor barnotik che tibik amun ingesich lagok che tibik kou ne mo lagok. Kipchechin murenik ichegen imbarenik kotebi tibik.*

Translator: Anataka tena kwa ugawaji wa mashamba, vijana wapate nafasi pamoja na wasichana.

Lucia Terer: *Komwoe kora agobo boisiech che tindo imbarenik ak chepyosokwak. Kemoche kesirwech tittle deed ak boiyondenyin kibagenge asi kobit komaalda boiyot imbaret ak kekerte barabara ak lagok. Si kebendi tuwan keoldoi.*

Translator: Anasema ya kwamba isiwe na jina la mzee peke yake, hata mama naye andikwe kaw tittle halafu mzee asiuze shamba.

Com. Pastor Ayonga: Hiyo sawa kabisa mama, point ingine?

Lucia Terer: *Omoche kora kou lagokyok che kalanda bitonin keker kele kakiwekwech. Ngo murenik... kosir che bendi kwo kobetyo ago kilenen tononchin serkali*

Translator: Vijane wale wanaenda kusoma ng'ambo, Katiba ihakikishe wamerudi wasiende kupotea ng'ambo.

Lucia Terer: *Ko motindoi ng'alek chechang kamwa mising ateshi ale osirwech tittle deed ak boiyot kibagenge. Kongoi mising. (Vernacular -)*

Translator: Anhataka kuhimiza hiyo title deed waandikwe.

Com. Pastor Ayonga: Mama usiende, njoo uende kule ujiandikishe. Mwingine?

Com. Phoebe Asiyo: Bwana Richard Maina yuko? Na Martin Mutai?

Com. Pastor Ayonga: Richard Maina yuko wapi?

Com. Phoebe Asiyo: Halafu Pastor Benson.

Richard Maina: Kwa majina mimi naitwa Richard K. Maina, natoa pendekezo langu.

Naunga mkono wale ambao wamesema kuhusu serikali ya Majimbo na ninapendekeza pia katika upande wa Provincial Administration, Machifu wachaguliwe na raia.

Vile vile natoa pendekezo langu kuhusu Madiwani, Madiwani ambao wanaitwa Diwana maalum ama Nominated Councillor na pia Nominated MP wafutiliwe mbali.

Pia, uchaguzi wa Rais: Rais achaguliwe mara mbili peke yake na Rais awe chini ya sheria sio juu ya sheria.

La mwisho, kuhusu mambo ya masomo, ningependa kutoa pendekezo langu nikisema waalimu waende transfer kama vile walikuwa wakifanya hapo mbeleni.

Rasilimali: Raia wa sehemu hiyo wafaidike kwa kupatiwa asilimia hamsini. Tuko na Keringet water na sisi watu wa Keringet hatuonji hata thumuni. Asante sana.

Com. Pastor Ayonga: Haya asante, next.

Com. Phoebe Asiyo: Misoi.

Com. Pastor Ayonga: Ndiyo wewe?

Com. Phoebe Asiyo: Wewe ni nani?

Mathew Mutai: Mathew Mutai

Com. Pastor Ayonga: Endelea, sema majina kwanza.

Mathew Mutai: I am Mathew Mutai.

1. I want to propose something on public officers. Whenever a person who holds a public office is implicated in corruption, he should resign immediately.
2. The Judiciary: To ease the congestion in our courts, other forms or ways of dealing with cases should be adopted. For example, arbitration be incorporated in the way of getting justice in a country.
3. On the non-employed people, the State should look into a way and I am proposing that there should be a trust fund for the non-employed people being catered for from the national budget. Those who have qualified and they have a certificate be given a maintenance allowance of Kshs. 2,000/= whenever they are waiting for employment.

Com. Pastor Ayonga: Okay, thank you, uende kule ujiandikishe. Next is...

Com. Phoebe Asiyo: Pastor Benson.

Com. Pastor Ayonga: Pastor Benson sema majina yako.

Pastor Benson: Kwa majina naitwa mchungaji Benson Sorotai. Ningependa kuchangia kuhusu mambo ya Rais, Rais awe chini wa sheria kama vile wengine wamesema.

Kuhusu Majimbo mimi naunga mkono.

Kuhusu ma-squatters mimi naunga mkono mambo ya squatters kwa sababu jina ya squatter imeleta aibu katika nchi ya Kenya kwa sababu kuna hata watu ambao wanaishi kwa mashamba ya serikali kama settlements na misitu. Ningependa hawa watu wapewe hizo mashamba, wamiliki.

