

CONSTITUTION OF KENYA REVIEW COMMISSION

(CKRC)

VERBATIM REPORT OF

CONSTITUENCY PUBLIC HEARINGS

SAMBURU EAST CONSTITUENCY,

WAMBA STADIUM

ON

3RD JULY, 2002

**CONSTITUENCY PUBLIC HEARINGS, SAMBURU EAST CONSTITUENCY,
WAMBA STADIUM HELD ON 3RD JULY, 2002**

Present

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

Secretariat in Attendance

Triza Apondi - Programme Officer
Jomo Nyaribo - Asst. Programme Officer
Martina Odhiambo - Verbatim Recorder

Meeting started at 10.25 a.m. with Com. Isaac Lenaola on the chair.

James Nyaga: Tunataka kuomba hili tuweze kuanza. Mungu wa Mbinguni, katika jina la Yesu Kristo tunakushkuru, tunasema ni asante kwa ajili ya nafasi hii umetupatia, nafasi ya kipekee Mungu katika Taifa letu, Mungu watu wako wakusanyike pamoja, hili kuweza kujadiliana mambo inayowahusu. Mungu ni asante kwa ajili ya kuongoza, Baba wale ambao ni Constitution Commissioners, kuwaleta mpaka mahali hapa. Asante kwa ajili ya shughuli zote za mchana wa leo. Tunakuomba Mungu wa Mbinguni ukaweze kutulinda, ukaweza kulinda kila shughuli itakayokuwa ikiendelea. Wakati huu tunapoendelea kuanza Mungu wa Mbinguni, tusaidie Baba wa milele. Twaomba hekima na maarifa itokayo kwako Mbinguni, na hata tukiomba kwa ajili ya amani, kwa ajili ya nchi yetu ya Kenya. Baba hata yale tutakayotoa kama maoni yetu katika wilaya hii ya Samburu, tunaomba Mungu ukatusaidie. Kwa jina la Yesu Kristo, twaomba na hata kuamini. Amen.

Com. Lenaola: Asante sana Pastor. Ningependa kuanza mkutano, na kabla sijatoa mengi, ningependa kumuita Mheshimiwa atueleze committee yake ya Katiba, katika constituency hii, halafu tuwajue, halafu pia tuwajulishe ma-Commissioner na wengine wana-Tume. Mheshimiwa karibu.

Hon. Sammy Leshore: Okay, asante Commissioners. Ningetaka kukaribisha nyinyi hapa Samburu East Constituency. Na vile tulipoanza mwaka huu, tangu mwaka jana, tuko na committee yetu ya Constituency Committee ambaye, kama wale committee members kama mungeinua mkono tu niwajulishe --- Bwana Job Lalampaa ndio Vice Chairman wa Constituency Committee. Wapi wengine, Bwana David Lentaya, ni member wa Committee. Hawa wawili, walikuwa wajumbe wa kwanza wa Samburu East. Bwana Julius Lengetes ni committee member, tena yeye ni Vice Chairman wa Samburu County Council. Wapi wengine? Iko mama mmoja niliona hapa anaitwa Rebeccah, ambaye ni Constituency committee member, ndio huyu, keti karibu. Nafikiri wengine, mukienda haja, mutawakuta pale.

Mimi ningetaka kuenda straight kwa kufungua, halafu nieleze nyinyi maoni yangu.

Com. Lenaola: Bado fungua.

Hon. Sammy Leshore: Bado? Nafikiri ni hayo tu. Wengine wako hapa ni ma-councillors, ma-councillors muihue mikono. Councillor – Wamba Town, Councillor wa Ngilai, Councillor wa Ndaroni, nafikiri ni hawa tu. Asanteni sana.

Na mimi ndio chairman wa committee. Asante.

Com. Lenaola: Asante sana. Basi pia na mimi ningependa kuwajulisha wale ma-Commissioner ambao wako hapa leo, wenzetu wengine wako Baragoi, na wengine wako Maralal. Na ningependa kuwajulisha mwenzangu Com. Prof. Okoth-Ogendo.

Com. Prof. Okoth-Ogendo: Hamjambo?

Response: Hatujambo.

Com. Lenaola: Prof. Okoth-Ogendo ni wakili mkuu katika dunia, sio katika Kenya peke yake. Mwenzangu Com. Alice Yano.

Com. Mrs. Yano: Hamjamboni?

Response: Hatujambo.

Com. Lenaola: Com. Alice Yano pia ni wakili mkubwa katika Eldoret na Nairobi. Nami najua munanjua, ninaitwa Isaac Lenaola, wakili wa Samburu. Tuko na wenzetu kutoka Tume, mwenzetu Triza Apondi, ambaye ni Programme Officer.

Triza Apondi: Hamjambo?

Response: Hatujambo.

Com. Lenaola: Mwenzetu Jomo Nyaribo ambaye ni Assistant Programme Officer.

Jomo Nyaribo: Nawasalimia nyote, Hamjambo?

Response: Hatujambo.

Com. Lenaola: Mwenzetu Martina Odhiambo ambaye ni Verbatim Recorder, ambaye ananasa sauti kutoka hiki kikao.

Martina Odhiambo: Hamjambo?

Response: Hatujambo.

Com. Lenaola: Na tuko na mwenzetu kutoka Standard Newspapers – Biket Kiket. Asante. Kabla hatujaanza, ningependa kuwajulisha taratibu ya kutoa maoni. Jambo la kwanza, uko na haki ya kutumia lugha yeyote. Ki-Samburu, Kiswahili, ki-Turkana, Kiingereza. Kwa hivyo, lugha ambayo iko safi kwako, tumia lugha yako ambayo unaipenda.

Jambo la pili, ukiwa na memorandum yako ambayo umeandika, tafadhali angaza tu. Usisome yote neno kwa neno. Angaza maneno ya maana, kwa dakika tano. Kama huna memorandum unazungumza kwa sauti, dakika kumi. Kusema mambo yako vile ungependa kusema. Na baada ya kuzungumza hapa, pengine tuko na maswali ya kufanunua kwako. Kwa hivyo, Com. Ogendo, mimi mwenyewe, na Com. Yano, tungependa kuuliza maswali kufafanua tu. Kwa hivyo, utaketi mpaka maswali yakwishe.

Jambo la tatu, hiki ni kikao huru. Kwa hivyo, usiogope kwamba ukiongea mambo ya chief, mambo ya MP, mambo ya councillor, mambo ya DO, mambo ya polisi, utafuata kuulizwa ulisema nini kwa Tume. Hakuna kuogopa kutoa maoni hapa. Ijapokuwa, tungependa heshima kwa mkutano. Kwa hivyo matusi kwamba, chief wa... (inaudible) alinitukana jana, hayo sio maoni ya Katiba. Tungependa useme, ofisi ya chief fulani, ningependa mambo fulani. Ofisi ya councillor, ningependa mambo fulani. Ofisi ya MP, mambo fulani. Lakini usiweze kusema Mheshimiwa Leshore jana, alinikataza bursary, kwa hivyo, mambo fulani. Sio hivo. Mambo ya heshima, tuongee mambo ya ma-ofisi.

Jambo lingine, mara mingi tukitembea, tunaambiwa, tuko na shida ya maji, tuko na shida ya elimu, tuko na shida ya nini, tuko na shida ya nini, na hatuambiwi, tungependa fulani. Kwa hivyo ukizungumza, sema kuna shida fulani, napendekeza. Napenda yafanyike mambo fulani.

Jambo la mwisho, utaketi hapa bila kukatisha mkutano mpaka saa kumi. Kwa hivyo, hatutakuwa na break, hatutakuwa na kutoka nje, tutaketi kuwasikiza mpaka saa kumi. Kwa hivyo, tafadhali, saa ni mzuri, kila mtu achunge saa yake.

Jambo la mwisho kabisa, nitatumia list. Kwa hivyo, hakuna rigging hapa, kwamba eti wewe ni Councillor ya Wamba, kwa hivyo utakuja mbele, ama wewe ni Councillor ya Ngilai utakuja mbele, hapana, natumia hiyo list. Kwa hivyo, jandikishe kutumia list. Ijapokuwa, rigging nitatumia kidogo tu – rigging ambayo ni ya ki-Katiba. Kama kuna waalimu ama wanafunzi ambao wangependa kurudi shule, tutawa-rigia hawa kwa sababu hiyo ni ki-Katiba. Wako na kazi fulani ambayo watakayoishughulikia, tuta-rigia hao. Lakini wale ambao wako, tutafuata list. Ningependa kuanza mkutano, kwa hivyo Councillor nipe hiyo list, nianze na wale wamejiandikisha.

Councillor nani wa kwanza kwa list yako?

Councillor: Mheshimiwa Leshore.

Com. Lenaola: Mheshimiwa basi utanza. Na utasema jina lako kabla kuzungumza. Jina halafu endelea.

Hon. Sammy Leshore: Basi, Mabwana na Mabibi, mimi naitwa Sammy Leshore, Mjumbe wa Samburu East, na ningependelea kutoa maoni yangu juu ya Katiba ambayo wa-Kenya wengi wangepurahia kutoa maoni zao. Vile vile sisi watu wa Samburu East, na mimi binafsi, ningetaka kutoa maoni machache.

Ningetaka kusema Samburu East iko katika wilaya ya Samburu, na tangu mbeleni, sisi tuna shida mingi. Hata mambo ya elimu, mambo ya security, mambo ya maendeleo aina mbali mbali. Na munavyojua ya kwamba, wilaya ya Samburu na wilaya zingine za wafugaji wa mifugo, tumebaki nyuma, nyuma sana. Tangu wakati wa ukoloni, na Serikali ambazo zimefuata.

Na hata tangu tulipoanza mambo ya Katiba, mimi mwenyewe, nilionelea ya kwamba hata, hii Commission yenu, haijapendelea sana pande zetu kwa sababu, vile munavyoona, tuko wachache sasa hapa, kwa sababu ya mobilization. Kama constituency yangu ni 10,000sq.km., na hatungepata nafasi ya kufika kila pahali, kwa sababu hatuna barabara, hatuna mobility kama magari na nini. Na katika committee yetu ya constituency, tulikuwa tumependekeza ya kwamba, Commission lazima itupatie magari au pesa, angalau tufike hata kama Ngaranarok. Kwa sababu, kutoka hapa mpaka location yangu ya mwisho, is about 150 kilometres upande wa north. Hiyo ndiyo tuko na shida sana. Ndio pengine mukiona maombi yetu, ama vile tunavyoonelea,

hatujapata nafasi ya kuleta viongozi au wananchi kutoka locations za mbali.

Nikiendelea mbele, mimi binafsi ningeonelea, sisi wote wa Kenya tuwe kitu kimoja. Mambo ya Majimbo, mambo ya nini, mimi sioni kama tutafaidika na hizo Majimbo. Ningeonelea ya kwamba, kila constituency, ifanywe kama county council, ama ifanywe kama budgetary unit katika national budget, ndio resources za nchi yetu zifike kila constituency.

Na vile tunaambiwa na wenzetu kutoka highly populated areas, ya kwamba, tukiwa na watu wengi ndio tupate wajumbe wengi.

Mimi ningeonelea ya kwamba, hizi constituency za arid areas na semi-arid, tungetaka every 5,000 kilometres iwe constituency. Na kama ni voters, waseme 50,000 iwe constituency moja, ndio tulingane. Hawa wakisema, tuko na watu wengi, na watu wengi wanaishi within one square kilometre, two square kilometers, maendeleo itafika kwa hawa haraka. Lakini kama sisi, niko na 10,000sq.kms., hata museme maendeleo, hata mukipatia mimi miaka ngapi, maendeleo itachukua muda kufika. Kwa hivyo, ningeonelea ya kwamba every 5,000 kilometres kwa arid areas, iwe constituency.

Na every constituency should be treated as a budgetary unit, na every constituency should be treated as budgetary unit, na every constituency should be treated as a country council. We abolish town councils, we abolish urban councils.

Nikiendelea kwa maoni ya national politics. Unaona our big brothers from big tribes, kila mmoja wao anataka kuwa President,

President. Tungeomba a big leaf from Switzerland, where there is a collective Presidency. Kama ni eight Presidents, tuchukue eight Presidents, iwe council of Presidents. Na hao wenyewe eight kutoka every province, wachague chairman yao, na hiyo chairman lazima a-rotate within a certain period. Because, kila kabila wakitaka Presidency, wa El Molo watapata baada ya miaka ngapi? Hawa wa Samburu watapata baada ya miaka ngapi?*(laughter)*

Tukienda kwa natural resources: kwa Katiba, tungetaka kila Mkenya apatiwe nafasi ya elimu, ya afya, maji na security. Wale kama wilaya kama zetu, tungetaka iwe na programme ya serikali ambayo itafanya sisi tuwe pamoja na wa-ndugu zetu kutoka down Kenya. Asanteni sana.

