

CONSTITUTION OF KENYA REVIEW COMMISSION

(CKRC)

VERBATIM REPORT OF

CONSTITUENCY PUBLIC HEARINGS,

MARAKWET WEST CONSTITUENCY,

KAPCHEROP CATHOLIC HALL

ON

CONSTITUENCY PUBLIC HEARINGS
MARAKWET WEST CONSTITUENCY,
KAPCHEROP CATHOLIC HALL
HELD ON 2ND JULY, 2002

Present

Com. Mrs. Alice Yano - Chairing
Com. Isaac Lenaola
Com. Prof. W. H. O. Okoth-Ogendo

Secretariat in Attendance

Triza Apondi - Programme Officer
Jomo Nyambe - Asst. Programme Officer
Martina Odhiambo - Verbatim Recorder
Johnson Kasenge - 3Cs Member

Meeting started at 10.00 a.m. with Com. Alice Yano on the chair.

Fr. George Iregi: Tuungane pamoja tuweze kuombea nchi yetu na kuombea siku ya leo, kwa ajili ya yale yote ambayo tumekuja kujatenda. Kwa jina la Baba, na Mwana, na la Roho Mtakatifu, Amina. Baba mwema, Mungu wa milele uishiye daima. Tunakushukuru kwa ajili ya siku ya leo, tunakushukuru kwa ajili ya siku hii ambayo umeitenga hili tuje tuweze kama wananchi wa hapa, kuja kujiwakilisha, na kutoa mengi ambayo tunafaa kuyatoa kwa ajili ya Maendeleo mema ya nchi yetu. Tunakushukuru hasa sana kwa ajili ya safari njema umewajalia hawa wageni wetu, tunauliza Baba upate kuwapatia wao utulivu, utupatie nasi utulivu vile vile. Hili katika yote ambayo tutakayotenda, yote ambayo tutakayosema Baba, yawe yameongozwa na

Roho wako Mtakatifu, na katika yote, yaweze kutuongoza sisi kuwa wananchi bora zaidi wa Kenya, na katika yote, tuendelee kufurahia uhuru wetu, na kufurahia yale yote ambao Mungu wewe umetupatia sisi. Tunaomba basi siku ya leo iweze kuwa imebarikiwa, na uwabariki wote ambao wangali njiani wanakuja, hili sote kwa pamoja, tuweze kuunganika katika mkono mmoja, kwa ajili ya manufaa ya nchi yetu na manufaa ya maisha yetu. Ni asante Baba kwa ajili ya yote, tukijua kwamba utatushindia, kupitia kwa njia ya Yesu Kristo Bwana wetu. Kwa Jina la Baba, na la Mwana, na la Roho Mtakatifu. Amen.

Elizabeth Lengatum: Sasa nilikuwa nimesema ninawasalimu katika jina la Yesu. Asubuhi ya leo, tuko na furaha sana kwa sababu, tulijua Commissioners wetu watatutembelea kwa mambo ya sisi kupeana mapendekezo yetu. Tunajua Katiba iko kuendelea, watu wako kutoa maoni yao, na hata sisi leo Kapcherop. Wengi walikuwa wanasema tumesahauliwa kwa sababu tunasikia Commissioners wako pande wa Tot, Chesoi, wapi, lakini walikuwa hawajawai kufika hapa, na leo wamefika, na tunashukuru Mungu kwa vile amewaongoza mpaka tumekutana.

Na ningependa tu ni-introduce committees zetu zile tuko pamoja. Ingawa sioni hawa wote hapa, lakini, Commissioner ningependa hata wewe ujue tuko na mkubwa wetu wa Division hii – “Bwana DO, ningependa hata wewe uje hapa, ukae mstari wa mbele na watu wetu, hapana kaa mbali huko, simama Bwana DO, karibu. Mimi nakaribisha wewe ujuane na Commissioners”.

Na chief, tuko na kiti ya chief – Chief Sengwer, Chief Cherang’ai, Chief Kamwoi, ikiwezekana, yuko ofisi? Na Mr. Ng’ esemwo, salimia watu wako. Huyu ni representative ya Kamwoi, Tambach Sub-location.

Mr. Ng’ esemwo: Commissioners, Wananchi watukufu, Bwana DO, hamjamboni?

Response: (inaudible)

Mr. Ng’ esemwo: Nina furaha siku ya leo, kuwa mbele yenu hapa, na kuwapokea pia Commissioners ambao wameweza kufika hapa Kapcherop, hili kusikia nyinyi watu wa Kapcherop mutasema nini kuhusu Katiba yetu ambayo inarekebishwa, na kwa hivyo, wananchi nawaomba mujikaze, na mutoe maoni kabisa, mambo ambayo munaona kwamba yanawafinya, yanawatatanisha, na hii leo, ni siku ambayo kila mtu ana uhuru kutoa maoni yake na itajukuliwa na Commissioners, vile vile ikiweza kufaulu, mbele, itakuwa sheria ambayo itakuwa ikilinda kila mmoja wetu. Kwa hivyo, karibuni Commissioners, karibuni wananchi, mjisikie mko nyumbani, na museme bila kuogopa. Asante sana.

Elizabeth Lengatum: Mwingine ni Mr. Joseph Cheserem, ambaye anawakilisha Chebororwo Koitingor Location kama ako. Hau watu wa Chebororwo hawajafika? Uko ni mbali. Hata nilijaribu kutembea, kumbe, mguu naye iko kasoro ingine. Badala tupate hata Matatu ambayo ingine upande. Na kama Cheserem hayuko, nafikiri munajua Mr. Kasenge, (*mi Kasenge*) ? So, kama hayuko, tutaendelea. Nitapea Commissioner mwenyewe hii nafasi, kwa sababu hii si Baraza sana. Tungepea

wakubwa wetu waongee kwa dakika chache, lakini, afadhali nipee Bwana DO tu asalimie watu, hata kama yeye ni mgeni. Hata watu wote hawajui yeye. Bwana DO karibu.

Gideon Oyagi (DO): Commissioners, pamoja na wale mmeandamana nao, Mama mwenye amenipatia nafasi, jina langu mimi naitwa Gideon Oyagi, mimi ndio DO wa hapa. Leo ni siku yenu, sio siku yetu. Asante sana.

Elizabeth Lengatum: Asante. So, musiseme sikupea nyinyi nafasi. Mimi najua nyinyi ni wakubwa wengine, lakini tuendele. Nafasi ni yako Com. Mrs. Yano, halafu u-introduce mwenzako.

Com. Mrs. Yano: Asante sana Elizabeth. Tumeshkuru kwa hiyo mwanzishi yenye mumetuanzia hii kazi yetu ya leo. Hata Viongozi wetu, Mabibi na Mabwana, na pia Vijana wetu, leo ni siku kuu hapa kwetu kama watu wa Marakwet, na hasa, hawa watu wa Kapcherop. Leo ni siku lile lenye mumeifanyia kazi kubwa sana, kujiwezesha kujijulisha ni maneno gani mungetaka kuchangia Katiba. Na leo ni siku yenu, siku ya wananchi, siku ya wamama, watoto, vijana na wazee wetu kutupatia maoni yao. Tuko uhuru kusema yote yaliyo rohoni mwenu, yote yaliyo bongoni zenu, na pia yaliyo akilini mwenu. Basi natangaza ki-rasmi ya kuwa, hii ni kikao cha Tume, Tume ya Kurekebisha Katiba.

Nitaanza kwa kuwajulisheni wenzangu wenye tumetoka nao Nairobi, kuja kufanya kazi hii ya kujukua maoni yenu. Kwa kushoto wangu, tuko na Prof. Okoth Ogendo. Na nitawaambieni ya kuwa, leo tuko na bahati kubwa sana kuwa na Professor, yeye ni Professor mkuu katika dunia hii, anajulikana kwa kazi yake ya ardhi, ama kufanya kazi ya ardhi na pia, kufanya kazi ya Katiba. Amezitengeza Katiba za nchi zingine, na ni bahati sana ya kuwa leo, watu wa Kapcherop wanahusiano, na watasemezana na Professor Okoth-Ogendo. Tafadhali Professor, salimia wananchi.

Com. Prof. Okoth-Ogendo: Hamjambo?

Response: Hatujambo.

Com. Mrs. Yano: Na kwa kulia kwangu, tuko na Bwana Com. Isaac Lenaola, Lenaola ni Mwakili Mkuu, yeye amefanya kazi ya uakili Nairobi, na pia, yeye amefanya kazi ya pastoralism, na tunashkuru sana kuwa na yeye leo, kwa sababu ninajuu, kama yeye ni pastoralist, ataweza pia kusaidia kuelewa hasa maneno ya watu wa Marakwet. Tafadhali Lenaola salimia wananchi.

Com. Lenaola: Hamjambo watu wa Kapcherop?

Response: Hatujambo.

Com. Mrs. Yano: Na pia tuko na wenzetu wenye tumetoka nao kutoka ofisini mwa Tume, na hawa ndio watatusaidia kutekeleza yale maneno yote yenye tunachukua kutoka kwenu. Tuko na Programme Officer wetu – Triza Apondi.

Triza Apondi: Hamjambo?

Response: Hatujambo.

Com. Mrs. Yano: Pia tuko na Assist. Programmes Officer wetu – Martina Odhiambo.

Martina Odhiambo: Hamjambo?

Response: Hatujambo.

Com. Mrs. Yano: Na pia tuko na Mr. Jomo, yeye ni Assist. Programme Officer.

Jomo Nyaribe: Hamjambo?

Response: Hatujambo.

Com. Mrs. Yano: Na pia tuko na mwaandishi wa habari, Standard Newspaper, na tumeonelea ya kwamba, aje pia asikie ni maneno gani watu wa Kapcherop watasema leo. Yeye anaitwa Bikech Biket.

Kabla hatujaanza kujukua maoni yenu, ningewapa masharti ama taratibu zenye tutakaofuata (ona sasa nimejisahau mimi mwenyewe). Mimi naitwa Mrs. Alice Yano, mimi ni mama kutoka hapa. Nasikia wengi wenu munanijua, na tutaendeza kazi hii tukiwa pamoja.

Kuna masharti na taratibu tutakayofuata. Ya kwanza, ni ukiingia hapa, tafadhali tujiandikishe. Hii ni jambo la ki-historia, sio jambo lililo tu ya kusema eti lazima uongee. Tafadhali tunataka hiyo list, ujiandikishe, useme, ulihudhuria mkutano wa Tume ya Kurekebisha Katiba. Kama utasema na sisi, kama usemi na sisi, tafadhali ujiandikishe. Kama kazi yako ni kuja tu kusikia maneno, andika ya kuwa wewe ni observor. Wewe umekuja kusikiza maneno na kuangalia ni nini inayoendelea.

Ya pili, ni lugha tutakazotumia wakati tutakuwa tukijukua maoni yenu. Tuko na lugha tofauti nchi hii, na tunaelewa ya kuwa, kutekeleza kazi, lazima wananchi wakubaliwe watumie lile lugha wanayoelewa hao wenyewe. Tuko na lugha ya Kimombo, na kama unaelewa Kiingereza, tafadhali utupatie maoni yako kwa lugha ya Kimombo. Ya Kiswahili, kama unaelewa, utupatie na Kiswahili. Na pia zile za nyumbani, kama ki-Marakwet. Kama wewe hujui lugha lingine, na unaweza kutekeleza maneno ama

kutuambia maneno yako ukitumia lugha ya ki-Marakwet, unakubaliwa. Tutatafuta mtu wa kutafsiri. Pia naelewa ya kuwa hapa ni cosmopolitan, pengine tuko na watu tafautiano lugha zingine, ukiwa na shida ya kutupatia maoni kwa lile lugha ya Kimombo ama Kiswahili, waweza kutuambia, halafu tutengeze, tupate mtu wa kutafsiri lile lugha unalotumia.

Halafu, ukipatiwa nafasi ya kupeana maoni, ya kwanza ni ya kuwa, tutakuwa tukifuata orodha hii. Tuko na list, ukijiandikisha hapa, useme ya kuwa mimi ni Barnabas Ngesemwo, na umesema unapatiana oral/written, wewe ni number one, na wewe ndiye tutakupatia nafasi ya kwanza kutupatia maoni yako. Hapa hatufanyi rigging. Rigging ni pengine tu, ukituelezea ya kuwa pengine uko na kazi ingine ungetaka kukimbia kufanya, na muhimu sana ufanye hiyo kazi, bila kungojea kupatiana maoni yako kwa wakati wako, ama tukiwa na watoto wa shule, ama waalimu, hapo ndio tutafanya rigging, lakini, hiyo ni ile rigging mzuri.

Halafu, ukipatiwa nafasi hii ya kutupatia maoni yako, ukisema ya kuwa unatupatia written memorandum, ama maandishi umeandika kwa kijitabu ama kwa karatasi, kama hautaongeza jambo lingine, kusema ya kuwa tu, “haya ni maoni yangu, na ningetaka kupatia Tume wakasome”, tutakubalia wewe useme hivyo, halafu, unapatiana kule, unajiandikisha ya kuwa, nimepatiana maoni kwa Tume, na kazi ya Tume sasa ni kusoma, kuelewa maoni yako ni nini. Na pengine umeshaandika, lakini, ungetaka kuguzia yale maneno unasikia kichwa yako ungetaka kuguzia, najua hasa watu wa hapa saa zingine huwa wanapenda kuongea sana. Pengine ukishaandika na unataka kuongeza maneno kwa yale umeandika, tunakupatia dakika tano. Na kama kuna wenzetu ambao hawajaandika chochote, na wako na maoni yao, uko na uhuru kuja hapa, ushike microphone, na tuna ku-record, unatupatia maoni yako kwa ile lugha yenye ungetaka kutupatia nayo, hapo tunakupatia dakika kumi. Tumeelewana hadi hapo?

Response: Ndio.

Com. Mrs. Yano: Tumeelewana?

Response: Ndio.

Com. Mrs. Yano: Halafu, hapa nilianza kusema leo ni siku yenu, na mko na uhuru kusema chochote kinachosumbua wewe. Uko na uhuru kuongea kwa maofisi fulani fulanai, uko na uhuru kuongea chochote chenye ungetarajia ya kuwa, Tume ingependekea kusikia. Na kwa hivyo, usikaogope chochote, usikaogope mtu yeyote. Ila tu tunasema ya kuwa, ukitaka kuongea, pengine nawapatia example, ukitaka kuongea maneno ya chief, usikataje jina la mtu, chenye ingekuwa mzuri ni ya kuwa, uongee maneno ya ofisi ya chief, ongea maneno ya ofisi ya Rais, ongea maneno ya ofisi ya DO, ya DC, hapana sema DC fulani amefanya hivi. Unasema, tungetarajia ofisi ya DC, ama ya DO, ama ya Rais itekeleze hivi na hivi. Tumeelewana hapo?

Response: Ndio.

Com. Mrs. Yano: Hiyo ni kuzuia mzozo, hili tukakue tunazozeana, badala ya kupatiana maoni. Uko na ile uhuru ya kusema chochote, lakini pia, jaribu ya kuwa usikazozeana hili musikaharibu maoni yenu.

Halafu, ukishapatiwa nafasi pia, nimeshasema ya kuwa usikalitaje jina la mtu fulani, ukipatiwa nafasi yako, ukishamaliza pengine wana-Tume wangetaka kupata ufafanusi kuhusu jambo fulani, wangeweza kuuliza wewe maswali. Jaribu kuelewa hiyo swali, na kujibu chenye umeambiwa kujibu.

Na kwa hivyo nafikiria tumemaliza kuwapa utaratibu hiyo, na kama uko na shida haukuelewa kwa sababu nimetumia lugha ya Kiswahili, wawezakutumbia, hili kama ni vile ungetaka tutumie pengine ki-Marakwet ama lugha lingine, waweza kufanya wakati huu. Tumeelewana kwa masharti yote? I want a response from you. Nataka munijibu, itakuwa mzuri sana ningesikia munijibu.

Tumeelewana kwa hayo masharti?

Response: Ndio.

Com. Mrs. Yano: Haya. Basi, bila kupoteza muda, ningeanza na Barnabas Ngesemwo Rotich. Barnabas Ngesemwo Rotich, tafadhali njoo utupatie maoni yako.

Barnabas Rotich: Commissioners, ni shkurani kabisa, kwa kuwa mmefika hapa leo, na kutupatia fursa ya kuweza kutoa maoni yetu kuhusu Katiba yetu.

Nchi yetu ya Kenya, wakati ilipotupatia uhuru, Wazungu walipoingia katika nchi hii, bila shaka walikuta watu fulani katika mashamba yetu ambayo sasa inaitwa settlement schemes. Na Wazungu hawa, bila huruma yeyote, waliweza kusukuma watu. Na waliosukumwa, baada ya serikali kunyakua uhuru na kupata mashamba, hawakufikiriwa. Kabila ndogo, hawakufikiriwa hata kidogo, ingawa walisukumwa kutoka kwa sehemu zile ambazo sasa zimefanywa kuwa settlement schemes. Na moja wapo, ni watu wa Tengwer-Cherangany. Baada ya kusukumwa, Chengwer, walikimbilia sehemu za Milimani ambapo tuko hivi sasa, na Kapcherop hii, ni sehemu ya Cherangany Hills.

Na vile vile Mzungu alipoona tumefika hapa, alikataza watu kujipatia makao katika sehemu za misitu, na sasa ikawa ngumu kwa huyu mtu anaitwa Chengwer ama Cherangany kuishi. Basi, wakatawanyika, wengine wakaenda Kapenguria, wengine wakabaki Marakwet, wengine wakaenda hata Keiyo, wengine Trans Nzoia. Hili kwamba sasa, mambo haya yote, yameleta shida. Na shida iliyoko ni hii, hawa watu, hawawezi kupata Mwakilishi hata kwa Parliament. Na kwa hivyo tungetaka Katiba ya Kenya, ishughulikie, na kuangalia watu wachache, hili, ama ingewezekana, sehemu kama Kapcherop Division ambayo unaweza kupata Katengweny, iweze kukatwa iwe constituency, hili hawa watu wapate mwakilishi katika Parliament.

Tena, watoto wetu ambao wangeajiriwa katika msito ambayo imetuzunguka, imekuwa ni shida. Watoto wengine kutoka

sehemu zingine mbali, wanaletwa katika sehemu hii, serikali wakiwa na matumaini ya kuwa watalinda msitu, na kumbe, wao wakateuka kuwa nyang'au, wakakula msitu. Na kama ingekuwa ni wenyeji wa hapa, watoto wa hapa, wenye kulinda msitu, ama watu wa hapa, msitu ingekaa kama vile ilivyombwa na Mwenyezi Mungu. Kwa hivyo, sisi tunaomba, serikali, hapa katika Jamhuri ya Kenya, watu walio karibu na forest, watoto wao waajiriwe kulinda msitu.

Tena, mali ya kutoka forest hii, natural resources, sisi hatufaidiki hata kidogo. Kuna Mzungu alikuja hapa wakati mwingine anaitwa (inaudible), aliamisha miti yote, lakini hata hela ya kuelimisha watoto wetu hatukupata. Katiba yetu ya wakati ule, ilikuwa inachunga nini, kama hakuweza kuchunga watu ambao mali yao inachukuliwa namna hiyo? Hivi kwamba, tungepaka mali ya kutoka sehemu fulani, kama Kapcherop hii, itumiwe kujenga Kapcherop hii, na itumiwe kuelimisha na kufanya Maendeleo ya Kapcherop hii, kuliko kupeleka mahali pengine.

Tena, wajua, sisi tukiwa jamii ndogo, hakuna mtu wa kushughulikia sisi ki-elimu, hata ki-maendeleo. Watu wengine wanatughulikia, lakini, wakati wanapopewa kura, ama wanatawazwa kuwa viongozi, wanapote, hakuna mtu. Sisi tunahitaji uakilishi kutoka chini mpaka national level katika board yeyote, of any sector. "Chengorwo" apewe mwakilishi, hili mambo yao yaweze kusingatiwa.

Tena, watoto wetu hapa hawana elimu ya kutosha. Kwa maana, wakati ule 8-4-4 ilipoanza, ma-shule mengine, wale watu ambao wanajiweza sana, waliweza ku-equip mashule zao. Hili kwamba, sehemu kama hii, hakuna mtoto anweza kujua mambo ambayo inafanyika katika 8-4-4. Kwa hivyo, tunaomba, wakati wa mitihani na matokeo itokee, basi, na hawa kwa sababu sio watu ambao wanajiweza, marks yao ipungunzwe chini ili angalau tuweze kupata watoto katika university, ama katika colleges. Mtoto wa hapa, hawezi kushindana na mtoto wa mahali pengine ambapo walipewa vifaa vya kutosha, waalimu wa kutosha, kila kitu ya kutosha. Hauwezi.....

(Interjection) Com. Mrs. Yano: (inaudible)

Barnabas Rotich: Kama university (inaudible), kama marks inatakikana apate 68, pengine hata sisi tupewe 60. Wakate hiyo nane, hili mtoto wetu aweze kuingia huko. Ama kama medical college, teachers training college, kama watoto wengine wamechukuliwa "C+" na above, sisi hapa tuchukuliwa hata na "D". Hiyo ndio vile nilikuwa ninasema mama.

Kuna vile vile nomination. Hii mambo ya uteguzi wa ma-Baraza ya wilaya na Parliament. Sisi tunaonelea, uteuzi huo uendelee. Yaani, nomination of councillors and MPs iendelee. Lakini, hiyo nomination itoke kwa watu ambao hawana uakilishi katika county council na katika Parliament. Kwa sababu, huwezi ku-nominate mtu ambaye ako na wakilishi katika Parliament. Kwa mfano, pengine Madam, uliseme siwezi kutaja jina la mtu, lakini kama nikitaja jina la kikundi, si vibaya sana. Kama nikisema kwa mfano, Nandi. Kama ni Nandi, pengine wako na Wajumbe karibu ishirini katika Parliament, unaona tena wanafanya nomination, wanatoa M'nandi kutoka party ambayo hakuweza kushinda na kwenda Parliament. Badala yake, wangechukua

kutoka minority group. Hata councillors wachaguliwe kutoka minority group, wale watu ambao hawajiwezi. Ndio council ama Parliament iwe well represented by Kenya as a whole.

Hii mambo ya parties katika Kenya: kusemekana ya kwamba, serikali ndio ita-sponsor parties, kuwapatia pesa ya kufanyia uchaguzi yao. Mimi nimesema hapana. Kwa sababu, hii, ni njia moja ya kutafuta kutumia pesa za umma kwa njia mbaya. Kwa hivyo, kila party aji-sponsor, ajigaramie, na ajisadie na kazi yake.

Na uchaguzi wa Rais, iwe tu ni mihula miwili ya miaka tano tano. Na hata na wabunge, iwe ni hivyo. Kama mbunge ameenda Parliament mara mbili, basi hiyo mwisho.

Na Rais, sisi tunataka Rais ambaye ana mamlaka kamili, na yeye awe amri-jeshi ya Jamhuri ya Kenya. Kwa maana, hii devolution of powers, hii nguvu ikipeanwa kwa mwingine na mwingine, mwingine atakuwa na tamaa ya kutaka ama kuangalia kiti ya Rais. Kwa hivyo Rais, lazima awe Rais ambaye ana nguvu kamili.

Com. Mrs. Yano: Ya mwisho.

Barnabas Rotich: Tunataka vile vile ma-diwani ambao wamesoma. Lakini si kusema kwamba amesoma kiasi gani, lakini, bora yeye anaelewa, kama tuko kwa council, anajua kusoma minutes, anajua kuongea, na anajua kuandika, hili hasinyang' anywe ama hasikadaiwe.

Na mtu yeyote akiruka msitari yake, ama akishachaguliwa kwa tikiti fulani, kama councillor ama mjumbe. Akienda halafu na aaje tena huko na kuruka kwenda katika chama ingine, huyu mtu atoke kabisa, na atafute kura upya katika Kenya.

Na tunataka Katiba ambayo ina uoja wa taifa, na ina-guarantee amani katika Taifa letu, na inalinda haki ya kila mtu. Na tunataka Katiba vile vile ambayo inaleta umoja, na inalinda hata mwananchi.

Tunataka vile vile, Katiba ambayo ina watu, wazee, ama wamama ambao wako na maarifa, wenye kuweza kupeana mawaidha, angalau wakupewa asante kidogo.

Mwisho, ningependekeza kwamba, Tume hii ya Katiba ya Kenya, iandike na ingekuwa imeandikwa, mazungumzo ya kwanza ya Waziri Mkuu wa Kenya, wakati tulipojinyakulia uhuru. Alisema nini, Ayati Mzee Jomo Kenyatta, wakati alikuwa Waziri Mkuu. Ningetaka maneno hayo, yaandikwe katika Katiba, hili kila mmoja aweze kuelewa, kwa kuwa yeye, alikuwa ni Baba Taifa, Mwanzililishi wa Jamhuri ya Kenya. Asante.

Com. Mrs. Yano: Asante sana Bwana Barnabas, tafadhali ngoja kuna maswali.

Com. Lenaola: Wapi hizo documents unazo..... (inaudible)

Barnabas Rotich: Mpaka wakati huu, hatujapata safari ya mwaka uliopita, lakini, mimi nikiwa mmoja ambaye ningezika na wakati huo, sisi tuko... tukijumulisha yetu na ya Kapenguria, tuko elfu tisini. Elfu tisini.

Com. Lenaola: Ninety thousand.

Barnabas Rotich: Ninety thousand, ingawa tuko mbali mbali.

Com. Lenaola: What about your traditional land?

Barnabas Rotich: Our traditional land, our ancestral land was Trans Nzoia. The whole of Trans Nzoia was our ancestral traditional land.

Com. Lenaola: The district?

Barnabas Rotich: The Trans Nzoia District as a whole was Sengwer traditional ancestral land.

Com. Lenaola: Na Che.....(inaudible)

Barnabas Rotich: The land of Cheptegen was taken by the colonialists, and then the colonialists handed over to the Government of Kenya, and then the Government of Kenya did not consider the Sengwer. We have no settlement schemes at all, at all, in Trans Nzoia. Maybe, if we shall be given later, it may be.

Com. Lenaola: So, where do you live, you would you like to tell (inaudible).

Barnabas Rotich: We live in Marakwet District, some in Trans Nzoia, some in West Pokot, some in Keiyo.

Com. Lenaola: When you say that the Sengwer to have a constituency passed out for them. Where do we cut it from?

Barnabas Rotich: You know, Sengwer right now is a cosmopolitan area. And in this cosmopolitan area, we do have those ones who are already with us as the Sengwer. So, if we can get a representative amongst us, who is nearer to us, and who is living with us, we shall be contended.

Com. Mrs. Yano: Now you are talking about this constituency, where do you want to have it. You said it should be at Kapcherop, and you give a (inaudible).

Barnabas Rotich: Madam, I don't want only a constituency, but if need be, a district, because, we have Cherangany Hills, we have Cherangany Constituency in Trans Nzoia who is being led by a non-Cherangany. We have Cherangany in West Pokot. If the Government of Kenya and the Constitution of Kenya can guarantee the minority, these free areas can be curved, and then we shall be in, and be very comfortable.

Com. Lenaola: (inaudible)

Barnabas Rotich: No.

Com. Lenaola: (inaudible)

Barnabas Rotich: Yes.

Com. Mrs. Yano: Thank you very much Barnabas. The second one is John Kosgei. John?

John Kosgei: I am (inaudible) and I don't know whether they need translation.

Com. Mrs. Yano: Wacha niwaelezeni ya kuwa, kupatiana maoni kwenu, munapatia wana-Tume. Kueleweka kwa hii (inaudible) ni kwa sababu sisi wenyewe tungetaka kuelewa. Tulikuwa tunasema, kama huelewi, hatukuelewi Kimombo ama Kiswahili, unaweza kutumia ile lugha unajua, kwa sababu, tutamtafuta mtu wa kututafsiria. Pia, zitafusirwe. Leo ni siku yetu kuchukua maoni yetu. So, ni jukumu letu leo kusikia ni nini mnasema.

John Kosgei: My name is John Kosgei from Kapcherop Sub-location. We appreciate the fact that the Constitution of Kenya Review Commission has granted us (inaudible) at the same time, as the citizens of Kenya, to participate in Constitutional review process. As we highlight our issues on behalf of youth and Marakwet as general, we hope that, our issues shall be addressed and catered for in the new Constitution.