Com. Pastor Ayonga: Hiyo imehitajika na kila mtu, hakuna anayetaka watu waitwe squatter.

Pastor Benson: Mambo ya Machifu, naonelea ya kwamba Machifu waajiriwe na serikali kama kawaida.

Mtu anayefanya kazi na serikali, asikubaliwe kufanya biashara kwa sababu akifanya biashara inadhuru wafanyikazi. Huyu mtu afanye kazi ya serikali na akitaka kufanya biashara, afutwe kazi ndio afanye biashara.

Com. Pastor Ayonga: One-man one job, basi hiyo imeshawekwa nguvu. Ya mwisho?

Pastor Benson: Bado niko na points zingine kidogo.

Naunga mkono wazee wa kijiji wapewe mshahara.

Vyeti vya ndoa iwe lazima kwa kila mtu na hizo vyetu zipeanwe kwa maofisi ya Machifu si kwa DC ili watu wapate kwa urahisi.

Uhuru wa kuabudu: Uhuru wa kuabudu uchunguzwe na serikali ili kusiwe na madhehebu ambayo yanaweza kudhuru watu kama zile zingine kama devil worshipers na cults.

Kutahirisha wasichana ikomeshwe, ipigwe marufuku kabisa katika jamhuri ya Kenya.

Com. Pastor Ayonga: Asante Pastor, umechukua dakika nne.

Pastor Benson: Uniongezee kidogo.

Com. Pastor Ayonga: Isipokuwa unasema kitu ambacho hakijhatajwa.

Pastor Benson: Mambo ya mashamba pia, mzee asikubaliwe kuuza shamba kama mama hayuko kwa sababu hiyo inafanya watoto kukosa mashamba wakati mwingine.

Com. Pastor Ayonga: Hiyo imetajwa, watu wameongea juu ya hiyo kabisa na wanhataka na mama pia jina lake liwe katika title deed.

Pastor Benson: Utowaji wa mimba upigwe marufuku, hii mambo ya abortion.

Com. Pastor Ayonga: Thank you Pastor nhataka kuita mtu mwingine, utupe hiyo karhatasi yako na ujiandikishe kule.

Com. Pheobe Asiyo:Lakini tunhataka Ernest Ruto, Christopher Soi, Joseph Midei, Cheruiyot, naita hawa wengine
.....(*the two Commissioners are talking at the same time*)

Com. Pastor Ayonga: Mzee kuja, tafadhali utusomee hiyo, utuambie tu umeandika nini hapo ndani bila ya kutusomea hiyo, tutaenda kusoma.

Com. Phoebe Asiyo: Na kabla Pastor hajaanza wale nimewaita waje wakae hapa mbele, Ernest Ruto, Christopher Soi, Joseph Ngethei, Cheruiyot Ng'eny, Thomas Nyakundi, Paulina Sang, Regina Ng'erechi.

Pastor Silas Kosgei: Mimi ni Pastor Silas Kosgei.

Com. Pastor Ayonga: (Inaudible. Tafadhali, kwa wale ambao nnaungua kicheko ningewaomba musonge kidogo, kiwanja naona ni kikubwa, mngeweza kusonga huyu anapotoa maoni yake. Lakini kama mnhatata kusikiza hebu mnyamaze aongee.

Pastor Silas Kosgei: Ningetaka kuchangia juu ya kodi, nimesema ya kwamba kodi kwa watu wa umri wa miaka kumi na tano mpaka hamsini na tano iwe lazima ili tupate kusomesha watoto bure mpaka secondary.

Ya pili, makanisa yapewe uwezo wa kufunza raia jinsi ya kuishi badala ya kutumia pesa nyingi kununua condoms ya kujichunga kwa mwenendo yao. Makanisa wapewe uwezo wa kufunza wananchi na wapewe pesa ya kutumua.

Ili tupate kukomesha ufasidi katika nchi yetu, tumeonelea ya kwamba ni heri wale watu ambao whatapatikana wakifanya ufasidi wafungwe maisha na mali yao ichukuliwe na serikali ili ipate kuwa funzo kwa wengine kwa maana tuko na shida kwa hii laini.

Wananchi wote wapewe mashamba heka tano na mtu ambaye hatapate heka nyingi apewe hamsini lakini watu wasipewe zaidi ya hizo.