Com. Lenaola: Mheshimiwa, you want every 5,000sq.kms to be a constituency. My first question is, why 5,000sq.kms, why not 1,000sq.kms. or 20,000sq.kms.

And question number two, what about population?

Hon. Sammy Leshore: Commissioner ndio nilivyosema 5,000sq.kms., so that this 5,000sq.km., Mjumbe anaweza kufika wakati wowote. Kama ingekuwa sasa tarafa ya Wamba, tarafa ya Wamba ni karibu 5,000sq.kms. Nikija wakati wowote, naweza at least kufika two or three locations. Lakini kama ni tarafa ya Wamba na tarafa ya Waso, inachukua hata mimi five years, kabla ya kufika hata location.

Na population, population yetu, unajua sisi watu wa mifugo, hatuna concentration sana kama huko urban areas. Ndio niliposema 50,000 voters, kwa sababu wa-ndugu zetu wengine wametoa maoni kwamba, more population requires more representation. Kwa hivyo, sisi tunaonelea hata kama Nairobi, Nairobi ifanywe kama Washington, ambayo Washington, wako na mjumbe mmoja tu. What they need in Nairobi is only a very strong councillor or mayor, kama Washington. Wajumbe wa Nairobi, hakuna kitu wanafanya. Ingetakiwa tu mtu mmoja, kwa sababu wale wako Nairobi, wengi wao wameendelea, wamesoma, wanajua maana ya masomo, wanajua maana ya afya, wako na maji nzuri, sio kama wetu. Asanteni.

Com. Lenaola: Mambo ya natural resources, katika constituency hii, najua kwamba mko na Park. Na mahali pengi tumesikia kwamba, resources za park, zirudi kwa wananchi ambao wako katika ile area. Ungesema nini juu ya resources kama park, ama maji, ama forest?

Hon. Sammy Leshore: Asante Bwana Commissioner. Nafikiri, resources lazima irudi kwa wananchi. Tangu nilipochaguliwa, tulijadiliana na ma-councillors wangu pamoja na county council yetu, mpaka sasa group ranches ambazo zina-border kama Park, zimeanza kupata mapato kidogo kidogo, lakini, hiyo bado iko mbali.

Tuseme kama forests, watu wetu wanajua, wamejichungia forest, kutoka hapa mpaka Giro. Kutoka Sirisia mpaka mwisho wa Sirisia. Na tungepata mapato yote ya forests iende kwa wananchi, ndio tuendelee, tuchunge, na tulinde forests zetu.

Com. Lenaola: Na percentage gani irudi kwa wananchi? 100%, (inaudible) 0%?

Hon. Sammy Leshore: In the seventh Parliament, tulikuwa tumepitisha ya kwamba, hasa mapato kutoka wildlife, 20% irudi kwa wananchi. Ningependelea, kama tukipata between 20%-30% irudi kwa wananchi, ndio wananchi wafurahie, ndio walinde. Asante.

Com. Lenaola: Sema jina lako.

John Alolo Maine: Jina langu ni John Alolo Maine, mimi ni Pastor wa kanisa la P.A.G. Mimi ni mwenyeji wa hapa, nimezaliwa hapa hapa, na kufikia mahali niko, nimeishi tu hapa hapa. Nami ningependa kutoa maoni kidogo kuhusu Katiba ambayo tumesikia kwa mara nyingi, ya kwamba kila mwananchi ana haki ya kutoa maoni kuhusu Katiba ambayo tunayotaka.

Na kuna mambo mengi, ambayo tungeweza kusema, lakini kwa sababu ya muda ile ambayo mulisema ya mtu, nitazungumzia juu ya mambo kama matatu hivi.

Ya kwanza, ni kwamba, sisi wa-Samburu, au watu wa Samburu East, sisi ni wafugaji, au tunaishi katika nchi kame, ambayo, huwa mara nyingi hakuna mvua ya kutosha, na watu hawataweza kulima mashamba ambayo itaweza kuwasaidia katika maisha yao ya kawaida.

Na kile kitu ambacho ni mapato, mara nyingi, inatokana na kufuga wanyama, au kutema ngombe, mbuzi, na hata ngamia wachache. Mara nyingi tunaona ya kwamba, jirani wanakuja inaweka chini au inaua wengi wao. So, kile kitu ambayo nilikuwa ninasema, mara nyingi tu, katika mafikira yangu, nimekaa, nimeona ya kwamba, Serikali ya Kenya, wame-ignore sana wafugaji, watu ambao wanafuga wanyama. Ningesema wame-ignore kwa njia gani? Kwa sababu tunaposikia wananchi wa Kenya wakipiga kelele huko down-Kenya (maana tunaitanga down-Kenya), tunashangaa, mara nyingi malalamiko yao tunasema ya kwamba, hao ni afadhali.

Kwa sababu, kama sasa hapa kwetu, sijui, tunasikia kuna board ya majani, board ya sukari, cereal board ya mahindi – mtu akilima shamba lake, ana mahali pa kupeleka. Na sisi mara nyingi, huwa hata kuuza mifugo zetu, hatuna mahali pa kuuzia.

Com. Lenaola: Pendekeza tafadhali.

John Maine: So, ningetaka hivi, kama ingewezekana, hapa kwetu kuweco pia minanda ya kuuza mifugo. Serikali ya Kenya watafute namna ya kununua mifugo zetu, na pia, waweke kama kulikuwa na kichinjio kubwa katika Archer's Post wakati wa ukoloni. Na nimeona imefungwa, machine imekuwa wapi ingewekwa. Kama tungepata namna ya kuchinja wanyama wetu, na wale watu watanunua, labda ingetuinua kidogo.

Jambo lingine la pili, ni kuhusu maji. Shida ya hapa mara nyingi inakuwa maji, maana tunakaa katika nchi kame, na wananchi mara nyingi wanahangaika kwa sababu ya maji. At least Serikali, hata wangepanya sisi tujisikie kama wananchi wengine wa Kenya. Wangetuwekea maji kila mahali, watu wapate maji, maana, tunaona ya kwamba, kama watu wakipata maji, itakuwa ni nzuri pia.

Jambo lingine pia, district yetu ni kubwa sana. Kuwa na Wajumbe wawili, sijaona kama inafaa. Kwa hivyo, wangeongeza wajumbe wa hapa. Na pia, district za kwetu, wangeongeza, maana sasa tuseme, kutoka Maralal au wapi, hata hapa kwetu wangetupatia district. Kwa hivyo, tungeonelea ya kwamba, kama tutasaidiwa kwa njia hiyo, ingekuwa vizuri.

Na pia, kama wanyama wetu, maana tunakaa na wanyama wa kufugwa, na hata wale wa misituni, na mara nyingi tumewalinda wote. Hata wanyama wetu, tungepatiwa, tupate haki ya wanyama wetu wote. Asante.

Com. Mrs. Yano: Asante sana John. Pahali mingi penye tumeenda, especially watu wa mifugo, wanasema, kama ingewezekana, wapatiwe ministry ya pastoralism. Umeelewa hapo? Wewe ungekuwa na jambo gani kuhusu hiyo?

John Maine: Hiyo ingekuwa jambo ambalo lingetusaidia, na hiyo ndio sababu nilikuwa nimesema Serikali wametui-ignora, maana, wameweza kusaidia mahali pengi, na hawajafanya hapa kwetu.

Com. Lenaola: (inaudible)

John Maine: Tuseme sasa kama upande ya kutoka Archers Post na kuelekea hivi mpaka Kauro, labda ingekuwa constituency ingine. Na ingeelekea hivi mpaka huku, na pia hapa, hapa ni sawa. Na pia Maralal, wangeweza kufanya mara mbili – Baragoi na Maralal.

Com. Lenaola: Asante sana kwa maoni yako. Sema jina lako halafu utoe maoni.

Speaker: Commissioners na wenzangu wote Samburu, mimi vile vile niko hapa kutoa maoni juu ya Katiba ambayo tumesikia mara mingi, na tunajua mambo yanaendelea katika Kenya nzima, sio hapa pekee yake. Kwa hivyo nina furaha kuwa pamoja na ma-Commissioners hawa, na kutoa maoni yangu.

Jambo la kwanza, ambalo Commissioners lazima wakumbuke, kumbukeni district hii, iliwachwa nyuma na wakoloni. Waliwachwa nyuma kwa kila maendeleo – masomo, kupatia watu maji, mambo yote yote ya maendeleo ambayo inafaa ama inafanyika katika sehemu zingine, imesahauliwa wakati wa ukoloni. Wakafanya district kama zoo. Hawa kuja kuchukua picture za watu na wanyama.

Sasa tulipopata uhuru, sisi vile vile tulikuwa tunasema ya kwamba, pengine mambo yatabadilika zaidi, na tuwe na mabadiliko ya maendeleo – ya masomo, ya kupatiwa maji, health, na kila kitu. Lakini, tumeona, si tofauti.

Com. Lenaola: Pendekeza.

Speaker: Sasa, tuseme mambo ya education. Mambo ya education, mimi nataka kuuliza Serikali, atupe free education mpaka Standard Eight au Form Four. Sehemu zingine zilizoendelea, zilipewa free education, na sijui kwa nini sisi hatuwezi kupata. Najua kama tungepata free education wakati wa ukoloni, na hata wakati wa Serikali yetu, hata hivi sasa tungekuwa na Commissioners, kuliko Lenaola pekee yake. Lakini, wametuweka nyuma.

Kwa hivyo, tunataka Serikali, itenge pesa. Pesa nyingi ya Serikali inapotea. Kila wakati tunasikia, mwizi, mtu amechukua billions, na hatupati pesa. Munafikiri tukipata billion tano katika Samburu District, ni kazi gani itafanywa hapo? Tungepata education, tungepata maji, tungepata health, tungepata kila kitu. Lakini, hakuna. Hatuoni. Kwa hivyo, ma-Commissioner, tungekuwa na nafasi kubwa ya kuweza kuongea.

Sasa tuende upande ya land. Maoni yangu, boundaries ya district iliharibiwa na kulikuwako (inaudible). Sasa, tangu tulipopata uhuru, sisi hatupati watu wa kufanya kazi kwa Serikali, hatupati. Wakoloni walikuwa hajambo, wanaandika askari, wanaandika dereva, wanaandika office-boys. Wewe enda ofisi hizi zote angalia kama iko office-boy ya Samburu.

Com. Lenaola: Pendekeza.

Speaker: Sasa, mimi napendekeza ya kwamba, kwa upande wa employment, tupatiwe nafasi yetu. Tupatiwe nafasi yetu, na watu wetu vile vile wafikiriwe kwa employment ya serikali. Nafikiri wengi wanajua ya kwamba, hatuna ma-dereva, hatuna nini, hatuna.... Sasa iko ministry zingine zinakopa ma-dereva kutoka sehemu zingine kusaidia. Na kule kwa hiyo ministry, kuna nafasi, lakini sisi hatupati. Basi, kwa hivyo, kwa hayo, tunataka tufikiriwe kwa employment.

Land issue: mnajua vile vile kuna mashamba tulinyanganywa zamani na wakoloni. Hapa Laikipia district, mnajua ilikuwa ikiitwa Samburu-Laikipia. Ni siku hizi tu walibadilisha kusema Laikipia District, na ilikuwa Samburu-Laikipia, maana sisi tulikuwa tunaishi hapo.

Com. Lenaola: Pendekaza kwa hiyo maneno.

Speaker: Sasa, nataka kupendekeza ya kwamba, yale mashamba, badala ya kurudisha sisi kununua, kwa maana ile Mzungu alinunua kwa nani? Serikali itupatie, ama itupe pesa ya kununua, maana sisi hatuna pesa ya kununua.

Jambo lingine, ma-Commissioners ambalo ninapendekeza, mambo ya market ya wanyama wetu. Nchi hii, kweli tuko maskini. Umaskini unaendelea. Mnajua, 1984, ndio tuliwacha kupewa vitu vinaitwa famine relief. Na hiyo, inaonyesha ya kwamba, mifugo yetu, haikukubaliwa vizuri, na Serikali ya Kenya, kwa kupunguza magonjwa, kwa kueleza watu namna ya kuvuga, kubadilisha vile vile wanyama wetu, kuleta aina ingine, ndio ngombe ikaisha. Lakini, kati huo wa ukoloni, watu wachache ambao walikuwa wanafanya biashara, wanapata pesa, kwa sababu walikuwa na mahali pa kuuzia – KMC. Na wapi KMC sasa?

Com. Lenaola: Wapi pendekezo?