In the District of Marakwet, we (inaudible) few as follows:-

First is security: we need the Constitution that guarantees as stated the security of lives and people's. A Constitution that provides effective strengthened security system. We (inaudible) as part of Marakwet community, we (inaudible) in Kerio Valley and other areas of the District and the current Constitution, if, it guarantees security for property and people's lives.

(Interjection) Com. Mrs. Yano: (inaudible)

John Kosgei: I mean now security in the whole of Marakwet, because now, you find most of the time, it is cattle rustling, youths are the ones who are involved to protect the lives of Marakwet.

(Interjection) Com. Mrs. Yano: (inaudible)

John Kosgei: Yes, we need now a Constitution which covers the security of Marakwet now as a whole.

(Interjection) Com. Mrs. Yano: (inaudible)

John Kosgei: Because long time ago....

(Interjection) Com. Mrs. Yano: (inaudible)

John Kosgei: The bordering folks. Should I continue?

Com. Mrs. Yano: Yes.

John Kosgei: Following this, we need the coming Constitution to guarantee security to the whole community and individual plus all (inaudible). Irrespective of the government and its security machinery, we have witnessed cases whereby, it is due to laxity by the Government and its law-enforcers that the state of security deteriorates. The new Constitution should define by all means, what mechanism is yet to be put in place to guarantee the security of all Kenya citizens.

We as youths, Marakwet community children, all citizens have to be involved in security polising whereby the community or citizens should play a role model in ensuring the security system is strengthened. We feel bitter when people are losing their lives and properties in (inaudible). Every existing government should play a fundamental role of not compromising with people's security. Lives are so precious, that it cannot be sold or bought, modern care by the Constitution in ensuring the security system is strengthened.

Second is land: we as Marakwets and other tribes appreciate the fact that, (inaudible) have to have a prime property by the name land. But we wonder why, is it that, most of our land is called trustland, meaning, it maybe nobody's property and God has blessed us with the utility. We need a new Constitution to assess such issues in such (inaudible). Where it is supposed to be owned by the community or individuals, should have title deeds. Definitions to show who such land belongs to.

If it happens that the Constitution cannot provide individual ownership on such land, it should be legalized under local community, as they may get title deeds as a community. If individuals or community should have right to own land as its (inaudible) property. No land shall be (inaudible) hidden either within the national level or local community.

Still on land, cases involving land and communal cases should not be taken to court. It should be strictly locally by (inaudible) council of elders. The reason is that, courts may not fully understand the background of the case, and it is found to decide it wrongly.

Legal ownership of land should be written in two names of the family. The title deed, and getting the legal ownership of the land should bear two names – the husband and the wife, in this case, they should be legal heirs of land under their parents' names and on equal basis, all should benefit.

We suggest that if each an individual may possibly share not or more than a thousand acres of land, while others are landless. Kenyans (inaudible) should own a certain percentage of land in the boundary, and he or she shares not to use as bridges to mark wealth in all parts of the boundary. The Constitution should guarantee a right of owning land by all Kenyans.

Environment and natural resources: natural resources and the environment should be owned by both the Government, but the local community should benefit. The Government alongside the community members should co-operate in protecting the environment from degradation.

All natural resources should be recognized by the Constitution, land, forests, minerals and wildlife.

Cultural rights: the Constitution guarantees protection of cultural rights. Rights of (inaudible), this in most cases should not abuse the rights of certain communities from practicing their legal rights.

And on that, I should add on legal system: we as Marakwets, we have problems in so many parts. In our legal system, you find, there are some cases which are lying in the courts, and such cases have taken almost ten years for them to finish. We need a Constitution in Kenya, which can allow land cases to take the shortest time, because many Marakwets now, or Kenya as a whole, are using a lot of money attending court cases for their rights. We need a systematic legal system which enables us to finish these legal cases as quickly as possible. Thank you.

Com. Lenaola: You want trustland to remain for the community?

John Kosgei: Yes.

Com. Lenaola: But you also want such (inaudible). How do you get (inaudible).

John Kosgei: In such a case, there are trustlands which are sold by white settlers, and after the white settlers went, those trustlands are divided between other communities, and the local community, who are the owners of that particular land, did not benefit out of that trustland, despite the fact that, currently, we don't have so many trustlands which are sold by white settlers, of which the owners or the other communities are owning.

Com. Lenaola: So do you want land adjudication?

John Kosgei: Some other parts, they have not done land adjudication.

Com. Lenaola: That is what you want?

John Kosgei: Yes, that is the reason why I am saying so, because, let us say in Kerio Valley, the land is owned, the other community – the Bogos are claiming that it is their land, and Marakwets are also claiming, it is their land. But, if there was no land adjudication, that trustland should be known, who are the owners of the trustland, and maybe these cases of cattle-rustling could not be there.

Asante sana Bwana Kosgei. Tafadhalini tukimie kama tunachukua maoni ama kama wenzenu wanapeana maoni, kwa sababu tunafanya recording. Hatutaki kesho tukitaka kuanza sasa kutoa hii maoni yetu tuanze kuijambua, tukute ya kuwa, Kapcherop ilikuwa kelele mtupu, hakuna maneno tumechukua. Tafadhalini tukimie kama tunatoa maoni. Halafu pia wenye wanakuja ku-register, tafadhalini mkimie.

Na pia, ukipatiana maoni, kama kuna shida fulani, unasema, ndio tuko na shida hii. Lakini utupe jawabu. Useme shida ni hii, lakini siba yake ni hii, kwa sababu tutapata ile siba ya shida zenu kutoka nyinyi wenyewe. Hamuwezi kutupa shida halafu tuwape siba, hapana. Utasema shida ni hii, na siba ni hii. Asante.

Com. Mrs. Yano: Anayefuata ni Benson.....

Speaker: (inaudible). Kwa hivyo, ningetaka hizi maneno wewe (inaudible). Ingekuwa saa hiyo, ningesema ni (inaudible).

Com. Mrs. Yano: Tunataka mtu wa kutafsiri. Hapa iko mtu wa kutafsiri, (inaudible), kuja hapa, Lukasenge nikwambie. Ooh, ni wewe, kuja hapa. Wacha kutuambia, halafu atatafsiria nyinyi kilicho tunataka sisi wenyewe.

Response: Sawa sawa.

Com. Lenaola: Nafiriki tumesema hivi, hivi leo tumekuja Kapcherop kuchukua maoni ya mtu binafsi ama kikundi. Tumia microphone.

Translator: Okay, Commissioners wamesema hivi, leo ni siku yao ambayo wamekuja...

(Interjection) Com. Lenaola: Aah! You are supposed to translate in their language.

Com. Mrs. Yano: (inaudible)

Com. Lenaola: Then we need usaidizi.

Com. Mrs. Yano: Tupatie mtu anayejua lugha ya hapa.

Com. Lenaola: Wapi Kasenge? Wapi Kasenge?

Com. Mrs. Yano: Nani anataka kutafsiri?

Com. Lenaola: Translate in their language. Hapana, bado hatujatatua jambo. We understand. In fact the more reason, that is why Sasa tunasikia kwamba kuna lugha nyingi hapa, si ndio?

Response: Ndio.

Com. Lenaola: Si ki-Marakwet, si ki-Sengwer, si Kikuyu, si Baluyha, si ki-Jaluo. Si kuna zote?

Response: Ndio.

Com. Lenaola: Tumesema hivi.

Com. Mrs. Yano: Unajua kuongea Marakwet?

Response: (inaudible)

Com. Lenaola: Leo ni nyinyi ambao mnatusaidia kuandika Katiba ya Kenya. Na tumesema hivi... (ngoja kwanza nimalize). Kwa hivyo, tungependa hivi, unakuja hapa ukiitwa kutuambia sisi wana-Tume yale uko nayo moyoni. Si lazima hawa, wakubaliane na wewe ama wasikie vile unasema, bora tu nani amesikia? Sisi. Mumeelewa? Na tukianza kusema sasa tutafsiri kwa ki-Sengwer, kwa ki-jaluo, kwa ki-Baluyha, kwa Kiingereza, kwa ki-Kikuyu, itakuwa saa kumi na mbili tumeongea watu wangapi?

Response: Wawili/watano.

Com. Lenaola: Kwa hivyo ni vizuri, kila mtu azungumze lugha yake, bora tu Tume ielewe. Sawa sawa?

Response: Sawa sawa.

Com. Lenaola: Kwa sababu kutafsiri itachukua muda mrefu, na mutamaliza wakati wenu. Sawa sawa?

Response: Ndio.

Com. Lenaola: Okay.

Com. Mrs. Yano: Asante sana, nimeshkuru, tumekubaliana hapo. Anayefuata ni Benson Kiptanui. Benson? Benson, kama Benson hayuko, Elizabeth Leng'atum. Elizabeth? Benson? Benson? No, no, bado yako, hii ni Benson Kiptanui. Elizabeth? Konane Japheth. Japheth Konane? Na Japheth Konane anafuatiliwa na Geoffrey Kibet. Na ninaona yako ni written.

Japheth Konane: Asante kwa Tume. Yangu nitaitoa tu ku-present kwa wana-Tume, halafu, sitaendelea kuifafanua. Wenyewe wataendelea kuisoma.

Com. Mrs. Yano: Asante sana, tumeshkuru Bwana Konane. Geoffrey Kibet?

Geoffrey Kibet: Shukrani kwa Tume kwa siku ya leo, kwa sababu, tuko na furaha kuona nyinyi pande hii. Maoni yangu ni mawili.

Ya kwanza ni unyanyazaji: tunafikiri kwamba wakoloni walienda lakini wakoloni walirudi. Tunataka hii Tume, ituchukulie maoni yetu. Maoni yangu ni kwanza, katika unyanyazaji wa ardhi, mimi kama kijana wa umri wa miaka ishirini na sita, kutoka wakati niliweza kutazama, serikali ya Kenya vile inahudumia jamii, inaonekana kwamba, kuna jamii ambao wamejiweza. Na kujiweza kwao, wananyanyaza wale hawajiwezi, hasa sisi wa-Sengwer. Sisi kama (inaudible) ya wa-Sengwer, watu wengine wametumia kwa kunyanyaza sisi. Sasa ningeomba Tume na Serikali itusaidie kama Sengwer, tutumie kama (inaudible) forest ama ardhi, hasa sisi vijana. Na tuweze ama angalau tutumie katika hii

raslimali yetu. Kwa maana, tukitazama katika wa-Sengwer, watoto ni wachache. Wale walisoma ni pengine wale walisomea nje nje, lakini originals wa hapa hawakusoma. Sasa ningeomba Tume, tafadhali watusaidie, watuchukulie sisi, hii maneno yetu ya kwamba, raslimali yetu itusadie zaidi.

Hasa kwa kurithi, sisi wa-Sengwer hatukupata shamba ambayo ingeliweza kutusaidia ki-fedha.

Ingingine ni masomo: Serikali waone kwamba, kama kuna msaada, hasa ile tunapata siku ingine, wakumbuke katika sisi jamii ya wa-Sengwer, katika hiyo misaada.

Kazi: kazi haindikwi katika hii jamii ya wa-Sengwer. Wakati Serikali wanafanya mipango ya kuandika kazi, unasikia kwamba wanaandika West Pokot, wanaandika Marakwet, wanaandika Uasin Gishu, Nandi, lakini Sengwer hakuna. Sasa, watasema wanaenda West Pokot kutafuta kazi, wanafukuzwa, wanaenda Marakwet wanafukuzwa, wanaenda Nandi, hakuna kazi. Sasa tuko na shida. Ni hayo tu, na Mungu awabariki.

Com. Mrs. Yano: Kuja, kuja. Asante sana Geoffrey. Joseph Rotich –CJCC. Masese Joseph, Masese Joseph – CJCC? Gabriel Limo, karibu.

Gabriel Limo: Naongea kuhusu watu ambao hawajiwezi. Hasa wale ambao hawawezi kusomesha watoto wao, kwa vile, mashule wakati huu imekuwa kitu kama competition, kitu kama mashindano. Wale watu ambao hawana pesa, hawana karo za watoto hawatamudu kusomesha watoto wao. Na hasa, Serikali wakipata yule mtu ako na pesa, huyu mtu ndiye mtoto wake atapata kazi.

Na vile vile, tungependa Katiba iangalie hali ya elimu zaidi, wasije wakawa na ubaguzi kwa mambo ya elimu, kwa sababu, elimu ni ya mwanadamu.

(Interjection) Com. Mrs. Yano: Pendekeza.

Gabriel Limo: Kwa mfano.....

(Interjection) Com. Mrs. Yano: Kama umesema sasa hawa watu disabled, maneno ya masomo, ungetaka wapatiwe masomo ya aina gani?

Gabriel Limo: Ningetaka wajukue mashule iwe ni kitu ya mtu maskini na mtu mtajiri wawe sawa kwa mahali wanasomea. Kweli, mtoto wa mtu maskini hawezi kupelekwa ngambo, hata kama amepita namna gani. Hana hata transport ya kwenda nje? Na mtu tajiri.....

(Interjection) Com. Lenaola: Ungetaka nini?

Gabriel Limo: Ningetaka Serikali waangalie mambo ya elimu na.....

Com. Mrs. Yano: Ungetaka free education?

Gabriel Limo: Mambo ya education.

Com. Mrs. Yano: Waangalie namna gani? Unajua lazima utupe jawabu.

Gabriel Limo: Wasomeshe watoto wasiojiweza.

Com. Lenaola: Kwa bure?

Gabriel Limo: Eeh, kwa bure. Masomo ya bure.

Tena, kuhusu biashara, yule mtu ambaye angependa kufanya biashara zaidi na hana pesa, Serikali ingeweza kuwasaidi waanzishe biashara. Hata mtu ambaye ana ujuzi wa kufanya biashara, angeweza kufanya, lakini, hana kitu cha kuanzia, na Serikali wangesaidia hawa watu ambao wanaelewa biashara na hawana pesa, hili waweze kuanza.

Na vile vile, watoto ambao wamemaliza shule, hasa, katika hii sehemu yetu ya Marakwet, tuko pamoja kama wazazi, na ni maskini kama sisi pia. Tunauza mashamba, tunauza ngombe, na hata tunauza vyombo vyetu vyote hili watoto wasome. Baada ya kumaliza masomo, wanarudi kukaa pamoja na sisi, tunaenda kufanya kazi ya (inaudible), tutaenda pamoja na watoto wetu na walisoma?

(Interjection) Com. Mrs. Yano: Pendekeza. Ungetaka nini ifanyike?

Gabriel Limo: Ningetaka Serikali iwaangalie, watoto wapewe kazi. Hata vijana zaidi ambao wako pamoja na sisi.

Na vile vile ningeomba, Serikali iangalie maneno ya mavuno yetu. Tunalima mahindi, pahali pa kuuza, matajiri wanaleta mahindi kutoka nje. Na hata tukitaka kuuza mahindi, tunauza tu, hata haitoshi mbolea. Tungetaka Serikali waangalie wale watu wanatoa mahindi nje hau ngano, wakomeshwe hili sisi tujiuzie, na tufanye kazi yetu. *Ngane inye ngolen...*

Haya, na vile vile, ma-kesi ya mashamba: tumeona kesi ya mashamba ambaye haingestahili kupelekwa kortini. Watu ambao

wako na pesa, wanaweza kushika advocate, na yule mtu ambaye hangeweza kufanya kesi ya shamba lake, anashindwa kufanya kesi kwa sababu hana pesa. Ningetaka Serikali waangalie, na waandike watu ambao wanaweza kufanya kesi kutoka mashinani, mpaka district, wafanyi kesi ya shamba. Na kesi ya shamba, isipelekwe kortini.

Na vile vile, mambo ya criminals – mambo ya wale ambao wanafanya makosa kama kuua mtu, hau kuiba mali ya mtu, hasipewe bond. Huyu mtu ni criminal, ambaye atarudi kuiba tena. Kama wengine wakiiba ngombe, kufika kule kama kesi bado iko kortini, mtu amerudi nyumbani akaiba ingine. Tungeomba Serikali waangalie hiyo, na wafunge hiyo maneno, hili wasipeane bond kwa mwizi. Nafikiri hayo ni yangu tu.

Com. Mrs. Yano: Thank you very much. Enda pale ujiandikishe. Kimai Cherutoi. Kimai tafadhali kuja. Kimai atafuatwa na Joshua Anwan. Joshua jitayarishe, ngoja kidogo wacha Kimai akuje tafadhali.

Kimai Cherutoi: Asante sana kwa Serikali yetu ambao wamekuja kuona sisi leo, tarehe mbili, mwezi wa saba, halafu tuzungumze pamoja, kuona mambo ya nchi hii. Yaani, tunasikia mambo ya Katiba hii, mengine mimi naona, kama munaweza kusaidia wananchi.

(Interjection) Com. Mrs. Yano: Ngoja kidogo mzee tafadhali. Nishawambia, niliwambia hapo hawali, tafadhalini tutulie, tuwache makelele. Hapa leo, tunafanya recording na tunachukua maneno yenu kwa tape-recorder, na kama ni kelele, munajua tape-recorder itashika hiyo kelele, na haitatusaidia kamwe. Tunyamazeni, tutulie, na hata kama haukubaliani na maoni ya yule mtu anapatiana maoni yake, ngojea mpaka ufike wakati wako, huikanushe hayo maoni. Tumeelewana? Please let us keep quiet. Okay, endelea Cherutoi.

Kimai Cherutoi: Basi, sasa tumeona, upande wa Katiba hii, kwangu ni kitu ya kusaidia sisi. Namba yangu ya pili, tumeona watu wa siasa kufika hapa, wanakuja kupaka mdomo mafuta. Lakini baadaye, wanaenda na kupotelea Nairobi bila kurudi kuangalia sisi tena, na kusikia shida zetu. Hiyo ni shida kwetu kwa sababu hao watu wanatoka mbali mbali, sio watu wa hapa Cherangany. Sisi hapa ni Cherangany, na tukiwa watu wa Cherangany, sisi tunalia sana kwa sababu tuko chini ya watu wengine. Mbeleni, tulikuwa kwa district ya Keiyo na Marakwet, lakini, baadaye, imekuwa kwamba watu wa Keiyo ni Keiyo pekee yao. Halafu, Marakwet ni Marakwet pekee yao. Upande wa Pokot, na DC wao. Kitale na DC yao. Je, sisi hapa Cherangany tutasimamia wapi, na hatuna district? Watoto wetu wakienda kutafuta kazi, inakuwa ngumu. Hawawezi kupata kazi, kwa sababu wanaenda kuomba ya mtu.

Kama tungekuwa na district yetu, ingekuwa rahisi kuandika watoto wetu hapa. Mimi nalia sana kwa upande huu kwa sababu ya ile mashida iko Cherangany. Sasa tunaenda pande za Keiyo, Marakwet, Pokot, Kitale, namna hiyo. Sasa sisi tuko kati kati. Tutafanya nini hapa kati kati?

(Interjection) Com. Lenaola: Pendekeza. Ungependa nini ifanyike?

Kimai Cheruiyot: Mimi nimelia kwenu, Serikali iangalie watu wa Cherangany.

Watu wa kuchaguliwa hapa Cherangany: tunapenda kuchagua watu kwa Baraza, kuliko mtu kusema huyu ni kiongozi wenu na hakuchaguliwa katika Baraza. Sasa sisi tungependelea kuchagua mtu kwa Baraza.

Com. Mrs. Yano: Endelea Mzee.

Kimai Cherutoi: Basi, sasa, ningependa kuwambia nyinyi watu wa Kurekebisha Katiba katika Kenya, mtusaidie sisi watu wa Cherangany kupata district. Na nimefurahi, na hata nikiendelea kusema mengi, itakuwa bure.

Nikimalizia, ninasema, ni heri sana, nyinyi muangalie, na kama ni ngumu sana kupeleka hii maneno yetu, sisi wananchi tupewe nafasi ya kuenda Nairobi kwa malilio yetu.

Com. Mrs. Yano: Asante sana Bwana Cherutoi. Umemaliza?

Kimai Cherutoi: Nimemaliza.

Com. Mrs. Yano: Asante sana. Tafadhali nenda hapo ujiandikishe. Anayefuata ni Joshua Anwan, halafu Martin Yano. Joshua karibu.

Joshua Anwan: Basi, wageni wetu ambao wamekuja hapa, kwa niaba ya sisi wananchi wa Kapcherop, ninasema asante kwanza kwenu, maana, Katiba ile ya kwanza, haikutengenezwa hapa Kenya. Ilitengenezwa labda (inaudible). Namna hiyo? Namna hiyo. Basi, kwa hivyo sasa, kama sisi kama wakaazi wa hapa Kapcherop, tunapendekeza sisi kusema asante, kwa maana leo, tutatunga Katiba yetu hapa Kenya. Kwa hivyo, hata hii Katiba ambayo tunatengeneza saa hii, wakati hata tunaanza kusema tunafanya (inaudible). Sisi tulienda..... (inaudible), si wengine wame..... kina Kenyatta, kina nani, kwa hivyo, ile mimi ninaonelea leo, tuongea na nyinyi, tupate kutengeneza hii Katiba, maana hii Katiba sasa ni ya watoto wetu ambaye itakuja kusukuma Kenya hii.

Neno la kwanza, mimi nataka kuwambia nyinyi kama wenye kutengeneza Katiba, sisi ni wakaazi wa Cherangany. Tangu zamani, sisi tumekuwa na district moja, kama Wazungu walikuwa. Sisi tulikuwa na district moja kule Elgeyo, Tambach. Na wakati huo, sisi tulianza kutafuta mambo ya uhuru. Kwa hivyo leo, kama nyinyi mko hapa, sisi tulipata uhuru...

(Interjection) Com. Mrs. Yano: Hiyo district ya Tambach ilikuwa inaitwa nini, yenye ilikuwa na ofisi zao huko Tambach?

Joshua Anwan: Ilikuwa Keiyo.

(Interjection) Com. Mrs. Yano: Yote mpaka hapa ilikuwa Keiyo?

Joshua Anwan: Ilikuwa Keiyo mpaka hapa. Halafu, ilikuwa inakilisha sisi watu wa sehemu tatu – ilikuwa inaakilisha sisi mwenyewe, lakini kwanza, number one alikuwa hii district ya Tambach, ilikuwa inawaakilisha..... (inaudible), halafu sasa sisi tukabaki Keiyo, Marakwet na Cherangany. Kila mtu alikuwa kwake. Basi wakati huo, watu wa Cherangany tulikuwa tunaishi upande wetu, kama Wazungu, unasikia sasa Wazungu walikuwa walikuwa wanaita hapa kwetu Cherangany district. Wakati Wazungu waliondoka, basi Marakwet waliomba sisi, lakini tukakataa na tukakosa kuelewana. Ile kitu ambacho tungependekiza wakati munaandika Katiba, sisi tunataka mambo ya district.

(Interjection) Com. Mrs. Yano: Ukisema, “sisi” ni nani? Ukisema “sisi tunataka” ni nani?

Kimai Cherutoi: Ni Cherangany.

Com. Lenaola: Sengwer?

Kimai Cherutoi: Hapana, Sengwer ni location, lakini Cherangany inakuwa Cherangany kutoka kitambo mpaka saa hii. Kwa hivyo, ile kitu ambacho sisi tunapendekiza ni kwamba, sisi tunataka district kama kitu ya kwanza. Tutakuja kufuata nyinyi mpaka huko, lakini kwanza tutaita wakubwa na President akuje hapa. Tuseme na hawa, halafu, kila mtu anampa. Nyinyi munajua mtu akizaa watoto watatu, kila mtoto ataenda kwake. Wataishi nyumba moja. Kwa hivyo, yule wa kwanza ameshaenda kwake, huyu wa tatu ameenda kwake, sasa mimi nabaki.

(Interjection) Com. Mrs. Yano: Pendekezo ingine.

Moja, sisi tunayo mambo ya mipaka yetu kutoka kwa Wazungu, ile ambayo Wazungu walinyanganya sisi. Na tumeongea na hawa watu. Tunataka hiyo mambo ya mipaka yenye Wazungu walinyanganya sisi, na sasa hiyo mipaka imeenda pahali panaitwa Kaibok, halafu imeenda mpaka kwa lami, mpaka Kitale na mpaka (inaudible) Bridge mpaka kwa milima na mpaka Meibei Hawa marafiki wetu Marakwet, waliingia kwetu (inaudible), na tangu kifo cha wazee wetu, hakuna (inaudible).

Kwa hivyo, wacha mimi niwachie hapo. Kwa hivyo, nyinyi nenda mukijua ya kwamba, sisi hapa Cherangany tunataka district yetu.

Com. Mrs. Yano: Umemaliza?

Joshua Anwan: Nimemaliza.

Com. Mrs. Yano: Asante sana. Sasa hakuna swali, jiandikishe. Nenda uandike jina lako. Martin Yano? Martin Yano? Samuel Tarus? Samuel, Samuel Tarus? Halafu atafuatiwa na Dickson Rotich. Dickson Rotich.

Samuel Tarus: Maoni yangu ni kama ifuatavyo:-

Hii watu ambao tunatoka Cherangany, wako chini ya ma-ofisa wa Marakwet, na wamekanyagiwa chini, wamenyanyazwa sana.

Maoni yangu ni kwamba, kama sisi hatuwezi kupata mtu wa kuenda Parliament, kwa sababu tuko kabila ndogo, tu-nomine tiwe mbunge. Kwa sababu, atatusaidia sisi huko.

Tuko na shida, watoto wetu hawapati kazi, kwa sababu hatuna mtu ndani huko, mahali popote wanapoandikisha kazi.

Pili, misitu hii ya Cherangany, watu wengine wanatoka nje, wanakuja kuharibu. Na Mu-Cherangany halisi, hataki vitu viharibiwe. Nataka watu walinde nchi yao. Ni hayo tu.

Asante sana. Dickson Rotich. Halafu Dickson atafuatiwa na Elizabeth Lengatum.

Dickson Rotich: Basi, Tume ya Kurekebisha Katiba, majina yangu naitwa Dickson Kipkemoi Rotich.

Com. Mrs. Yano: Tafadhalini nyamazeni. Hapo mko na kelele mingi sana. *Ko bikap Kapcherob ngot ko moribge ko ng' alek chema keib keibe kelele kelele motoretok..* Chungeni, hii mtaongea, munafikiri mnaongea, muna-share ideas, lakini at the end of the day, tutakuwa tukichukua maneno ya kelele. Haitawasaidia hata kidogo. Tutakuwa tumepoteza muda huu, na muda huu hautarudiwa tena. Ukitaka kuongea, nenda nje, maliza kuongea kwenu na murudi muketi. Endelea.

Dickson Rotich: Majina yangu ni kama vile nilikuwa nimetaja, ninaitwa Dickson Kipkemoi Rotich. Mimi ni mwenyekiti wa kikundi kinaojulikana kama Organization of Sengwer Unity.

Kwa ufupi, ningependa kusema kabla sijaendelea, mimi kama Msengwer-Cherangany, sitaki kuhurumiwa, nataka haki yangu, nadai haki yangu, sitaki huruma. Katiba ya sasa, ifanyiwe marekebisha, kuona ya kwamba, haki ya kila mmoja, wawe wengi ama wachache, wawe nayo. Nasema hivyo kwa sababu, miaka za nyuma, jamii ya Sengwer, ilikuwa chini ya wilaya ama mkoa fulani. Ilikuwa ikiwakilishwa, na kikao yao ilikuwa ni Tambach, wilaya ilikuwa ni ya Keiyo, wilaya ilikuwa ni ya Marakwet, wilaya ilikuwa ni ya Sengwer. Na wakati walipoanza kupatia kila mmoja haki yake, Mkeiyo alipewa haki yake, wilaya yake, pili ikafuatiwa na Marakwet, lakini ya Sengwer, hawakupewa. Kwa hivyo, nadai haki hiyo.

Jambo lingine pia, ardhi ya Sengwer, sehemu ambayo inasikia ni Trans Nzoia District, part of Lugari District. Halafu, inakuja, inafuata mto wa Moiben. Inakuja inafika Chepsongen, inateremka inaelekea (inaudible), na inateremka mpaka (inaudible), yaani border ya (inaudible). Hiyo ndiyo ilikuwa rasmi ardhi ya Sengwer. Kwa hivyo, napendekeza kwa Tume hili, kama kuna kabila ama mtu yeyote anayepinga hayo, napendekeza, Tume rasmi ibuniwe, hili hao makabila wanaopinga, tuje tukae jinsi tunavyokaa sasa. Hayo inakwisha hapo.