Baada ya kustaafu, watu au wazee wapewe mshahara, yule mtu ambaye alikuwa anafanya kasi shambani au mtu ambaye alikuwa anatumikia serikali apewe kitu au mshahara baada ya kustaafu kwa kazi yake.

Com. Phoebe Asiyo: Pension.

Pastor Silas Kosgei: Ndiyo wapewe pension.

Elders wapewe jukumu la kusimamia kesi za nyumbani badala ya kupeleka kesi kotini ambapo itakaa miaka na miaka. Wazee wa mitaa wapewe uwezo wa kusimamia koti na mashamba.

Majimbo: Nimependekeza ya kwamba Majimbo ianzishwe kwa hii nchi yetu kwa maana hiyo inasaidia watu wapate development mahali pao, watumie rasilimali zao na ilete amani kwa nchi yetu.

Com. Pastor Ayonga: Hiyo tumephata point mzee, ya mwisho?

Pastor Silas Kosgei: Ni hayo tu nilikuwa nayo.

Com. Phoebe Asiyu: Lakini tungependa utuwachie hiyo karhatasi yako. Ernest Ruto yuko? Christopher Soi, Joseph Muthei, unaitwa nani mzee?

Ernest Ruto: *Kainenyun kekurennon Ernest arap Ruto.*

Translator: Anasema jina lake ni Ernest Ruto.

Ernest Ruto: *Kainenyun noton.*

Translator: Hilo ndilo jina yake.

Ernest Ruto: *Ko ng'alek tugul ko kakemwa. Atese kityo amwae ale Majimbo ko magat.*

Translator: Anasema Majimbo kabisa ndio amekuja kuhimiza.

Ernest Ruto: *Ng'olyot age ko nikobo district nebo ogiek ko magat kou noton.*

Translator: Anhataka ile district ya Ogiek iwekwe.

Ernest Ruto: *Kirwoget ab imbarenik kora ko magat kou yon ka kemwa, kimoche komi gaa. Kimoche korwoch boisiekab kokwet choto.*

Translator: Kesi ya mashamba ifanywe na wazee wa nyumbani (Elders Court).

Ernest Ruto: *Ak kikochin mshahara.*

Translator: Na wapate mshahara, Elders Court iwe ni koti inhatatua mambo ya mashamba na ya nyumbani.

Ernest Ruto: *Ng'olyot any ne ng'uan kabisa ne komoche amwa ago kakomwa bik ko chito ne ndo moet lakwetab chito kot kosich lakwet. Kobunchin chichoto.*

Translator: Anasema sasa kuna yule kijana anarandaranda na wasichana wa wenyewe, mtu akizalisha mtoto ni lazima achukue.

Ernest Ruto: *chito ne konde moet lakwetab chito kot kosich lakwet kobo chichoton lakwanaton anan kobo kwonyoton agine.*

Translator: Anasema asipokubali kuo, achukuwe mtoto wake.

Ernest Ruto: *Osir kou noton.*

Translator: Andika namna hiyo.

Ernest Ruto: *Kirwogik keleweni. Kiyoni kou noton, asibi kou noton. Kileweni eng gaa kou ye nyolu. Koleweni bik chengen chichoton.*

Translator: Na anasema Machifu lazima wachaguliwe na wananchi.

Ernest Ruto: *Imbaret any kesire kwondo ak chichoton kitun kwonyoton.*

Translator: Anaunga mkono akina mama kwa title deed, jina la mama na la mzee iwekwe pamoja.

Ernest Ruto: *Kisire kwondo koek agenge amun indorwe agekomi ingo kotononchin imbaranaton.*

Translator: Anasema mwengine akikufa mwenzake anabaki akichunga hiyo shamba.

Ernest Ruto: *Amun imuche koburburnen lagok imbaranaton.*

Translator: Kwa sababu watoto wanaweza kuharibu.

Com. Pastor Ayonga: Ya mwisho sasa mzee?

Ernest Ruto: *Kisire tuwan kibagenge. Ago metit ne igu metit en imbaranaton ko boiyot.*

Translator: Anasema uamuzi tena kwa hiyo shamba lazima iwe ni mzee.

Ernest Ruto: *Kou ye mwoe bukuitab Jehovah.*

Translator: Kama Biblia inavyosema.

Ernest Ruto: *Metit ne indochin kioton age tugul ko boiyot.*

Translator: Anasema kichwa cha nyumba ni mzee.