Speaker: Kwa hivyo mimi napendekeza ya kwamba, Abottior ambayo ilikuwa hapa Archers, ifunguliwe na Serikali, ili tupate nafasi ya kuuza hawa wanyama wetu, na umaskini itapungua. Sisi hapana maskini sana. Tukipatiwa pahali pa kuuza hii wanyama, hata sisi tukiuzia katika nchi zingine, sisi sote hapana maskini sana. Tuna wanyama ambao tunaweza kuuza tukipatiwa mahali pa kuuza. Lakini sasa, jinsi unaona, wakati wa ukame unaona, kila mtu anapewa. Kila mtu anapewa famine

relief, kwa sababu hana mahali pa kuuzia, hao wanyama. Hilo ndilo jambo lingine.

Com. Lenaola: Sema la mwisho.

Speaker: The last one, mambo ya forest na chochote ambayo inatokana na forest na resources ambazo zinatokana na wanyama wa pori, irudishwe kwa mikono ya wananchi, hili wananchi wafaidike na resources zinazotoka kwa nchi yake. Wanyama, forest, mawe, kila kitu.

Tena trustland, hiyo jina itupwe mbali. Trustland itupwe mbali, iwe nchi ya wenyewe, ambao watafanya demarcation ya big group ranches, ili mchanga yao iwe mikononi mwao. Resources yote inayotoka, mimi naweza kupendekeza, ya kwamba, ile inatoka katika wildlife, tupewe 50%, instead of 20%. Kwa sababu tumechungu hawa wanyama kutoka maisha yetu sisi wa-Samburu, hatukuwa tukiuua. Tumechungu wanyama hawa mpaka wakati Serikali ya Kenya inakuja chungu sawa sawa.

Kwa hivyo, napendekeza, pesa ambayo inatoka kwa wanyama... Kwa sababu hata hivi sasa sisi bado iko taabu, watu wetu wanauwawa, hakuna mtu analipwa. Ati unalipwa, bado ukilipwa, mtu wako aliyekufa kwa mnyama, Kshs.30,000/-. What is Kshs.30,000/- comparing it to the life of a human being? Efu thelathini. Ng'ombe ikiuwawa, no. Mbuzi ikiuwawa, no. Hiyo ni bure tu.

Com. Lenaola: Pendekezo ambayo ungetaka.

Speaker: Kwa hivyo, mimi napendekeza, mtu akipata jeraha kubwa kwa mnyama, apewe Kshs.500,000/-. Maisha ya binadamu, iwe Kshs.1,000,000/-. Asanteni.

Com. Lenaola: Na akina mama pia mko na uhuru wa kuzungumza. Kwa hivyo musikae kando, kwamba hiki ni kikao cha wazee. Hata kina mama, na wanafunzi pia, mutazungumza.

Speaker: Asante sana Commissioners wetu. Munakaribishwa katika wilaya ya Samburu, Mabibi na Mabwana, hamjambo?

Response: Hatujambo.

Speaker: Mtaniruhusu, niko na memorandum ambayo nimeandika Kimombo, lakini nitajaribu kutafusiri. Kwa sababu tuliambiwa tuchambue kwa ufupi, najaribu kutafusiri Kiingereza iwe Kiswahili, ili wale ambao hawasikii Kiingereza, wasikie.

Jambo la kwanza ni kuhusu usalama: Commissioners wetu, Mabibi na Mabwana, mtakubaliana na mimi ya kwamba, usalama ni kitu cha muhimu sana. Kama hakuna usalama, hakuna maisha. Hakuna chochote kitakacho endelea. Na katika wilaya hii ya

Samburu, na hata zaidi, Samburu East Constituency, mara kwa mara, tunashambuliwa na watu. Kuna watu fulani, ambao mara kwa mara, wanakuja kutushambulia. Cattle raiders wanaingia hapa, wanaua watu, na wanachukua mali.

Com. Mrs. Yano: Nani hawa? Tuambie ni nani. Utasema ni watu fulani, unawajua ni watu gani.

Speaker: Kuna wa-Somali, kuna wa-Borana, ambao wanakuja kushambulia area, hasa zaidi tarafa ya Wasu, na vile vile tarafa ya Wamba. Wa-Somali na wa-Borana wanaingia kwa kawaida, wanaua watu, wanachukua mali.

Kile ambayo tunapendekeza Bwana Mwenyekiti, ni ya kwamba, tunataka, kwa sababu haiwezekani kuweka polisi kila mahali, sisi tunapendekeza kwa Serikali watupatie wale ambao wanaitwa police reservists. Yaani, wale polisi ambao – home guards kwa mfano. Tupewe saidi, na bunduki ya kisasa. Kwa sasa tuna home-guards, ndio tunashukuru Serikali. Lakini kwa sasa, zile bunduki ambazo home-guards wa-Samburu Mashariki wanayo, ni ile inaitwa 303, outdated. Ambayo, ilikuweco colonial days. Na wale ambao wanakuja kutushambulia, wana AK47, G3, na mambo mengine. Sisi pia tunataka kuongezewa police reservists, ambao watapewa bunduki ya kisasa -- AK47, G3, na mambo mengine. Na vile vile equipment ingine ambayo itasaidia hawa watu, ili kwamba, ng'ombe wakihama mahali popote, au wale raiders wakija, watafundishwa vilivyo.

Jambo la pili katika mambo ya security, ambayo tumependekeza, ni ya kwamba, ifunguliwe – yaani, opening up of security roads. Bwana Mwenyekiti utaniruhusu ni quote kidogo kwa Kiingereza. Supply of modern equipment, opening up of security roads to facilitate patrols and vigilance, formation of locational security networks.

Government to deal firmly and swiftly with corrupt and lax officers who compromise with security of Kenyans.

Government to use all might to deal with perpetrators of heinous acts, such as, cattle rustling, and such aggressors be made to pay in full for such crimes, including compensating the victims.

Bwana Mwenyekiti, hayo ndio tunapendekeza Serikali itufanyie kwa mambo ya security, ili nasi pia tuweze kuishi maisha mazuri, ili nasi vile vile tuweze kuchunga mali zetu.

Nitaacha mambo ya security Bwana Mwenyekiti, nitaenda mambo ya ardhi, land. Bwana Mwenyekiti, tunapendekeza ya kwamba, katika wilaya ya Samburu, ardhi kubwa ya Samburu ni trustland, ambayo iko chini ya county council ya Samburu. Inaitwa trustland under Cap. 288. Yaani, Trustlands Act Cap. 288. Hiyo Bwana Mwenyekiti, tunataka iwe scrapped (Cap 288), ili tu-revert it to Group Ranch Representative Act Cap. 287. Ili kwamba, wananchi wa sehemu hii, ya wilaya ya Samburu, na hata zaidi Samburu Mashariki, waweze kumiliki ardhi kama wenyewe. Kwa sababu, under Cap 288, mtu yeyote anaweza kuja mahali, yaani county council, na anachukua ardhi, kesho unasikia ya kwamba, mtu amejenga lodge mahali fulani, mtu amechukua ardhi mahali fulani, ati kwa sababu umepitia county council huko, na wananchi wa kule mahali hao watu

watakuja kujenga, hawajakuwa consulted. Kwa hivyo tunataka Group Ranches – ardhi yote ya Samburu iwe ya Group Ranches. Ili kwamba, wenyewe wasimamie ardhi yao. Na kama mtu anataka (individuals), afanye application, ili aweze kupata ile ardhi ambayo anataka.

Pamoja na hayo Bwana Mwenyekiti, ni ya kwamba, kwa sababu mumetuambia ku-speed up. Mambo ya title deeds Bwana Mwenyekiti katika Group Ranches, ni ghali sana. Katika Group Ranches, pesa chungu mzima inalipwa, kwa kutafuta title deeds. Na kwa sababu wananchi wa sehemu hii wana shida, kwa sababu ya kiu-uchumi, kwa sababu ya harsh geographical conditions katika area hii, tunapendekeza ya kwamba, the issuance of title deeds (kupatikana title deeds ya Group Ranch), iwe free of charge. Isiwe inalipwa. Wananchi wafaidike vilivyo.

Na vile vile, iwe inapatikana kwa njia rahisi, Bwana Mwenyekiti. Na wakati vile vile wananchi wanaenda kutafuta title deeds, wawe wanapewa kwa wakati inayofaa.

Nakuja kwa natural resources, because I want to speed up Bwana Mwenyekiti. Mambo ya forests, Bwana Mwenyekiti, katika wilaya ya Samburu, kuna hectares mia tatu na ishirini elfu katika wilaya ya Samburu. Na chochote kinachopatikana katika forest, inaenda yote kwa Serikali. Hakuna chochote kinachoenda kwa wananchi. Na wananchi katika wilaya hii ya Samburu, ni watu ambao wameheshimu forest. Hata kabla Wazungu kuingia, babu zetu walikuwa wakichunga forest katika ardhi hii ya Samburu.

Kwa hivyo, tunapendekeza, ya kwamba, mapato yote inapatikana katika forests – anything, name it, iwe gold inapatikana, iwe nini inapatikana, 50% au hamsini kwa mia, iende kwa wananchi.

Vile vile Bwana Mwenyekiti, katika forest hii ya Samburu. Kuna two lines. Kuna top-line na kuna bottom-line. Bwana Mwenyekiti, hawa watu wa Department of Forests, ndio sisi wananchi wa wilaya ya Samburu tumeheshimu forest kabisa, na tunalinda hata kama forest-guards wakiambiwa waende nyumbani, watakuta forest imelindwa.

Kile ambayo tunataka ifanyike ni ya kwamba, bottom-line ya forest, iondolewe – be done away with. Ili kwamba, top-line pekee yake ibaki, wananchi waruhusiwe kulisha, na vile vile kupata mapato katika line ya chini, iwe imeondolewe laini ya chini.

Jambo lingine vile vile Bwana Mwenyekiti, kulingana na forest, ni ya kwamba, ile ambayo tunataka Serikali ifanye ama kufanyiwa ni ya kwamba, kuna vile vile mambo ya msitu, yaani kuna miti ambayo inapatikana, yenye madawa, yenye mambo mengine, iwe, watu wanaruhusiwa kutoa kama miti ya kutibu watu. Kwa sababu, even modern medicine Bwana Mwenyekiti, inatoka kwa miti. Kwa hivyo, watu waruhusiwe kupata ile kitu ambacho kinapatikana katika forests, na wafaidike.

Na vile vile walishe mifugo yao wakati wa kiangazi. Kwa sababu, forest inawekwa kwa manufaa ya mwananchi. Na sio mwananchi anawekwa kwa manufaa ya forest. Kwa hivyo, wananchi wa sehemu hii wafaidike na forest vilivyo. Waruhusiwe kulisha, wakati wa kiangazi.

Na vile vile, kuna jambo lingine ambalo, iko katika forest. Wa-Samburu waruhusiwe ya kwamba, wawe considered to be patent owners in the forest. Yaani IPR (Intellectual Patent Rights. Ili kwamba, mtu mwingine asiondoke, yaani kwingineko aje kutuambia, ooh, hii miti, inaitwa (inaudible), au miti ingine inaitwa (inaudible), hau miti ingine inaitwa “nane” ooh mimi ndio nilikuja kugundua. Ni wa-Samburu wenyewe waligundua, and somebody should not be taking it. They should be reserved for the locals. Because, they are patent owners. They should be considered for that one.

Nikitoka mambo ya forest Bwana Mwenyekiti, kwa sababu sitaki kupoteza wakati mwingi, wengine(end of side A) Kuchunga wanyama wa msituni. It is national, the most important, national heritage katika nchi. It is a national resource. Lakini Bwana Mwenyekiti, sisi ndio tunaumia. Kabla hata wakoloni hawajakuja hapa, sisi tulikuwa tukichunga wanyama wa msituni katika area hii ya Samburu.

Na, Kenya vile vile kulikuweco na wanyama. Watu wengine wameingilia wanyama wao, na bunduki, na mkuki, na panga, wakaua. Sisi tukalinda zetu katika Samburu. Na vile vile katika Samburu mashariki. Wanyama vile vile wanatua sisi. Tumepoteza maisha ya binadamu, tumepoteza ng’ombe, mbuzi, ngamia, punda, na kila kitu, na hakuna compensation. Hakuna malipo, na sisi ndio tunachunga.

Isitoshe, wanyama walioko hapa, wanashindana vilivyo, hata zaidi. Kunywa maji, kula nyasi, kushindana na ile mifugo ambayo tunayo kwa sasa. Bwana Mwenyekiti, tunataka wale ambaye tunaita wildlife custodians, iwe KWS, au iwe Group Ranches, ama yeyote ambao ni wildlife custodians, yule ambaye anafuga, anachunga wanyama, wawe wanatulipa. Kwa sababu tumepoteza maisha. Kwa sababu watu wetu wamepata injuries. Kwa sababu mifugo yetu imeuwawa.