Jambo lingine pia, ni kuhusu uchaguzi unapofika: ningependa tarehe rasmi iwe ikijulikana katika Katiba ya sasa. Kwa kuwa, wakati huu, hakuna mtu anajua tarehe ya uchaguzi au uchaguzi utafanyika lini. Inakuwa ni siri ya mtu ama ya watu binafsi. Kwa hivyo, ningependa hiyo ieleweke, kama ni December, ijulikane ni tarehe fulani iwe ikifanyika uchaguzi.

Jambo lingine pia ni kuhusu sheria: tusiwe na mtu yeyote hata kama ni President ambaye ako juu ya sheria. Kila Mkenya awe chini ya sheria.

Lingine ni kuhusu mawaziri: mawaziri wasiwe Wabunge.

Jambo lingine ni kuhusu usalama: usalama, ni wajibu wa Serikali ulioko mamlakani. Lakini jambo la ajabu, utaona kwamba, baadhi ya watu wanajukulia sheria mikononi mwao, na kuanza kupora mali ya watu, kuiba, na hata kuuwa watu wenyewe wenye mali hizo. Kwa hivyo ningependa, wale wote ambao wamefirika kutokana na hali kama hiyo, majina yao ijulikane, hesabu ya mali yao ambayo ilipotea ijulikane, halafu Serikali, ilipe bidhaa kwa hao watu. Kwa kuwa, Katiba ya sasa inasema, inalinda mtu na mali yake, lakini ikifika mahali fulani, sheria hiyo haifanyi kazi kwa watu wengine.

Com. Mrs. Yano: Umemaliza?

Dickson Rotich: Jambo lingine, kumaliza, ni kuhusu uakilishi Bungeni: tangu 1963, jamii ya Sengwer haijakuwa na uakilishi katika Bunge. Na ningependa Tume hii, ifanye marekebisho kwa kutilia yafuatayo maanani:-

Wasengwer wanaoishi kwa wakati huu katika wilaya ya Marakwet, watengewe constituency yao. Kama hau kabla hawajapewa district, watengewe constituency yao. Na hiyo constituency iwe ni yao.

Tume ya uchaguzi, isihidhinishe M'marakwet kugombea katika constituency hiyo kwa kuwa wana yao. Hiyo iwe namna hiyo, hili haki ionekane ikifanyika na ikizingatiwa, kwa kuwa wakati huu, kwa mfano, katika Marakwet, tuna constituency mbili na wanaoakilisha ni Marakwet wote wawili. Kwa hivyo, mmoja, angekuwa wa jamii ya Sengwer, na mwingine angekuwa Marakwet. Hiyo ingelikuwa iko na usawa, na hiyo haki ingeonekana ikifanyika.

Pia, kuhusu.

(Interjection) Com. Mrs. Yano: Uko na dakika moja.

Dickson Rotich: Kuhusu uteuzi wa udiwani: locations ambazo ziko katika territory ya Sengwer katika Marakwet District, iwe ikiwakilishwa na jamii ya Wasengwer. Na ile imefika sehemu ya Marakwet, Wamarakwet wenyewe washughulike nayo. Kusiwe mtu anatoka kule, ama yule amekuja hapa, kufika hapa, anakuja na kuambiwa keti, na hali uko chini, anayo sehemu yao ambayo anawakilisha. Sasa hapo hakuna wakilishi kamili.

Na pia, katika Kapcherop market, ningependa cess ambazo zinatoka hapa, 75% iwe ikienda kwa jamii ya Sengwer kwa ajili ya elimu ya watoto wao, kwa kuwa, hapa ni ardhi ya Sengwer. Na ile sehemu ingine, hao wapambane namna hiyo.

Bwana Commissioner, mimi yangu inafikia hapo, na ninasema asante sana.

Com. Prof. Okoth-Ogendo: Asante sana.

Com. Mrs. Yano: Asante sana. Phillip Kibor, Phillip. Phillip utafuatiwa na John Kiplagat. Aah, pole, utafuata yeye. Ulisahaulika kama hapo mbeleni.

Phillip Kibor: Mimi naongea na niaba ya Kenya mzima, kwa sababu, hii Tume, kuunda sheria ambayo..... (nitamsaidia kila mtu). Mimi nasema, naomba hii Tume ijue kwamba, kuna jamii ambayo inaitwa Sengwer, iko katika wilaya kamwe ambayo wenzangu wametaja, ikiwa ni Marakwet, Trans Nzoia, na...

Com. Mrs. Yano: Endelea.

Phillip Kibor: Iko Trans Nzoia, Marakwet, ingine Keiyo, na ninaomba hii Tume, ijulikane ya kwamba, kuna jamii ingine ndogo ambayo inaitwa Sengwer, na kwa hapo, nilikuwa ninaomba wapewe representative kama mbunge ambaye atakuwa nominated. Tunaelewa hata ya kwamba, kila mtu utetea mtu yake, bali, Sengwer, hakuna mwenye anaweza kututetea. Hata kuona Head of State, mtu apeane shida zake, ni vigumu sana, na ningepomba, hao watu watupe uhuru ya kuona hata Head of State, hili wapeane shida zao.

Wasengwer wamesoma ukweli, hatusemi hawajasoma, lakini hata hizi offices ya President kama DO's office, DC's office, wapewe uakilishi ya kuweza kusimamia watu yao, na kupeana hata shida zao. Ijulikane kwamba kuna watu wenye wako na shida, hata wakati wa kuandika kazi, DO pia, angechukua watu wa Sengwer – quota system, kuhusu watu kuajiriwa kazi. Nafikiri yangu ni hayo tu, lakini tunataka tu recognition ya jamii hii ya Sengwer.

Com. Mrs. Yano: Asante sana. Hakuna swali kwako, jandikishe. Elizabeth? Halafu Elizabeth, John Kiplagat atafuata.

Elizabeth Lengatum: Yangu si nyingi sana....

(Interjection) Com. Prof. Okoth-Ogendo: Wewe ni Sengwer?

Elizabeth Lengatum: Cherangany.

Com. Prof. Okoth-Ogendo: Cherangany. Sema kwa lugha ya Cherangany. Wapi interpretor? Wacha aseme kwa lugha ya Cherangany. Ngoja. Haya endelea basi.

Elizabeth Lengatum: *Kamache amwa kole kongoi amun Commissioners che kabwa anine Kapcherop si kemwochin ng'alechoi.*

Translator: Elizabeth amesema, amesema asante kwa Commissioners wale wamekuja leo Kapcherop, hili watu wa Kapcherop Division, wapeane maoni zao.

Elizabeth Lengatum: *Komoche ale amu kamerataunen ng'alebo Constituency.*

Translator: Amesema anataka kuanza kwa Constituency.

Elizabeth Lengatum: *Kile kimoche kecherwech amun komosyenyi ko wo kabisa kongeten Kamoiyanin kong'iru olibo Kaptalamwa ko wo kabisa ngo chich akong'o.*

Translator: Anasema Division hii ni kubwa na Constituency hii pia ni kubwa, kutoka Kamwai mpaka Aror, anahitaji hii Kapcherop Division wawe na constituency yao.

Elizabeth Lengatum: *Kalen linda sikyar kong'etei nebo Koising'or location kong'ir Kaptalamwa kong'ir Kapyegong' ko Kapmoi kilabu akong'o.*

Translator: Mapendekezo yake ni Division ile ya Kabiego mpaka ile Location ya Kamwai mpaka Koisingor Location, ikuje pande hii, iwe constituency moja.

Elizabeth Lengatum: *Takiba bichu bore amu kakiriryeye icheale makitinye Mbunge nyo chone komosi ireyu.*

Translator: Hili upande wa chini – upande wa Kapsowor mpaka Aror wawe na mbunge wao, kwa sababu pande hii, hawana mbunge.

Elizabeth Lengatum: *Nganyi kamwartare amun leni bich Markwet kabga komosi ago ki chech ago chang' Markwet ago kikibere Kiptabar yere si kebe komosin ak kechertategei.*

Translator: So, amesema, ameshangaa, watu wengine wamesema Wamarakwet wamekuja hapa na kufinya hawa, lakini origin ya Marakwet ni hapa (inaudible).

Elizabeth Lengatum: *Nyone le chi uiye chi chering'ung kyewerocheiya woli bo Kiptabar woli.*

Translator: Kwa hivyo amesema, kama, ikisemekana kila mtu aende pahali pake, watarudi hapa Kiptabar

Elizabeth Lengatum: *Ko kolelya kipkacha akong'o ne kilen Sengwer, cherangany ko Markwetek chemi kile akong'o.*

Translator: Amesema wa-Cherangany, wa-Sengwer na wa-Marakwet, ni jamii moja, sub-tribe moja.

Elizabeth Lengatum: *Ko ng'alek bo military, chon kisire lagoi amun kikefinyanech komosi eng yu tugul meburei bichu kamwa karnaikwak ichatugul amun yeba lagochok district ko momi lakwenyo kisire mba akong'o yebo komosi yeyu.*

Translator: Elizabeth anasema, hasa kwa mambo ya police na ya army, tukienda uko Kap..... (inaudible), watu wa Division hii, hawandikwi kazi. Kwa hivyo wale walikuja hapa mbele, walisema haki, pande hii wananyanyazwa.

Elizabeth Lengatum: *Nganyi kakilel lnda kinyoru komosta nyonyon mbunge nebo komosi kemuch kesira lagochok kile Kapcherop yenyi division yeto kole ku District sikenyoru bo lagochochoi nyoru posting chole chebo bik alak.*

Translator: Kwa hivyo, wanaomba Commission, kama sheria itengenezwe, kama pande hii wanaweza kuwa na constituency yao, hili hapa Kapcherop, watoto wao wataandikwa hapa.

Elizabeth Lengatum: *Kakisome nyoni.*

Translator: Anaomba hayo.

Elizabeth Lengatum: *Ko komosi bo office of the president ko kakilen ndo kemugei ndo to bo boondoni ng'echer kile bondenya kinge koto kero kele makomugei.*

Translator: Kwa hivyo, ile ya Executive (office of the President), anaomba, kama inawezekana, akae kama yule wa zamani.

Elizabeth Lengatum: Mpaka wakati wake.

Translator: Mpaka wakati wake. *(laughter)*

Elizabeth Lengatum: *Nyebo somok ko komorole nda ne bo nominated MP kero mbo chepyosoi amun mi let chepyosoi kabisa.*

Translator: So, anaomba kama hii mambo ya nomination, anaona wamama tu ni wachache (nominated MPs). Kama

ikiwezekana, Constitution iwekwe ya kwamba, wa-consider wamama wawe wengi.

Elizabeth Lengatum: *Yebo mbo Cherang'any*

Translator: Hata mama kutoka hapa Cherangany.

Elizabeth Lengatum: *amu kakirirye kele makitinye representative.*

Translator: Wa Cherangany, Division hii wamelia, hawajapata hata nominated moja. Kwa hivyo wamelia sana.

Elizabeth Lengatum: *Ko tena komosi bo Councillors kakilen li chang, ndo kibiri chepyosoi yumbo kuongozan amun ne ikwa sewoli makibuni chonbo kiyirui.*

Translator: Kwa hivyo, anaomba upande wa civic council – ma-councillors, kama wangewachia wamama, kwa sababu wazee wakifika huko kwa council, hakuna kitu wanafanya.

Elizabeth Lengatum: *Ngo haki nebo Chepyosoi kele kamere mbo kitinye chepyoso kirnyali nyanyinyo sirchini karnenyi amu kikunyanyasanech boin neon bo chi chepyosenyi kor kanyet chi baada ko monyoru ne nomotei.*

Translator: Basi, amesema wamama wameumia sana. Wazee wamenyanyaza hawa. Ikiwezekana, hata wapatiwe ma-title deeds yao, kwa sababu hawa wanapiga wamama na kuwafukuza, na wanaenda bila chochote. Kwa hivyo ikiwezekana, wamama wawe na title deeds.

Elizabeth Lengatum: *Tena mbo boi chepyosoi mbo taman ak inye akinyebotai ne kibal imbarenyung ta kial mbarenyung makonyekung 'et takochi chito age.*

Translator: Elizabeth amesema, mzee anaoa hata wanawake kumi. Hata ukilima shamba, mzee tu anakuja kugawia wale wamama wengine mali. Kwa hivyo, bibi wa kwanza anaumia sana. Ndivyo hasa anasema, hata wamama wanapasa wapewe title deed yao wenyewe.

Elizabeth Lengatum: *Kouon tore kile ngo chepyosoi cho ire kazi kosom ale ndokitesyin awawek mut kosir kendo arawek somok tomo mbo komuny kowo kazi yegai si konyor mbo nguvu nyomuche keir kazi serkali.*

Translator: Kwa hivyo anaomba hii mambo ya maternity leave. Wale wamama wanafanya kazi, wapatiwe miezi tatu ama miezi tano, hili akienda kazi ako na nguvu.

Elizabeth Lengatum: Asanteni.

Translator: Haya, asante.

Com. Prof. Okoth-Ogendo: Asante sana mama.

Com. Mrs. Yano: Asante sana. Kiplagat John. Halafu John atafuatiwa na Josephat Esendi.

John Kiplagat: Commissioners, yangu tu ni kuhusu tu mali ya asili. Forest ya Cherangany ama forest yote ya Marakwet, tuko na shida ile tumeona kwa muda mrefu. Shida yenyewe ni kwamba, ushuru ama raslimali zinazopatikana, zote zinaenda kwa Serikali kuu. Lakini tukiangalia usaidizi yeyote ambayo wananchi wanapata kutoka misitu hii, hakuna kabisa. Basi, ni maoni yangu kwa Tume hili, kuwajulisha ya kwamba ama kutoa maoni yangu ya kwamba, ingekuwa afadhali, ushuru ambayo inapatikana katika misitu, ama mali ya sili yeyote, igawiwe watu wa eneo hilo, hili watumie kwa miradi mbali mbali, kusomesha watoto, kujenga hospitali, na kujenga shule na zingine.

Pia, kuhusu catchment areas: kuna sehemu za chemchemi, na hizo sehemu za chemchemi, kwa kawaida tunauliza wananchi ambao wanahuzika kwamba wajunge, hasa hata misitu yenyewe. Tunakuta maji ambayo inatoka sehemu hizo, kweli inalindwa na wanaofaidika kutoka maji hiyo, ni sehemu kama towns, kuna sehemu wanatumia kama irrigation, tuchukue mfano kama huko Khartoum na Cairo, kutoka kwa Lake Victoria. Na Lake Victoria inatoka sehemu hii ya Marakwet ama hii sehemu ya Cherangany. Basi, ni maoni yangu kwa hili Tume la Katiba, ushuru ambazo zinapatikana kutokana na maji, zirudishwe, ama kodi fulani iletwe kwa county councils za sehemu hizo, hili pesa hizo, zitumiwe na hiyo county council.

(Interjection) Com. Mrs. Yano: Point ingine?

John Kiplagat: Point nyingine ni kuhusu local authority: local authority ama civic leaders, walipwe na Central Government kutoka ile ushuru za county councils zao. Na kodi ambazo zinapatikana kutoka kwa local authority areas, zipelekwe kwa Central Government hili kuwe na utumishi bora wa hizi Fedha, kwa sababu kodi nyingi zinasanywa, lakini inaonekana haifiki katika Serikali.

Katika sehemu ya uakilishi Bungeni: ni kweli kwa wale wa mbele, labda sehemu hii ya Kapcherop Division, tunahitaji, kwa wakati huu kama itaongezwa sehemu za ubungeni, tupatiwe na wale wote – jamii zote ambazo zinaishi hapa, wako na uhuru wa kusimama na kugombea, bila kujali kama ni wa-Sengwer pekee yao ama wa-Cherangany pekee yao, kwa sababu, wale wameishi hapa wamekuwa wakaazi wa hapa. Ni kweli kwa muda tangu Kenya kupata uhuru, malilio yetu ni haki, mambo mengi yameenda kombo kwa sababu ya uakilishi wa Bungeni.

Jambo lingine ni land cases: cases za mashamba zizipelekwe kortini, kwa sababu kortini ni mahali pa kuongana ama corruption nyingi inafanyika kule. So, Judges ama wakili wakuje katika mashamba na wazee ambao watachaguliwa na Serikali.

Com. Mrs. Yano: Ya mwisho?

John Kiplagat: Ya mwisho, ni walemavu. Ningeona walemavu katika Katiba hili, itungwe hili walemavu na wale wengine wasiojiweza, wanaweza kupatiwa wakilishi Bungeni, hili waweze kujishughulikia. Kwa sababu, tumeona kwa muda, labda tu wale katika wakati huu, wanaweza kusaidiwa wakati viongozi wetu wanafikiria, ama wameshtukia kuona, wanataka kusaidiwa. Lakini kama wangukuwa na mwakilishi wao, ingekuwa bora kabisa na kushughulikia wao. Asante.

Com. Mrs. Yano: Asante sana Bwana Kiplagat. Anayefuata, Josephat Esendi? Josephat yuko? Tafadhali kuja upatiane maoni yako. Josephat Wafula utafuata, halafu Kasenge.

Josephat Esendi: Mimi yangu..... napendekeza,

(Interjection) Com. Mrs. Yano: Jina tafadhali.

Josephat Esendi: Josephat Esendi.

Com. Mrs. Yano: Josephat Esendi endelea.

Josephat Esendi: Maoni yangu mimi naonelea kwa hii Serikali yetu, ningependekeza, mtu asiwe na kazi kama tano, nne, kuendelea. Akuwe na kazi moja ama mbili. Kuwa na kazi nyingi, hiyo ni kunyima watoto wetu kazi. Unakuta saa zingine....

(Interjection) Com. Mrs. Yano: No, no, ongea kwa machine kwa sababu tuna-record.

Josephat Esendi: Unakuta mtu kama ni Waziri, yeye yuko kwa Idhara fulani, Idhara fulani, saa hiyo, kufanya kazi inakuwa ngumu. Ndio inaleta ofisi inakuwa chini, kazi haiwezi kuendelea sawa sawa, na tena kunyima watoto wetu kazi.

(Interjection) Com. Mrs. Yano: Point ingine.

Josephat Esendi: Na ingine, kama yaani hizi mambo za shule – activities, ujenzi, na zingine. Warudishe kodi, ilipwe kulingana na uwezo wa mtu. Ujenzi iwe free, Serikali yenyewe ijenge mashule, na ilete vitabu free kama zamani. Hiyo ni kupunguza msigo kwa wenye hawajiwezi. Hiyo ndio maoni yangu.

Na tena pia kitambulisho (kipande): watoto ambao wamefika miaka kumi na nane, mtu anangojea mpaka anafika miaka thelathini. Ingefaa watumane vitambulisho hata kwa wazee wa mitaa, na wana-record watoto wenye wamefika umri wa kupata kitambulisho, kuliko kungoja mpaka elections ifike ndio waanze ku..... (inaudible). Hiyo ndio maoni yangu.

Com. Lenaola: Asante.

Com. Mrs. Yano: Asante sana Bwana Esendi. Wafula Josephat, halafu Kasenge, Cheserek yuko, William Cheserek? Ujitayarishe. Endelea. Sema jina lako.

Josephat Wafula: Josephat Wafula. Asante sana Commissioners kwa kufika hapa kwetu. Mimi nitaongea karibu maneno mawili tu.

Ya kwanza nitaongea juu ya security ya polisi: hapa kwetu Kapcherop ambapo tuko sasa, ni kati kati ya uizi kabisa ya wanyama, na mauaji ya watu iko. Mtu ukiondoka na uende kwa polisi kupiga report, unacheleweshwa huko na maswali mengi sana, na huko adui, hakukuondoa, hakukufunga. Kitambo waende waamke kwa station, mtu amekwenda. Na wewe umekaa hapo masaa na masaa. Na wakisikia tu kuna mtu fulani leo ametengeneza kitu yake kidogo, case haiwezipita, na unapelekwa mbio sana. Tungeomba, polisi hapo warekebishwe kwa hii Katiba ambayo inakuja. Wawe ni watu wa kuamka haraka, hata ajukue statement baadaye.

(Interjection) Com. Mrs. Yano: Ingine?

Josephat Wafula: La mwisho, nitaongea juu ya chief's camp: zamani, vile uhuru ilikuja, kukuta mtu anaitwa assistant chief, chief, mpaka ma-DO, walikuwa wanaitwa "order officers". Lakini wakati huu, unakuta saa ile wanaenda msako, chief iko ndani, sub-chief iko ndani, sasa nikishikwa, nitaenda kujitetea kwa nani, na chief mwenyewe alikuwa kwa hiyo msako?

(Interjection) Com. Mrs. Yano: Pendekeza?

Josephat Wafula: Ningependa, chief apake ndani ya ofisi, hili vijana yake wakinileta huko, nipate kujitetea kwa chief yangu. Na hiyo ndio ya mwisho, sina mengi. *(laughter)*

Com. Mrs. Yano: Asante sana Wafula kwa hayo maoni. Kasenge Johnstone? Johnstone Kasenge? Cheserek William? William Cheserek? Nancy Wangari Kamau? Nancy Kamau? Huyo ni nani?

William Cheserek: William Cheserek.

Com. Mrs. Yano: Okay.

William Cheserek: Basi, nachukua nafasi hii, kusema ya kwamba, ni asante sana kwa hii mambo ya Katiba, na sitaongeza mengi, wenzangu wameongea yale ambayo ningeeongea. Kwa kweli, hapa katika area hii yetu ya Sengwer na Cherangany, kweli ni watu ambao tunahitaji hiyo district. Tunahitaji sana hiyo district yetu.....*(interruption)*

Com. Mrs. Yano: Bwana (inaudible) tumeshkuru sana kwa hiyo maoni yako. Kemboi John, harakisha tafadhali, halafu, Kemboi John atafuatiwa na Christopher Rotich. Christopher Rotich, jitayarishe. Endelea. Anza na jina lako.

John Kemboi: Jina langu naitwa John Kemboi. Nashkuru sana kwa hii mameno ya Katiba vile imefikia hapa. Kwa sababu tulikuwa tumengoja hii maneno kwa muda mrefu, tunasikia kwa kipindi cha radio maneno ya Katiba. Sasa ndio leo tumeona na macho.

Maneno yangu ya kwanza, sisi tungependekeza, watu wa kutengeneza mbegu ya mahindi, wajaribu kurudisha chini hiyo mbegu, halafu sisi tukiuzua mahindi, tunauza bei ambayo ni sawa na mbegu, kwa sababu sisi tukiuzua mahindi sana, gunia kumi inaweza nunua pengine mbegu moja ama mbolea. Sisi tunalia hiyo.

Halafu maneno ya msituni, nasikia sijui ni resources. Tungependekeza, watu ambao wako karibu na hapa, waandikwe, kwa sababu tunaona forest guards wanatolewa mbali, hatujui ni kutoka wapi. Sisi tunaona tu askari wanaingia, lakini watu wa hapa karibu, hakuna mtu anaajiriwa. Sijui wanaandikiwa wapi.

Ya tatu, ni maneno ya shule: tunatoa pesa kama wazazi, shilingi mia moja ya mchezo kwa watoto, na hatujui kama watoto wanatumia hiyo pesa hau namna gani. Sina maneno ingine, ni hiyo tu.

Asante sana, tumeshkuru Bwana Kemboi. Christopher Rotich? Christopher? William Cheruiyot, karibu. Na William atafuatiwa na Samuel Chebii. Samuel jitayarishe.

William Cheruiyot: Commissioner, it is a pity, that even as we are talking like this, not many of us are aware of what is contained in the present Constitution. So, it becomes a bit difficult even to actually come forward with anything (inaudible).

My first point is that, in this District, the Government should determine and align forest boundaries in the District to avoid conflict and frequent boundary disputes which are actually rampant in the District. This can be achieved by use of (inaudible) and use of physical boundaries and boundary beacons.

It is a (inaudible) that the forest department are unaware of the boundaries and (inaudible) or here. That the forests should be delivered to the local authority for proper conservation (inaudible). The profits paid probably from forest plantations can be used or can serve as the basic source of income to (inaudible) and maintaining of the workforce and the entire forestry employees. Whatever that may be left of this, can also be used to develop the district.

Another recommendation, that wananchi living along the forests should be allocated a small portion of it and be made responsible for it entirely. In this, they can plant trees which will also act as fire-break and boundaries
(inaudible).

It is in record that, Marakwet people have lived in a wide range of place in the forest, as early as 1920, running from the colonial. And to-date, the Government has not done anything to those people. An indication that the Government should have demarcated and allocated the same land on a locality.

The place is also shared by the Marakwet MP. They didn't take this matter in Parliament for discussion
(inaudible). For instance, in the recent Act, the community lost millions of money towards (inaudible) while the provincial administration involved to join forces for a severe two months operation, which was actually destruction, looting and burning of houses.

(Interjection) Com. Mrs. Yano: Recommend now. Give your recommendation.

William Cheruiyot: My recommendation is that.....

Interjection: (inaudible)

William Cheruiyot: Another thing is that, the District is behind in the side of infrastructure. Roads are all not there, and if they are there, they are horrible. So, I would suggest that, the local authority to be given from the revenue collected in the District, a bigger share to build these roads and other (inaudible).

And another thing is that, I would suggest that, if there is any (inaudible) in this country for minerals in mind, so that it can curb for the things that are (inaudible), and if any need, in case they may help the country to stop this issue of borrowing money from outside.

(Interjection) Com. Mrs. Yano: Tuna-record, weka mic karibu na mdomo. Yaah. Go on now.

William Cheruiyot: The second last is that, the appointment of chiefs and assistant chiefs be handed to the people like it used to be in the past, so that they can be elected and popular chiefs may be elected who can actually serve the people, and if they cannot serve, they can be sacked by the same.

And then the last one is that, vital documents like the Kenya Gazette and even the Constitution should be made available for the citizens to read. And those who cannot read, can also be sensitized through other methods.

..... (inaudible) is that the (inaudible) should be compulsory, which has become a problem. Not all the beneficiaries who are actually the needy people are getting. What is happening is that, the rich people or the well-known people are actually being given this..... (inaudible), while actually the needy people are suffering. So my recommendation is that, committees be formed at locational level or sub-locational level and have their (inaudible), so that if there is any need for this money, this committee which comprises actually of members of the community, can meet and then discuss with him.

Com. Mrs. Yano: Thank you very much William. There is one issue that you raised before you started giving us your views. That maybe you don't even know what is contained in the earlier Constitution. Can you kindly demstify that. There is no mix about what is in the Constitution that we have today or the independent Constitution. These people are saying to (inaudible), what you have just said is all Constitutional.

Anything you say here, there is nothing that is not Constitutional. You know very the Constitution is a superior law. All these other laws get their powers from the Constitution. So, supposing you have talked about forests, that is a natural resource. You want it to be conserved for purposes of assisting you. That is Constitutional, okay?

So there is nothing to say that, we don't really know about the other Constitution, so we may not be able to contribute. Are we clear on that? And thank you very much for your contributions. We are very grateful.

Samuel Chebii? Samuel karibu. Halafu Samuel atafuatiwa na David Cheboi. Jitayarishe David.

Samuel Chebii: Jambo langu la kwanza.

Com. Mrs. Yano: Endelea....

Samuel Chebii: Basi yangu ni hii, tunataka kujua mambo ya ma-barabara katika Marakwet. Kwa sababu, sisi raia wa nyumbani tunaumia. Lakini kuna wale ambao tumewachagua ambao ni Wabunge, na hao wanakaa Nairobi. Kitu mimi naomba nyinyi Tume, pesa ya ma-barabara, iingie kwa district, halafu inachaguliwa kamati ya kuangalia hiyo pesa ya barabara. Kwa sababu, ikiambiwa hawa wa Nairobi, hii inakuja ikienda kwa benki yake, halafu wanasema inasaa, na mabarabara yetu inaumia. Sisi tunakaa kwa milima hii, na mumeona barabara. Unajua wewe huwezijua kwa sababu umepita juu. Ilikuwa inatakikana upite chini, uone barabara inakaa namna gani. Kwa nini Marakwet hakuna hata lami, hata inch moja. Kufika Iten huko, wanafika hapo tu, kufika (inaudible) hapo, wanafika hapo. Kwa nini Marakwet hakuna lami? Ndio mimi ninaomba nyinyi sasa, kuchukua hiyo mambo.

Halafu, Wajumbe, wakae miaka tano pekee yake, sio miaka kumi. Halafu, sisi tunaangalia ni kazi gani hao wanafanya.