Ernest Ruto: *Chepto kosirat kora en Bible kele kibutyin imbaret ne kong 'et en gaa, ne mokisich werit en kayaton.*

Translator: Anasema kama una mtoto msichana lazima apatiwe shamba, hata Biblia imesema.

Ernest Ruto: *Mwoe buguit kole ye mabit werit en koyoton kondie tugukab koyoton cheboton.*

Translator: Anasema kijana asipopatikana, msichana ndio anarithi mali ya huyo mzee.

Ernest Ruto: *Kou noton koka kemwa kele chepto konyoru agine imbaret kou noton.*

Translator: Tumekubaliana mama hhata yeye apate shamba.

Com. Pastor Ayonga: Nashukuru sana mzee, sasa nenda uweke sahihi pande hii. Kuna Christopher Soi hapa?

Com. Phoebe Asiyu: Joseph Mithei yuko?

Speaker: Amesema ameongea.

Com Phoebe Asiyu: Na Cheruiyot Ng'eny? Hakuko, Thomas Nyakundi? Wewe ni nani?

Thomas Nyakundi: Thomas Nyakundi.

Com. Pastor Ayonga: Sema majina yote.

Thomas Nyakundi: Thomas Nyakundi.

Com. Pastor Ayonga: Okay, endelea.

Thomas Nyakundi: Kwanza nashukuru sana Bwana Chairman kwa kuteletea haya maneno hapa. Niko na meneno mhatatu:

1. Kuna kitu kimoja ambacho tumeona kimeleta shida katika Kenya, hii maneno ya kutembea ngambo kwa Rais na Wabunge wale amechaguwa kutoka nyumbani. Kwa sababu hii inachukuwa pesa nyingi sana mamilioni ya pesa na kwa hivyo sasa

Com. Phoebe Asiyu: Wasitoke hapa?

Thomas Nyakundi: Kwa hivyo tunakosa pesa ya mshahara wa maua, chai na vitu vingi, kwa hivyo hiyo irekebishwe. Ikatishwe, isiendelee sana.

Neno la pili, mshahara wa Wabunge upungzwe kidogo.

Com. Pastor Ayonga: Kama ngapi?

Thomas Nyakundi: Iwe chini hata elfu mia moja au themanini, mwisho. Iwe elfu themanini ili hata walimu wapewe na police officers wale wanafanya kazi masaa mingi

Com. Pastor Ayonga: Okay, ya tatu?

Thomas Nyakundi: Ya tatu ile mimi napendekeza sana ni serious, Wabunge wawe kwa ofisi kuanzia Monday mpaka Friday.

Com. Pastor Ayonga: Asante sana Nyakundi, uende kule ujiandikishe. Sasa whatakuona lini Nyakundi? (*Laughter*)
Wewe ni nani?

Cheruiyot Joel: Mimi ni Cheruiyot Joel.

Com. Pastor Ayonga: Oh, Cheruiyot Joel yule tulikuwa tunhatafuta Cheruiyot usitusomee hayo maneno, utuambie umeweka nini hapo.

Cheruiyot Joel: Langu ni kwamba watoto ambao wanapewa kitambulisho wakati huu inafaa Katiba iruhusu hawa waendeleo kukhata kura mpaka wakati wa election.

Lingine, kuhusu mazingara vile vile katika nchi yetu ya Kenya, ningependelea kwamba rasilimali ama wakaaji karibu na forest wawe wanye kulinda hizo misitu na mali ambazo ziko katika area hiyo na wafaidike katika hiyo misitu yako. Kwa sababu kuna wakati mwingine....

Com. Pastor Ayonga:(Inaudible).

Cheruiyot Joel: Lingine, mashamba ambayo serikali ilipea jamii ambao hawakuwa na mashamba, ningependelea ya kwamba Katiba ya sasa iruhusu hawa, vile walipewa mashamba hayo, wapewe cheti cha kumiliki na waishi kama jamii zingine.

Com. Pastor Ayonga: Asante sana, hayo mandishi si ni yetu? Hayo nyingi ya chini, hiyo uweke kule na ujiandikishe.

Com. Phoebe Asiyu: Paulina Sang.

Com. Pastor Ayonga: Mama tunhataka mafupi tu, yale ambayo hayajasemwa.

Paulina Sang: Mimi naitwa Paulina Sang.

Mimi nachangia sana kuwa uchaguzi ufanywe kama Katiba imebadilishwa.

La pili, mimi naunga mkono Majimbo.