Na kuna msemaji mwingine, kwa sababu tulikuwa kwa committee ambayo tumejadili hiyo, tumesema ya kwamba, mtu akipata jeraha, kulingana na ile degree ya jeraha ambaye anapata, awe analipwa kiasi fulani, lakini mpaka nusu million (mtu akipata jeraha). Mtu akipoteza maisha, mtu awe amelipwa minimum of one million shillings. It can two million, three, five, upto ten. Kwa sababu maisha ya binadamu haina bei. Kwa hivyo, tunataka minimum of a million shillings and above, not less than a million shillings.

Com. Lenaola: Say the last point now.

Lalampaa: Please, let me go to education. Education tulisema ya kwamba, Bwana Mwenyekiti, wakati tulinyakua uhuru, our starting line was not the same with the rest of Kenyans. Kwa sababu, wengine walikuwa na bahati kutembelewa na

missionaries, wakajenga mashule, watoto wakaenda shule, wengine hata wakaenda university.

Samburu, tumefungiwa. Samburu was known as a closed district. Ukitaka kuingia Samburu, lazima uchukue permit kutoka DO Mzungu kutoka Rumuruti, ndio uingie Samburu. DO au DC Laikipia, ili kuingia Samburu. Tumewekwa kando, pamoja na wanyama wa pori. Na umechukua muda mrefu, even wakati tuliponyakua uhuru, imechukua muda mrefu, wakati ambayo tumefungua.

Tunapendekeza Bwana Mwenyekiti, ya kwamba, Serikali itafute pesa, kwa sababu wakati wa-Kenya wengine wameendelea, sisi tulibaki nyuma. Na drought vile vile ya 2000 wametumaliza mifugo, tunapendekeza ya kwamba Serikali itusaidie elimu ya watoto wetu kutoka Class One mpaka Form Four. Ili kwamba, tunaweza kushindana na the rest of Kenyans. Because, we are not stupid people Bwana Mwenyekiti. *(clapping)*

Wale ambao wamepata nafasi, at least we are proud, one of the Commissioners is our son, Lenaola. Na wengine vile vile. We have very bright boys and girls, lakini opportunities ndio hakuna.

Na tunapendekeza vile vile ya kwamba, Serikali ijenge more boarding schools. Vile vile, Serikali, i-introduce mobile schools, na vile vile introduce feeding programme, na vile vile kuna kitu inaitwa, Kenya Equipment Scheme. Ili kwamba, tupate kila kitu kwa mashule zetu zote katika wilaya ya Samburu. I am not going to talk about Samburu East alone, the whole of Samburu.

Na Bwana Mwenyekiti, pastoralists (I am just ending)

Com. Lenaola: Is that the last point?

Lalampaa: You allow me to just add on kitu kidogo tu. Bwana Mwenyekiti, kitu ambacho tunahitaji ni ya kwamba, mifugo yetu, ndio rasimali ya pekee katika wilaya hii ya hapa, zaidi ya lower parts of Samburu.

Na shida ni ya kwamba, hatuna pahali pa kuuzia. Tunataka kupendekeza, Serikali ifanyie sisi auctions. Kwa sasa, Samburu wana Sikutamarmar auction. Tunataka auction iwe Sikutamarmar, I don't want to be parochial to talk about Samburu East alone. Nataka kuzungumza vile vile Sikutamarmar, Baragoi, Wamba, Archer's Post, kila mahali, iwe kuna soko ya kuuza mifugo.

Na isitoshe, wakati ya colonial days, Bwana Mwenyekiti, kulikuweco na Abattoir kule Archer's Post, tunataka ifunguliwe Abattoir ya Archer's Post, kwa sababu, haitasaidia Samburu peke yake, itasaidia the whole of North Eastern, and part of Eastern, and part of Rift Valley. Abattoir ilikuwa inasaidia watu, katika Samburu, and we can even tin the beef and earn foreign exchange.

It is a pity Bwana Mwenyekiti, ya kwamba, wakati tuna KMC huku imefungwa, Kenya ina import beef from Botswana. What a big embarrassment? Na Botswana walikuja ku-learn kwa KMC wakaenda kufungua yao, sasa ndio tuna-import beef from Botswana. Shame of us. *(laughter)*

Kwa hivyo, Bwana Mwenyekiti, please, ya mwisho, ni ya kwamba, tunataka Livestock Marketing Agency. Kama vile ndugu zetu wa sehemu zingine wana Coffee Board of Kenya, Tea Board of Kenya, Pyrethrum Board of Kenya, sisi pia tuwe na board ambayo directors wake watakuwa na kuchaguliwa na wenye ngombe.

Ya mwisho, health, Bwana Mwenyekiti. Vile vile tunataka Serikali itujengee dispensaries kwa kila location. Na mahali ambapo hakuna dispensary, tuwe na mobile clinic.

Mwisho kabisa, ma-chiefs na assistant chiefs, kwa sasa Bwana Mwenyekiti, imekuwa shida kupata wale ma-chief ambao wananchi wanataka. Kumekuwa na corruption, lazima uende ku-tip watu ili upate kirauni. Tunataka ma-chief na manaibu yao, kwa sababu hawawezi kuwa transferable, wawe wanapigiwa kura ya siri na wananchi, ili waweze kusimamia wananchi. *(clapping)*

Mwisho kabisa Bwana Mwenyekiti *(laughter)*. Ya kwamba sehemu hii imelemewa na umaskini. Tunapendekeza Serikali itafute njia yeyote, ya kwamba wananchi wapate mikopo ya kufanya biashara, ili kuondoa umaskini.

Nasema hayo Bwana Mwenyekiti, kwa sababu, wilaya ya Samburu, ni second from the poorest in the whole Republic of Kenya. Marsabit ndio ya mwisho, sisi ndio number two ya zile wilaya maskini. In the whole country. 87% ya wa-Samburu ni maskini, below poverty line. Kwa hivyo, tunaomba Serikali itafute njia ya kupata mikopo, ili wananchi wapate biashara, ili kuondoa umaskini. Asante.

Com. Lenaola: Asante Bwana Lalampaa. Ngoja kuna swali.

Speaker: Lete mara moja. *(laughter)*

Com. Prof. Okoth-Ogendo: Can we please have the crowd silent. We are recording this information. If we cannot record it properly, we will not get a proper report for Samburu East Constituency. So, please.....

Mheshimiwa, we have heard a lot about security. We heard a lot about it in Marakwet, in Pokot, in Turkana, in Marsabit, everywhere. And people are saying, give us home-guards. Do you think it is good policy for the Government to arm Kenyans against Kenyans?

Speaker: Yaah, I think it is. It is because, why do the Government sit down and allow other Kenyans to arm themselves, go and attack others? (*clapping*)

If they cannot prevent them, then, give us home-guards, so that we can protect ourselves, to supplement the normal and regular government security personnel. (*clapping*)

Com. Lenaola: Paul Linimwisi? Paul Linimwisi.

Paul Linimwisi: Mimi jina langu ni Paul Linimwisi, Pastor wa Eastern Centre – Wamba. Na ninaishi hapa Wamba.

Com. Lenaola: Ngoja kwanza. Ukitaka kuzungumza, tafadhali nenda nje kidogo (inaudible)

Pr. Paul Linimwisi: Kwa hivyo, ninaenda kuzungumzia mambo machache ambayo tulikuwa tumekutana tarehe 25-26/4/2002. Na tulikutana karibu watu wa district mzima – watu wa Nyiro, watu wa Baragoi, watu wa (inaudible), na hata hapa. Tulikutana kwa kujadiliana mambo ya ardhi yetu. Mambo ya mazingira. Na mahali ambayo tulikuwa tume quote kwa hii kitabu ya Katiba hii. Namba kumi na nane, mpaka ishirini na moja. Na mambo ambayo tulienda kujadiliana, ni mambo ya hii ardhi. Kwa sababu tunajua, mambo ya hapa ni trustland. Na tunasema mambo ya hiyo jina ‘trustland’, tumekataa. Ikiwezekana kwa Katiba hiyo mpya, iondolewe.

Tunataka kila kitu ambayo iko katika ardhi yetu, iwe ni ya wananchi. Mambo ambayo inahusu forest, mambo ambayo inahusu mashamba zetu, na irudi kwa wananchi. Ndio tulisema sasa kama mambo ya hii watu wanaitwa wildlife, wanyama wetu, tunakaa na wanyama wetu tangu zamani, hata tunawapatia maji. Kwa sababu tunapolima visima, tunaweka mahali ambayo wanatumia maji, ili asiuwawe ndani ya kisima. Sisi wenyewe ndio tulikuwa tunawalinda tangu zamani – mababu zetu.

Lakini, wakati huu ambayo tumeondolewa pale, ni hao ndio wanapata mapato yote. Hakuna kitu ambayo sisi kama wananchi ambao tunaishi hapa tunafaidika.

Com. Lenaola: Pendekeza. Endelea mbele.

Pr. Paul Linimwisi: Pendekezo letu, mali yetu irudi kwetu.

Na katika mambo ya ardhi ambayo tunayokalia. Serikali isiwe na uwezo tu (kwa sababu Serikali ndio iko na uwezo) ikiwa ni loan wanapeana, ikiwa ni mahali ambayo anaishi anapeana, lakini hiyo ardhi irudi kuwa yetu. Ili sisi wenyewe, tuulizwe ile mahali ambayo tunaweza kupeana na mahali ambapo tunaweza kataa, na tuko na uwezo wa kukataa.

Mambo ya forest. Tunalia mambo ya forest, stop line hii mbili iende juu. Kwa sababu mahali yote wananchi wangeweza kufaidika, imepewa Serikali mahali ambayo ilikuwa inalimwa, mahali yote mzuri. Sasa sisi tumebaki na shida na hakuna kitu ambacho tunaweza kufanya. Tunataka hiyo laini iende juu, na hata sisi tulindwe mahali yetu ambayo ni forest.

Kitu ingine ambacho tunataka, Serikali itulinde pamoja na mabibi zetu na watoto wetu, kwa ile njia ambayo inawezekana.

Mahali ambayo kama ardhi hii yetu, tupatiwe, tumiliki sisi wenyewe. Tupatiwe hata wakati ambayo tunaweza taka hata Group Ranch, na hata iwekwe open, Serikali iweke open kwa kila mtu ambaye anataka division yake mwenyewe, apatiwe.

Na tena, kwa kupatiwa hiyo division, na tupatiwe title deeds kwa urahisi uko kwa division. Sio kuzunguka mahali mbali.

Kitu ingine tulisema, ni kuhusu wasichana na vijana wetu. Tuna wasichana ambao wako na watoto na hawana mabwana, anaishi pale nyumbani. Akibaliwe ya kwamba, wasichana wapate ardhi kama vijana kutoka wa wazazi wao, kwa sababu hajaolewa, ako na watoto na hakuna mahali ambapo atapeleka hawa watoto. Kwa hivyo, watoto wetu wote wawe sawa.

Nyingine ambayo tulisema ni mambo ya shule. Sisi tunabaki nyuma kabisa, na tuko na watoto ambao tunasomesha. Lakini, Msamburu hana uwezo wa kusomesha watoto mpaka wafike university au secondary. Hawa ni watoto ambao wako na akili, lakini wakimaliza shule ya msingi, hawaendelei kwa sababu wazazi hawana uwezo kuendelea watoto wao na masomo.

Tunahitaji Serikali itusaidie kwa hao watoto kutoka Standard One mpaka Form Four, mtoto huyo ataweza kujisaidia mwenyewe.

Kitu nyingine, nikimalizia, kuna watu ambao walikuwa wanaishi katika mlima nyakati za zamani. Na hao watu walikuwa wanaitwa wa-Dorobo. Hawa watu walikuwa na mizinga yao, hawa watu walikuwa wanakaa katika hiyo misitu, na walikuwa wanalinda. Serikali ilitoa hao watu, wakoloni walikuwa hapa chini. Na tangu watoe hawa watu, hakuna chochote ambacho wamefanyia. Waliweka, hawajasomesha watoto wao, hakuna mahali ambayo wamewapatia.

Sasa, raslimali yao kama mizinga, ni watu walikuwa wanachunga hata maua. Na wakati waliteremsha, kila kitu iliharibika, hata hiyo mizinga iliharibika. Hakuna mtu anaitwa councillor, hakuna mtu anaitwa chief. Dorobo wapewe mahali yao, na washughulikiwe kama wananchi wengine. Hayo ndiyo maoni yangu.

Andikisha pale. Asante sana kwa maoni yako. Abdi Kabare, unataka kuzungumza? Abdi Kabare.

Abdi Kabare Ismael: Habari? Habari ma-Commissioner. Kwanza tunafurahia nyinyi kufika leo hapa kwetu Samburu, hapa Wamba. Nafikiri, hatuwezi kupata kikao kama hiki cha Commission kwa miaka labda mia moja ama mia pengine mia mbili.