Ya pili, iko wengine hapa ambao wameumia, nataka kuwaeleza vizuri. Wale wanaitwa watu wa (inaudible), wale ambao wanagawa mashamba. Na wewe utaambiwa mara mbili kuleta namba ya mashamba. Iko shamba moja hapa jusi, tumepewa sisi wa-Marakwet. Sasa hawa wamepeana shamba moja mara mbili. Kusema anampa wewe shamba, anampa mwingine kesho, mpaka hiyo shamba huwezi kujua ni ya nani. Kwa hivyo mimi naomba nyinyi, angalia hiyo ofisi ya Nairobi, nilikuwa nataka kuja huko, lakini nikakosa transport. Basi hiyo ndio mimi naomba nyinyi, tengeneza mambo hiyo hili kusiwe na watu wawili wamepewa shamba moja. Mimi naomba nyinyi namna hiyo tu.

Na ile ingine, ni vile raia wanakaa. Kwa nini raia wanaumia namna hii? Sisi raia tumenyanyazwa. Iko kitu moja katika nchi hii. Tulikuwa na ma-factory ya maziwa (KCC), ambayo sasa imeenda chini na hakuna mahali sisi tunauza maziwa. Kuuza hiyo maziwa, wanataka cess. Hiyo cess ni ya nini? Na inakatiwa nani?

Upande ingine ni mambo ya ma-shule. Pesa ya fees imekuwa juu sana, elfu ishirini, elfu thelatini. Kwa nini hii fees haiwezi kuwa hata elfu tano. Watoto wetu wataenda wapi?

Ingingine, ni mambo ya kazi: siku hizi kupata kazi ni kutoa hongo. Kama hauna hongo, mtoto wako hawezi kupata kazi. Na mimi nasema, ndio sisi tunaona. Wale watoto ambao sasa wanaajiriwa kazi, ni wale wa matajiri, ambapo mtu anaandika mtoto wa ndugu yake, mtoto wa mjomba yake, wale wengine wataenda wapi?

(Interjection) Com. Mrs. Yano: Pendekeza. Umesema ndio hii ni shida, sasa ungetaka nini ifanyike?

Samuel Chebii: Watoto waajiriwe bila ubaguzi yeyote na kwa njia ambayo iko transparent. Yangu ni hiyo na ninashkuru nyinyi.

Com. Mrs. Yano: Do you have any question? Asante sana Bwana Chebii, jilandikishe tafadhali, jilandikishe. Halafu David Cheboi yuko tayari? Eric Makut?

David Cheboi: Mimi naitwa David Cheboi. Sina ingine ya kusema, nafikiri yote yamesemwa. Yangu ningependekeza tu, mambo ya school fees. Iko juu zaidi, na ukiona kuna wazazi hawawezi, na wamepanda miti kama cyprus, na hawaruhusiwi kupasua ile miti. Ningeomba Serikali, iwaruhusu, wapatiwe miti zao, wauze mbao, wasomeshee watoto. Kwa sababu hata wamekatazwa. Hakuna ruhusu ya kupatiwa miti ambayo ulipanda mwenyewe. Ningeomba tu, wapatiwe, kama watauzi, wauze, wasomeshee watoto.

Na mambo ya mahindi: mahindi hapa hakuna bei. Inauzwa mia nne kwa gunia, una unapata mbegu ni elfu tatu na mia tano.

Na haya yote yanangoja mkulima. Anauza karibu gunia kumi, kununua kilo ishirini na tano ya mbegu.

Na mambo ya forests: ningependa kuwa kwamba, Serikali wafuate ile map ya zamani ya wakoloni, kunyorosha forests. Ni hayo tu, asante.

Com. Mrs. Yano: Asante sana, tumeshkuru sana kwa hayo maoni. Makut yuko? Kama Makut hayuko, Stephen Chepkwony? Stephen? Stephen ameondoka? James Barichok? Francis Chemobei? Francis Chebobe, karibu. Halafu, Francis Oyiengo afuate.

Com. Prof. Okoth-Ogendo: Jina kwanza.

Francis Chemobei: Kwa majina ni Francis Chemobei. Yangu tu ni kwamba, ingawa yangu imesemwa mingi, ningependekeza tu jambo moja kuhusu caning kwa shule. Ni kwamba, jambo hili ilipotolewa, tunaona kwamba ukahidi mwingi umeingia katika jamii, ndipo sasa, wanafunzi ambao ninaamimi hata kama ni nyinyi, mtu kama Professor hapa, anaweza kutuambia kwamba aliweza kujapwa, hili akifikia kiwango hicho.

(Interjection) Com. Mrs. Yano: Pendekeza.

Francis Chemobei: Kwa hivyo ningependekeza kwamba, caning iendelee katika shule.

Com. Mrs. Yano: Go on.

Francis Chemobei: Na jambo lingine ni kuhusu umilikaji wa mashamba. Ni kwamba, title deeds ipewe kwa wale ambao wako na mashamba, kwa sababu, unakuta jamii ingine ambao wako na mashamba, lakini hawajui njia yeyote ambayo wanaweza kutumia, kwa sababu, anaona hiyo ni shamba, lakini hana umilikaji wowote.

Jambo lingine kuhusu Katiba ni kwamba, ingefaa tuwe na korti ya kujua ni jambo gani ambalo linatupata, kwa sababu kuna sehemu zingine hawajui vile tunakaa. Kwa sababu, utakuta kwamba watu wanaenda.....(*interruption*)

Speaker: Katiba mpya tufanye uchaguzi, ile ingine ni (inaudible) kwa kuja Kapcherop kuchukua maoni yetu na ardhi ya mtu, iwe ardhi ya mtu. Mtu ambaye anaishi pahali ako, hakuna Mkenya ambaye atafukuzwa, ikiwa hapa Kapcherop..... (inaudible) lazima ajue nani alikuwa hapo. Thank you.

Com. Mrs. Yano: Asante sana Bwana Kipkwen, na tumeshkuru kwa maoni yako. Sasa nitafanyia rigging kidogo watoto wa shule, hili warudi madarasani watusomee, pia pengine tubahatike tupate professor kama huyu. Reuben Amugar. Reuben,

halafu atafuatiwa na Sarah Mutai, Kapcherop Mixed Secondary School. Reuben, uko tayari? Tafadhali njoo utupatie maoni yako. Halafu Sarah Mutai – future professor, karibia.

Reuben Amugar: Ningependa kwanza niwashkuru, kwa kututembelea siku ya leo.

(Interjection) Com. Mrs. Yano: Sema jina lako, uko darasa la ngapi, na ni shule gani.

Reuben Amugar: My names are Reuben Amugar from Kapcherop Secondary School.

(Interjection) Com. Mrs. Yano: Kapcherop, which class?

Reuben Amugar: Form Four.

Com. Mrs. Yano: Form Four. That is historical. Another hundred years, people will still know that Reuben contributed. Go on.

Reuben Amugar: So, now that (inaudible), I want to thank you for coming to this place, just to hear that North-South, our views, as far as the Constitution of today is concerned.

May I first talk about employment: there is high rate of unemployment in our country today. This is more true pronounced when candidates have finished their higher levels of learning. For example, now after Form Four, one may join university, and then from the university, he may also further his education and get a Degree course – Masters. And after Masters, the same person who has gotten Masters Degree, coming down, joins the village, and now he becomes just a peasant farmer, and there is also somebody who has just finished Form Four, na amepata grade ya chini sana – “D+” or “E”.

(Interjection) Com. Mrs. Yano: Then recommend, what do you want after school?

Reuben Amugar: I recommend that the Constitution may provide may provide opportunities for employment for those who have attained higher levels of learning.

Com. Mrs. Yano: Go on.

Reuben Amugar: Two, I will talk about security: now, insecurity is in high rates in our country today. And more so, it is not even in our country, but in my constituency, where I come from. I will talk about the whole of Marakwet and also the other side of Pokot. Now, many times, people lose their properties, animals are taken away – are raided, and then, houses being

destroyed. Like last year's destruction, there was a war which arose between the Marakwets and Pokots, and they were managed to (inaudible) either in the Pokot side or in the Marakwet. So, I recommend that the Constitution guarantees security of property and life of all people. I think that is quoted in the law of Kenya.

I also want to talk about roads to college students. After school, a student who has just finished four four, maybe he has stayed for almost three years or so, and then now, he may be privileged to be called to an industry in a certain college. Now, when you join a college, you might be, of course, if you are expected to pay fees, that is a law that you may be expected to pay fees, that might be the law of that institution, and also several institutions in the country, because the institutions require money to run their affairs. So, you find that some students from poor families may not be able to pay the college fees and this might render them staying in the village, and yet they have good certificates.

(Interjection) Com. Mrs. Yano: Recommend.

Reuben Amugar: I recommend that the Constitution should be one which provides loans to college students and all university students.

Also, in our schools, now that I am still schooling. I have seen and witnessed that there are many students who are coming from poor families. And also, orphans, most of them are orphans. So, I recommend that, the Constitution provides free education to children from poor families and orphans.

And then, lastly, concerns relief food assistance. There are several areas in the country where they face food shortages because of – they lack food because of maybe insecurity, famine, etc. It might be insecurity or there is lack of desertification which will definitely hinder the people from growing crops, and so, this leads to low production of food, hence the people lack food, most of the time, they suffer from

(Interjection) Com. Mrs. Yano: Recommend.

Reuben Amugar: I recommend that the Constitution should be the one which provides (*tape complete*).

Com. Mrs. Yano: Sarah Mutai. Sarah tafadhali uje, halafu, Sarah atafuatiwa na Richard Kiptoo. Jiandikishe. Sema jina, shule na darasa.

Sarah Mutai: My names are Sarah Mutai from Kapcherop Secondary School, Form II. I have some issues to put across to this Constitution.

First, concerns parallel university. While that you find in some countries, we have few parallel universities. So far, we found that many students get low grades which do not enable them to join universities. So I would like the Government to increase the pass-mark to universities.

Second is that, the Constitution should provide for free education to the children from poor families and orphans. You find that in our country mostly, many students come from poor families where their parents are not able to pay school fees, and surely, these students are able to be better people in this country. And also, we found many children like orphans are not getting education because their parents probably died out of road accidents, etc. So far, I would like the Government to provide free education to those children from poor families and orphans.

Also, I would like to talk about Female Genital Mutilation (FGM). Like in this area of Marakwet District, you find people still practicing FGM which I feel that it doesn't matter any more. You find that many young ladies are still practicing FGM, whereby they might even stop going to school so that they first have themselves circumcised. So, I would like the Government or the Constitution to sensitize people more on the dangers of FGM.

Com. Mrs. Yano: Go on.

Com. Prof. Okoth-Ogendo: Thank you very much.

Com. Mrs. Yano: You are through? Just register. Thank you very much. Kuna mwalimu pengine angetaka kupatiana maoni yake hili aende na watoto wake shule, warudi shule? Tafadhali njoo upatiane maoni. Sema jina.

John Kipkorir: The Commissioners, my names are John Kipkorir.

Com. Prof. Okoth-Ogendo: John Kipkorir?

John Kipkorir: John Kipkorir. I would like to comment on several issues:-

One, education: Now in 1964 there was the Ominde Report on education, and agreement was made between the Government and the Churches on running of schools. Now currently, in our country, schools are facing a lot of conflicts between sponsors, parents and the teachers. Now, I propose that in the new Constitution, the real stakeholders in a school are the parents, not the board of governors and the sponsors. (*clapping*)

So, I propose that the new Constitution entrenches the Parents Teachers Association to give them strength because they are the losers when schools are always in conflicts.

Now, again on the nomination of members of board of governors and PTAs representing the schools, I propose that minimum education of Form Four is put in the Constitution, so that we don't have situations where the board meetings are discussed in venacular.

Second, is that the board members (also another criteria), they should get a certificate of good conduct in order to present to the parents or to the board of governors.

Two, finance: Commissioners, we see that each time we shall have a President, a President will always rush around to print money that bears his head. I propose that, that will cost the Government or the country a lot of money each time. Because in the next ten years, I fear a situation where we shall have a very high turnover of Presidents. So, I propose that, the first two Presidents of this country – that is Mzee Jomo Kenyatta and Daniel Toroitich Arap Moi, the money should bear their heads, and then in future, if there is a President who has done great things, then after his death, is when the existing members can recommend that, if his head is put on the notes.

Three, you find that, United Nations now protecting some (inaudible) which are becoming extinct. We are losing a lot of these (inaudible) and cultures. I propose that within areas, that these communities are staying, a certain section of that region is set aside, so that there is no land transaction within those regions in order to protect the (inaudible) and the culture of every society in Kenya.

Four, I propose that the current law allows (inaudible) consent to be about 14 years which I feel is too low. I propose that (inaudible) consent age should be increased to 17 to give the parents and the schools more power about people who misuse children.

Second, about insecurity within this District: Bwana Commissioners, I propose that, the aggressors, after causing damage to loss of property and life, they also compensate the people who have lost. And this can be done by the allocation from the ministry to the district that the aggressor, to be reduced to compensate the other people whom they have aggressed.

Five, I propose also that those boys who impregnate girls in schools, they should be out of school, for the period the girl is out of school. So that both of them are pregnant. Thank you. (*laughter*)

Com. Mrs. Yano: Excuse me, register yourself.

Com. Prof. Okoth-Ogendo: Mwalimu, firstly, have you read the Koech Commission Report on sponsors?

John Kipkorir: No, it has not reached our school.

Com. Prof. Okoth-Ogendo: If you read that report, it is saying exactly what you are telling us, that parents are the stakeholders and they should be protected in the legislation. So, I think you better go and read it, you will find it reflects a lot of what you are telling us.

Now, help me to understand this business about currency. Everywhere we are going, people are telling us they don't want the head of the Head of State on the currency. But Kenya is not the only one that is doing it, it is done everywhere. In the case of the United States, a particular denomination will bear the head of a former President, not all the currencies. So, we can have hundred Presidents, and we will still have enough currencies for (inaudible). What is wrong with having the head of the Head of State on currency?

John Kipkorir: What I mean there is, if you look at the transition period between the late President Jomo Kenyatta and the current President of this country, you will see that the notes of the other President and the coins of the other President are not in circulation. If they are in circulation, they are minimal. Meaning that, they are being replaced. But if you compare to America, if it is a coin containing the head of (inaudible), it will always be (inaudible), and you cannot have the current President of America Bush. So, what I am saying is that, we should have a Constitution which is quite clear on that issue of money. If it is this or this person and this, and the next President, how will he conduct the issue of President's money.

Com. Prof. Okoth-Ogendo: You are not telling us that you don't want Moi's head on currency?

John Kipkorir: No.

Com. Prof. Okoth-Ogendo: You are saying that we shouldn't go on replacing the present head every time a new one comes in. So, we should have had Kenyatta's currencies continuing, Moi's continue, the next President, and so on. That is what you are telling us?

John Kipkorir: I was saying now, with the conditions, the next President should not be the one to decide whether to print

(Interjection) Com. Prof. Okoth-Ogendo: No, no, they never do. By the way, let me correct you. Presidents don't order the Governor of the Central Bank to print their name on the currency. That is what the Act says.

John Kipkorir: And that is why I am saying, since now there is the review of the Constitution, we should have amendments to govern that.

Com. Mrs. Yano: Thank you Mwalimu. We are very grateful for your contributions. Mwalimu pia? Okay.

Paul Busienei: My names are Paul Busienei. I have the following issues to raise.

(Interjection) Com. Prof. Okoth-Ogendo: Paul who?

Paul Busienei: Paul Busienei. Now, I propose the following regarding the powers of the President. This is to make those who are appointed into these positions to work without fear, under any limitations.

That the President should never be the Chancellor of public universities, instead, the Deputy Vice Chancellors actually are the ones to be Chancellors.

I also propose that, the President should never appoint the Chief Justice, instead, the Chief Justice should be appointed by the Parliament. And this will help the Chief Justice (him or her) to work with a free hand.

On agriculture: I propose that the new Constitution should enshrine the fact that, the Central Government provide money to the National Cereals and Produce Board annually, a certain amount, to this body, to enable it buy the farmers' produce and re-sell, and then of course, retain the money.

Then on the same again, the Constitution should spill on the budgeted. It should be part of the Constitution, not the powers of the Minister or the people working in Treasury to decide on how much each year, the subsidies for farmers are given. So that, the Government instead should not levy import duty on fertilizers for example. So, I propose that the subsidies in farming right from fertilizer, and even agricultural machinery.

At the moment, it seems to be the powers of the Minister to decide each year, and sometimes, in certain years, some are very rough. They are not assisted.

Then on land, is that, land which was taken over by the colonial government. I have one in mind, that is the East African Construction Company land, which at the moment is being sold. This is a huge land covering upto 35 acres of land. This was taken over

(Interjection) Com. Prof. Okoth-Ogendo: 35,000.

Paul Busienei: 34,000 acres around there. Now, this was land taken over by a colonial government from the locals. But,

what we have been hearing is that this land is now the property of an individual, of course, it is just given a name of a construction company. This land, upon independence, should have gone back to the Government. Then from there, the Government can consider which people were (inaudible) there, and of course, consequently, located back.

But, although this has happened, the new Constitution should provide the same. All is not lost, although it has happened. But they should be able to repossess back the land, and back to the Government, from there the Government decides, those who were living there, and even it can still be for public use.

And then on auditing, is that, the issue of the district auditors, they are doing good work. But, upto now, we still have cases of mismanagement which go unreported. I propose that the new Constitution is enshrined in such a way, that, we should not use the district auditors, instead, auditing firms, with clean records of work are employed by the Government, and then the district auditors, of course, either to join them, of course, they have to do the job, so that there will be good accountability. This should go even the same way in schools, whereby, the district auditor should not go through, but accounting firms which have been vetted to have good records.

(Interjection) Com. Mrs. Yano: One minute.

Paul Busienei: On public functions, the police, as it is now, should issue the family, the licence, for the people, but they should not revoke even if there is insecurity. Instead, provide security themselves, not to cancel a public meeting at the last minute.

And finally, it is that on review of the Constitution, this should be an on-going thing, for revelation never stops. Thank you.

Com. Mrs. Yano: Thank you very much. A second please.

Com. Prof. Okoth-Ogendo: Mwalimu, I am worried about your recommendation that, land which was taken by the colonial government should go back to the original owners. In 1904, the colonial government entered into a treaty with the Maasai, that they find land owned by the Maasai. Do you want us to return the original Maasai land back to the Maasai? It will stretch from Eldoret, all the way down to Trans mara, to Nairobi, to part of Ukambani, to Laikipia. Is that what you want us to do?

Paul Busienei: Thank you. That is an earlier treaty. Let us go to the late treaty, because, if we are going back to an old treaty, I mean, that is not that I am we will pick from a later history, when the community had even organized.

Com. Prof. Okoth-Ogendo: How far back do we go?

Paul Busienei: We have major cases of land, especially in Maasai, Taita Taveta, and even in the

(inaudible) construction company land. I mean, those ones are very clear and there is still conflict up to now. And until such conflict are solved through the Constitution, we can't be sure of this.

Com. Prof. Okoth-Ogendo: How far back in time do we go?

Paul Busienei: I propose that we go as far as last century.

Com. Prof. Okoth-Ogendo: Of 1897.

Paul Busienei: Yes.

Com. Prof. Okoth-Ogendo: So, you are really telling us that we should re-organize settlement in Kenya as they were in 1897?

Paul Busienei: Thank you. Considering that, then you will also be proposing that, we go back into even areas where there is no conflict. At the moment, the Maasais have never had any conflict apart from their own district. But there are areas where.....

Com. Prof. Okoth-Ogendo: No, no, don't speak for the Maasai. We are going down there next week, and they will be saying exactly what you are saying. What I am worried about is, do we go back to 1897, remove everybody back to where they were before and give land back to original owners.

Paul Busienei: Certainly I do not mean that.

Com. Prof. Okoth-Ogendo: Okay, thank you.

Com. Mrs. Yano: Thank you very much Mwalimu. I now think that we are through with school. So, you are here at your own pleasure. Richard Kiptoo? Tafadhali karibia. Halafu John Chelimo ujitayarishe.

Richard Kiptoo: Ninasema kuhusu wazee wa mitaa – village elders.

(Interjection) Com. Mrs. Yano: Tuna-record tafadhali, sauti ndio tusikie.

Richard Kiptoo: Kama chief sasa, kama wanapata mshahara, hata sisi munawezaona wazee wa mitaa, wapate mshahara.

Halafu ya pili, kuhusu shamba: hakuna mtu wa Kenya anawezanyanganywa shamba yake. Hiyo tu.

Com. Mrs. Yano: Jina?

Richard Kiptoo: Richard Kiptoo.

Com. Mrs. Yano: Asante. Chelimo? Chelimo, halafu Chelimo atafuatiwa na John Kanda. John Kanda jitayarishe. Chelimo yuko wapi? Kama hayuko, Kanda tafadhali harakisha. Halafu Micah Kipserem. Micah Kipserem? Paul Njenga? Ronald Bowen. Na kama nishakuita, na usipokuwa hapa wakati huu, hatutakupatia nafasi tena. John Kosgei? John Kosgei? Jacob Chebii? Na kama wewe ni observor, sema wewe ni observor. Jacob Chebii? Sammy Yano? Sammy Yano? Vincent Tanui? Vincent njoo uko mbele, halafu Stephen Wanjala.

Vincent Tanui: Asante sana Commissioners kwa kunipa nafasi hii, hili pia niweze kutoa maoni yangu juu ya Katiba. Kwa majina naitwa Vicent Tanui, nimekuja hapa kama mzee wa kanisa, na ningependa kutoa maoni.

Kwanza, nitaanza na mambo ya constituency: na ningependa kuomba Commissioners ambao wako hapa siku ya leo, waweze kuingiza Katiba katika mambo yetu ya constituency. Constituency hii yetu ya Marakwet West ni kubwa sana. Na mahali iko, ndani yake iko Cherangany Hills, na kama vile mumesikia Cherangany Hills ni pahali pa milima milima hapa na pale, na hata mwenye anawakilisha, anakuwa na shida mingi sana, anatoka mahali inaitwa Kapteri mpaka Aror, ni kilometres mingi sana kutembea, kwa kupitia mamilima, ma-barabara mbaya, na ningeomba, ikiwezekana, tupatiwe constituency mbili kutoka kwa Marakwet West, na hiyo ingine itakuwa Kapcherop Division, mahali wa-Cherangany wengi wako ndani yake.

Commissioners, wa-Cherangany ndani yake kuna Sengwer, kuna wa-Marakwet, kuna makabila mingi ambao wanaishi katika Marakwet West, na hata Kapcherop. Na hili mambo yao iweze kuwa rahisi, tungeomba constituency, na iitwe Kapcherop, na ikiwezekana hata zaidi, tungeomba tupatiwe district, na hii district iwe Kapcherop Division, na hata mahali pengine panaitwa Cherangany Constituency.

Hii Cherangany Constituency ni mahali munasikia, ni mahali munasikia wa-Cherangany walifukuzwa pamoja na wa-Sengwer wakafukuzwa kutoka huko, wakafukuziwa kwa hii mamilima.

(Interjection) Com. Mrs. Yano: Leta point ingine.

Vincent Tanui: Kwa hivyo, tukiongeza district hiyo, hiyo district tunaweza ongeza pamoja na part of Moiben Division in Uasin Gishu District. Hiyo ikiwezekana, tupewe constituency pamoja na district.

Point ingine ni juu ya security. Ningeongea juu ya security katika Marakwet. Kwa wakati huu tuko na shida kubwa sana ya security. Na tunaambiwa kwamba, wakati mtu ana shida, ama wakati ngombe inafukuzwa, ama wezi wakifukuzwa, wakipatikana, tunaambiwa ya kwamba, tunangojea mambo kutoka ofisi ya Rais. Ningependekeza tuseme ya kwamba, kama ingewezekana, ofisi in-charge ambaye yuko karibu, ateleze mambo, isiwe inasemekana ati tungoje mtu kutoka mbali ateleze mambo ya security mahali fulani.

Jambo lingine ni juu ya hii Local Government: ningependekeza Mayors na Council Chairmen wawe wakichaguliwa na watu wote. Wasiwe wakichaguliwa tu na watu wachache. Tunasikia tu mtu amekuwa Mayor, na ni watu wachache pengine anahonga, anapata hiyo. Kwa hivyo kama ingewezekana, wachaguliwe na watu wote, ingekuwa sawa.

(Interjection) Com. Mrs. Yano: Dakika moja.

Vincent Tanui: Mambo ya Bunge, ningependekeza kusema ya kwamba, terms ya bunge iwe mbili. Kama mtu ameenda term mbili, hiyo inatosha. Hakuna haja ya kuongeza kwenda term nne, ama vile tumeona.

Ingingine ni juu ya system ya kuchagua: ningependekeza kusema, iwe siri, mambo ya kupanga laini isikuweko.

Ingingine ni juu ya elimu: ningependekeza kusema elimu iwe bure kwa watu wote, kutoka standard one mpaka university.

Na mwishowe, tuwe na hata mambo ya employment. Mtu asisome tu bure, na mwisho aje nyumbani kukaa na wazazi, na wazazi wametumia pesa nyingi kumuelimisha.

Com. Mrs. Yano: Umemaliza, asante sana. Tumeshkuru sana Bwana Vincent. Stephen Wanjala tafadhali, Stephen? Halafu Stephen atafuatiwa na John Kemboi. John Kemboi jitayarishe.

Stephen Wanjala: Kwa majina naitwa Pastor Stephen Wanjala.

Com. Mrs. Yano: Endelea Pastor.

Stephen Wanjala: Nasimama upande wa neno la Mungu. Hapa Kapcherop, nawashkuru kwa ajili ya waalimu na wazazi, tunakuwa na watoto siku ya Ijumaa kuanzia saa tisa mpaka saa kumi, tunamaliza saa kumi na dakika kumi, ni kama saa moja. Kwa hivyo tunataka tuele watoto wetu kwa neno la Mungu, liwe upatanisho upande ya watoto wa Mungu.

Nikiongea kama Mkenya, siongei kwa juu ya Marakwet, ama M'bukusu, ama Cherangany, tunaongea kwa ajili ya mwanadamu yeyote. Na ningependekeza, Serikali ichukue wakati kama Kapcherop hapa, tuwe na viwanja ambazo

zimetengwa, hili makanisa ijengwe. Watu wa Mungu wapate kusikia neno la Mungu. (*tape complete*)

Speaker: Kwa sababu kuna sehemu zingine hazijui kwamba tunakaa namna gani. Kwa sababu, utakuta kwamba, watu wanaenda, ama kila mtu anaingia popote bila kujua anakaa namna gani, ama ako upande gani. Kwa hivyo ningependekeza kwamba, Katiba itakapokamilika, kila mtu apewe copy, na pia ifundishwe katika ma-shule, hili hata na hawa wanafunzi ama watoto wawe wakijua Katiba yao ni gani. Ama anakaa katika nchi ambayo inakaa namna gani.

Na pia, tunaambiwa kwamba ile Constitution ambayo iko, haina utangulizi. Ningependekeza kwamba, Constitution ambayo tunatengeneza hivi sasa, iwe na Preamble, kwamba hii imekuwa signed na watu wangapi. Kwa sababu, katika Kenya, kuna jamii zaidi ya arubaini na mbili, na kuna zile jamii ndogo. Pia nao, wahusishwe katika ku-sign hii Constitution, kupendekeza kwamba, hii ni Constitution yetu, tutatii na tutajunga. Kwa hivyo, yangu ni hayo tu, mengi imesemwa.

Com. Mrs. Yano: Asante sana. Tumeshkuru kwa hayo maoni. Francis Oyiengo? Na nikikuita tafadhali unakaribia, halafu mwenzako akiondoka unashika ushukani, unashika kiti na kuendelea na maoni yako. Nicholas Githii, karibia.

Francis Oyiengo: Asante sana. Kwa majina ni Francis Oyiengo. Maoni yangu ni kwamba, hii Katiba ambayo munatengeneza saa hii, ningependekeza kwamba, masomo kutoka Standard one mpaka eight, iwe ya bure, na iwe ya lazima. Mzazi ambaye hawezi kupeleka mtoto kwa shule, achukuliwe hatua. Kwa sababu, ukiona sana, wale wanafunzi ambao ni welevu, wanatoka katika jamii maskini, na wakati ambao wanafanya mzuri, wanarudi nyumbani, na hakuna hatua yeyote inachukuliwa.