La tatu, President achaguliwe na wananchi.

Ya nne, wanaume na wanawake wawe sawa kwa kazi.

La tano, mtu ambaye anhataka kiti cha Councillor awe mtu ambaye amesoma kuanzia standard seven mpaka kidato cha nne, bora tu anajua kuandika lakini iangaliliwe kwa kijiji chao kama wanaweza kuongoza hata kama wamesoma mpaka University. Iangaliliwe kwawenyewe kama anaweza kuongoza, si kumchaguwa tu kwa maana amesoma. Kuna watu wengine ambao hawajasoma lakini wanaweza kuongoza.

Com. Pastor Ayonga: Haya, umefanya point.

Paulina Sang: Mambo ya club ifungwe kabisa kwa maana nilisikia kuna watu wengine wanaunga hiyo mkono.

Com. Pastor Ayonga: Hiyo ni maoni yao mama na yako ni kufunga, wao ni kufungua. (*Laughter*) Haya endelea.

Paulina Sanga: Mambo ya mazingira, miti ipandwe kama mtu anakata ile ambayo imekomaa.

Watu wote wawe sawa kwa maana tumeona mhatajiri wananyanyasa maskini. Tunataka wawe sawa, hata maskini wafikiriwe kwa maana tunaona kuna matunda na ni mhatajiri tu wanafaidika nayo na sisi watu maskini hatuoni faida.

Com. Pastor Ayonga: Asante mama.

Paulina Sang: Rekebisha hapa.

Ya nane, watu wa agriculture wafanye kazi yao kama zamani, watuchungie mashamba, hata ingawa shamba ni yangu. Kwa maana nimeona uchungu sana mahali naishi, mtu anakuja kulima na kama analima anhatafuta kitu cha kujizuia hapa halafu alime hivi...

Com. Pastor Ayonga: Hiyo tumeelewa, ya mwisho sasa?

Paulina Sang: Ya mwisho ni kuhusu wasichana na vijana. Kama msichana amechukuliwa na kijana hata kama ni siku moja, huyo msichana awe bibi yako na akirudi, msichana apate share yake. Moja...

Com. Pastor Ayonga: Asante sana, sasa imetosha, nenda ujiandishe uko.

Paulina Sang: Excuse me, point moja.

Com. Pastor Ayonga: Hiyo ni kuhusu nini?

Paulina Sang: Hii ni kuhusu madaktari wa miti shamba, naomba serikali yetu iwapatie certificate kama hii, wale madaktari wanatibu watu nyumbani.

Com. Pastor Ayonga: Tunajua miti shamba ni nani.

Paulina Sang: Wapewe ruhusa wafungue clinic yao watibu watu kama.....

Com. Pastor Ayonga: Lakini si hawa madaktari wa miti shamba wana clinics? Naona hata wakitangazwa kwa magazeti hata television. Hakuna shida.

Paulina Sang: Hakuna shida, asante sana.

Com. Pastor Ayonga: Asante. Wapi Reuben Kirui? Reuben Kirui una dakika mbili tu, ndipo wewe utakuwa wa mwisho.

Reuben Kurui: Thank you very much, my name is Reuben Kirui

I want to start with the preamble: I want the Constitution to recognise and respect all the tribes of Kenya. Our Constitution also to include justice, peace, love and unity plus liberty.

I want to support Federal system of government. I also want to support the issue of Parliament, instead of two-thirds approval iwe 85%.

Education: I want our children to get jobs after form Four.

Land: I want the Constitution to protect the catchment areas.

Natural Resources: I want the locals to be given the right to have the share of whatever has been harvested, I am proposing 50%.

Commission of Inquiry: I want Parliament to be given the right to appoint the Commissions and the report to be taken back to Parliament for discussion and the report given to the people.

I also want to propose the issue of wildlife protection iwekwe kwa Katiba.

Lastly, clashes: During the clashes, our people were not compensated, I want the issue to be looked into. Thank you very much.

Com. Pastor Ayonga: Thank you. Mzee?

Daniel Talam: Mimi ni Daniel Talam.

Com. Phoebe Asiyo: Wewe Daniel Talam tulikuita zamani sana ulipotea wapi?

Daniel Talam: Mimi ni Daniel Talam sijaongea.

Com. Pastor Ayonga: Okay.....(Inaudible).