Ya kwanza, muhimu ya binadamu kwanza ni mali pamoja na mifugo. Wacha nizungumze juu ya maji. Hatuna mito. Nitapendekeza namna tutapata maji. Napendekeza tuwe na boreholes na ma-dams. Tulikuwa na ma-dams hapo mbeleni, lakini kwa miaka mingi hajjalimwa, na labda imezibika na hakuna maji ya maana inaingia. Napendekeza tuwe na boreholes na dams.

Na pia, tunapendekeza ya kwamba, hiyo (inaudible) ifungwe. Mifugo na binadamu wawe tu ndio wanatumia hiyo maji, na pia ukulima. Na pia tunataka fertilizers, kwa sababu hii sehemu yetu inalimika kuliko hata upcountry huko.

Ya pili, ni amani: Kitu muhimu ni amani. Bunduki haiwezi kutuletea amani, lakini tunataka ma-boundaries ziheshimiwe. Kila watu wakae katika boundaries zao. Hilo ndilo pendekezo langu.

Upande wa ma-barabara: sisi wa-Samburu, hatujaona kitu ambacho kinaitwa lami. Tunataka pia tupate ma-barabara za lami kama wananchi wengine wa Kenya. (*clapping*).

Ya nne, telephone: tunataka tuwe na telephone services ili nasi tuweze kuwasiliana na wenzetu nchini kwote. Tunapendekeza hiyo.

Com. Lenaola: Unaenda kumaliza?

Abdi Kabare Ismael: Bado Kumaliza. Sijatosheka.

Upande wa elimu: wengi wamesema tumewachwa nyuma. Na kweli, tumewachwa nyuma, hii miaka arubaini tangu tupate uhuru. Tunapendekeza kuwa, Serikali ihurumie sisi na watoto wetu. Napendekeza kuwa elimu iwe free kutoka Standard One mpaka Form Four vile imesemekana. (*clapping*)

Upande wa ranches – mchanga wetu: Tunataka divisional ranches na ma-ranches, kwa sababu, wana-Kenya wengine wanaweza kunyang'anya sisi hapa. Wakikosa kule, wanaweza kuja kunyakua haki yetu. Tunataka tupewe title deeds.

Ingingine ni kwamba, sisi ni wafugaji. Hatuna kahawa wala majani. Tunafuga ng'ombe, ngamia, punda, mbuzi.

Com. Lenaola: Toa pendekezo.

Abdi Kabare Ismael: Tunapendekeza, tupewe loans. Asanteni.

Com. Lenaola: Asante sana Bwana Kabare. Bwana Kabare njoo pande hii u-sign register. Jonathan Leopora?

Jonathan Leopora: Kwa jina ni Jonathan Leopora, na mimi ni social worker. Basi, natoa maoni kidogo, na nitatumia Kiingereza.

Kwa hivyo kitu ya kwanza, ni mambo ya the make-up and duties of the three arms of Government. Kwa Executive, we recommend that there be Head of State and Head of Government. The Head of State to serve a maximum of two-year terms, while the Head of Government will be subjected to continuity of his government.

On the Legislature: we recommend the extension of the present one-chamber system.

On the Judiciary: the Judicial system must be independent in the administration of justice. Members of the Judicial Service Commission must enjoy security of tenure, and their appointments must be vetted by Parliament.

There should be another court, after Court of Appeal. That is, if you are not satisfied with Court of Appeal, then, there should be another court.

Constitutional office: we recommend addition of a Children's Constitutional office. This will look into issues of children, and especially children in difficult circumstances, like those of the nomads, and also children from the minority groups and also those in the streets, like street children.

We also recommend a juvenile court which will deal with cases of children, and a social worker should be there to help the child in the event of a child being in court, so that the child does not face the magistrate, face by face. Because we know this will have a diverse effect on what the child will say.

Service delivery. We recommend that local authorities be empowered financially and in expertise, to deliver the necessary services to their respective residents.

The Central Government should therefore channel development funds to the various regions through the local authorities.

In the Electoral system, the financial requirements for aspiring candidates must be reduced to a reasonable level to allow all Kenyans to vie for political offices. Right now they are talking of Kshs.200,000/- for somebody to vie as an MP, and Kshs.50,000/- for one to vie as a councillor. That is very expensive.

Financial spending during elections must be reduced and regulated, so that the rich do not end up bull-doing their electorate.

Those seeking Parliamentary seats must be registered voters in their respective constituencies where they are seeking elections.

Currently, you can seek anywhere.

Presiding officers and agents must accompany ballot boxes, right to the counting hall, and counting should be done during the day. It has been normally continuous, and people end up going to sleep, when the thing is on, and it is not a good idea.

The Councillors must be given more power to hire and fire all employees, including the chief officers – the Clerk, the Treasurer, they should be able to fire them, when there is a problem. But they should do this in consultation with the current Ministry, not just doing it out there.

The Chairman of the County Council should be elected by the wananchi.

Land: the present legislation alienates the wider majority. We recommend that all issues relating to land and other natural resources, must be controlled by the residents themselves. Active participation and management of these resources must be supported and encouraged.

On management of public finances: the Controller & Auditor-General must be empowered to prosecute the looters of public coffers. The Public Accounts Committee should also be empowered to institute charges on public servants who mismanage public resources.

Fundamental rights of the individuals: fundamental rights of the individuals as presently structured in Chapter 5 of the Constitution, must be protected and respected.

Parliament must not amend this provisions. If for any reason an amendment is necessary, then, a referendum must be sought. That is before making any changes.

Socio-cultural issues: for regional knowledge, the appropriate cultural practices of the various ethnic groups, including the Samburu, must be supported and promoted. Such knowledge and practices must find a place in subsequent legislation and any other social gatherings.

Public treaties: international treaties must be approved by Parliament. This will save the country from unnecessary financial and political obligations.

Livestock: more than 70% of this country is fitted for pastoralism. If there isn't however, a national structure that supports this structure, as one of the presenters has said, we therefore, recommend a formation of a Livestock Marketing Agency or a Commission to promote this sector. Thank you very much. That was my presentation.

Com. Lenaola: On culture: wherever we have gone, we are being told about harmful culture, like Female Genital Mutilation. What are your views about certain cultures to be re-structured at certain stage in time?

Jonathan Leopora: In my opinion, cultures that are retrogressive to development should be abandoned, as the case of Female Genital Mutilation. But cultures that promote respect, should be encouraged. Like in the Samburu context, there are those that should be abandoned and there are those that should continue.

Com. Mrs. Yano: Start with your name.

Lesulum Lenariu: Yes, Commissioners....

Com. Lenaola: Jina halafu uendelee.

Lesulum Lenariu: Jina langu naitwa Lesulum Lenariu, mimi ni Councillor wa (inaudible). Na niko hapa kwa sababu ya Katiba. Nafurahia sana kuwa hapa siku ya leo, kwa sababu, Katiba inayotuongoza imebagua wa-Samburu. Na kitu inafika kwa wakati wake. Wakati huu sasa umefika, ambapo, hatujaomba, imekuja tu yenyewe.

Ile kitu ambacho kinatuma niseme ya kwamba sisi tumebaguliwa, katika hizi vitabu, mumewasilisha katika wilaya zote ama nchi yote ya Kenya. Kuna mahali inasema, Katiba inalinda usalama ya mtu. Na iko, lakini hapa, sisi hatulindwi wa-Samburu. Kwa sababu, unasikia hata sasa, wale waliotangulia kuongea mbele, waliongea mambo ya home-guard, na kadhalika.

Tunashangaaa sana, Katiba ya Kenya inasema, wanaandika askari kila mwaka, kwa kulinda binadamu – mwananchi wa kawaida, mwananchi na mali yake. Lakini ukiangalia sisi wafugaji, tuna umaskini, tumeshuka kutoka juu, kwa sababu ya uizi wa mifugo. Hii mifugo yetu ambayo tunalilia, inakwenda kwa njia isioeleweka.

Com. Lenaola: Pendekeza tafadhali.

Lesulum Lenariu: Kwa hivyo, mimi ningependekeza kwa upande wa mifugo, wafugaji, Serikali iangalie. Na kama mtu anaenda kuiba mali ya mwingine, Serikali ilipe hiyo mtu, na vita itaisha kati yetu, na ma-ndugu zetu wa-Turkana, ama na Borana. Kama Serikali kuu inalipa mali ya mtu, hakuna vita, usalama itaingia. Kwa hivyo ningependekeza, mtu akipoteza mali yake, na inaisha namna hiyo.

Kitu ingine, Bwana Commissioner, Bwana Commissioner Lenaola ako hapa, tumemsomesha kwa sababu ya mifugo. Tumemesha na ng'ombe – huyu ambaye yuko mbele yetu hapo. Hivo ni kumaanisha, sisi ng'ombe yetu, inadhamana katika

nchi yetu ya Kenya. Na tunasikitika sana kuwachwa nyuma kwa upande wa kutangaza auction huko ama bei.

Kama sasa kwa mfano, down country, kila board ya majani chai, ya kahawa, wanauza, wanasaidiwa na Serikali – fertilizer (mbolea). Ningependekeza, katika Budget ya Serikali, ile inagawiwa wananchi, kwa sababu, Serikali kuu inasaidia wananchi kwa njia ya kuangalia na Budget yao kuu. Wafugaji waangaliwe, hizi ng'ombe zao, iwe kuna interest tunapata kutoka kwao, pesa ya Serikali kuu ya Kenya.

Na pia, wasiwe wanaenda kununua nyama Botswana, ikiwa sisi tunafuga nyama hapa. Kwa hivyo ningependekeza, sisi, tuwe na store – yaani Kenya Meat, sio eti tunaenda kuwekewa Kenya Meat Nairobi, eti unasafirisha ng'ombe hapo na shida, unatafuta ghari. Mahali inafugwa kitu, iwe inawekewa store hapa. Kwa hivyo, ningependekeza, wafugaji wawekewe Kenya Meat, mahali wanaofuga mifugo.

Nikienda kumalizia, mambo ya afya. Unajua, Bwana Commissioner, sisi tunabaguliwa hata zamani, na hata hiyo ubaguzi bado tunabaguliwa. Kwa mfano, unajua, Waswahili walisema, ile samaki kubwa humeza wengine. Hii wilaya yetu ya Samburu, inamezwa na hii district imeendelea. Kila kitu ikitoka, ikifika Rift Valley huko, inaishia tu huko bila kufikia sisi wa-Samburu.

Kwa hivyo, ukiangalia, hii communication ya wilaya ya Samburu, communication tu pekee yake, ni hapo tu Wamba, na Archer' s na Maralal, na Baragoi. Hakuna mahali ingine iko communication. Na ulisikia square kilometre vile uliambiwa na wale wa mbele.

Kwa hivyo, afya, ningependekeza, hata sio hospitali ijengwe kwa ward moja. Kwa sababu, kama mimi nikiwa councillor, ward yangu ina 60sq.kms., na dispensary moja, haiwezi kusimamia 60sq.kms. Na sasa kuna ward zingine kubwa. Kwa hivyo ningependekeza, kila sub-location ijengwe dispensary, ndio watu wetu wapate afya ya sawa sawa, kama down country.

Nikienda kumalizia, mambo ya lami. Tuna agreement ilifanywa na wakoloni, hata kama tuliwekewa closed district. Tuna agreement tulifanyia 1911 (sijui 1911 ama 1912). Kwa sababu sisi tulibaguliwa, na tulikuwa tunawekewa close district, hiyo agreement iingie kwa Katiba, kwa maana inabaki miaka mbili, ndio hiyo agreement ianze kubadilishwa iwe mpya, ama kukataliwa. Ili, mahali tulikuwa, hiyo agreement, maana inatuhusu sisi wa-Samburu. Na ilikuwa imeandika na... sisi tunaitwa Maasai.

Hii area yote ya Laikipia, kuna mahali ilitahiriwa kila rika ya wa-Samburu, ambapo tuna jina letu. Hii mahali inaitwa “Rumuruti”, ilikuwa inaitwa “Lomuruti”. Sasa imefutwa, “LO”, inaitwa “Rumuruti”. Kwa hivyo, ukiangalia “Nyahururu”, haikuwa inaitwa “Nyahururu”, inaitwa “Lehururu” – ki-maasai. Ukiangalia “Nakuru”, haikuwa inaitwa “Nakuru”, ilikuwa inaitwa “Nakuro”, na “Nairobi”, kwa jina ya Samburu, “ni baridi”, mahali baridi. Kwa hivyo, hata hiyo jina yote ni yetu. Hiyo agreement iingie kwa Katiba, ili hiyo agreement ikirudi, hata sisi, tuweze kufaidika na hiyo mashamba ambayo sasa ni ya wazungu.