Ingingine, upande wa afya: yule mtu ambaye ako na pesa, ndiye yule mtu akienda hospitali, anashughulikiwa. Na yule mtu ambaye hana uwezo wowote, wanaweka yeye hapo, wanamuacha akitezeka. Sasa hapo tena, tujaribu kuangalia.

(Interjection) Com. Mrs. Yano: Pendekeza. Tujaribu kuangalia vipi?

Francis Oyiengo: Ikuwe kitu kama, ikiwa mtu binafsi angeweza kutoa.....

(Interjection) Com. Mrs. Yano: Garama yake irudishwe chini, ama ikuwe bure?

Francis Oyiengo: Garama irudishwe chini kidogo, kwa sababu ugonjwa haijui tajiri na maskini.

Com. Mrs. Yano: Endelea.

Francis Oyiengo: Ingingine ni kwamba, katika hii Kenya yetu, tuko na mtu ambaye hana hata pahali pa kuweka kichwa yake, na unakuta mwingine ako na maelfu ya ma-acres ya shamba. Hata ingine hajui iko upande gani. Na mwingine, hata akipitia hapa saa hii, anasukumwa kando ya barabara, na ni mwananchi wa Kenya.

(Interjection) Com. Mrs. Yano: Pendekeza.

Francis Oyiengo: Pendekezo ni kwamba, yule mtu ambaye ako na shamba kubwa, wajaribu kuweka ushuru wa hali ya juu, hili...

(Interjection) Com. Mrs. Yano: Kiasi gani? (*laughter*)

Francis Oyiengo: Yenye itafinya yeye.

Com. Mrs. Yano: Tafadhali haya ni maoni yake, na ni lazima tumupatie muda aongee. Wacha aseme. Sema ni kiwango gani, halafu hiyo kiwango iwekwe ushuru.

Francis Oyiengo: Kama mtu ako na acres tuseme..... tuko na wenye wako na acres kama elfu tatu, huyu mtu kwa kila acre tu, hata ushuru ya elfu kumi, hili ashindwe nayo, halafu Serikali ijaribu kupatia wengine ambao hawana kitu.

(Interjection) Com. Mrs. Yano: Oyiengo unajua haujasema mpaka kiasi hii, ikifika kiasi hii, yenye iko juu yake, ipiwe ushuru.

Francis Oyiengo: Yule ambaye ako na more than one hundred acres,

(Interjection) Com. Mrs. Yano: One hundred?

Francis Oyiengo: Yes, wajaribu kuangalia hiyo.

Com. Mrs. Yano: Endelea.

Francis Oyiengo: Ingene ni kwamba,

Com. Mrs. Yano: Tafadhalini, tumpatie muda atupatie maoni yake. Endelea.

Francis Oyiengo: Ingene ni kwamba, sasa kama jamii fulani ilizaliwa na viongozi. Huyu kiongozi akiondoka, wanatoa mtoto yake anakuja kuwa kiongozi. Na ile jamii ambayo haikuzaliwa na uongozi, na ako na kipawa ya kuongoza, hawezi akafikia kiwango hicho.

Ingingine ni kwamba, ningependekeza ya kwamba, assistant chief na chiefs wawe wakichaguliwa na wananchi. Kwa sababu hawa, ndio wanaleta corruption. Ukienda kwake, anakuambia ongea mzuri, na kuongea mzuri, ni kutoa kitu kidogo.

(Interjection) Com. Mrs. Yano: Dakika ya mwisho.

Francis Oyiengo: Kitu ingine, ni kuhusu hii Wabunge. Mbunge achaguliwe, na kazi yake iwe ni kuenda Bunge, sio kuenda business ingine. Wako na kazi mingi, unakuta Bunge iko na Wabunge kumi, wengine wameenda biashara zao. Ikiwa mtu atachaguliwa na akuwe na biashara, asikuwe Mbunge.

(Interjection) Com. Mrs. Yano: Endelea. Ya mwisho.

Francis Oyiengo: Ya mwisho, ikiwa kitu kama hukumu ama shamba inatolewa, wajaribu kuangalia tu ni mwana-Kenya, wasijaribu kusema eti huyu ni kabila gani. Kama ni kupewa, pea hata Mkikuyu, Mjalu, (inaudible) Turkana. Lakini ya saa hii wanaangalia jina, wewe unaitwa nani? fulani. Wewe unaenda kando, huyu anaenda kando. Unakuta mwingine amepata, mwingine hajapata, na ni mwana-Kenya. Nafikiri ni hayo. Asanteni.

Com. Mrs. Yano: Asante sana. Tafadhali jiandikishe. Githii Nicholas? Winnie Kipkilimo? Winnie karibu.

Winfrida Kipkilimo: Kwa majina, naitwa Wilfred Kipkilimo. Langu la kwanza, ni kusema asanteni sana kwa kufika hapa kwetu, na kusikia maoni yetu kuhusu Katiba. Kwa vile Katiba, ni maisha ya kila mtu anayeishi ndani ya Kenya. Na Katiba, ikijukuliwa vile unajukua kama unakuja kuomba ama nini, maisha ya wana-Kenya inasimamia Katiba. Kilichoko hapa saa hizi, ile nitatoa ni kuweka sheria. Tunaomba sheria iwekwe namna hii:-

Langu la kwanza, ni mambo ya culture ama mambo ya utamaduni. Utamaduni ya Kenya inaendea kabila ya watu. Na sheria ya Katiba, sidhani kama itaruhusu kuchanganya Katiba na sheria ya kila mtu hivo ndani yake, kwa sababu, Marakwet hawezikuwa mu-Turkana, na mu-Turkana hawezi kuwa Mkikuyu.

(Interjection) Com. Mrs. Yano: Pendekeza.

Winfrida Kipkilimo: Ninapendekeza kwamba, kama kuna urithi katika culture, kama wamama kumiliki mali ya wazee wao, ya kwanza, mama akishafunga ndoa na mzee, huyu mzee aandike “Will” ya mali yake. Ndio iwekwe kwa Katiba kwamba, mali ya huyu mzee, itagawa kwa wamama watano mzee akifa. Isije ikakuwa ni mali ya ndugu yangu ama ni mali ya nani. Katiba iwekwe kwamba, hii mali ni ya mzee, kama hata wanawake ni mia moja, na “Will” yake iwe ni ya wanawake mia moja wa kumiliki. Na kama ni mama mmoja, awe na “Will” ya bwana yake.

Pili, ni mambo ya employment na elimu: katika sheria ama katika Jamhuri ya Kenya, tunakuja kuta kwamba, watu wengi wamesoma, na hawana kazi. Ningependa Katiba iwekwe kwamba, kama serikali wanajua kwamba, wanataka watu wasome mpaka university, wame-acquire degrees haina mbali mbali, wametumia pesa nyingi, hakuna haja ya watu wasome sana, na ku-exhaust mali yao, na mwishowe, wanabakia barabarani.

(Interjection) Com. Mrs. Yano: Pendekeza.

Winfrida Kipkilimo: Napendekeza kwamba, they should not train if they cannot employ. Kama ni kazi ambayo mtu anakuja kujifanyia baadaye, ieleweke kwamba, anajifunza kazi ambayo atakuja kujitegea. Na kama mtu anapelekwa na Serikali kwa kikosi fulani, hapana mwaga watu chini kama mchele ya kumwagiwa kuku na hakuna kazi ndani yake. Kama kuna elimu, tafadhali sana, iwekwe Sheria, wale wako sana wameishi miaka mingi, watolewe, ndio wale wanakuwa, wa-acquire hiyo nafasi.

Ya tatu, ni sheria ya harassment: katika mambo ya harassment, mimi naona sheria ingekuwa namna hii. Wameongea kuhusu mambo ya polisi, kusema polisi wana-harass watu. Mimi nimesema hivi kwa maoni yangu, polisi wapewe mishahara tosha, ndio wakose harassment. Polisi wanaishi kama wale watu ambao wanaishi juu ya mabati, kwa sababu pesa yao ni kidogo, ndio unakuta hongo inaendelea kwa sababu mishahara ni kidogo. Kwa hivyo, ingekuwa ni sheria bora kwamba, wapewe pesa tosha kulingana na wajibu wao, halafu wakifanya hiyo mambo ya harassment....

(Interjection) Com. Mrs. Yano: Tosha, tosha. Inginge.

Winfrida Kipkilimo: Ya nne, ni corruption: hii corruption ni ugonjwa wa Jamhuri. Na hii corruption imetokana, kwa sababu, unakuta kwamba, kama watu wanaajiriwa, unasikia mtu akisema “kitu kidogo”, lakini mimi nasema hivi, kama mtu ni chairman wa kampuni fulani, ama ni director, a-serve all people, halafu nafasi kwa wengine katika nchi. Kama wewe ni MP unataka kuwa chairman, unataka kuwa personnel, na wale wengine wataenda wapi? So, pendekezo langu ni kwamba, kama Sheria itawekwa siku ya leo, Jamhuri ama Katiba ya Kenya, ione ya kwamba, kama uko na kazi kubwa, usije ukapatikana, wewe ni chairman wa parastatal ingine, na wewe ni MP ya ingine. Ufanye kazi moja, na hii kazi ingine ifanywe na mtu ingine.

La tano, ni forest: hii mambo ya masingira, ni vizuri kujali area ile ambayo hiyo forest iko. Sheria iwekwe kwamba, kama Marakwet District, $\frac{3}{4}$ ya Marakwet, sehemu zingine zinakuwa covered na maji, kama ulimwengu $\frac{3}{4}$ imechukuliwa na maji. Na $\frac{3}{4}$ ya Marakwet District imechukuliwa na preserved forests. Na unakuja kuta kwamba, ndio unasikia watu wanasema wamechomewa manyumba, kwa sababu hawa watu wamehifadhi misitu sana. Hata ile maji watu wanakunywa katika Kenya, ni maji ya Marakwet District.

Serikali ijali masilai ya hawa watu – kuangalia. Kama hawa watu wameishi katika forest ndani, iwekwe Sheria, wapatiwe

kidogo, na ile inabaki, mtu akipatikana ndani, Sheria ijukuliwe, na Sheria iwekwe kwamba, hao watu wajaliwe masilai yao.

Ya sita, ni kwamba, kuna kitu kinaitwa compensation. Unajua wakati tunafanya mambo, ama tunapiwa, ama tunafanya kila kitu, sheria ingekuwako ya kusema kwamba, wewe umeua mtu fulani. Kama Pokot wameua Marakwet, naye sheria iwe kwamba, nao wa-Pokot wafanyiwe mpaka wajue kwamba kuua mtu ni (inaudible). Kila mtu ajichunge, kwa sababu hakuna compensation. Kama ni compensation, bunduki kwa bunduki, hata nao hao wapate hiyo kitu, ndio wajue, wasirudie makosa.

(Interjection) Com. Mrs. Yano: Dakika moja.

Winfride Kipkilimo: La mwisho (thank you very much), la mwisho ni mambo ya NGOs. Serikali iweke sheria kwamba, kila NGO ambayo imeingia katika nchi ya Kenya, iwe inachulikana kwa Serikali. Kwamba hii, imekuja kwa msaada fulani, na kweli, hiyo msaada inafika vile inatakiwa? Isiwe ni (inaudible) corruption ile. Na kama NGO wamekuja kujitafutia kwa sababu wanajuana na mjumbe ama minister, hiyo corruption iwe scrapped off, kwa sababu, watu wengi wameumia kupitia hapo.

Na tena mambo ya corruptions hiyo ama NGOs, ni kama kuajiri watu kazi, vile unasema, military ama ma-askari. Hata wenye wameandikwa jana, hakuna mtu hajatoa elfu kumi ama elfu ishirini, na hiyo ni corruption. Kwa hivyo, the Government should put a law ya kusema kwamba, yule atakayekuwa hapo, na neno itokee hivi, avutwe kazi. Hata awe ni Major ama Colonel. Na kama ni mtu yao, kama ndugu yake ameandikwa, hiyo ni mambo ya kujuana tu. So, sheria iwekwe kwamba, ikipatikana hivyo, you loose your job. Nafikiri yangu ni hayo tu.

Com. Mrs. Yano: Asante sana Winnie. Anayefuata sasa ni Chris Chirchir. Jiandikishe Winnie. Chris Chirchir? Chris? Halafu Cllr. James Rotich? Na Cllr. James Rotich atafuata na Boniface Maina, halafu Mary Kech.

Cllr. James Rotich: Asante sana. Yangu tu...

(Interjection) Com. Prof. Okoth-Ogendo: Jina kwanza.

Cllr. James Rotich: Jina langu naitwa Cllr. James Rotich kutoka Sengwer.

Com. Lenaola: Endelea.

Cllr. James Rotich: Yangu ya kwanza, mimi nataka kama wilaya yetu Marakwet kwa mambo ya misitu. Mambo ya misitu, kuchaguliwe committee members wa community kuchunga misitu. Kwa sababu, niliona corruption kidogo kwa sababu,

kutumia ma-foresters, mimi naona mingi, wanaruka mpaka wanaenda kuchoma manyumba kwa (inaudible).
Lakini kama kuna committee ambayo itakuwa inajua mipaka ya forests na reserve, itakuwa afadhali kidogo Bwana Commissioners.

Ingingine, ni mambo ya commission. Kwa sababu hii ni wilaya yetu ya Marakwet, tunataka constituency tatu, kwa sababu niliona jusi, wakati watoto walikuwa wanaandikwa kwa district yetu ya Kapsor. Kutoka Kaptein mpaka Kapsor, watoto wetu walifika saa nne ya asubuhi, na wakati hiyo, kufika Kapsor, walikuta gate imefungwa, watoto wetu wakafungiwa nje na ikawa hakuna nafasi, ya kuwa walifunga saa moja na nusu.

Mimi napendekeza ya kuwa, kwa Constitution mpya, tuwe na constituency yetu ambayo itaitwa Marakwe-Cherangany ama iitwe Marakwet West.

(Interjection) Com. Lenaola: Hiyo tumesikia, sasa endelea.

Cllr. James Rotich: Ingingine Bwana Commissioner, ni mambo ya mabarabara. Pesa inakuja kila mwaka katika wilaya yetu, lakini, sijui DC akiwa na Mbumbe, kila councillor wa kila area, hawajui matumishi ya hiyo pesa, na wananchi wanasumbua ma-councillors wakiwauliza, wapi pesa yetu.

(Interjection) Com. Lenaola: Wapi pendekeza.

Cllr. James Rotich: Pendekezo, lazima Councillor ajue na Mbunge.

Ingingine, kwa mambo ya Katiba, tetea (inaudible) wapewe mshahara, kwa sababu, mimi naona (inaudible) tena kutoka grassroot iko shida mingi sana. Kwa sababu, wanawacha kazi yao, na hakuna hata ndururu ile wanapata. Nafikiri yangu ni hayo. Asante.

Com. Lenaola: Asante sana Councillor, jiandikishe pale. Boniface Maina? Boniface Maina? Mary Kech? Sema jina lako, halafu uendelee.

Cllr. Mary Kech: Jina ni Cllr. Mary Kech. Na kwanza nitawakilisha report ya akina mama wa tarafa hili, halafu, nasema yangu machache.

Com. Lenaola: Wapelekee pale waiandikishe. Peana hiyo halafu ukuje uzungumze hapa.

Cllr. Mary Kech: Basi, nashkuru kwa hii nafasi ambayo nimepewa, na maoni yangu ya kwanza ni kuhusu hawa watoto wetu.

Tunapendekeza kwamba, watoto hawa ambao ni wasichana pamoja na wavulana, wawe na sehemu moja, wawe pamoja, wasibaguliwe. Yaani, ikiwa kuna jambo lolote ambalo ungetaka kutoa kwa mtoto kwa kiume, pia aweze kutoa kwa mtoto wa kike, kwa sababu hao ni (inaudible).

Na pia, kwa mambo ya kazi, na vitu vingine, pia, kama ni wamama waweze kuwa pamoja, katika kila jambo ambalo lingepewa mama, iwe ni cheo, iwe ni nini, iweze kuwa kwa akina mama, na wanaume wawe pamoja.

Jambo lingine ni kwamba, kwa mambo ya insecurity, ningesema kwamba, kwa sababu wale watu ambao wanasababisha kutokuwa na amani, ni kwamba wana silaha. Sasa ningesema kwamba, Serikali iweze kuwapokonya silaha zote ambazo zimemilikiwa na watu. Na kama haiwezekani, wale jamaa wengine, iwe halali basi, wawe na silaha kila mmoja.

Jambo lingine ni kwamba, watoto wanaposoma, wakishamaliza shule, ni heri Serikali iweze kutenga mahali, ama ifanye kama youth service iwe katika kila wilaya, hili, watoto hawa wanapomaliza tu shule, wawe wamepita ama hawajapita, wapate muda wa kuenda pale na kujifunza mambo hili asipate ule muda wa kukaa baada ya kumaliza shule.

Jambo lingine ni kuhsu raslimali. Ingawaje wenzangu wengine wamesema, raslimali ni kitu ambacho tunajifunia sana, na ni heri, iwe ikigawiwa, ama mwenye ambaye sehemu yake imepatikana na raslimali, iwe ni dhahabu, hata (inaudible) ziko kwa misitu, watu wa sehemu hiyo wafaidike kupitia Local Government.

Jambo lingine ni kwamba, tunataka Katiba yetu ambayo inarekebishwa, iwe kwa lugha ambayo ni rahisi kusomeka, na iwe inapatikana kwa njia rahisi, hili kila mwananchi aweze kusoma.

Eneo: eneo la wakilishi, ni heri wakati inapofikiriwa kuongezwa kwa sababu Katiba hii ni ya kudumu kwa muda, isitumiwe tu kwa hesabu ya watu, bali kwa eneo. Kwa sababu tunapona eneo hili letu, kweli wanaweza kusema watu ni wachache, lakini sehemu ni mbali. Na ikiwa mtu ameishi mbali na mwingine ameishi mbali, ni lazima afikiwe. Kwa hivyo, tunapendekeza kwamba, wanapongeza sehemu ama eneo, waangalie kupitia vile imekaa.

Com. Lenaola: Mwisho?

Cllr. Mary Kech: Mwisho, wale watoto ambao wanazaliwa ama disabled, Serikali pia iwatafutie mahali, iwajengee kila district, hasa, naongea kuhusu kwetu, Serikali iweze kuwafadhili na kuwapatia shule ama sehemu ambayo watasomea, kuanzia wakiwa wajanga mpaka wamalize, hata chuo kikuu wakiwa wanaangaliwa na Serikali. Serikali itoe bure, kwa sababu, tunaona watu hawawezi kuwafikiria hawa watoto, lakini tunataka Serikali yetu iweze kulinda hawa watoto.

Tena (wacha nimalizie moja) kwamba, watoto wale ambao wanazaliwa, pengine na watoto tu ambao hawajafikisha hata umri,

ama wale ambao wazazi wao wametengana, sheria iwekwe kwamba, hawa wazazi ingawaje wametengana, watoto hawa wasitaabike, bali walindwe na wao. Sheria iwalinde. Asante.

Com. Lenaola: Asante Councillor. Tumeshkuru kwa maoni yako. Raphael Kibor. Halafu, Ernest Kiptanui yuko? Ernest Kiptanui, utamfuata. Sema jina halafu uendelee.

Raphael Kibor: Jina kamili ni Raphael Kibor. Nashkuru nyinyi Commissioners wa Tume ya Kurekebisha Katiba, kutupitia siku hii ya leo hapa Kapcherop.

Maoni yangu ni kwamba, mimi ningeongea kuhusu corruption katika Kenya. Corruption katika Kenya imekuwa ni ya kushtua.

Kwamba, kila mtu amekuwa corrupt, kutoka wale wakubwa mpaka wale wadogo, sana sana watumishi wa Serikali. Nasema hivyo kwamba, kuna shamba hapo ya Milimani Complex, ambaye Mzee alisema, wale watu maskini wagawiewe, acre mbili na nusu na acre tano, isiwe zaidi ya hapo.

Ukienda kuona, those government officers wako na title deeds za mashamba acre nne, mia, na hiki kikitolewa, kilikuwa ni ya wale ambao hawana shamba.

(Interjection) Com. Lenaola: Pendekeza?

Raphael Kibor: Mapendekezo yangu ni kwamba, ingefaa Tume iweke mkaso kabisa, sheria ya kwamba, mtu akipatikana ana-corrupt vitu, ama hii munaita land-grabbers, wanyanganywe na igawe kwa wale ambao hawana shamba.

Ya pili, neno langu la pili ni kuhusu barabara katika Marakwet District. Nasema hivi kwamba, katika Marakwet District, hakuna hata moja ile imeguzwa na lami. Lami inakuja, kufika hapo (inaudible), ile ingekanyaga Marakwet District inakomea hapo. Kutoka Iten, namna hiyo. Ningeomba, Tume hii ijukue, iwe kuna kitu kinaitwa equality – yaani kwa kila district. Kama ni sehemu fulani, ipewe kilometre kadhaa ya barabara, ya lami, ile ingine iwe ni rough road, iwe ni katika kila wilaya.

Maoni yangu ya mwisho, ni kuhusu barabara hiyo bado, na mali ya forests. Hii forest ya Marakwet District, vile wenzangu wamesema hapa, Marakwet District, $\frac{3}{4}$ ni forest, na nafikiria maji ile inatumika Western, Nyanza na Rift Valley hapa inatoka Marakwet District. Nasema hivyo kwamba, katika Municipality ya Eldoret, wanachukua maji ya Marakwet almost half, na inafaidisha wale watu wa uko, na sisi wale ambao tunalinda misitu yetu hapa, hatufaidiki na hiyo maji. Na sisi ndio tunalinda hiyo forest.

(Interjection) Com. Lenaola: Pendekeza.

Raphael Kibor: Pendekezo ni kwamba, ningependa sheria iwekwe kwamba, kama wewe ndio umelinda misitu yako, kitu fulani ikitolewa hapa, wapewe share kadhaa, kama ni percentage fulani ya hiyo maji, ile wana-collect ikiwa ni uko Eldoret, wapewe wananchi wa Marakwet ama county council yao. Thank you.

Com. Lenaola: Asante sana Bwana Kibor. Ernest Kiptanui? Mrs. Agnes Kirui?

Ernest Kiptanui: Okay, Commissioners (general) na wageni walioko hapa siku ya leo, tuko na shkurani kwa vile leo, tutatoa maoni kulingana na kila idara. Kwa majina naitwa Ernest Kiptanui, niko na maoni manne.

Ya kwanza, ni kuhusu constituency, yaani wakilishi wa Bunge. Sasa ningetaka tu iwekwe Sheria kuwa, constituency yenye iko population kubwa, the (inaudible). So, a constituency should be divided according to the population and the economy of the area.

Kwa mfano, wakilishi wa Bunge wa area hii, unakuta ya kuwa, watu kulingana na historia wamefanya district yao, na ukiona kwa hakika, population ya area hii, upande huu wa Marakwet West ni kubwa sana. Na economy vile vile, tunaweza hata kujenga district headquarters.

Sasa pendekezo langu, nilikuwa ninataka hivi, hii (inaudible) na labda Cherangany constituency from Trans Nzoia mpaka (inaudible) and maybe, (inaudible) they can get something like half district. Halafu (inaudible) according to the (inaudible) area. (inaudible).

Ya pili ni security: tumesikia (inaudible) labda Commission hii, waweke sheria kuwa, (inaudible) walipwe pesa, hau watu wa Rift Valley, kulingana na damages ambao ime-reportiwa na enemies. (inaudible) kuna police station, (inaudible). Okay, kuna kwa Maralal huko, kuna kwa Marigat uko, vile vile hata Maasaini. Kuna trains zinaenda katika kila mwaka. Sasa tungetaka kuomba tu Commission hii, hili such (inaudible) should be taken to these rampant security areas ya kila district, itakuwa imesaidia sana.

Ya tatu, ni kuhusu sisi (inaudible) community. Unakuta ya kuwa, juzi, tulikuwa tunasikia kuwa (inaudible) community wamekuwa na a special budget. Sasa tunataka tu hii Commission waweke sheria ya kuwa, Kenya, Uganda na Tanzania, each government setup to harmonize the whole sector, like for example, Idara ya Fedha,

Idara ya Elimu, (inaudible) katika nchi hii ya Kenya, hata utaweza kwenda mpaka Uganda, na upate kazi, na vile vile utaweza kwenda mpaka hata Tanzania upate kazi. So, they harmonize every government sector, halafu tutumie kitu kama quota system. Labda ukitoka Kenya, unapata quota system uko.

Com. Mrs. Yano: Dakika moja.

Ernest Kiptanui: Halafu mwisho, ni mambo ya education. You find that (inaudible) whereby, banning of corporal punishment ama waalimu kutumia kiboko, ilikuwa imeandolewa, ama imeondolewa, na hata Biblia inasema, ku..... (inaudible) kutumia fimbo, sio mbaya. Sasa tungetaka irudi, kwa vile unaona kuna strikes, shule zinachomwa kila wakati, na hapo ninataka kuongezea tu kitu kama (inaudible), it should be taught in all levels from class one maybe upto university. Na tena mambo ya (inaudible) (inaudible) to be brought back.

Na mwisho, ni mambo ya employment, unakuta kazi kama jeshi ama polisi, unakuta watu wanakuja kuandikwa kwa district headquarters. Wanasema, they are forced from the federal government to the local government. Lakini unakuta watu wameandikwa kutoka uko Nairobi, na watu hawapati kazi. Sasa ningetaka kusema, upande wa education sector, wanaandika kutoka college level, na unaona watu wanapata kazi kutoka chini, na waalimu ni wengi. Lakini idara zingine unakuta, ni wakubwa wanaandika watu wao. Ni hayo tu.

Com. Mrs. Yano: Asante sana. Mrs. Agnes Kirui? Agnes, Agnes Kirui? Joel Kiprir? Joel? Paul Kipchor? Paul, karibu.

Paul Kipchor: Jina langu ni Paul Kipchor. Bwana Commissioners, inaonekana yote yange yameshajadiliwa, na ningesema tu moja under culture. Mimi ni mwenyekiti wa Constitutional Review, (inaudible) Location, na watu (inaudible) Location under culture, wanaomba ya kwamba, katika kitamaduni ya ki-Marakwet, saa zingine watu wanauana. Huwa wanachoma nyumba, na hata pengine wanaaribu vitu ya watu, wanaua watu wengine, na sisi tulikubaliana ya kwamba, kama mtu anaua mtu mwingine, hiyo tabia ya kuaribu vitu ya watu, kama ingewezekana, tunapendekeza kama location, tuwachie Serikali wafanye kazi yao, na tusiharibu vitu ya watu, (inaudible) wahusike na hiyo mambo. Hiyo ilikuwa ni under culture.

Na kwa mambo ya education. Board of governors wa secondary school, wazazi wa shule hiyo wawe wakichagua hawa.

Halafu, Local Government. Councillors walipwe mshahara kutoka Central Government. Ni hayo tu. Asante.

Com. Mrs. Yano: Asante sana. Joab Matony, Joab Matony? Ni wewe? Anayefuata ni Thomas Lubembe. Thomas, karibu. Thomas atafuatiwa na David Mashangi. Mashangi is an observer. Thomas Lubembe.

Thomas Lubembe: Kitu ya kwanza...

(Interjection) Com. Prof. Okoth-Ogendo: Jina.

Thomas Lubembe: Jina ni Thomas Lubembe. Kwanza, napendekeza ya kwamba, sisi tanga zamani, tulikuwa tunataka kitambulisho kuandikwa kazi. Na wakati tunaandikwa kazi na kitambulisho, hatukuwa tunaitishwa hongo. Na siku hizi ukienda huko, unaitishwa, unaambiwa ulete kitu kidogo. Ndio tunataka Serikali iangalie upande huo, kwa sababu wananchi wote tunaumia, na tuko ma-nyumbani. Kazi iliisha, na hatukuangalia mali yetu. Sasa tulikuwa tunataka hivi, Serikali ituangalie, na tulipwe hiyo masaa yetu tulikuwa tunafanya kazi.

Ya pili, wenzetu wanaumizwa, wamefutwa kazi wako nyumbani. Sasa wote, Kenya tunakuwa maskini. Na hakuna pahali tunaweza kujisaidia.

(Interjection) Com. Mrs. Yano: Pendekeza.

Thomas Lubembe: Tunapendekeza Serikali iangalie masilahi yetu. Sasa tutafanya nini, na hatuna chochote. Kama tungekuwa tumelipwa (inaudible) yetu, tungekuwa sasa tunaweza kujitegemea. Na saa hii hatuwezi kujiweza hata kusomesha watu wetu, watoto wetu wanakuwa kama chokora nyumbani.