Daniel Ndalam: Ningependa tu nichangie kuhusu mfumo wa utawala wa Majimbo, nasema hivyo ili mali ya Jimbo hilo inufaishe watu wa Jimbo hilo.

Com. Pastor Ayonga: Hiyo tunajua Daniel.

Daniel Ndalam: Nyingine, ningependa kuongea kuhusu mambo ya mashamba yaliopeanwa na serikali hhata tangu serikali ya hayati Mzee Jomo Kenyatta mpaka serikali wa wakati huu. Kama vile ilipeanwa ikae hivyo hivyo kwa sababu wale ambao walipeana ni serikali na walikuwa wanajua watu wanateseka. Kwa hivyo ningependa iwekwe kwa Katiba kuwa mashamba ambayo serikali imepeana iwe ni ADC au sehemu ya ardhi ya serikali ya misitu ikae hivyo hivyo vile serikali ilipeana.

Tena mambo ya chemichemi ya maji, ningependekeza ya kwamba wazee wa mitaa walinde chemichemi ya maji kwa kila kijiji na vile vile katika vijiji vingine.

Com. Pastor Ayonga: Ya mwisho sasa?

Daniel Ndalam: Ya mwisho, mambo ya pombe yapigwe marufuku kabisa.

Com. Pastor Ayonga: Marufuku kabisa.

Com. Phoebe Asiyo: Kuna mama Lucine Ng'erech.

Com. Pastor Ayonga: Ng'erech, mama sema majina yako.

Lucina Ng'erech: Jina langu ni Lucina Chebet Ng'erechi.

Com. Pastor Ayonga: Okay endelea.

Lucina Ng'erech: *Achongonchini.*

Translator: Anasema mimi nhataka kuchangia hivi.

Lucina Ng'erech: *Kit ne amwae netai*

Translator: Kitu cha kwanza.

Lucina Ng'erech: *Amun ki bikab Kenya tugul*

Translator: Kwa sababu sisi wote ni Wakenya.

Lucina Ng'erech: *Amwoe agobo biashara.*

Translator: Mimi nasema mambo ya biashara.

Lucina Ng'erech: *Kimoche biashara keyai en oldo tugul amun kibo Kenya tugul.*

Translator: Anhataka biashara ifanywe Kenya yote kwa sababu sisi sote ni Wakenya.

Lucina Ng'erech: *Amun miten kebebarta ne moite bik alak koyae biashara.*

Translator: Kwa sababu huko sehemu zingine hatuwezi fikia kufanya biashara.

Com. Phoebe Asiyu:(Inaudible).

Lucina Ng'erech: Agot meto.

Translator: Anasema ile sehemu ya juu.....(Inaudible) (*Laughter*)

Lucina Ng'erech: *Ibak ororie. Ile ororie*

Translator: Na mnacheka, mbona mnacheka?

Com. Pastor Ayonga: Hebu tumsikize mama.

Lucina Ng'erech: *Kamwa ale amache keyai biashara bik tugul chebo Kenya amun kibo Kenya.*

Translator: Anasema biashara sisi Wakenya wote tufanye na tufanye kwa usawa.

Lucina Ng'erech: (*Vernacular -*)

Translator: Anasema biashara, sisi wakenya wote tufanye na tufanye kwa usawa.

Lucina Ng'erech: *Amun en Iman ko kou en Rift Valley ini*

Translator: Kwa sababu mkoa wa Rift Valley.

Lucina Ng'erech: *Koyae biashara bik alak ichegen.*

Translator: Watu wengine wanafanya biashara peke yao.

Lucina Ng'erech: *Ko en meto komowendi chitab kolenjin.*

Translator: Anasema sehemu zingine tuseme Mkelenjin hawezi kuenda huko na kufanya biashara.

Lucina Ng'erech: *Ndendoi tugukuk kou kiosk*

Translator: Ukiweka kiosk.

Lucina Ng'erech: *Ko mo olun chi*

Translator: Hakuna mtu hatanunua kutoka kwako.

Lucina Ng'erech: *Ago kialchini bichoton ichek.*

Translator: Na sisi tunanunua kutoka kwao wakileta vitu hapa kwetu.

Lucina Ng'erech: *Agot inguni ketindoi ndonyo en ireyu.*

Translator: Hata sasa tuko na soko hapa ya kuuza vitu.

Lucina Ng'erech: *Ko Kyolchini bichuniton chun bo meto ako maalwech.*

Translator: Tunanunua kutoka kwa hawa lakini hawanunui kutoka kwetu.