Langu la mwisho, ni mali ya asili – wanyama wa pori. Bwana Commissioner, hakuna watu wanaolinda wanyama kama wa-Samburu, maana mimi nikienda kutoka kisima ya maji, kuna mahali tunachotea ng’ombe tunatengeneza ya mchanga. Nikimaliza kuchotea ngombe yangu maji, naweka maji ya wanyama, na sio wangu. Tangu zamani, inawekwa maji ya wanyama. Hili wakija, wanakunywa hii maji, wasiharibu hii kisima. Kwa hivyo, hii ni kama ni kumpenda nampenda.

Kwa hivyo Bwana Commissioner, tunasikitika sana. Kama sisi wa-Samburu tunafuga wanyama, na Serikali haitupatii interest.

Com. Lenaola: Pendekeza.

Lesulum Lenariu: Ningependekeza, na iko kitu itakuja kuingia hata kwa Katiba ikichukuliwa. Ningependekeza, wanyama, tupewe 60% kulingana na vile sisi tunawahudumia wao. Halafu, kuna mnyama yetu ilichukuliwa juzi, na kwa mihujiza ya Mungu, alifanya Simba waelewane na oryx. Tunasikitika sana, Serikali inakuja kuchukua hii mnyama yetu, halafu, anatuambia kwa gazeti, eti hatuna haki ya wanyama. Sasa hiyo mnyama inaleta Serikali pesa, na hatuna interest tumewekewa. Kwa maana, kama huyo mnyama angechukuliwa, tungepewa interest.

Ningependekeza huyo mnyama wetu iingie kwa Katiba, ile pesa inarokota, tupate 60%. Kwa maana, hata sasa, wazungu wanakuja kutoka ng’ambo, wanakuja kuona huyo mnyama. Kwa hivyo, tupewe pesa ya hiyo mnyama.

La mwisho tu. Na hiyo simba, maana inatakikana kuchukuliwa, iingie kwa Katiba kwamba, hao wanyama wa wa-Samburu wasiguzwe. Na hiyo simba asikuje tena kuchukuliwa. Asanteni. (*clapping*)

Com. Prof. Okoth-Ogendo: The 1911 Maasai Agreement, was a very bad agreement for the Maasai. There was another Agreement in 1914 also, a very bad agreement for the Maasai. Why do you want us to put that in the Constitution? The same thing moved the Maasai, took all their land and gave it to Europeans, and you want that in the Constitution?

Lesulum Lenariu: Ile kitu ilisemwa, nilisema mambo ya hiyo agreement. Wewe ni mkulima mahali uko. Na hata sasa area uko, unaona vile mchanga, wewe mwenyewe unaangalia mchanga, kwa sababu wewe ni expert wa mchanga. Mimi ningependa, hata watu yetu, singependa mimi, watu wetu, wapewe mahali, eneo kubwa, kutokana na hiyo agreement. Kwa maana, hatutapata yote, lakini tutapata quarter. Na haitakuwa mbaya, kwa sisi wa-Samburu.

Com. Prof. Okoth-Ogendo: Endelea.

Lesulum Lenariu: Kwa hivyo, mambo ya hiyo agreement kuja kutosikika, ni mahali yenye (inaudible). Na unaona vile iko sasa. Hata sisi tulikuwa tumepigwa na Wazungu, kwa sababu ya haya mashamba, wakati huu wa ukama. Na tulikuwa

hatujaenda kwa mchanga yetu, hatukuenda kukula nyasi na kurudi, mahali tumeruhusiwa. Kwa hivyo, kwenye hiyo agreement, hiyo agreement ikirudi, hata kama itafanya upya, lazima wa-Maasai watapata hata kama ni 2% ama 3%, na tutakuwa na faida yetu.

Com. Lenaola: Lekirau Lesurum, halafu atafuatiwa na Rebecca Lenkumar.

Lekirau Lesurum: Commissioners, viongozi, akina mama na wazee, *Aseriana pooki*,

Response: *eiwoye*.

Lekirau Lesurum: Hamjambo?

Response: Hatujambo.

Lekirau Lesurum: Nafikiri nitazungumza machache. *Kajo kairo to ndoropo*

Translator: Anasema anazungumza kwa ufupi.

Lekirau Lesurum: *Na kore lomom lairo*

Translator: Na yale nitakayozungumza,

Lekirai Lesurum: *Lomon tata ana le misiginicho e Nkopang*

Translator: Ni kuhusu umaskini wa kwetu.

Lekirai Lesurum: *Naa kerinyito yooo siedi*

Translator: Na inaturudisha nyuma.

Lekirai Lesurum: *Naa kore ntoki ee kwe naitodolu naa sukuli*

Translator: Mfano ya kwanza ni kama shule.

Lekirai Lesurum: *ee lokeshi likiata*

Translator: Katika locations zilizoko.

Lekirai Lesurum: *Amu kore taata lokesheni neyaki nkare taabu.*

Translator: Na kuna locations zinazo endelea lakini tunatatizwa na maji.

Lekirai Lesurum: *Nantoki neyakinye taabu woo teeneji matachet skuli, neyeuni neperi nkera, nemeatai ntoki nanyaye ndaa.*

Translator: Kwa sababu watu wakipendekeza kwamba tujenge shule, na waweke boarding, lakini maji inakosekana kwa sababu ya chakula.

Lekirai Lesurum: *Kalimunaa lomon lenkare ta katiba e napari payeetumi naaa airekebishia, aa tonyok sirkali nana kera.*

Translator: Lakini katika mazungumzo ya leo, nitayaguzia sana mambo ya maji, ili Serikali ipate kuwashughulikia hawa watoto.

Lekirai Lesurum: *Amu ketii naa lokecheni samburu eita einia taabu.*

Translator: Kwa sababu katika wilaya ya Samburu kuna locations za aina hiyo.

Lekirai Lesurum: *Naa meata nkera nkisoma tanemeata ntoki nanyeye ndaa .*

Translator: Na watoto wasipokula, hawatakuwa na masomo yeyote.

Lekirai Lesurum: *Neyeuni na siake paa keituko*

Translator: Na wanatakikana wawe wakioga.

Lekirai Lesurum: *idol itoki to nkop ee lokop lera laramatak*

Translator: Na wafugaji katika wilaya ya Samburu,

Lekirai Lesurum: *Kore naa sukuli na keiwot te chi ltungana le nakop*

Translator: Na kwa vile watu wa hapa ni watu wa kuhamahama.

Lekirai Lesurum: *Nakayeu nikilikoo ajo, kore echi kiwot, ikiyeo paa ikiata sukuli narubare iyoo.*

Translator: Na wakati tunapohama, tunataka zile shule tutaandamana nazo.

Lekirai Lesurum: *Amu ikira chi ltungana loo siom.*

Translator: Kwa sababu sisi ni wafugaji.

Lekirai Lesurum: *Naa kore tanku etumute enengoji nikiwot apuo nkaingoji kiwot naa nikiwot kiata nkiara.*

Translator: Na wakati mifugo inapomaliza nyasi, tunafikiria kuhama pamoja na watoto wetu.

Lekirai Lesurumu: *Naa ikiyeu naake paye aku mekingwaa sukul, amu ninye nayaki iyoo maendeleo.*

Translator: Na mara nyingi tunashindwa kuhama kwa sababu ya shule ambayo inatuletea maendeleo.

Lekirai Lesurum: *Kore aitoki atunagye inie,*

Translator: Na baada ya hapo,

Lekirai Lesurum: *Kaitoki alo,aitoki ramat e nkulupo eenkop ee lokop.*

Translator: Nitaenda tena katika hali ya kutunza ardhi ya wa-Samburu.

Lekirai Lesurum: *Amu kore nkop ee lokop,*

Translator: Kwa sababu nchi ya wa-Samburu,

Lekirai Lesurum: *ikiyeo naa mara sirikali naingor aitoki nkulupo alang loopeny.*

Translator: Tunataka Serikali ijue inashughulikia ardhi yetu isipokuwa misitu ya wenyewe.

Lekirai Lesurum: *ikiyeu naa loopeny oingor amu ikijo ake amu ketamaitai iyoo, alotu ake ltungani le sirkali, nolotu ajo kamany nanu endee.*

Translator: Kwa sababu tunataka sisi wazee tuangalie, kwa sababu watu wengi, mara nyingi wanakuja wananyakua ardhi, bila sisi kujua ni nini.

Lekirai Lesurum: *Naa ikiyeu paa lopeny oingor, pee meitoki nalotu aitamai*

Translator: Na ninataka hayo yote yawe mkononi mwetu.

Lekirai Lesurum: *Paa ltungani elotu aamonu, naa kaetai comitii, e okop naicho*

Translator: Ili mtu akapokuja kuomba, kuwe na kamati ambayo itakuja kushughulikia maombi ya huyo mtu.

Lekirai Lesurum: *idol aitoki nkai,ketai aitoki ltngana ewaita lchambai tee samburu,*

Translator: Na kuna wale watu ambao walichukua mashamba katika wilaya ya Samburu,

Lekirai Lesurum: *Naa kemai apa lokop ini kwarie*

Translator: Na wakajua wa-Samburu hawakuwa wakielewa kitu.

Lekirai Lesurum: *naa kore naa tatta ta na katiba,*

Translator: Na katika Katiba hii sasa,

Lekirai Lesurum: *Amu kejo apa inia katiba ee apaa,kejo apa ninye meatai, meyei kotini ltungani eetumo tite deed,*

Translator: Na Katiba ya zamani inasema mtu akipata tite deed, hawezi kutolewa kwa hiyo shamba.

Lekirai Lesurum: *Naa kore tata tana kwarie tana katiba ee taata, kayeu pee eibeleyeniyi, pataa keyei ltungani Kotini.*

Translator: Na ninapendekeza, katika Katiba ya leo, mtu yeyote atakayekuja kuchukua ardhi kinyume ya sheria, ashtakiwe kortini.

Likerai Lesurum: *Tankaraki kewa apa ltungani karibu lokeshen misima, loo nkule tungana, otii ake ltungana , neitu eliki lkule*

Translator: Kwa sababu wale watu wa sasa hakuna mtu anaweza kuja kuchukua location mzima, bila hao wengine kufahamu ni nini kinachoendelea.

Lekirai Lesurum: *Naa kayeu tata pee ebolu serikali, paa keyei ltungani kotini, ata aabaki keata title deed , pee meitoki aitamai lkule.*

Translator: Na sasa ndio ninaomba Katiba ya leo itukubalie tuweze kumshtaki huyo mtu kortini, ili asiwe akiwadanganya wengine.

Lekirai Lesurum: *Kore upande ee Laikipia,*

Translator: Katika sehemu za Laikipia,

Lekirai Lesurum: *kore tempata ee Laikipia naa Samburu.*

Translator: Katika sehemu za Laikipia na ni Samburu.

Lekirai Lesurum: *Naa kelak apa Lmusungu,*

Translator: Na Wazungu walikuwa wamechukua.

Lekirai Lesurum: *Naa kao serikali apa naichoo.*

Translator: Na inaonekana kwamba Serikali pia ilikuwa imewapa.

Lekirai Lesurum: *kore tata tana katiba ngejuk, ikijo iyoo ikira lokop, ikiyeu pee e ponikinii iyoo Samburu amu Samburi abaki Laikipia.*

Translator: Na katika Katiba ya leo ninapendekeza kwamba, sehemu hiyo ya Laikipia tupewe, ili sehemu ya Samburu iwe kubwa.

Lekirai Lesurum: *Amu nkopang abaki inia.*

Translator: Kwa sababu ilikuwa ni kwetu.

Lekirau Lesurum: *Naa tana meponikini iyoo, neichori naaiyoo matipik lchambai, mara lkule tungan aichori.*

Translator: Na tusiporudishiwa, afadhali tungepewa hata tulime, badala ya kupea watu wengine.

Lekirau Lesurum: *Amu ikidolita ajo keyeita abaki lkule tungana, lemara loo sambur.*

Translator: Kwa sababu hata watu wengine wakiwa katika wilaya ya Samburu, ama (inaudible) wanakuja wanachukua tu.

Lekirau Lesurum: *Naa nkule kabalaitin neeita, nemeishiakino po ponu aya nkulupo ang.*

Translator: Na ni watu wengine wazee zaidi kuja kuchukua ardhi yetu.

Lekirau Lesurum: *Kajo ina ke atabaki nkiroroto.*

Translator: Ninasema asante, na mambo yangu imeishia hapo.

Rebeccah Lenkumar: Majina yangu ni Rebeccah Lenkumar. Kwanza ningependa kuwakaribisha wageni wetu, karibuni sana.

Basi pendekezo yangu ni kwa upande wa akina mama. Ningependa kuzungumzia inheritance rights za akina mama, ambayo tunajua kwa kawaida, akina mama hawana rights, especially wakati bwana yako amekufa, hauna rights za ku-inherit mali yake.