Com. Mrs. Yano: Endelea.

Thomas Lubembe: Ya tatu, sisi Wakenya, tunataka tuangaliwe kwa sababu tumekuwa maskini zaidi, na hatuoni mahali ile tunaweza kujisaidia. Tunataka Serikali ituangalie. Kama Tume saa hii, iangalie wakati tuko nyumbani, iangalie vile tunaweza kusaidiwa, kwa sababu hatuna shamba, hatuna chochote, na mashamba iko Kenya hii mzima. Ndio unapata wale watu ambao wamepewa shamba, ni watu wakubwa, sio watu wadogo kama sisi. Tume iangalie hapo.

Com. Mrs. Yano: Asante, umemaliza?

Thomas Lubembe: Nimemaliza.

Com. Mrs. Yano: Asante sana Bwana Lubembe. Joseph Rotich? Joseph Rotich? Patrick Sangula? Patrick Sangula? Simon Mukunya? Emmanuel Kibirur? Karibu Emmanuel, halafu Emmanuel atafuatiwa na Pius K. Arap Yano.

Com. Prof. Okoth-Ogendo: Endelea mzee.

Emmanuel Kibirur: Asante Commissioners. Majina yangu ni Emmanuel K. Kibirur, na niko na maoni kufuatana na mwongozi wa vile tulikuwa tumeulizwa labda na kitabu.

(Interjection) Com. Mrs. Yano: Kwa sababu umeandika, na utupatie hiyo karatasi, guzia kuguzia tu.

Emmanuel Kibirur: Asante. Mamlaka ya nchi nimesema, functions of Rais, iangalie na iweke katika Katiba, ifafanuliwe. Kwa sababu Rais, ni mtu wa maana, tabia yake iangaliwe, na Katiba ifafanue. Na hiyo nakubali.

Halafu, kuwe na kipindi maalum ya huyu Rais ambaye atatawala. Na kama vile ilivyo, hizi terms mbili itoshe.

Halafu nimesema, uhusiano wa huyu Rais ambaye atatawala nchi na Parliament uwe mzuri, uwe wa kuheshimiana. Bunge inaheshima Rais, na Rais naye anaheshimu Bunge.

Halafu, nimesema tuendeleo kuwa na utawala wa mkoa. Utawala wa mkoa uendeleo.

Mahakama, kweli, naona, maoni yangu kuhusu mahakama, kuna shida. Kwa sababu unakuta kuna kesi nyingi katika nchi yetu hii, ambapo utakuta watu wameumia, kwa miaka mingi, bila kesi zao kuzikizwa. Hii labda, ni kwa sababu ya ujasiri ya ma-wakili, ma-judge na mahakimu. Kwa hivyo, ningependekeza, Katiba itoe uwezo kwa Serikali kuajiri mahakimu na ma-judge wa korti, hili iwahudumie wananchi, kwa sababu, huko ndio haki ya kila mwananchi inaangaliwa.

Halafu pia, Katiba, ninaonelea, iipe Serikali uwezo wa kuajiri ma-wakili wa kutetea raia. Kuna raia ambao wana..... (inaudible). Hawana uwezo wa kuchukua wakili, kwa sababu huyo wakili atahitaji pesa. Ningependa Katiba hii, itoe nafasi ya wakili ambaye atakuwa analipwa na Serikali, kuzunguka kusaidia watu maskini ambao hawajiwezi.

(Interjection) Com. Mrs. Yano: Karibu na mdomo. Weka chombo karibu na mdomo.

Emmanuel K. Kibirur: Okay asante. Basi, nimeonelea pia, kuwe na sharti la kutaminiwe sheria zote zinazoithinizwa na Bunge, kusiwe na upingamizi.

Maoni yangu inayofuata ni kuhusu serikali za mitaa. Inafaa ma-Mayor na Wenyekiti wa ma-baraza wachaguliwe na wananchi moja kwa moja. Na hawa Wenyekiti na ma-Mayor wachaguliwe baada ya hiyo muda ambayo iko sasa, ya miaka miwili.

Na elimu. Elimu ya chini kwa madiwani, ninaonelea, yafaa, iwe katika kiwango ya elimu ya msingi kuanzia hapo. Kwa sababu tukisema, kila atakayegombea kiti cha udiwani, awe Form Four, utakuta kutakuweko na (inaudible), kwa sababu rika fulani moja ambaye ni rika ya vijana, ndio watakuwa viongozi, na hawa hawakuwa na ujuzi wa uongozi. Kwa hivyo, elimu ya

chini kwa madiwani, iwe..... (*side complete*)

(Interjection) Com. Mrs. Yano: Hapana pitia kila kitu ambacho umeandika hapo. Ukisika madiwani, sema tu jambo moja, uende kwa jambo lingine.

Emmanuel Kibirur: Okay, asante. Niende kwa ingine?

Com. Mrs. Yano: Ndio.

Emmanuel Kibirur: Uchaguzi ingine? Uchaguzi, uendeleo kama ulivyo, kama unavyoendelea. Ufanyike siku moja kwa wote tunaowataka, hili tupunguze garama.

Na sio vizuri kwa mgombea kiti yeyote, anaposhindwa kuteuliwa kwa chama fulani, anakiamia chama kingine, hapo hapo, haraka haraka. Hii tunakataa. Kwa sababu, inaonyesha, ufiada na (ulavi). Huyu mtu ni malaya ya (inaudible)

Halafu, utaratibu pia urahisishwe kwa sababu ya, labda wasi wasi ya uizi wa kura. Ningeonelea, kura zikipigwa, zihesabiwe kwa kila kituo, hapo hapo, kukiwoko watu wote ambao wamekuja kama wajunguzi, kama GoK, NGOs ambao wako.

(Interjection) Com. Mrs. Yano: Dakika moja.

Emmanuel Kibirur: Jambo lingine, ni kuhusu haki za ki-msingi. Tunaona kweli sheria ziko, lakini, kuna unyanyazaji mwingi. Kwa sababu unakuta, ikiwa mtu fulani ni maskini, na amegombana na mtu tajiri, huyu mtu ananyanyazwa kabisa. Na sheria ziko lakini hazifuatwi. So, ningeonelea, sheria ziangaliwe, na labda, on the way, itasaidiwa na ile mahali nimesema wakili wakutetea wasiojiweza, itafanya kazi.

Halafu, maoni yangu ya mwisho ni kuhusu usimamishi na mali ya asili. Mali ya asili, ni nyingi, na isitegemee, kama mali ya asili inapatikana kwa (inaudible), iwajiwe ma-baraza ya wilaya, utawala. Halafu, asilimia fulani ipeanwe kwa mapato ambayo inatokana na mali ya asili. Kwa mfano, maji yetu utoka Chepar, ambayo inaenda Eldoret. Tungependa county council ya Marakwet, wapewe 60% na Central Government ichukue 40%, hili, isaidie Serikali yetu ya nyumbani kufanya maendeleo.

Na ugawaji wa ardhi pia iangaliwe sana. Mtu wa juu ambaye tungeweza kusema awe na sehemu kubwa ya ardhi ni acre mia moja, isipite hapo. Kwa sababu, katika nchi, watu wameongezeka na watu wengi hawana mahali.

(Interjection) Com. Mrs. Yano: Tafadhali malizia.

Emmanuel Kibirur: Wananchi wote pia, maoni yangu ni kuhusu hiyo kumiliki ya ardhi. Watu wote wawe na kibali. Mume na mke, wawe na kibali kumiliki ardhi.

Com. Mrs. Yano: Asante sana Bwana Kibirur. Tumeshkuru, tafadhali jiandikishe, na u-record hiyo memorandum yako kwa sababu tunaenda kusoma. Anayefuata Pius? Pius, tafadhali nakupa dakika tano.

Pius Yano: Asante pia. Ningependa kuongea juu ya ulinzi. Ningesema kutokana na ulinzi mbaya ambayo iko katika Jamhuri yetu ya Kenya, wale watu ambao wamepata shida kutokana na ulinzi mbaya, ambao wamekuwa mayatima, viwete wasiojiweza, na wajane, hii jambo ingefanywa kuwa janga la ki-taifa, kwa sababu, watu wamepoteza maisha yao, watu wamekuwa wajane, wengine wamekuwa mayatima, na hii ni kwa sababu ya ulinzi mbaya wa Serikali. Kwa hivyo, ningependa kusema, hii pendekezo langu liwekwe kama janga la taifa katika nchi yetu ya Kenya.

Pia, kulingana na ulinzi mpya tena, ningependa tena kusema, wale watu ambao watapatikana wakiumiza watu wengine, walipe ridhaa ya hali ya juu kwa maisha ya binadamu, ambao walipoteza. Kwa sababu watu wengi wamekuwa viwete, ambao walipigwa na bunduki, wengine wakapigwa na haina yote ya silaha. Tulipwe ridhaa. Nimemaliza juu ya ulinzi.

Jambo lingine ni kuhusu Bunge. Ningependa kusema Bunge, wale watu ambao tumewachagua kuwa Wabunge, wahudumu kutoka Jumatatu mpaka Ijumaa kwa Bunge, bila kupotea, kwa sababu, sisi tuliwachagua hawa kuenda kufanya kazi kwa Bunge, kusaidia nchi yetu. Tunaposikia kila wakati Wabunge hawako kwa Bunge, wengi, leo ni wachache, tukasema ni kwa nini na tumewachagua hao kwenda Bunge. Wafanye kazi kutoka Jumatatu mpaka Ijumaa bila kukosha kwa Bunge.

Na pia, kama Mbunge tena akikosa ki-midhamu, tunataka kutoa yeye katika Parliament kupitia kura ya kutoamini – kura ya kutokuwa na amani, maana yeye hawezi kufanya kazi yetu vizuri. Yeye alienda kwa ajili ya kazi yetu, na kama yeye hawezi kutimiza kazi yake, sisi tunaweza kutoa yeye kwa kura ya kutokuwa na imani kwake.

Pia mambo ya vyama vya kisiasa, ningependa kuwe na vyama tatu vya kiasa katika Jamhuri yetu ya Kenya. Tatu pekee yake. Na kila chama, ijigharamie wakati wa siasa, wakati wa kufanya campaign, yeye mwenyewe na chama hicho, ajigharamie mwenyewe. Nafikiri ni hayo naweza kutoa katika siku ya leo. Asanteni.

Com. Mrs. Yano: Asante sana Yano, jiandikishe tafadhali. Anayefuata ni William Yano, halafu Fr. Chumo George. William Yano? Fr. Chumo? Karibu.

Fr. George Chumo: Asante sana kwa kunipa nafasi hii.

Yangu kwanza kabisa ni kuhusu natural resources, kuhusu mambo ya forests.

Com. Mrs. Yano: Jina tafadhali.

Fr. George Chumo: Chumo George. Kwamba, ingewezekana kabisa, ningependekeza kwamba, Serikali itenge sehemu za nyanda za juu kama (inaudible), ndio kwamba tuweze kuziaja kama forests. Na watu wanaoishi mahali hapo, Serikali iweze kuwapatia hawa mashamba pengine sehemu za chini, hili kwamba tuweze kuifadhi maji kwa miaka zijazo.

Pia, karibu kwa mito ya (inaudible), kama ilivyokuwa tangu zamani kwamba, katika sheria tunajua kwamba kuna yards fulani, ama hatua fulani ambapo, Serikali imetenga hili watu wasiweze kukata miti kwa sehemu hizo. Kwamba sheria hizo basi zifuatwe kabisa, kwamba watu wasisongee karibu na mito. Wafuate ile mchoro ya zamani ya Serikali. Mambo kama swamps, watu wasiweze kumiliki vitu kama swamps, ambapo maji yanatoka, watu wote waweze kufaidika.

Kuhusu mambo ya madaraka. Ningependekeza kwamba, kutoka kwa PC, DC, mpaka DO, chiefs, waweze kuwa ni watu – kama DC hau mtu ambaye amechaguliwa pengine na chiefs, na chiefs wawe wamechaguliwa pia na wananchi. Na hata sub-chiefs, na wazee wa mitaa ambao wanasaidiana na hawa, ingewezekana, wapewe pia maruburubu, wapewe pia mishahara kidogo, kwa vile wanahudumia wananchi.

Ningependa kwamba ofisi ya Rais, ingewezekana, ningependekeza kwamba, Rais asiwe Mbunge, awe mtu ambaye amechaguliwa moja kwa moja, kwa sababu yeye anataka kugwania kiti cha Rais. Hili kwamba mahali ametoka, Mbunge ambaye ni Mbunge wa area hiyo, aweze pia kusimama kama Mbunge tu.

Tena Rais, kama ingewezekana, pendekezo langu ni kwamba, Rais awe mtu ambaye hajatoka katika chama chochote, kwani, anahudumia wa-Kenya wote. Kwa vile mambo ya sasa ni kwamba, Rais anatoka chama fulani, na wakati anapohudumu basi, ingawaje anahudumia wote, akosi kwamba atatetea chama chake na watu wa sehemu ambao chama hicho kimemiliki.

Na iwe kwamba, term ya ofisi kwamba, muhula tu, aweze kwenda uko mara mbili. Only two terms.

Ingingine ni kuhusu separation of powers (kugawa mamlaka) – Executive, Judiciary na Parliament. Kwamba, watu kama Attorney General, mtu kama Chief Justice, awe ni mtu ambaye anachaguliwa na a certain panel. Kama vile Wabunge. A certain panel iweko, ambayo itakuwa ikichagua watu hawa, hivi kwamba, mtu kama AG, Chief Justice, asiwe appointed na Rais.

Pia Ministry of Justice iweze kuweko, hili, watu ambao wanalalamika, kama wanakesi juu ya mambo ya korti korti, kama mambo ya Chief Justice, mambo ya Attorney General, mambo ya ki-sheria zote, kama mtu anaona kwamba amefinywa katika mambo hayo yote, awezekuwa na mahali ambapo anaweza peleka complaint yake. Kwa hivyo, kama Ministry of Justice iweko, ambapo mtu akikosa kupata haki kwa maofisi za sheria, kama kortini, wapi, aweze ku-appeal kwa mahali pengine

ambayo ni tofauti na ambayo inaweza kuchunguza mambo yake.

(Interjection) Com. Mrs. Yano: One minute.

Fr. George Chumo: Mambo ya disabled. Watu ambao wamelemewa, Serikali, ingependekeza kwamba katika Serikali, itengwe funds fulani ama maruburubu fulani, ambayo yatawezesha wale watu kama hawa, kama watoto wao waweze kusomeshwa bure, watoto kama orphans, Serikali iweze kuwasomesha bure, na wazee ambao ni wazee sana katika jamii, waweze kupata mahali ambapo wakiwa katika uzee wao, watapata something fulani kutoka Serikali.

Na mambo ya essential services kama medical services, hao watu wanapewa pengine vitambulisho fulani, ambavyo vitakuwa vikionyesha ya kwamba, hawa watu ni wale watu wa kusaidiwa na jamii. Wakienda hospitali, watahudumiwa bure, wakienda hata kwa private clinic, hiyo kwamba, mtu kama sio disabled asilipe chochote. Huyu Daktari lazima ahudumie yeye, kwa sababu huyo ni mtu ambaye anasaidiwa na jamii nzima.

Ya mwisho, ni kwamba, hii maneno ya corruption na tribalism vile tunayo katika Kenya, ningependekeza kwamba, sisi tuweze kutumia namba, badala ya vitambulisho, majina yetu katika vitambulisho. Kama ni Examinations Council, wakati tunaandika mitihani yetu kama watoto wa secondary schools, wanatumia tu namba, no name. Wakati atapata kitambulisho, atumie tu namba, wakata anapoandikishwa kazi, wanasema namba fulani tu. Kwa hivyo mtu hawezi kujua wewe umetoka kabila fulani ama kabila fulani. Hii itoe maneno ya kusema mimi ni kip-fulani, mimi ni Onyango, mimi ni nani. *(laughter)*

Mambo ya bararabara (infrastructure). Ningependekeza kwamba, mambo ya barabara iwe privatized. Tuseme kwamba kuna company fulani, iweze ku-apply kazi na through the local authority ya hapa, ipewe kazi kwa hiyo kampuni, kutokana na kodi ambazo zinatolewa pengine kutoka Central Government ambao sisi wenyewe tunapeana, kwamba hizo pesa, ziweze kupewa kampuni fulani, ambayo kampuni hiyo itakuwa hapo Kapcherop ikitengeneza barabara zetu za Kapcherop, na watu responsible kama kampuni. Badala ya kutoka kwa Serikali, ikuje wapi, mwingine anachezea hapa.....

(Interjection) Com. Mrs. Yano: Fr. malizia, malizia.

Fr. George Chumo: Basi kumalizia ni kwamba (ngoja kidogo), organizations kama kanisa. Kama ingewezekana, katika korti vile watu wanatoa, some allocations zipewe ma-kanisa kutoka Central Government, kuenda kuendeleza kazi zao ya kuhudumia watu, kama ma-hospitali na kadhalika.

Pia, vitu ambazo tunatumia kama maghari, na vitu vingine ambavyo kanisa inaweza kutumia kuhudumia watu, wapate tax free kama Serikali pia.

Com. Mrs. Yano: Sasa Fr. jiandikishe, inaonekana hauna mwisho leo, (*laughter*). Na umetupatia views, I think that was a very unique one hii unasema ID cards zikuwe tu na namba, isiwe na jina. Ni mara yetu ya kwanza kusikia hiyo, asante sana Fr., tumeshkuru. Samuel Kiplagat? Samuel Kiplagat? Paul Kibet? Halafu, Paul Kibet atafuatiliwa na John Kabelo.

Paul Kibet: Jina langu ni Paul Kibet vile mumesikia. Mimi niko tu na mambo mawili ambayo nitachangia.

Jambo la kwanza, ningependa kutoa ulalamishi kidogo, kwa kuwa tulisikia kwamba, Commissioners lazima wahelimishe watu mpaka grassroot. Lakini yule Commissioner ambaye ni responsible kwa area hii particularly, hatuoni kazi yake kabisa. Hajakuja mpaka grassroot. Kama kuna mwenye anafunza.

(Interjection) Com. Prof. Okoth-Ogendo: (inaudible).

Paul Kibet: Afanyi kazi kabisa. Nafikiri hiyo imeisha.

Maoni yangu nitatoa namna huu, ningependa Katiba ambayo itatambua kila jamii katika nchi hii ya Kenya. Kwa mfano, (inaudible) mimi ni Dorobo, na tangu hapo hawali wakati wa ukoloni, ..

(Interjection) Com.Mrs. Yano: Dorobo ni sawa sawa na Cherangany na Sengwer?

Paul Kibet: Yes, ni mimi..... Wakatu-displace pale, I mean my grandfathers and so forth. Na Katiba ya wakati huo, haikuweza kututambua, mpaka juzi, wakati Serikali ilipopata uhuru, haijaweza kututambua mpaka sasa.

(Interjection) Com.Mrs. Yano: Pendekeza.

Paul Kibet: Sasa napendekeza kwamba, tunataka Katiba ambayo inapea masilahi ya kila mmoja. Kwa mfano, mimi ni Cherangany, nipewe district yangu, nipewe mbunge wangu, na wajue haki zangu ni gani. Lazima kila mmoja apewe hiyo.

Pili ambayo nitaguuzia halafu imalize hii mambo kama ya tribalism na nini, kila mtu akipewa haki yake, hiyo mambo ya tribalism itaisha. Kama mimi ni Dorobo, mimi Dorobo nipewe haki zangu. Kwa mfano, hatuwezi tukaishi na mtu fulani ambaye haelewi akili yangu na mahitaji yangu ni gani. Lazima Katiba inilinde, na ijue mimi ni Dorobo, ninakaa namna gani.

Lingine ambalo nitaenda kuguzia ni mambo ya Local Government – kuhusu hii tax ambayo wana-tax wananchi. Ukiuza kuku pale soko ama ukiuza mahindi debe moja, unakuwa taxed, na ila hali kule reserve hatuna barabaraba. Ningependekeza kwamba, yule anayetoka sehemu ambayo Serikali haijachimba barabara, hakuna tax atakayetoa kwa ile market iko within yeye. Mpaka aende nje ya area hiyo, basi alipe kodi. Lakini ile area ambayo hakuna barabara, wasi-tax yeye kabisa, iwe tax

free.

Lingine ni lile ambalo linahusu masingira (mambo ya forests). Mimi kama Dorobo hapa kwa mfano, wale wa-Dorobo waa..... (inaudible) wawe ni ngapi ya forest, kwa kuwa hawa ndio wanaelewa zaidi shida na faida ya hiyo forest kushinda mwingine mwenye anatoka nje. Ningependekeza kwamba, sheria itengenezwe kwamba, yule mwenye anaishi pale, awe ni first priority kuajiriwa, kama ako na elimu ama hana kwa kuwa anaelewa, u-muhimu wa forest. Mimi sitakuwa na mengi nafikiria yangu ni hayo tu. Asante.

Com. Mrs. Yano: Asante sana. Unasema haukufundishwa, lakini umetoa maoni ya maana sana (*laughter*). Asante tumeshkuru. Kapenon John? John? Jackson Chesum? Karibu Jackson. Halafu Jackson atafuatiliwa na Stanley Karonai (student). Stanley Karonai?

Jackson Chesum: Asante sana Mwenyekiti na Commissioners. Kwa majina ni Jackson Chesum.

Mara ya kwanza, natoa maoni yangu kuhusu mambo ya masingira. Kweli, tuna masingira kule nyumbani, na mara tumepata soko uhuru. Jambo la kusingatia, ni kwa vile, wananchi wakishakatiwa (inaudible), hau mbao yeyote ile amepanda miti, kunakuwa na ufisadi fulani. Kwa hivyo, kwa maoni yangu, ningepomba Sheria, ikubalike, hao wakatiwe mbao yao kwa zile miti ambazo wamepanda.

Ya pili, kulingana na haki ya binadamu, tunaona ya kwamba, katika Kenya hii, iko kabila ndogo, na kama bado kujulikana, pengine ijulikane leo, na hiyo, ni wale wa-Sengwer wamejitambulisha kwa (inaudible), lakini bado kuonekana. Kwa hivyo tunaomba ya kwamba, katika hii contract ya kuishi Marakwet, ikipenduliwa, wapatie hili tupate Mbunge karibu hapa Kapcherop Division. Kwa sababu, kutoka Kapteris mpaka Aror, ni kilometre nyingi. Mtu hawezi kutembea miguu siku moja, anatembea siku tatu, hau nne hau wiki moja. Na kwa ghari, mtu anazunguka mpaka anachoka.

Nikienda kwa upande wa elimu, elimu imekuwa manufaa kwa wakubwa. Kwa sababu, wale hawajiwezi, hawana pesa ya kutosha, na bursary ile ilipeana na Serikali, inaenda kwa matajiri. Mapendekezo yangu, bursary ipeanwe kwa wale watoto ambao hawajiwezi hau wazazi.

Ya nne, kulingana na hii Katiba ya Kenya, kuchagua kama chiefs and assistant chiefs, mapendekezo yangu ni kuwa wananchi wawe wakichagua hawa, hili wawe na haki. Wafuate mlolongo, hili wachaguwa chiefs na assistant chiefs.

Na wale wanatawala katika tarara, mikoa, iendelee vile – iendelee kawaida ya Serikali.

(Interjection) Com. Mrs. Yano: Dakika ya mwisho.

Jackson Chesum: Ya mwisho, nikienda kusikia hali ya karo ya shule, imekuwa ya hali ya juu sana, hata wengine hawawezi. Kwa hivyo, pendekezo langu ni kwamba, ingekuwa elfu kumi na tano, hili kwa kila term iwe elfu tano tano, ingekuwa afadhali. Kwa hivyo, ni hayo tu, hiyo ni maoni yangu.

Com. Mrs. Yano: Bwana Chesum, niko na swali hapa. Umesema ya kuwa, kama ingewezekana, mupatiwe constituency lingine, na munataka ihakikishe ya kuwa, mwenye atakuwa MP wa hiyo constituency awe Sengwer. Ndio ulisema?

Jackson Chesum: Awe karibu na awe Sengwer ikiwezekana.

Com. Mrs. Yano: Ikiwezekana? So, huwezi kujali ikiwa mtu mwingine, juu ningeshangaa sana penye ungehakikisha tu iwe Sengwer na mtu mwingine asiwe....

Jackson Chesum: Lakini kwa haki ya binadamu, ingekuwa awe mwenye nchi.

Com. Mrs. Yano: Asante sana. Karonai? Halafu Karonai atafuatwa na Moses Kipkosgei.

Stanley Karonei: My name is Stanley Karonei. I have the following recommendations to forward to the Constitution of Kenya Review Commission.

First is about the Electoral Commission of Kenya: I propose that we have an independent Electoral Commission to ensure that we have just and fair elections.

Of late, we heard that, the Commission needs about 5 million shillings from the Government to conduct the elections at the end of the year. So, it is funny that the Electoral Commission needs this money from the Government which is headed by the Ruling Party, a Party which will contest in the elections. That is first doubt of the integrity of the Electoral Commission of Kenya.

(Interjection) Com. Mrs. Yano: So where should they get the money from?

Stanley Kabonei: The Kenya Revenue Authority should have a provision to provide for the Electoral Commission of Kenya, not through the Government which is headed by a political party.

Secondly, the political parties in the country should be reduced to a minimum of at least five to ten, and these parties should be funded by the Kenya Government, so that we have a competition in the elections of equal parties, so as to avoid nomination of (inaudible) party against the minor one.

My third view, is that, I propose that we have a transparent government which helps the citizens. For example, here, we have the National Cereals and Produce Board, which assists the farmers to market their produce. Taking a situation, the Government intervenes to assist the farmers from exploitation by tertiary buyers, and they both (inaudible) at Kshs.1,000/-, and people know that the Government was trying to help, but it said this maize was exported to Zambia for Kshs.2,000/-. This is unfair, because the Government is exploiting...

(Interjection) Com.Mrs. Yano: So, recommend.

Stanley Kabonei: I recommend that we have a government which is transparent and which is there to achieve its obligation of serving its citizens.

My fourth view, is about the extension of the life of Parliament: in my view, the Constitution Review is a process which may not be perfect and complete even if Parliament is extended. So, it is wrong for Parliament to hijack this process, and assume that the Review Commission and Parliament is one and the same thing. Even the next Parliament can go on with this process. The Commissioners will just go on with their work, even if they don't complete within the life of this Parliament, it is my view that the next Parliament will go on with this process and complete on the first (inaudible) completed so far.

And my fifth view is on the teachers' salary increment. Of late, doctors, judges and MPs have successfully had their salaries increased. Teachers services are very valuable. And it is my view that they also deserve the same treatment. So, the Government should intervene and ensure that teachers salaries be increased.

Com. Mrs. Yano: Like when? You are through? Thank you. Thank you Kabonei. You are a student where?

Stanley Kabonei: I am at Nazarene, college student, formerly Strathmore College.

Com. Mrs. Yano: Thank you very much. We are very grateful. Moses Kipkoskei? Joel Rotich? Joel Rotich, karibia. Halafu Jonathan Komen jitayarishe.

Moses Kipkoskei: Asante. Kwa majina ni Moses Kipkoskei.

Maoni yangu ya kwanza, ingawa imeongewa na wengi, ni kuhusu, chiefs are supposed to be elected. Ninatoa maoni kwa sababu, ma-chief wengi, labda wanachaguliwa na watu wachache. Kwa mfano, chief anaweza kuchaguliwa, pengine na DO ama watu ambao wamependekeza. So, nimeona ya kuwa, ni heri wachaguliwe na raia, miaka tano ikiisha, basi anarudi katika uchaguzi.

Ya pili, ninatoa maoni kuhusu wamama na wanaume. Sio heri kwa mapendekezo yangu, na wanawake wawe sawa na wanaume. Kwa sababu, hata katika Biblia, neno linasema ya kwamba, kuna kutii mamlaka. Kristo ni kitu cha kanisa, na mwanaume ni kitu cha mwanamke. Hata ikiwa katika kazini, watafanyia kuwa sawa, lakini katika hali ya kawaida, wamama wawe chini kidogo.