Lucina Ng'erech: *Kemoche keigun bikab Kenya che kyolchinige tuguk.*

Translator: Tunhataka tuwe watu wa Kenya ambao tunajinunulia vitu, wananunua kutoka kwetu na sisi pia tunanunua kutoka kwao.

Com. Pastor Ayonga: Thank you.

Lucina Ng'erech: *Kany korok inye.*

Translator: Anasema ngoja kwanza.

Com. Pastor Ayonga: Sema la mwisho basi.

Lucina Ng'erech: Usiseme la mwisho. *Bakach amwa inye.*

Translator: Anasema mwache aseme.

Lucina Ng'erechi: *Ko en iman kemoche keigun bik tugul agenge.*

Translator: Anhataka umoja wa watu wote.

Lucina Ng'erech: *Ko ibu chomyet.*

Translator: Kitu kitaleta umoja ni kupendana.

Lucina Ng'erech: *Ko kora ko kakase komwoe bik alak kole kimoche kikeronwech ng'alek alak che kikabit besyo chukibo clashes.*

Translator: Anasema tumesikia watu wengine wakisema tunhataka tugarimiwe kwa vile ilikuwa hapa ya clashes.

Lucina Ng'erech: *Ko kimogingen noton ne kiyoe ago kimogingen ne kitou.*

Translator: Anasema hajui yule alianzisha na yule alipanga.

Lucina Ng'erech: *Ko kit ne agesunen*

Translator: Cha kumalizia.

Lucina Ng'erech: *Ogesunen ng'alekab Majimbo.*

Translator: Anasema Majimbo sasa ndio ile yenyewe.

Com. Phoebe Asiyo:(Inaudible).

Lucina Ng'erech: *Ko en Majimbo*

Translator: Anasema kwa Majimbo

Lucina Ng'erech: *Itinye rusa chitab meto inyon ireyu.*

Translator: Kila mtu ako na ruhusa kuingia Jimbo lolote.

Lucina Ng'erech: *Ago atinye agene rusa anyo meto.*

Translator: Na anasema hata mimi niko na ruhusu kuja hapo juu.

Com. Pastor Ayonga: Kama kuna Majimbo hakuna ruhusa?

Translator: Anasema anhataka hiyo ruhusa.

Lucina Ng'erech: *Omwoe kora agobo tugukyok che kiteme.*

Translator: Anhataka kusema mambo ya agriculture.

Lucina Ng'erech: *Tukukyok che kiteme*

Translator: Mambo ya ukulima.

Lucina Ng'erech: *kou tukukyok chemi imbar*

Translator: Kama ile ya shamba.

Lucina Ng'erech: *Kemoche dkondochinewech chito mkulima agine amun mkulima inoton keboisieie tugul kibagenge.*

Translator: Tunhataka tuongozwe na mkulima mwenyewe hatutaki mtu mwingine kutoka pande ingine.

Lucina Ng'erech: *Omoche kora kou kirwogik*

Translator: Mambo ya Machifu.

Lucina Ng'erech: *Kechokwoni kirwogindenyo kosir kebagechokwonwech en meto.*

Translator: Tunhataka tuchaguwe sisi wenyewe, hatutaka yule anatoka juu.

Lucina Ng'erech: *En komostab chepyosok.*

Translator: Mambo ya akina mama.

Lucina Ng'erech: *Kemoche kora chepyoset. Masoman chepyosok o bikyok si maba Parliament icheki?*

Translator: Tunhataka akina mama nao waende Bunge.

Com. Pastor Ayonga: Asante sana.

Lucina Ng'erech: *Anan mosomoso si kosich ng'echerokab Council i?*

Translator: Tunhataka hata ya Council sisi akina mama tuchukue.

Lucina Ng'erech: *Ko chebigan komi gaa agase agane to kibutyi imbaret.*

Translator: Yule msichana ambaye amebaki nyumbani kwa sababu hakuolewa apate shamba.

Com. Pastor Ayonga: Asante mama, sasa unaweza ukaenda kule kujiandikisha. Nhataka nikukumbushe kwamba akina mama wanaweza kuenda Bunge, wanaweza kuwa Councillor, wanaweza kuwa anything in Kenya bora tu na wao wapigane hiyo vita ya kuphata hivyo viti.