Unaona ma-ndugu wa bwana, ama pengine relatives, wanakuja kutunyang'anya hizo mali wakati bwana yako amekufa.

Sasa pendekezo letu ni kwamba, ni vile hatukua ndani ya Constitution ndio sababu pengine hizi zinatokea. Na sasa ningependekeza kwamba, hiyo inheritance rights iingie kwa Katiba mpya, ndio tusikuwe tukinyanyazwa.

Halafu jambo lingine, ni juu ya wasichana. Wasichana wetu pia hawakuwanga na share ya mali ya baba yake. Unakuta vijana wanagawia mali, kama ni shamba, ama ni mifugo. Unakuta vijana pekee yao wanagawia, lakini msichana, wanasema hakuna haja, kwa sababu anaolewa, anaenda kwa bwana yake. Kwa hivyo ninaona, hiyo right ya wasichana pia, iwekwe kwa Katiba. Kwa sababu, ni haki pia ya msichana kuwa na share ya mali ya baba yake.

Jambo lingine pia, ni mambo ya micro-enterprises. Ningependekeza ya kwamba, kina mama, wapatiwe grants na Serikali ya kufanya biashara. Kwa sababu, unakuta kina mama, huwa wanajiingiza kwa kazi zingine ambazo sio mzuri, kama kutengeneza chang'aa, na huyo mama anatengeneza chang'aa kwa sababu, hataki mtoto wake alale njaa. Na unaona sasa tukipata grants, ama kina mama wakichukua grants, wakifanya biashara, unaona huyu mama hautamkuta tena akitengeneza chang'aa.

Jambo lingine, ita-reduce hata mambo ya forests – kukata miti. Utaona kina mama akienda kukata miti, kusudi mtoto apate chakula, wengine wanachoma makaa, ndio mtoto apate chakula, na mwingine ameenda kutengeneza hiyo chang'aa ndio mtoto

wake apate chakula. Lakini akipata hizo grants, utakuta huyu mama anafanya biashara na anafanya bidii kwa hiyo biashara.

Kwa hivyo ningependekeza, pia, tupatiwe hizo grants za kuanzisha hizo biashara. (*clapping*)

Jambo lingine, ni mambo ya schools, ambayo imeguziwa, sikupenda kurudia kile kitu ambacho kimezungumzia. Lakini ningependekeza tu kwamba – kuongeza kitu kidogo. Kwamba hizo schools, iwe equipped. Kwa maana pastoralist communities, huwa wanaenda mbali kupeleka mifugo, kwa sababu wanataka mvua. Sasa tukiwa na equipped schools, hawa wafugaji, hawatakuwa wakienda na watoto wao, ama wakihama na watoto, kwa sababu watoto wako comfortable, kama ni boarding fees, inawekwa kila kitu, inakuwa equipped, iwe na feeding programme, na ikuwe hata na ma-dormitories. Kwa sababu sasa ukienda ma-dormitory ya hapa kwetu, unapata mtoto analala chini, ama analalia kitanda ambacho hakina mattress, na ni kwa sababu ya umaskini ule tuko nao. Kwa hivyo, ningependekeza ya kwamba, pia, hizo ma-shule ziwe equipped – boarding schools, na ikiwezekana, tuwe na mobile schools, ndio wakienda kupeleka mifugo, wawe na hizo ma-shule. Nafikiri hayo ndio mapendekezo yangu. Asanteni sana.

Com. Lenaola: Asante.

Clr. Julius: Langu la kwanza, ni kwamba ninashkuru Mungu kwa sababu ya siku ya leo ambayo tumepata fursa ya kuwa mahali hapa, kwa sababu tunajua kwamba Katiba iliyoko hivi sasa, ni kwamba sisi wa-Samburu hatukuhusika kutoa maoni yetu. Na tunafurahi ya kwamba, wakati huu tunapotoa maoni yetu, yale tunatoa labda yatatusaidia.

Basi langu la kwanza ni kuhusu mambo ya wanyama ambao tunawafuga. Na kama kwamba board ya livestock ingekuweko. Yaani ya kwamba, kama boards zingine ya coffee board, pyrethrum board na zingine, hata sisi wafugaji tungekuwa na board ya livestock, ambayo tutashughulikia maneno ya wanyama wetu.

Ingingine ni kwamba, ninaona wa-Kikuyu pahali pale, wa-Meru, na makabila yale ambayo wanalima. Wanatoa mahindi, wanatoa maharagwe, na Serikali inanunua chakula hicho. Ni kwa nini sisi kama wafugaji, tunapopata ng'ombe wengi, mbuzi wengi, kwa nini Serikali hawawezi kununua kama vile wananua mahindi pale, kama vile wananunua maharagwe, sisi tunaona kwamba tumebaguliwa kabisa. Kwa sababu, ikiwa mimi ninalima mahindi uko Meru au mahali ingine, na mtu mwingine pande hii anafuga, ni kwa nini Serikali ananunua kitu ya mwingine na akawacha ya mwingine? Tunapata taabu kwa sababu hakuna mahali pa kuuzia wanyama wetu. Hiyo ndiyo imetuletea shida kubwa sana hata ya umaskini.

Maoni yangu ingine ni kwamba, kama vile wengine walisema kuhusu mambo ya factory ya nyama, tunashangaa sana, kwa sababu, ukileta factory ya majani chai mpaka Wamba, mahali ambapo hatuwezi kupata hata miti ya majani chai au ya kahawa. Je, Mkenya mwingine ambaye ana shamba ya kahawa atasema aje? Tunaona kwamba kwa nini, factory ya nyama inapelekwa Nairobi? Ingewekwa kati kati ya wafugaji. Kama vile ilikuweko wakati wa Archer's, ambayo ikawahudumia mpaka

Mandera, mpaka Marsabit, mpaka Garissa, kwa hivyo tunasema ya kwamba, tunataka kuwe meat Abattoir hapa Archer's.

Hii mambo tena ya trustland. Tunaona kwamba kuna hii inaitwa trustland. Trustland ni ku-trust land, mtu akuchungie kwa niaba yako. Sisi tunaona kwamba jambo kama hili, haistahili kwa wakati huu sasa. Sheria hii iondolewe kabisa, na wananchi wapatiwe haki ya kumiliki kabisa land.

Ati inasemekana hata forests ya 60'by100', ukipatiwe, ati ukichimba tu 10ft, na ukute petrol ndani, au kitu ingine yeyote ya thamana, ati hiyo sio yako, ni ya Serikali. Why? Tunataka kwamba mwananchi akipatiwa ardhi, basi iwe ni yake. Na hakuna haja ya kusema achukue, yaani vyo vyote uwezavyo.

Ingingine bwana Commissioner, ni mambo ya health. Tunaona ya kwamba, Serikali inatumia pesa nyingi kununua madawa kwa ma-hospitali ya Serikali na dispensaries. Na baada ya dawa tu kufika kwa hospitali hivi, tuseme ikifika huku saa tatu, saa kumi na mbili zote zimetoka tena zimeenda. Sisi tunaona ya kwamba, hizi ma-dispensaries, hizi ma-clinics ya watu binafsi, ambayo mimi nikipata pesa tu ninataka kujifungulia clinic, mwingine, na mwingine, na mwingine, zimekuwa nafasi ya uizi, ya kuiba ma-dawa za Serikali. Ninapendekeza ya kwamba, Serikali ingejenga ma-hospitali nyingi ambayo inatosheleza wananchi kama idadi ya wananchi imekuwa wengi, ambapo hospital moja haiwezi kusaidia. Basi, wajenge ma-hospitali nyingi ambazo zitachukua namba kubwa ya wananchi, ili madawa isipate tena kutoweka.

Na pia sisi kama watu wa pande hii, tuna shida ya kwamba, mtu akiwa mgonjwa, unapata yeye akipelekwa hadi (inaudible) ndio apate dawa, hakuna ghari, hakuna barabara mzuri, wakati mwingine tunaweka mtu punda, tunabeba, mtu anakufia tu njiani. Tunesema kwamba kila sub-location iwe na dispensary ama hospitali. (*clapping*)

Ninakuja kwa mambo ya education. Ninatoa maoni ya kwamba, mashule ya Nairobi, ya Nakuru, na sehemu zingine kama Kisumu, na shule ya pande hii ya kwetu sasa mahali tuko, masomo haiwezi kuwa sawa. Inakuwaje eti una-set mitihani sawa, na unapatia mtoto ambaye anasomea Alliance High School, na ule anasoma Wamba hapa? Mashule ya sehemu hizo, ina vifaa vyote. Kama ni kitabu, mtoto anaenda kilometre moja ananua kitabu, kama ni mambo ya practicals, mtoto ana vifaa vyote vya kufanyia. Na wakati wa mitihani, una-set mitihani sawa na huyo mtoto na yule ambaye yuko hapa.

Com. Lenaola:: Pendekeza.

Clr. Julius: Ninapendekeza ya kwamba, mitihani isiwe sawa. Watoto wale ambao wako katika ma-town, ambao mashule yao iko equipped, wasipatiwe mitihani sawa na watoto wa kwetu, kwa sababu, unawezaje ku-assess mtoto tuseme kwa agriculture, na unaambia mtoto ambaye anasoma Nairobi akuelezee mambo ya ngamia, ambayo hajaona tangu maishani yake yote. Ni hivyo hivyo tu watoto wa kwetu hapa. Unaweza kuwaambia, wakuelezee mambo ya majani chai kwa mitihani, na hajawahi kuona hata miti ya majani chai. (*clapping*)

Mengine ni mambo ya mishahara ya Wabunge. Sisi wananchi tunachagua Wabunge. Na tunapeleka hao Wabunge waende ku-represent haja zetu. Na wakifika Bunge, badala ya kuona kwamba sisi wananchi ambao tuliwachagua tunahitaji hii na ile wapiganie hiyo, wanazidi kujiwekea mishahara, mishahara, mpaka million moja. Hata mjumbe mmoja unakuta anaweza kulipa hata ma-diwani hamsini.

Na unaona mishahara ya Mbunge ikiwa million moja, councillor pale, ni shilingi elfu kumi. Na hao watu wote wanachaguliwa sawa, isipokuwa tu, ule anasimamia eneo kubwa, mwingine anasimamia mahali ndogo. Mimi napendekeza ya kwamba, Wabunge wasiwe watoto wakujiongezea mishahara. Sisi wananchi tuwe ndio tunasema kwamba Mbunge alipwe pesa kiasi hii.

Kwa sababu, kama juzi, wanasema hakuna pesa ya waalimu, wanasema hakuna pesa ya kuongezea wafanyi kazi wengine wa Serikali, pesa ya kujiongezea mishahara imetoka wapi?

Karibu na mwisho, ni kwamba, katika kuchagua ma-diwani, mimi naona ya kwamba, elimu ingehitajika hapo. (*clapping*). Kwa sababu, katika sehemu hii yetu, tuseme nomads, wengi hawajasoma. Na kwa hivyo tunachukua hawa wananchi kama ni watu ambao hawaoni kwa sababu hawajasoma. Na je, yule mwingine haoni, yaani mtu kipofu anaweza kuongoza mwingine namna gani? (*clapping*) Mimi naona ya kwamba, ma-diwani lazima wawe watu ambao wamesoma, ili waweza kuwakilisha wananchi vilivyo.

Com. Lenaola: Kiwango gani ya masomo?

Cllr. Justus: Form Four. Mengine ni kwamba, ma-chief ambao pia wanapatiwa jukumu ya kuongoza wananchi kutoka kwa locations na sub-locations, wawe pia watu ambao wamesoma. Na lazima wachaguliwe na wananchi, kwa sababu shida nyingi zinatokea, kwa sababu, unaweza kuleta mtu tu ambaye wananchi hawangetaka kufanya kazi na yeye, kwa hivyo, ningependekeza ya kwamba, ma-chief pia wachaguliwe na wananchi.

La mwisho Bwana Commissioner, ni kwamba katika Bunge ya Kenya, ateuliwe Mbunge mmoja, ambaye atakuwa huko kwa niaba ya makanisa, kwa niaba ya Wakristo. Kwa nchi zingine, unakuta Serikali ikifanya kazi pamoja na upande wa makanisa.

Kwa hivyo, mimi ninaonelea ya kwamba, uteuzi wa mbunge mmoja iweko, na huyu a-represent the Christian community in the Parliament. Ni hayo tu Bwana Commissioner.

Com. Lenaola: Na Waislamu, na Wahindi, na (inaudible)

Cllr. Justus: Huyu moja asimamie hizo dini zingine.

Com. Lenaola: Na Mwislamu mmoja?

Clr. Justus: Na Mwislamu mmoja.

Com. Lenaola: Sema jina lako mzee.

Alex Letawn: Jina langu ni Alex Letawn, na ninafanya na idara ya elimu ya watu wazima. Although mengi yamesemekana, najaribu kurudia yale yaliyosemekana.