Ya tatu, ninapendekeza, maskini aangaliwe masilahi sana. Kwa sababu, unaona ya kuwa, katika hali ya kawaida, ufisadi umezidi sana. Unaona ya kwamba, maskini anaendelea kufinyika, basi ninaonelea ya kwamba, sheria iweko, ya kulinda mtu asiyejiweza. Hata atakapouza mboga yake mbili, sheria iweko, hili aweze kujimudu katika maisha yake.

Ya nne, ni hali ya Mbunge. Mbunge ambaye tunamchagua, mara nyingi tunasikia ya kwamba, katika Bungeni, kuna watu wachache ambao wanahusika. Basi ninaomba, sheria ambayo itakayoundwa ya kuwa, kuna sheria inasema ya kwamba, Mbunge akikosa Bungeni mara nane fululizo, ndio atakapofanyiwa by-elections. Na ninajua ya kwamba kuna Wabunge (inaudible), wengine walio walagai, anawezaondoka siku saba fululizo, ya nane anaingia Bungeni. Hiyo ni ndefu sana, na hiyo ni sheria ya zamani. Tunaona ya kwamba, ingewezekana, wa-reduce, iwe mara mbili, hili aweze kuhudumia raia. Kwa sababu, anawezakuwa anafanya biashara yake kule Dubai, na anapoa nje, na hawezi kuwakilisha watu.

Ya mwisho, ninaomba, sheria ikuweko katika Kenya Seed Company. Sisi ambao tunakaa sehemu hii, tunategemea mahindi na tunategemea mambo mengine kama haya. Mara mingi tunaona ya kwamba, tumepewa mbegu ambazo haziwezi kukubalisha mahindi ya kutosha, kwa sababu tunapewa mbegu duni. So, tunaomba sheria ikuweko, kama kuna KBS (Kenya Bureau of Standards) ambao wanaweza wekwa, na Serikali iweze kuendelea. Na mpaka hapo, mubarikiwe.

Com. Mrs. Yano: Asante sana Moses kwa hayo maoni. Joel?

Joel Rotich: Basi, maoni yangu mwenyewe, ni kuhusu.....

(Interjection) Com. Mrs. Yano: Jina tafadhali tuna-record, sema jina lako tuna-record. Jina. Tumia chombo.

Joel Rotich: Kwa majina, naitwa Joel Rotich, mimi mwenyewe ni Mwinjiristi, ambaye ninafanya kazi ya huduma ya Bwana.

Basi maoni yangu, ya kwanza ni kuhusu kilimo. Mara nyingi, kama sisi wananchi tumetaabika sana, kwa sababu tunalima mahindi, lakini hiyo mahindi ambayo tunanunua mbegu, tunaona ni bei kali sana. Lakini, bei ya mahindi kwenda kuhusa, inakuwa taabu sana. Kwa hivyo tungeomba, Serikali watusaidie kabisa, bei ya mahindi, hata isongee juu, kwa maana tunaona ile tunapandia, mbegu na mbolea ni gharama mingi sana.

Basi maoni ya pili, ni kuhusu barabara. Tumekuwa na shida sana kwa barabara. Ma-barabara yote kwa hii wilaya imekuwa mbaya sana, haipitiki, na wengine wanaweza kuwa na mahindi, na wanakosa barabara. Na hii ni shida ambayo tuko nayo hapa.

Ya tatu, tumekuwa na shida ya kwenda kama district. Tumekuwa na shida sana, kwa sababu, tangu sehemu inaitwa Kapter, kwenda mpaka Kaptawar ni kilometre mingi sana, inatulazimu tupite Eldoret, ndio tupande juu mpaka Kaptawar. Kwa hivyo ningepomba, kama ingewezekana, wilaya ikuje kati kati, itakuwa mzuri sana.

Kwa hivyo ndio maoni ningeponelea, nyinyi Serikali mutusaidie kabisa, tumekuwa na hiyo shida. Hata kama mambo fulani kuhusu mashamba, tunaenda mpaka Kaptawar, na uko ni mbali sana. Kwa hivyo ningepomba Serikali, ituletee wilaya ikuwe karibu, hili kazi yetu itakuwa mzuri.

Basi, neno lingine, ningependa kuongea kuhusu chiefs. Mara nyingi tunaona chiefs, kama una shida, ukienda kwake anakwambia enda polisi. Kwa hivyo, hiyo ni mambo ambayo tunaona, hata mambo kidogo ambayo chief angetatua, anasema enda polisi.

(Interjection) Com. Mrs. Yano: Pendekeza.

Joel Rotich: Kwa hivyo tungeomba, kama ingewekana kwa miaka tano, chiefs wengine wachaguliwe.

Neno lingine, kuna ma-chief ama assistant chiefs, wengine wanapenda kunywa pombe sana. Mtu kama kiongozi, haistahili kunywa pombe, kwa maana, mambo inawezatokea, lakini, ukienda kwa chief ama assistant chief, unakuta ni mlevi, hajui mambo ambayo inaendelea. Kwa hivyo ingefaa, hata viongozi kama hawa, wasimamishwe, wasiendeleo na kazi, kwa sababu ya pombe.

Neno la mwisho ambalo ningependa kuongea, kuna watu, sisi wenyewe kama wananchi wa hapa Cherangany, tuko na watu ambao wanakaa sehemu za Pokot na wengine sehemu ya Marakwet. Tumeona shida moja ambayo iko, na ni kwamba, kama tungekuwa pamoja, tungeweza kutenda jambo. Kwa hivyo, tumekuwa na shida, ambapo wakati tunapiga kura, tunakuwa wachache sana, kwa maana wengine wako Pokot, na wengine Trans Nzoia. Kwa hivyo, nilikuwa ninataka, kama ingewezekana, waunganishe sisi tuwe pamoja, yaani iwe wilaya moja, hili tukichagua mtu, tunafaulu mzuri. Kwa hivyo, sisi kama wa-Cherangany, ijulikane Kenya mzima, kwa maana hatuna wilaya yeyote. Sisi tumekaa, hata watu wanasema Cherangany Hills – tumekuwa kama milima. Kwa hivyo, watu hawajui sisi. Tungefaa tuwe pamoja, hili tukichagua kiongizi, basi atuhudumie.

Kwa sababu, hata uko Kapter, hakuna barabara, Tambach, hakuna barabara. Tangu walipata uhuru, hakuna barabara. Kwa

hivyo, ningependa tusaidiwe sana. Hiyo ndio maoni ambayo inatusumbua roho sana kama wananchi. Sina mengi, ni hayo tu.

Com. Mrs. Yano: Asante sana, tumeshkuru kwa hayo maoni. Jonathan Komen? Jonathan? Halafu Jonatha atafuatiwa na Kipkeny Arap Ngesirey? Patiana jina lako uko. Tunafuata orodha.

Jonathan Kome: Asante sana Commissioners ambao wametutembelea katika tarafa ya Kapcherop. Kwa majina yangu, naitwa Jonathan Komen. Bwana Commissioners, ningependa kutoa maoni yangu karibu mane hivi, ambayo nitapendekeza kwa siku ya leo:-

Commissioners, ningependa tuongee juu ya ardhi – land. Katika Marakwet District, Bwana Commissioners, kuna settlement schemes, kuna FTC, kuna ADC farms, na ninaomba nakupendekeza ya kwamba, FTC/ADC farms, Serikali wakipeana, lazima squatters wenye wanaishi sehemu hiyo waangaliwe kwa msitari wa kwanza. Squatters ambao wanaishi kwa sehemu ambayo ni shamba Serikali wanataka kupeana, squatters waangaliwe kwanza. Kwa sababu, hivi karibuni, kuna shamba ya ADC ambayo ilipeanwa na Serikali, na squatters hawakuweza kuwa kati yao, kuna Wabunge wengine ambao walinyakua hili shamba, na watu wa maskini kutoka area hiyo, hawakupata haki yao. Basi ningependa, nyinyi Commissioners, muangalie sana. Na kuna wenzetu pia, ambao hawana mahali popote pa kuishi, ningependa waangaliliwe.

Pili, ningependa, maneno ya forest. Mimi ningependekeza ya kwamba, watu ambao wanaishi karibu na forest, wachunge forest wenyewe. Ikiwa sasa kwa mfano, sehemu ya Cherangany forest station, watu wa Cherangany forest station, waangalie forest yao. Na katika upande ule wa Lelan, watu wa Lelan waweze kuangalia forest katika sehemu hiyo. Na Serikali waweze kuwajiri watoto wa sehemu hiyo, hili wachunge section yao.

Tatu, Bwana Commissioners ni upande wa employment. Sisi watu wa tarafa ya Kapcherop tunapata taabu sana. Kwa sababu, district iko mbali. Kama hivi majuzi, wakati Serikali walikuwa wanaandika jeshi, vijana wetu waliumia sana, walitembea kwa miguu mpaka Kaptawar. Na mimi ningependekeza, tarafa ya Kapcherop, iwe station. Kama kuna nafasi ya Serikali kuandika police, ama jeshi, ama forest-guards, waweze kuandikiwa hapa Kapcherop.

La nne, ni security. Katika Marakwet District, maneno ya usalama ni mbaya sana. Hasa upande ule wa district. Ningependekeza kwamba, Kenya police officers, waandikwe hili wajunge mali ya watu kwa sehemu ambapo wanaishi.

(Interjection) Com. Mrs. Yano: Ya mwisho tafadhali.

Jonathan Komen: Mwisho, katika Marakwet District, kuna Marakwet, kuna Cherangany, na pia kuna wa-Keiyo wetu. Na sisi kweli tunaishi kwa amani. Ningependa, hii jamii ya wa-Cherangany, wamenyanyazwa kwa muda sana, sio kunyanyazwa ukweli, lakini, ni kufinywa. Kuna msemu unasema “samaki kubwa umeza samaki ndogo”. Na kwa kusema kweli, ningependa

wapewe district yao, hili nao waweze kutawala kama wana-Kenya wengine.

Na pia, waweze kupewa haki yao. Kuna watu kama (inaudible) wa Baingo, na kuna Dorobo, pia wanatetea haki yao, na pia Cherangany pia wanafinywa kidogo, lazima wapewe haki yao, kama wana-Kenya. Karibu miaka arubaini iliyopita, watu wangekula matunda ya Kenya, lakini, hii jamii ya Cherangany, bado hawajaona kitu chochote. Naomba tafadhali, nyinyi muende muchunguze kabisa, kwa makini, hili muweze kuangalia.

Com. Mrs. Yano: Asante sana Bwana Komen. Tafadhali jandikishe, halafu pia upatiane hiyo memorandum yako. Asante, tumeshkuru kwa maoni yako. Kipkeny Arap Ngesirey? Kipkeny karibia tafadhali. Halafu, Benard Mayo, yuko? Benard? Benjamin Kimutai Kaino? Tafadhali karibia pia.

Kipkeny Arap Ngesirey: Jina langu naitwa Kipkeny Ngesirey. Sina mengi, iko kidogo tu, kwa sababu, maneno yote, watu wameongea, na sitaki kurudia ile maneno ambayo watu wameongea, lakini nitaguzua machache tu.

Karibu nyinyi hapa Kapcherop, na kuja hapa kusaidia sisi, kwa sababu sisi tuko na shida nyingi sana. Mimi nataka nyinyi mutunge sheria ya kujunga wamama, wazee, watoto, vijana. Hiyo, ni kama, iko shida mingi hapa Kapcherop.

Shida yetu ya kwanza, ni barabara, hatuna barabara. Na Mungu alibariki area hii kabisa, kila chakula iko hapa. Ninasema namna hiyo kwa sababu, kama haingekuwa punda, sio rahisi kufikisha mazao yetu sokoni. Punda ndio inasaidia sisi sana. Na kile mimi nataka, hii sheria, ijunge barabara yetu, tupate...

Com. Mrs. Yano: Endelea, tunasikia

Kipkeny Arap Ngesirey: Tupate communication mzuri kwa mimea. Mimea yetu ni mzuri, isipokuwa kuna shida moja, watu karibu ku-surrender kufanya ukulima kwa sababu hakuna communication.

Nikienda kwa mambo ya vitu kupepa kama mahindi ambayo iko kwa gunia hapa, utaumia kubeba, kuweka kwa punda, punda inakufia kabla kufika kwa soko.....

(Interjection) Com. Mrs. Yano: Pendekeza, ukisasema barabara ni shida, pendekeza useme ungetaka nini.

Kipkeny Arap Ngesirey: Ndio. Tunataka tutengenezewe barabara.

Halafu, ya pili wamama wajawazito. Wakati mama anafikwa wakati wake wa kujifungua, inakuwa ni shida sana kumbeba mpaka kwa barabara, kwa sababu hakuna barabara mpaka nyumbani.

(Interjection) Com. Mrs. Yano: Point ingine, umesema ya barabara.

Kipkeny Arap Ngesirey: Ingingine ni kuhusu maendeleo ya area hii, iko chini sana. Na ninaomba nyinyi mutusaidie sana, kwa mambo ya bei ya mahindi. Kwa sababu, sisi tunalima, tukifika kati kati wakati ule mimea imeanza tayari, sisi tunaona samaki kubwa, wametenga yao, wanakuja kuharibu bei ya mahindi, na ndio tunanyanyazwa na tunaumia. Kwa hivyo, tungeomba nyinyi, musikie hiyo kwa sababu sisi tumeumia, na tegemeo letu ni shamba, hakuna kazi mahali ingine. Bila hii, hatuwezi kusomesha hata watoto, kuvaa nguo ni shamba, na kila kitu yote. Kwa hivyo tungeomba nyinyi, mukuje hapa.....

(Interjection) Com. Mrs. Yano: Ya mwisho?

Kipkeny Arap Ngesirey: Ya mwisho, tungeomba nyinyi kabisa, muweka hii maneno maanani, na iwe sheria ya kujunga sisi kwa jumla. Asanteni.

Com. Mrs. Yano: Asante sana. Guka ulikuwa unataka kuongea? James tafadhali wacha kelele, kuja uongee. James Kokwantoi. (just give to this man first, give him first, then you can come and talk). Nakupatia dakika moja, tafadhali tupatie maoni yako. Sema jina, halafu utoe maoni tafadhali.

Asante sana wageni ambao mmekuja hapa kutoka Nairobi. Shkurani kwa Mwenyezi Mungu kwa sababu ameleta mzee macho nne, na madamu yetu na (inaudible). Shkurani kwa Mwenyezi Mungu, na wale ambao wamekuja, na wazee, na mimi nasema asante. Serikali yetu ya Kenya.....

(Interjection) Com. Prof. Okoth-Ogendo: Jina. Jina lako.

James Kokwantoi: Jina ni Jame Kokwantoi.

Serikali ilikuwa inasema ni maoni tu

(Interjection) Com. Mrs. Yano: Angalia upande huu, unapatiana maoni yako kwa Tume, sio kwa.... ngalia upande huu utupatie maoni.

James Kokwantoi: Mtukufu Rais ameleta maoni hii, kulingana na raia. Na kila mtu atoe maoni yake. Mtukufu Rais, siku ile ameongea..... Tulikuwa tunatumia sheria ya ya wa British, sasa sheria inakuwa ni yetu, sheria ya British imekwisha, sasa tutatumia sheria ya Kenya.

Com. Mrs. Yano: Okay, asante sana James. Tafadhali sasa patia mwenzako.

James Kokwantoi: Ngoja, sasa sijamaliza, halafu mimi napatia huyu. Ile kitu mimi naomba, wakati munasikia maoni yetu kuhusu Katiba, hii Katiba ikipitishwa katika Bunge, mutupatie ngombe ya (inaudible), hakuna mtu anaishi huko, na wamama wavunje kuni yao,.....

Com. Mrs. Yano: Asante, tumeshkuru sana kwa hayo maoni, asante sana James. Anayefuata, Keino, huyu ni Kaino?

Com. Prof. Okoth-Ogendo: James! James! andika.....

Com. Mrs. Yano: Wewe ni nani?

Benjamini Kaino: Mimi ni Benjamin Kaino.

Com. Mrs. Yano: Benjamini Kaino. Yaah, patiana maoni yako Benjamin.

Benjamini Kaino: Kwa majina mimi ni Benjamin Kaino. Niko na maoni matatu tu.

Ya kwanza, kwa mambo ya Wabunge, kwa sababu tunasikia kila mara ya kwamba, Wabunge wanaketi mara tano, lakini wengi wao wanaendanga mara mbili. Na sisi kama wananchi, tunaowachagua Wabunge, ingefaa sisi, kwa sababu tukijua Mbunge anakaa katika Bunge na hatufanyii chochote, haturuhusu sisi tuwavute kama wananchi, na tuchagua mwingine kabla muhula ya miaka tano. Ikiwa amemaliza miaka miwili na hajatufanyia chochote, tuwe na fursa ya kuchagua Mbunge mwingine.

La pili, ni kuhusu Majimbo: tungefaa kama sisi wana-Kenya, kwa sababu, tukiwa hapa, na Jimbo langu ndio lile pale, kwa sababu Maendeleo inakuwa katika Rift Valley, kila kazi ama kila kitu ambayo inakuwa foreign exchange, na imetoka katika sehemu hii yetu ya Rift Valley, ikuwe taxed katika Rift Valley, kupitia kwa Jimbo letu. Hiyo ni maoni yangu.

La tatu, ni upande wa ma-hospitali: kwa sababu tunachua watu wote sio sawa, na kuna mgonjwa ambaye anaweza kulazwa katika hospitali, na anadahiwa zaidi ya million moja, lakini, katika familia hiyo, haitaweza kulipa hizo pesa. Huyu mgonjwa atafanywa namna gani? Serikali atajua jinsi ya kufanya huyo mtu, kama atakufa kwa hospitali, ama atarudishiwa mwenyewe.

(Interjection) Com. Mrs. Yano: Pendekeza.

Benjamini Kaino: Mimi napendekeza ya kwamba, kama mgonjwa akiwa katika hospitali, Serikali atoe quarter ya pesa, amusaidie mzazi mwenye hajiwezi kulingana na ki-binadamu. Hiyo ni maoni yangu.

Ya tatu na ya mwisho, ni kuhusu chiefs na sub-chiefs. Chiefs wawe transferable kama DOs. Walete maendeleo kutoka Meru, akuje upande huu akiwa anazunguka. (inaudible) na assistant chiefs ibaki, na ikiwa assistant ataweza kufanya kazi, kupiwe mlolongo na achaguliwe na raia. Asante.

Com. Mrs. Yano: Asante sana. Tumeshkuru Bwana Kaino kwa hiyo maoni. Wewe umesema unaitwa nani? Hatuna jina lako hapo, umejiandikisha? Okay, endelea.

Benard Maiyo: Thank you. My first proposal is about employment. In most cases, instead of students (inaudible), iko sasa a bit of (inaudible) as far as employment is concerned. And simply because most of them are (inaudible) among others are not being considered because..... (inaudible). I propose the Constitution to favour them in special cases and also (inaudible) to appoint most of them to be teachers, to produce (inaudible) in the country.

Second is bursaries allocation: the Government should allocate some amount of money to issue on bursaries, but in schools, even most of the needy students or even the disabled, they may not even get any fraction of this money. I propose the Constitution to enact a law in which the Government will first identify the disabled people, and of course, favour them in that matter.

Third and lastly, about properties: many people in the country or inside this district, are living within the poverty circles. I propose the Government to make a (inaudible), so that those who are (inaudible) in particular can participate in commercial (inaudible). Thank you.

Com. Mrs. Yano: Thank you very much Bernard. And then, nataka kurudia hivi tafadhali, ama niseme hivi, kama mwenzako ashasema jambo, tafadhali usikarudie hiyo jambo. Kila wakati, usikarudie hiyo jambo. Jaribu kuleta jambo jipya. Tumesikizana hapo? Hili tusikarudie rudie. Halafu hapa ni Kore Ben? Ben Kore? Halafu Joseph Kibor? Joseph Kibor, jitayarishe.

Benjamin Kore: Kwa majina naitwa Kore Benjamin.

Nitaanza na upande wa environment. Tunanyanyazwa ya kwamba eti environment, hatuwezi kuingia kule misitu. Hiyo ni sawa, lakini Mungu alitupa forests, na tunaambiwa kwamba, musiiingie ndani. Na kwa kuwa tunatumia, kama ni moja ambaye ni need ya binadamu. Kama kuni, tunaingia ndani, mbao ambayo tunaipata kidogo, na wanasema ya kwamba musiiingie misitu, lakini, sasa wale ambao wanatumia, ingekuwa faida, kama kuna vitu ambazo tunaweza kutumia kwa mijengo, Serikali atume, hili tupate nafasi ya kutumia, kama vyuma vya kuzuia hiyo misitu.

Ya pili, tunashkuru Mungu kwa kuwa ametupa area ambayo ni productive. So, tunapaka madawa mengi, lakini hakuna market.

Market tumeona ni duni, na maoni yangu ni ya kwamba, hata tupewe billions ambazo tunaweza kuweka kwa hii Marakwet, halafu tupate faida kwetu, hii inamaanisha ya kwamba, mpaka hata stores kwa hii area yetu.

Ya tatu, upande wa kortini: ninaomba ya kwamba, afadhali Wakristo waajiriwe pale, hili wasinyanyaze wale wengine. Mtu anaweza kuhusa shamba lake hili aweze nafasi ya kutetewa. So, ninaomba Wakristo waajiriwe pale kama wasimamishi wa korti, kwa sababu watafuata yale neno la Mungu linasema ya kwamba, fuata, sema haki, hili watu wetu wasianze kutoa kitu kidogo kwa sababu hiyo italeta hasara kwa kwenda kuhusu mali ambayo Mungu anampa kule nyumbani.

Com. Mrs. Yano: Ya mwisho.

Benjamin Kore: Ya mwisho, ni upande wa education level. Tunaomba, kwa upande wa education, school fees ipunguzwe (iwe chini), hili watoto wa jamii wasiojiweza, kwa mfano, single parents, wapate kiwango cha kuweza kulipa fees kulingana na ile kiwango ambayo wanaweza. Sina mengi, ninawashkuru.

Com. Mrs. Yano: Asante sana. Waweza kuendelea Mzee Kibor.

Joseph Kibor: Basi, asanteni sana kwa hii nafasi. Na maoni yangu ya kwanza ni hivi, sisi kama watu wa Marakwet, tungependelea tuwe na Serikali ya Majimbo katika Jamhuri yetu. Nimesema hivi kwa sababu, wengine wanaelewa mambo ya majimbo kwa njia ingine. Majimbo si kwamba, vile watu wanasema kwamba Majimbo ikiundwa, mtu ataenda kwake kama sio raia wa hapa, hapana. Majimbo ni kurahisisha kazi ya Serikali. Majimbo iwe karibu kwa mahali ambapo mtu unaweza kutembea na ghari na kupate maneno yake kwa haraka. Hiyo ni mambo ya Majimbo. Sisi tunapenda Majimbo sana.

La pili, ni mambo ya forest. Ingawa imeongewa kwa muda mrefu, Bwana Commissioner, mambo ya forest, imekuwa jambo mbaya sana. Wengi wamepoteza kazi, hata ma-chief kwa sababu ya forest. Na kwa sababu watu wa forest wenyewe, Serikali haijaweka mipaka, watu wanaendelea kulima na kuvyeka, lakini kwa sababu hakuna miti ya kuonyesha kwamba, sehemu hii ni ya forest ya Serikali. Kwa hivyo ningependa, Serikali wanyoroshe mipaka yao, hili watu waelewe ya kwamba, hapa ni forest, na kuna sehemu zingine ambazo ingefaa hata ipeanwe kwa watu kama squatters. Kwa hivyo, Serikali wanyoroshe laini yao, na mahali ambayo inakuja nje, watu wapewe kama squatters ambao wanaishi pale.

La tatu, ni mambo ya kurithi mali nyumbani. Pengine, wakati mwingine, mzee ameaga dunia, na mama amebaki. Kwa hivyo, ningependa kwamba, mama ambaye atabaki nyumbani, apewe kurithi mali, kwa sababu yeye hawezi kuolewa tena pahali pengine.

Com. Mrs. Yano: Ya mwisho tafadhali.

Joseph Kibor: Maji: maji lazima iangaliwe kwa wananchi. Watu wapewe maji kabisa, kwa sababu, kuna mahali pengine ambapo watu hawana maji.

Inginge ni upande wa miti. Watu kama wakulima walipanda miti yao, lakini, (inaudible) na Serikali wanaanza kunyanyaza watu, kwa kupinga kwamba, wao ndio wanatoa amri, bali watu wenyewe walipanda miti yao. Kwa hivyo ningependa, Serikali iwapatie watu mamlaka ya kulima, kuvuna mali yao nyumbani mwao.

Com. Mrs. Yano: Asante sana. Tafadhali tupatie hiyo karatasi, tutaenda kusoma. Kibor tumeshkuru sana kwa hayo maoni yako.

Joseph Kibor: Asante.

Com. Mrs. Yano: Asante. Anayefuata Kibor ni Boniface Tiren? Tiren tafadhali kuja utupatie maoni yako. Halafu Chemuek (advocate). I am giving you three minutes because you are a leader. Otherwise ningekupatia one minute.

Boniface Tiren: Kwa hakika mimi sitakuwa mengi ya kusema, kwa sababu vile ulivyosema, nimeona yale ningependa kusema, watu wamesema. Ningetaka kuongea juu ya forest, na kwa sababu watu wameguzia mara nyingi, pengine nitasema tu moja mbili.

Ningependa kusema ya kwamba, forests ni mali ya watu, mali ya Serikali. Ningependa kusema ya kwamba, forest yetu imekuwa distracted, kwa sababu, wale ambao wamepewa kulinda ule misitu, ndio hao wale wanaharibu ule msitu. Kwa hivyo, ningependa wananchi wa sehemu hiyo wapewe mamlaka kujunga hiyo forest kwa sababu ni ya manufaa kwao.

Jambo la pili, ni kwamba, Katiba ilipotungwa mwaka wa sitini-na-moja, hadi wa sasa, pengine vile tunaendelea hivi sasa, ningependa kusema ya kwamba, wakati wakoloni walikuwa wanatutawala, watu waliweza kusukumwa kutoka yale mashamba safi. Wakasukumwa kwenye milima milima. Lakini, nilikuwa nafikiria after that, wale watu wangukuwa compensated, kwa sababu, mpaka saa hizi wanaishi mahali ambapo kuna a lot of disadvantages. Mimi ningeliomba tu Katiba inayotungwa sasa, maoni yangu tu ni kusema, hawa watu ambao waliweza kuhadhiwa wakati ule, wawe compensated fully.

Jambo la mwisho, ni hasa kuhusu mambo ya kazi. Kwa ukweli, najua kuna (inaudible) ya kazi sasa, lakini tungenesema ya kwamba, zile nafasi ziko chache, hasa katika wilaya hii ya Marakwet. Tupee wale stakeholders ambao wanaishi katika district hii, na stakeholders ambao wanaishi katika district hii, kuna wa-Marakwet, kuna wa-Sengwer na kuna wa-Keiyo, wapewe equal chances. Kwa sababu, hata kama jina inasema Marakwet, lakini, the district does not belong to one community.

Tupewe hiyo equal chances, na tupewe pia representation sawa.

Ya mwisho, ni mambo ya minority group katika Kenya. Katiba inatungwa ama sheria inatungwa kule Bunge. Kuna jamii ambao kwa hakika hawana representative kule. Ningelipenda Katiba to cater for those people, in view ya kwamba, hata kama they cannot have an MP, they cannot elect an MP by themselves, the Government to nominate ama kuona ya kwamba, they have at least a representative from those communities. Thank you very.

Com. Lenaola: Thank you.

Com. Mrs. Yano: Thank you very much Mr. Tiren for your very brief contribution, but straight to the point. Advocate Chemuek? Halafu Teresa Kitum, jitayarishe.

Michael Chemuek: Thank you so much.

Com. Mrs. Yano: I can see you have a memorandum, so I think we are going to less the time you have, because we will read out the memorandum. Thank you, karibu wakili.

Michael Chemuek: Thank you so much Bwana Commissioners. I have a memorandum. Now, sitasoma hiyo memorandum, yangu ni kuguza tu kidogo tu juu ya hayo niliyoyasema kwa hiyo karatasi.

Kwa hiyo memorandum, nimesema kwamba, katika mahakama zetu hapa Kenya, ingefaa tuwe na Supreme Court ambapo itakuwa korti kubwa kwa makorti zingine.

Pili, ingefaa pia tuwe na Constitutional Court ambayo itakuwa ni korti itakayousiana na haki ama mambo ambayo yanausu haki ya watu fulani.