Ndugu zangu na dada zangu ambao mko hapa, tumefanya juu chini kutoka asubuhi na tumephata maoni ambayo ni ya maana sana kutoka hapa kwenu. Tumekuwa na mkutano mzuri, kikao kizuri ambacho tutaendelea kusifu kwamba tulipoenda Keringet, pahali ambapo yale maji tunauziwa Nairobi shilingi themanini inatokea. Leo nimejua kwamba yanatoka hapa, kama ningekuwa na time, ningalipenda kwenda kuona hayo maji yanatoka wapi lakini, bado tuko Kenya, tutaweza kurudi wakati mwengine.

Hebu niwaambie hivi, nyinyi ni watu wazima ambao mmekuja hapa wazee wameongea, akina mama wameongea, vijana wameongea hhata watoto wa shule. Tumephata maoni mazuri sana na haya maoni yenu, hakuna hhata moja ambayo imepotea kwa maana machine ile imenasa hayo maneno yote kabisa na kwa niaba yangu na niaba ya Bibi Asiyu, Commissioner na yule mwenzangu Zein Abubakar, tumepokea pole zenu kwa msiba ambao tumephata. Tutakapokwenda Nairobi tutatoa hizo pole zenu kwa Commission yetu kuwaambia kwamba watu wa Kuresoi walituma pole zao kwetu. Asante sana, tunawashukuru.

Asante kwa vile mmekuja hapa kwa wingi, tumeona watu wengi na watu wavumilivu, mmekaa kutoka asubuhi kwa njaa na baridi lakini mmevumilia mpaka dakika hii. Tulipoanza mkutano wakati wa asubuhi mkutano tulifungwa na nini? Tulifungua na maombi, kwanza hebu niwakumbushe hivi, Mungu ni mwema na udongo ambao amewapa hapa ni udongo mzuri sana, mvua ambayo nyinyi mlio nayo hapa, sehemu zingine hazina mvua. Lakini ukuangalia hapa nje nyasi ni green, mahindi tukiona hapo kando ya barabara, ni mahindi mazuri, maua mazuri, watu wazuri, barabara mzuri. Si hizi ni baraka? Hebu mpe Mungu utukufu na sifa kwa jina lake na kila wakati Mungu ainuliwe juu kwa maana wema huu wote ambao amemwaga hapa, msije mkachukue tu kwamba ndivyo nchi yote ilivyo, haipo namna hivyo. Juzi tumekuwa huko North Eastern, kavu, mchanga mtupu, joto ndilo lile ambalo hhata kuphata maji ya kunywa inakuwa shida. Lakini hapa maji ya Keringet ndio tunauziwa, si hiyo ni baraka ya Mungu. Na Mungu awabariki kazi mnayofanya ili muwe mnamfanyia yeye na hebu tependane sisi kwa sisi.

Kitu kimoja tu hhata ingawa tunaongea hii mipaka, mipaka, boundary, boundary. Sisi sote ni wana na binti wa Mungu, jambo hlo mkumbuke sana. Sisi zote ni wana, binti wa Mungu kwa hivyo hebu na upendo huo ukae ndani yetu, ule upendo ulio kuwa katika Yesu Kristo mpaka akaja akatufia sisi wenye dhambi zote, ili mwishowe tuweze kuokolewa kwa ufalme wake. Si tungengenda tuokolewe kuenda ule ufalme? Na kama tunaenda ufalme ule, mimi sitaki kuja niambiwe kwamba nilikuwa Mkisii, au nilikwa Mkalenjin au Ogiek. Yaani hata kama nilikwa Mkikuyu au nilikuwa nani, nhataka kuenda katika ule ufalme kama mwana wa Mungu. Sote tukienda huko tutafurahia, ya dunia hapa yhatabaki hapa na mambo ya babu zetu, walikuwemo nao na siku zao na sisi tuko katika Kenya mpya, Kenya ya Katiba mpya. Hebu na upendo wa Mungu uonekane kati yetu, hhata hiyo habari ya kununua vitu, jinsi yule mama alikuwa anasema. Kama huyu ana ndizi, mimi nitanunua ndizi, sitajali mwenye ndizi. Kama huyu anachumvi, nitanunua chumvi, sitajali mwenye chumvi. Kwa hivyo hebu tuonekane tunapendana. Hebu tusionekane tunakaa katika vikundi vikundi vya kusengenyana, vya kusema hivi au kusema vile, sote ni wana na binti wa Mungu. Hebu tusimame tuombe, wale mliovaa kofia mtoe kofia tumwombe Mungu.