Chini yake, nimeandika kwamba, katika Local Government, ingekuwa vizuri sana, hii Katiba mpya ibadilishe uongozi ambao uko sasa. Ingekuwa kwamba, kama Mayors, kama Chairmen or elected representatives, wawe elected directly.

Katika hiyo mapendekezo pia, ingekuwa vizuri sana, Kenya imekuwa na watu wengi ambao wamesoma, na ingekuwa vizuri kiwango fulani ya masomo iwe kadhili ambapo yule mtu ambaye ame-qualify, ndio ataingia kwa hiyo laini.

Pia, nitarudia kidogo jambo ambalo mwenzangu amezungumzia ingawa sitataka kurudia, katika Marakwet District, tuko na watu mbali mbali. Na watu hawa, ni Cherangany ama Sengwer, na ukiona kwa macho makali sana, utakuta kwamba, hawa watu wamewekwa kuwa Marakwet. Ingekuwa vizuri, kama vile imesemekana hapo mbeleni, hawa watu wawe recognized, na wapewe uwezo ki-Katiba. Wawe recognized, hata kwa kazi, ama kwa representation.

Katikati hapo, watu wenye wako – walemavu, ingekuwa vizuri kama Serikali itafute namna ya ku-recognize hawa, na hii iwe a Constitutional recognition. Isiwe kwamba, ni jambo ambalo tunapaatisha.

Kwa citizenship: wengi wamesema, lakini mimi ningefurahia kusema kwamba, msichana wangu akileta bwana yake kutoka ngambo, awe na haki sawa na kijana. Na pia, ikiwa kama ni urithi, kijana awe na urithi sawa na msichana. Na ikisonga mbele kidogo, iwe kwamba, cultural activities ambapo bado tuko nyuma sana, iwekwe kando.

Kuhusu mambo ya political parties: ingekuwa vizuri kwa maoni yangu kwamba, Kenya iwe na mbili ama tatu, halafu, inyoroshwe iwe kwamba, ni kitu ambacho kiko kwa Katiba, na haitachukuliwa vile vile ovyo ovyo.

Na mwisho, nimeandika maneno hapo ya ki-sheria, lakini nilikuwa nimesema mwisho uko, ya kwamba, land and property rights iwe equally shared between the daughter and the son. Ikiwa msichana ataolewa, aolewe, lakini awe na mali yake. Ikiwa kijana ataoa, awe na mali sawa kutoka kwa baba na yake.

Mwisho, my main address from my memorandum, ingekuwa bora sana kama nyinyi Commissioners mumekuja hapa, mulitembea, mukaenda mpaka Tot, mukaenda mpaka Aror, mukaja mpaka hapa, mukagundua kwamba, hii constituency ya Marakwet iko kubwa sana. Ingekuwa vizuri sana, igawanywe kutoka Cherangany, Sengwer. Iko maneno mingi, convenience ya transport, convenience ya economical base na population distribution.

Now, jambo moja ambayo imesumbua kabisa watu wa Marakwet ni security. Hilo jambo, kwa maoni yangu, ingekuwa kwamba, Serikali iwe na sheria ngumu sana kulingana na kupatikana na kupatikana na silaha hatari. Ni vigumu sana kuelewa vile sheria yetu iko, mtu anapatikana na bunduki, ameu mwenzake, amepewa bond, kesho anatafuta ingine.....

(Interjection) Com. Mrs. Yano: One minute wakili.

Michael Chemuek: Mwisho, distribution of resources at the district level. Accountability system is too large, na unakuta kwamba, whatever resources ambazo Serikali inapeana, haiendi penye inatakikana. Kwa hivyo, hayo machache mimi nasema asante. I wish you the best.

Com. Mrs. Yano: Asante sana wakili. Tumeshkuru kwa hayo maoni. Na sasa kenye nitafanya (karibia Teresa), kenye nitafanya sasa ni kwamba, wenye wamebaki, unless uko na jambo ya kuongezea yenye haijasemekana hapo hawali, hapo ndio pengine nitakupatia nafasi. Lakini kama ni kuja tu kurudia, kurudia, si vile itasaidia sana. Haya endelea.

Teresa Kitum: Kwa majina mimi ni Teresa Kitum, na ninataka kusema juu ya watu maskini. Maskini hapo Kenya

wameumia sana. Wanazidi kuwa maskini zaidi, na matajiri wanazidi kuwa matajiri. Nikiongezea kusema hivi, Rais Moi na Serikali yetu wanazidi kutangaza kwamba, nataka kuangamiza maskini, kuwapatia sawa na wengine, lakini, ma-officers wa Serikali wenye wako ofisi ya chief, wanaanza kufinya sana maskini.

(Interjection) Com. Mrs. Yano: Pendekeza. Unataka nini ifanyike?

Teresa Kitum: Maoni yangu, ningetaka ile kitu inatangazwa, ifuatiliwe kabisa na hii Tume, mpaka waone hiyo jambo imetendewa vizuri.

Com. Mrs. Yano: Ya pili?

Teresa Kitum: Juu ya watoto wenye hawajiwezi. Wakiwa kwa shule, unaona kabisa, bursary inatolewe kwa watu wenye hawajiwezi. Lakini bursary kufika kwa shule, wenye wanachukua sana ni wenye wanajiweza, kwa sababu wanaelewana kwa ma-ofisi. Ningeomba kabisa Tume hii, waangalie na kufuatilia. Wakisema ni watu maskini, kama ni hapa Kapcherop, wafuatilie kabisa mpaka ofisi, waone kabisa hiyo jambo imetekelezwa vizuri.

Com. Mrs. Yano: Inge? Ya mwisho?

Teresa Kitum: Ya mwisho, ni kuhusu ardhi. Serikali yetu inatangaza kwamba, wanataka kuwapea watu wenye hawajiwezi ama watu maskini ardhi, lakini, ni matangazo katika ofisi ya juu. Ikifika katika ofisi ya chini, unaona kabisa, inafinya watu maskini, kwa sababu maskini hawezi kuingia na kusema yale yanatakiwa. Unaona wenye wanajiweza, wanaanza kuingia na kuelewana na ma-chief, na ma-DO, na hao wenyewe ndio watajipatia ile ardhi ambayo ingekuwa ya maskini. Yangu ni hayo tu.

Com. Mrs. Yano: Asante sana Teresa. Tumeshkuru kwa hayo maoni yako. Onesmus Kimanja? Mpya, tuambie jambo jipya. Halafu atafuatiwa na Joel Komen kama ako maneno mapya.

Onesmus Kimanya: Basi, kama vile imesemekana, (majina ni Onesmus Kimanja). Yangu nitaguzia juu ya elimu, na nitaanza kwa kusema ya kwamba, nashkuru Bunge kwa kupitisha rights of a child, na kwanza ilikuwa education, health, na kadhalika. Na ningeomba ya kwamba, rights hizi, zianzie (inaudible) centres kama pre-school. Pre-school ni wale watoto wachanga. Ianzie pale, na waalimu wale ambao wako katika (inaudible) centre wawe recognized, ama waajiriwe, iendelee, kama ni primary school, inanzie pale.

Mengine ni watu ambao wana-retire. Wasiajiriwe tena kazi. Kuna wale ambao wanahitajika tena, kuna vijana ambao wamemaliza shule na wanahitaji nafasi. Kwa hivyo, wale ambao wana-retire, waende nyumbani.

Mwisho, ni MPs. Wabunge ambao tunawachagua kwa miaka hii mitano, ikiwezekana, na ni maoni yangu ya kwamba, ikifika mahali ambapo wananchi hawaridhishwi nao, wapigiwe kura ya kutokuwa na imani. Kwa hivyo, ni hayo tu. Asanteni sana.

Com. Mrs. Yano: Asante sana Kimanja. Komen uko na jambo jipya? Kama hauna, tafadhali twashkuru. Paul Njenga jitayarishe kama uko na maneno mapya ya kutuambia.

Joel Komen: Asante sana. Bwana Commissioners wale wako hapa, yangu ni chache kidogo, na mimi naitwa Joel Komen. Ninaomba ya kwamba niongee juu ya forests.

(Interjection) Com. Mrs. Yano: Sema kitu mpya, forest imesemwa.

Joel Komen: Ni maoni tu.

Com. Mrs. Yano: Endelea.

Joel Komen: Yangu, Bwana Commissioners kweli, mimi nilizaliwa zamani.

Com. Lenaola: Pendekeza.

Joel Komen: Ningeomba, ile laini ya zamani ya forest ile ilichorwa na ukoloni, iangaliwe, na waangaliwe pia wenye wako ndani ambao wanachomwa, wapewe haki. Kwa sababu, wakati huu, tumesumbuliwa na hiyo laini.

Ya pili, constituency (tarafa). Kutoka hapa mpaka Kapsagwar Bwana Commissioner, kweli ni mbaya.

(Interjection) Com. Mrs. Yano: Pendekeza, unataka nini?

Joel Komen: Napendekeza igawanywe, tupew Mjumbe, halafu kila kitu iwe karibu nasi. Na ningeomba, hata wale wako hapa, tuwe na Mjumbe kati ya hao watu, sio kabila moja tu.

Na ngingependa kuongea juu ya employment ya chiefs na ma-assistant chiefs. Kuhusu employment ya ma-assistant chiefs, kweli, iko matatizo kubwa.

(Interjection) Com. Mrs. Yano: Pendekeza. Ungetaka nini?

Joel Komen: Ngingependekeza, sisi wenyewe uko nyumbani tuwachague after five years.

Na ya mwisho, maneno ya msaada. Msaada uwe ukija kwa district, ipewe tarafa, halafu watu wa tarafu. Huu msaada usipewe ma-chief na ma-DO. Kuwe na utaratibu wa kupeana misaada hili mpaka wale watu ambao hawajiwezi huku nyumbani wapate. Asante.

Com. Mrs. Yano: Okay, asante Komen. Tumeshkuru sana kwa hayo maoni, na umerudia yote. Paul Njenge uko jambo jipya? Halafu Peter Simiyu Tachoni? Mpya, mpya. Sema kitu yenye haijasemekana na mtu mwingine.

Com. Prof. Okoth-Ogendo: Jina lako?

Paul Njenga: Jina ni Paul Njenga (inaudible). Mimi naona, uchaguzi iendelee vile ilipangwa mwezi wa sita au saba.

Ya pili, mimi naona kama mashamba: Kama hii mahindi, mimi nikilima, nipate gunia moja, ninaambiwa ni shilling mia mbili, kilo tisaini, nikienda kwa mbegu, kilo kumi, ninapewa elfu moja na mia fulani juu. Kwa hivyo, hii Serikali iangalie.

Ya tatu, ningesema, ni juu ya miti. Sisi tunamaliza hii miti, na hatuungalii nyuma, kwamba kuna watoto. Ningesema kwamba, forests zilindwa kabisa na Serikali.

Mtu akubaliwe kuwa na acre kumi kwa mtu mmoja. Ni kwa nini watu wanapewa forests na kuna mashamba ambazo watu wanaweza kupewa. Na hizi forests na mashamba, zinanyakuliwa na wakubwa, na wanatumia brokers kuuza hizi mashamba. Mimi nataka kuuliza, ni kwa nini hivyo, na watu wanaangaika kwa mambo ya mashamba? Hiyo ni kweli, na ningetaka Serikali iangalie. Mtu mmoja kuwa na ma-elfu ya ma-acres ya mashamba, itupiliwe mbali, mtu akubaliwe kuna na acre kumi ama ishirini.

(Interjection) Com. Mrs. Yano: Sema jambo lingine. Tumelewa hiyo asante.

Paul Njenga: Namba nne, kutoka nje Serikali ikatae, sisi tunafanywa kama watumwa. Kupanda mahindi moja ambayo ni kilo tisaini, shillingi mia mbili, na hawa wanauza kwa bei ya juu. Hi hayo tu, asante.

Com. Mrs. Yano: Asante sana Njenga, tumeshkuru sana. Simiyu? Ben Sawe. Written, if it is written, kindly give out your memorandum. Sawe patiana memorandum.

Peter Simiyu: Asante sana Commissioner. Maoni yangu ya kwanza ni kuhusu.....

(Interjection) Com. Prof. Okoth-Ogendo: Jina kwanza.

Com. Mrs. Yano: Si mtoke nje, muongee nje tafadhali.

Com. Prof. Okoth-Ogendo: Sema jina kwa microphone.

Peter Simiyu: Ni kuhusu..

(Interjection) Com. Mrs. Yano: Jina kwanza.

Peter Simiyu: Jina ni Peter Simiyu. Mimi naongea kuhusu polisi na korokoroni, kwa sababu mshtakiwa anapofikizwa huko, anawekwa huko hata karibu wiki mbili, na hiyo sio kazi mzuri. Kwa sababu, pale unakuta hakuna hospitali, hakuna chochote kinaweza junguzwa, na hapo atakuwa na madhara yeyote.

Ya pili, anapofikizwa kortini, hii Sheria ya ukoloni ya zamani, ambayo anasema, hajakubali makosa yake, anarudishwa kule korokoroni akae uko, arudishwe mara ingine, wanataka aseme ndio, hata kama ujafanya kosa. Nafikiri hiyo sheria, ninaomba Serikali ituondolee kabisa.

Ya pili tena, mahakama, nimeona, ingekuja mahali ambapo DO anakaa wakati huu, halafu, kama mshtakiwa anapatikana amewekwa kwa polisi, itakuwa kazi rahisi, twende kufanyia kesi kule, halafu judge awe hapo wa kuhukumia mtu mara moja na apatiwe kifungo.

Ya tatu, ni kuhusu watoto wasichana ambao ni wanafunzi, kwamba hawana guideline yeyote. Unakuta kwa hakika, mtoto anachezwa kama mpira, na tajiri yeyote ama mtu yeyote yule anaojiona kwamba yeye anafaa kuishi kuliko yeye, anamwaribu, anamwaribia maisha, na hatua yeyote haiwezi kuchukuliwa. Na hiyo ndiyo imechangia usherati mwingi ama umalaya katika nchi yetu.

Ya nne kabisa, ni kuhusu wale wanaofanya kazi. Wazee vikongwe, wame-renew miaka, miaka imefika themanini, ana-renew, anarudia, na huku kuna vijana ambao wamesoma na wako nyumbani, na hawana kazi. Asante.

Com. Mrs. Yano: Asante sana Simiyu. Jiandikishe. Sawe? Sawe? David Ruto? Sawe ni wewe? Wewe ni nani?

Response: (inaudible)

Com. Mrs. Yano: Okay. Tumia chombo, endelea tu. Jina.

David Ruto: Jina ni David Ruto. Kitu chenye kiko saa hii....

(Interjection) Com. Mrs. Yano: Sema maoni, usitupatie historia yako. Enda ufikirie, ukikumbuka urudi.

David Ruto: Niendeleee?

Com. Mrs. Yano: Dakika zako zimekwisha. Samuel Kibet? Samuel Kibet? Halafu Samuel Kibet, atafuatiwa na Julius Yego.

Samuel Kibet: Asante sana ma-Commissioners kwa kufika hapa tarafa yetu Kapcherop siku ya leo.

(Interjection) Com. Prof. Okoth-Ogendo: David, andika jina uko.

Samuel Kibet: Kwa majina mimi ni Samuel Kibet. Mimi nina maoni yafuatayo:-

Ya kwanza, raslimali ya sehemu: mimi ningependelea raslimali, hasa kwa sehemu hii yetu, ningependelea ugawanywe kwa usawa kwa wakaazi wanaoishi sehemu hii.

(Interjection) Com. Mrs. Yano: Point ya pili?

Samuel Kibet: Ya pili, ni jamii hau kabila ndogo. Maoni yangu ni kwamba, ningependelea, jamii ndogo, wa sehemu hii, hasa, kama wa-Sengwer na Kenya nzima, itambuliwe na wapewe ama wagawiwe raslimali na mashamba ya kuishi kwa usawa.

(Interjection) Com. Mrs. Yano: Ya mwisho?

Samuel Kibet: Ya tatu, elimu kwa wote. Maoni yangu, ningependa elimu kwa shule ya msingi iwe bure bila malipo yeyote. Kwa mfano, kulipa pesa kidogo kama ya activity fund na mengine.

Nne, ni udiwani.

(Interjection) Com. Mrs. Yano: Usikarudie tafadhali. Hizi zote unasema, unarudia. Uko na jambo jipya?

Samuel Kibet: Jambo lingine (kama hizo zimesemwa), ni watoto nje ya ndoa.

(Interjection) Com. Mrs. Yano: That is very good.

Samuel Kibet: Watoto nje ya ndoa, kwa maoni yangu, ningependelea hivi ama ningetoa maoni hivi, mwenye atapatikana na makosa, wakati amedunga msichana mimba, achukuliwe hatua, hau adhibiwe na Serikali ipasavyo.

(Interjection) Com. Mrs. Yano: Ingene.

Samuel Kibet: Na zaidi, agharamie mahitaji yote ya huyu mtoto, kutoka utotoni mwake, mpaka awe mtu mzima wa kuweza kujifanyia mambo yake. Kwa hayo, nasema shkurani. Sina mengi.

Com. Mrs. Yano: Asante sana Kibet, umeleta jambo jipya kabisa. Julius Yego? Mapya, mapya, Julius.

Julius Yego: Bwana Commissioners, kweli tumesikia maoni ya watu mbali mbali. Katika hii Kenya yetu, tunalia kweli shamba. Lakini wale ambao wana shamba wakati huu, wengi wao, hawatuweka maanani kutupatia hiyo mashamba. Ningependekeza kwamba, kila mwanachi, ambaye ana shamba, lazima aone kwamba hiyo shamba imetunzwa. Awe na mtaro, amepanda miti, na kwa vile tunajua kwamba, changwa iko kusonga.

Na jambo lingine, ni kuhusu sheria – mambo ya kortini. Mwananchi akikosa kidogo, lazima afanyiwe kesi yake haraka. Kuliko aende kortini leo, anaambiwa kesi yako mwaka mwezi ingine.

(Interjection) Com. Mrs. Yano: Endelea, hiyo imesemekana. Sema ingine mpya.

Julius Yego: Ingene, mimi nafikiri ni hizo tu.

Com. Mrs. Yano: Umemaliza? (*laughter*) Asante sana Julius. Tumeshkuru kwa hayo maoni. Na pia wakati huu tumefika kiwango cha hii mkutano yetu, ya kuchukua maoni kutoka wenyeji wa Kapcherop. Labda tu pengine kuna yule mtu ako na ile inamchoma zaidi. Jambo jipya zaidi, yenye anajua akienda nyumbani nayo, hatalala kamwe. Na iwe mpya. (*end of side A*)

Mje hapa mbele. Number one, number two, number three, okay, number four. Jina na lile jambo lenye haijasemekana na mtu. Na ni mpya, na ni moja tu. Asante.

William Bartenge: Mimi naitwa William Bartenge. Mimi nataka tu niombe nyinyi kuchukulia kwa Serikali, kwa sababu sisi wenyeji wa Kapcherop hapa division hii, tumezingirwa na machani chai ya (inaudible). Na tunaomba, tuko na mashamba kidogo kidogo sisi sana, acre kumi, na ingefaa tupande machani chai. Na kile kitu tu tunaona, hapa iko nursery ya chai, kweli, tunaupungufu wa pesa, kama sisi jirani wa tea-zone. Tungeomba tu, sisi tupatiwe shilingi mbili, shilingi moja, halafu tuweze kupanda hata (inaudible). Hiyo tu.

Com. Mrs. Yano: Asante. Kusema kweli umesema jambo jipya kabisa Bartenge. Kuja ujiandikishe. Tafadhali tupe jina lako na hilo oni lako.

Job Ocharo: Asante ma-Commissioners. Mimi jina ni Job Ocharo. Maoni yangu ni kwamba, kwanza, wananchi hawana pesa za kutosha kununua vitu ambavyo wanatumia kujiendelesha kwa maisha. Kwa mfano, nguo hizi za mitumba ambazo zinazaidiwa watu sana

(Interjection) Com. Mrs. Yano: Ocharo pendekeza. Ungetaka nini?

Job Ocharo: Ningetaka Serikali iangalie kwamba, ushuru unaotozwa uwe wa hali ya chini, hili bei isiongezwe.

(Interjection) Com. Mrs. Yano: Ingingine? Point ingine?

Job Ocharo: Point ingine ni kuhusu kilimo. Inapasa wakulima waelimishwe kuhusu njia za kisasa za kilimo. Kwa mfano, hapa Kitale, watu hawajui mambo ya ukulima sana, hata ingawa inajulikana kwamba ndio sehemu ambayo kilimo...

(Interjection) Com. Lenaola: Toa Pendekezo.

Job Ocharo: Wakulima wafundishwe, hili wajue ni mimea gani ingine wanaweza kupanda hili iwasaidie. Mimea kama matunda, na vingine vile.

Com. Mrs. Yano: Asante Ocharo. Una ingine?

Job Ocharo: La mwisho, kuna mimea ingine tunafunzwa lakini training inakuwa mbaya. Serikali isaidie wananchi katika kutafuta market. Hayo ndio maoni yangu.

Com. Mrs. Yano: Asante sana Ocharo. Mwenye anayefuata. Mimi nafikiri mko watatu tu. Jiandikishe.

Antony Kipkosgei: Naitwa Antony Kipkosgei. Ningependa kupendekeza ya kwamba KACA iwe formed mpya na (inaudible).

Com. Mrs. Yano: Very good. Thank you Kipkosgei. Hiyo ni point jipya kabisa na ni ya maana.

Michael Wesonga: Kwa majina naitwa Michael Wesonga. Jambo ambalo ningengeza hapa, ningependa kuwajulisha ya kwamba, kama kazi ikipatikana mahali fulani, kama kwa mfano pengine (inaudible) katika hospitali, unakuta ya kwamba, wafanyi kazi wenyewe, wakitaka kufanya kazi wanachukua tabia kutoma ma-nyumbani kwao. Unakuta hata

pengine, kama uko nje wenye wamesoma, umepata elimu, lakini ukifika pale unataka kitu kama kazi ya kusaidia (inaudible), wanaambia wewe umechelewa. Sasa mimi ningependa kuwajulisha ya kwamba, wafanyi kazi wanafaa wahudumie wananchi wenzao. Sio lazima wakipata kazi, wanafunika wengine nyumba.

(Interjection) Com. Mrs. Yano: Mengine.

Michael Wesonga: Kwa hivyo ningependa hiyo jambo, tukapate kulitatua.

Mambo ambayo inafuata, kuna askari ya forest. Wakati wanapewa kufanya kazi ya forest, wanaweza kutembea nje, lakini wakijua kwamba mtu kama mama ama mtu kama kijana amejitokesa, pengine amepata ni mtu ya kwao, anafanya kazi mpaka anatoa jasho, mwishowe, anakuja anachoma hiyo makaa. Baada ya kuchoma hiyo makaa, anabebana anakuja nayo, kufika barabarani, askari ya forest anaangukia yeye, akimuuliza penye ametoa hiyo makaa. Isitoshe, ataanza kumunyanyaza, na mwishowe ataitisha hongo. Akishapewa hongo ndio anawajiliwa yeye. Ningependa kuwajulisha ya kwamba, kama ikiwa mtu ni askari na ameshika mtu na hiyo makaa, anafaa kufuatilia, ajue kwamba hiyo makaa imetoka wapi, ndio kama ameiba kwa forest, ashtakiwe. Ningependa kuongea mengi, lakini hakuna muda.

Com. Mrs. Yano: Hakuna Wesonga, tumeshkuru kwa hayo maoni yako. Nafikiria huyo ndio wa mwisho, basi mama atufungie. Tafadhali you are late. (*laughter*) Endelea.

Yunis Kisur: Asante sana wote ambao wanahusika. Mimi niko na jambo moja tu.

(Interjection) Com. Lenaola: Taja jina lako.

Yunis Kisur: Jina ni Yunis Kisur. Mambo ambayo ningetaka kuongea, ni hii watoto ambao wanaitwa chokora. Hawa ma-chokora kweli wako na shida, na sijui kama Serikali wako na macho, ambayo wangeweza kuona hao ma-chokora. Kwa maoni yangu, heli wangetengewa sehemu mahali fulani, halafu wawe wakilazimishwa waende pale, ndio ile chakula ambayo inatoka nje kama msaada wawe wakipelekewa, kuliko wapelekee watu ambao wanajiweza. Nafikiri ni hayo tu.

Com. Mrs. Yano: Okay asante sana Yunis. Tupe jina lako na utupatie maoni. Iwe mpya.

Wesley Ruto: Kwa majina naitwa Wesley Ruto, na ningependa kuongea juu ya elimu. I would like to talk about those who join the university. After Form Four, most of them do wait for a period of two years to join public universities. I would like our new Constitution to incorporate, so that, as the results are announced by the Examinations Council, the students will know of where and when to join the university, almost immediately within a period of less than two months.

And the second thing, is about our road safety. We see that there are so many accidents in Kenya, and we move from

Mombasa all the way, along this public highway, you will witness a lot of road accidents. I would like the Government to improve the road network and also the passenger vehicles, the Constitution must be very strict on the passenger vehicles because most of them are not abiding by the laws.

And lastly, about the Constitution Review, it should be a continuous process. It should not just come and then disappear for a very long time. It should be continuous. Thank you.

Com. Mrs. Yano: Asante sana. Tumeshkuru sana Bwana Wesley. Na kwa hivyo, sasa tumefika mwisho wa mkutano huu, cha kikao hiki cha Tume ya Kurekebisha Katiba. Tunawaakikishieni ya kuwa, leo tumechukua maoni yenu, hayo maoni tutaenda kuitunga iwe report, halafu hiyo report mutarudishiwa nyinyi wenyewe kama watu wa hapa Kapcherop, watu wa Marakwet West. Mutarudishiwa report yenu, halafu muichambue, muiangalie kwa makini, muhakikishe ya kuwa, yale maoni yote mulipatia wana-Tume, yamechapishwa kwa hiyo report. Na kama si hivyo, mko na haki ya kusema, maoni yenu hayako hapo, na mungetaka yaweke hapo.

Tumeshkuru sana, kwa ile wakati ambao yenye mmekuwa nasi, na pia, nataka kuwashkuru kwa sababu, yale maoni mumetupatia, ni yale maoni ya ki-Katiba. Asante sana, na pengine tungepatiwa mtu kutufanyia maombi ya kufunga kazi hii. Asante. Maombi tafadhali?

Michael Wesonga: Tufunge macho tuombe. Mungu Baba ulie Mbinguni tunakuabudu jioni ya leo Mungu Baba, tunakushkuru Mungu kwa kila mkutano wa siku ya leo. Tunajua ya kwamba Mungu Baba ukijua moja popote alipo Mungu Baba, ameongea kwa ajili ya maoni Mungu Baba, sehemu mbali mbali Mungu Baba. Lakini nakuomba ya kwamba Mungu Baba, ukapate kuhurumia kila mmoja popote katika shida zake Mungu Baba. Na kama sisi wageni wa leo Mungu Baba ambao wamekuja kututembelea siku ya leo, twakushkuru kwa sababu Mungu Baba umewaleta Mungu Baba. Wakati wakielekea sehemu za kwao Mungu Baba, ukawaongoze na ukawainue Mungu Baba. Hata najua ya kwamba Mungu Baba mkono wako ni mrefu, inatenda kila popote Mungu Baba. Lakini nakushkuru kwa sababu wewe unapenda watu wako, na sisi pia Mungu Baba tunasema ya kwamba jioni ya leo, tukapate kukumbuka Mungu Baba. Shukrani zote twazirudisha kwako Mungu Baba, ninaombea kwa kila ujumbe huu, naombea kila mmoja, hata naombea kila kiongozi wetu Mungu Baba. Tazama siku ya kuwa zimefika Mungu Baba, tunaomba ya kwamba, kwa kila mmoja ambaye ameongea maoni, najua ya kwamba Mungu Baba watarekebisha hii Katiba Mungu Baba. Sina mengi ya kujaza, bali nakushukuru nikisema ni asante, kwa kila jioni la leo. Hata kuna wengine hawakuongea maoni, Mungu Baba ukapate kuwa pamoja nao. Najua ya kwamba Mungu Baba watakujenga. Na isitahili wakujenge nchi yetu ya Kapcherop, na isitahili Mungu Baba ukawainue hata ujumbe Kapcherop hii Mungu Baba. Naomba nikiamini kwa hayo machache, Mungu Baba, ni katika jina la Yesu nikiomba na kuamini. Amina.

Com. Lenaola: Asante sana.