Kuhusu mambo ya agriculture: Samburu District kwa jumla sio pakavu vile watu wanavyofikiria. Kuna mahali ambayo tunaweza kulima. Ningeonelea ya kwamba, Serikali ingetumia rasli mali yake, kuja ku-identify zile mahali ambazo zinaweza kulimika, na kuanzia agriculture. Kwa sababu hivi karibuni, tupende, tusipopenda, ng'ombe zetu inaendelea kurudi nyuma, kwa sababu ya uongezeko wa binadamu. Na kile kinazobaki, ni ardhi (inaudible) kutumia ardhi.

Jambo lingine, ni kuhusu provincial administration. Ingetakikana chief achaguliwe, na mimi nasema ya kwamba, hata kama wakichaguliwa, lazima chief awe mtu ambaye amesoma.

Com. Lenaola: Masomo gani?

Alex Letawn: He should be a form four leaver. Kwa sababu, bila kuwa na chief ambaye amesoma, he can't know what is happening here and there.

Jambo lingine, ni this district famine relief ambayo inakuja katika Samburu District. In most case, inakaa katika mikono ya watu fulani, na wananchi hawajui, na tunasikia tu labda.... Tungetaka hiyo fund iwe publicly known by the people. At least, wajue hii ni pesa ngapi, na tutatumia namna gani.

Another, ni distribution of relief sometimes when it comes. Sioni ni kwa nini, Samburu District wanalishwa na mahindi, na hali district zingine wanapewa mchele, mafuta, ngano, na hali wa-Samburu wanapewa mahindi nyeupe, na famine relief is meant to save human life -- watoto wadogo na watu wazee. Na unatarajia aje mtoto ale mahindi, na hali hana meno? Mama mzee na baba mzee ale mahindi na hali hana meno? Kwa hivyo, Serikali wanapo-distribute hizo chakula, at least wawe fair. Waone kwamba hata wa-Samburu wanataka mchele ama ngano. Sio kupewa mahindi yote tu.

There is something else about pensions offices. In most cases, we see our people always suffering alot. Why should they travel from Samburu, say Wamba upto Nairobi? And yet they are not paid immediately as required. Ningependekeza hiyo pensions office, iwe hapa katika Samburu District. Mzee atoke hapa tu, aende aanze kungangana tu kutoka Maralal, kuanzia ofisi ya DO, na anatoka Maralal, badala ya kwenda Nairobi. Even some of them don't even get the transport, and they end up suffering. Some of them even end up dying in Nairobi.

Another thing is the next of kin also. We saw widows suffering in Nairobi, looking for pension of the late. At least Serikali iwe fair, watu wawe wanalipwa in six months, kwa sababu hii inaongeza umaskini. Watoto wana..... (inaudible) kwa sababu baba yao amekufa, mama anaangaika, pengine mama hajakanyaga Nairobi. Kwa hivyo, afadhali hawa watu walipwe ili wasiwe wanahangaika.

Also on retirement. It is the ministry concerned who have file of a particular person, knowing that he is going to retire at a certain time. Kwa hivyo, Serikali inapojua you are retiring next month or three months to come, hiyo cheque yako at least iandamane na retirement letter. Badala ya barua kuja, wewe bado unaangaika for another six years. Kuhangaika na pension yako.

Samburu iko nyuma ki-elimu, kwa watoto na hata watu wazima. Kwa kweli mia sijazo, naona kamba elimu ya Samburu, especially adult education, itaongezeka kwa sababu ya high drop-out from schools. Kwa hivyo, tungependekeza kwamba, hata waalimu wa elimu ya watu wazima waongozewe katika wilaya ya Samburu.

Kitu ingine ni juu ya AFC office, ambayo inapatikana Samburu loan, kulingana na mifugo yao. Nyumba hii ilifungwa, irudishwe.

Lastly, NHIF office also should be in the district level, badala ya sisi kuenda mpaka Nakuru. (inaudible) yetu. Asante sana.

Jacob Lentawos: Jina langu ni Jacob Lentawos, mimi ni mmoja wa disabled, na ninaongea kuhusu disabled.

Kitu ya kwanza ningesema ni equal rights. Walemavu, lazima pia wapatiwe nafasi sawa na watu wengine. Kama pengine kazi, iko makampuni zingine wanasema, he should be physically fit, ambayo disabled, hawana nafasi kwa sababu hawako physically fit.

Pia, disabled pia wawe na right ya kutafuta kiti kama kile cha MP ama councillor. Kwa sababu pengine, kama wewe disabled unataka hii kiti, huwezi kupatiwa. Serikali ipatie hawa watu nafasi, kwamba mtu disabled awe nominated kama MP ama councillor.

Pia, walemavu wapate masomo sawa na watu wengine wale ambao sio disabled.

Pia mambo ya matibabu, lazima wapate equal rights. Ni hayo tu mimi nasema kwa upande wa education.

Com. Lenaola: Mahali pengi tumeenda, tunaambiwa kwamba, watu walemavu wangependa kuwa na kiti chao katika Bunge,

kiti chao katika councils, ungesema aje kuhusu hayo?

Jacob Lentawos: Mimi nataka kwanza wapewe first priority.

Com. Lenaola: Ningemuomba yule Lekadar William akae kidogo, tupate wanafunzi. Janet Njemuye? Janet Njemuye? Nani? Wapi Janet? Kuja, kuja Janet. Tell us your name, age, class and school.

Janet Njemuye: Jina langu ni Njemuye (inaudible). Niko shule ya msingi ya Wamba DEB, sanduku la post thelathini na mbili, fourteen years old, darasa la saba.

Ningependa Katiba ya sasa iwasaidie wasichana, wasome na kuelimika sawa na wavulana. (*clapping*) Kwa sababu wasichana wametengwa tangu jadi hadi sasa. Wasichana wakisoma sawa sawa, watapata kazi ya juu, na kuweza kuwasaidia familia na jamaa kwa ujumla.

Zaidi, kina mama ndio walio na jukumu kubwa kuliko kina baba. (*clapping*) Watoto walemavu wahakikishiwe elimu ya bure hadi kiwango cha chuo kikuu. (*clapping*) Wajengewe shule ambazo zitakazosimamia masilahi zao, ki-elimu na pesa za kutosha zitengwe kuwasaidia.

Pia Katiba iwalinde walemavu kutokana na unyanyasaji, kwa mfano, kubakwa. Imewatatiza sana watoto walemavu. Walemavu wachukuliwe kama wana-Kenya wengine walio sawa sawa, ki-afya na ki-mwili. (*clapping*) Asante.

Com. Lenaola: Asante sana Janet. Kiswahili chako ni sanifu, maongeo yako ni mazuri, nakuombea mema (inaudible). Wilfred Eshah. Sema jina lako, darasa lako, shule lako na miaka yako.

Wilfred Eshah: Kwa majina naitwa Wilfred Eshah, kutoka shule ya msingi ya hapa Kapsion, niko darasa la saba, miaka kumi na tano.

Langu la kwanza, ni kusema juu ya elimu. Ningependa Katiba ya sasa iwashughulikie wanafunzi, wasome kuanzia darasa la kwanza, hadi chuo kikuu na elimu ya bure. Kwa sababu, kuna watoto wengine wako nyumbani, hawana pesa ya kusoma. Kwa hivyo, ninataka Katiba ya Kenya iwashughulikie. Asanteni.

Com. Lenaola: Asante Wilfred, nenda huko ujiandikishe ya kwamba umetoa maoni yako katika Tume ya Kurekebisha Katiba ya Kenya. Na kama mwanafunzi mwingine angependa kuzungumza, andikeni majina, nitawaita.

Rev. William Lekadar: Majina ni William Emmanuel Lekadar, mimi ni Mchungaji wa kanisa la ki-Anglikana. Ningetoa

maoni yangu kwa Constitution of Kenya Review Commission, kwamba:-

Kitu yangu ya kwanza ni kuhusu dini. Nikiwa kama kiongozi wa dini ama kwa kanisa, katika Katiba yetu ya sasa, kuna ile tunaita free, ambaye kila mtu ako na uhuru wa kuwabudu. Na ukiwa na ule uhuru wa kuwabudu, huo uhuru wa kuwabudu ina kasoro. Maana haitasema penye huo uhuru umefika wapi, na kwa sababu ya kuwa na ile uhuru wa kuwabudu, imesababisha kuwe na loopholes, kwamba hata tuko na uhuru wa kuwabudu shetani.

Kwa hivyo, katika Katiba ya sasa, ninaonelea (oni langu), uhuru ya kuwabudu iwe imeangaliwa vizuri, tusije tukaleta uabudu wa shetani kama ilivyo sasa katika nchi yetu ya Kenya, na mwishowe, tuje tujilaumu wenyewe. Kwa hivyo, tunaposajili madini, ama madhehebu katika nchi yetu ya Kenya, iangaliwe kwa undani sana, ni dhehebu gani hiyo, na wanavyo abudu, wanaabudu nini.

Jambo la pili, ningetoa maoni, ni kuhusu ofisi ya Rais. Kuhusu ofisi ya Rais, unaona kwamba mkuu wa nchi ambaye ni Rais wetu wa nchi, ndiye ako na mamlaka yote ya kufanya hata uteuzi. Na akiwa mtu mmoja amewekewa jukumu nzito katika mabega yake ya kufanya, na kwa sababu ya hivo, hatukosi kuwa na shida katika uteuzi ya watu katika nyadhifa mbali mbali. Kwa hivyo ningenelea mimi, kwa upande wangu, tuwe na committee ambayo inafanya uteuzi ya watu fulani, katika nyadhifa tofauti katika nchi. Isije tu ikawa katika mabega ya Rais pekee yake, na jambo likienda kinyume, ama likiharibika, tunazidi kusema ni Rais amefanya, na sio kutaka kwake. Kwa hivyo, ningenelea heri, tuwe na wale ambao wanakuwa na mambo kama hayo.

Jambo lingine ni kuhusu communication, hasa nikiangalia upande wetu wa Samburu. Katika upande wa Samburu, tunaona kwamba tuko na shida nyingi sana. Communication is very poor. Sio kama jinsi ilivyo katika mahali pengine. Utaona kusafiri kutoka Wamba mpaka Maralal, itakuchukua masaa matatu, ambayo ingekuchukua saa moja na nusu ama masaa mawili ufike, utekeleze kile unachoenda kukitekeleza na kurudi, inakuchukua kitu masaa matatu, ama saa zingine unakuwa na shida.

Kwa hivyo, utaangalia sehemu hii kama tumebaguliwa. Maana ukiangalia nchi yetu, katika sehemu ya Samburu, lami hakuna, mahali lami imefika, imefika Rumuruti. Na upande mwingine umefika Isiolo. Ukiingia tu katika Samburu District, unaingia katika dusty road, ambayo inakuwa na shida fulani. Na pia, usalama katika barabara hizo sio nzuri hata kidogo. Kwa hivyo ningenelea Serikali inaposhughulikia wilaya zingine, wilaya ya Samburu pia ipewe priority katika mambo ya communication.

Na sio tu communication kwa upande wa barabara pekee, ukiangalia, katika sehemu kama Wamba, tungali tunapitia operator kama unapiga simu, utapigia operator. Na ukipitia operator, utakaa masaa mawili ukingoja katika booth. Almost two hours, ukingoja tu upate simu upige mahali. Hali, tunaweza kuwekewa mitambo mingine kama STD, ambayo unaweza kupiga tu, you dial your number, inaingia kule ambapo unataka, unazungumza, unaokoa wakati. Kwa hivyo, when we share the national cake, tuwache kupendelea upande mwingine. Pia, tukiwa Samburu, tuangaliwe.

Na katika communication tu, ningali katika communication, communication hii sio tu kwa upande wa raia pekee yake, hata katika ma-ofisi yetu ya Serikali. Katika ofisi za Serikali, unakuta katika kama kituo cha polisi kilichoko mahali hapa, shida ikitokezea mahali fulani, ukipeleka shida ile katika kituo cha polisi, inakuwa ni shida kwa askari wale kusafiri, kutoka kwa kituo hicho mpaka mahali kuna shida, because hakuna communication. It is very poor.

Kwa hivyo, ingeonelewa ni vyema, hata katika vituo vyetu vya polisi, AP line, na Kenya Police, wapewe maghari ambayo inaweza kuhudumu kwa urahisi, na ihudumie wananchi kwa haraka, na kusaidia kutatua shida zao, kwa njia ya urahisi. Kwa hivyo, tukiwa katika mambo haya ambapo tunajadiliana mambo ya communication yetu, pengine nasi pia tunaweza kupiga hatua, ya kuenda mahali pengine. Maana communication ikiwa mzuri, bila shaka hata biashara zetu katika sehemu hii itakuwa nzuri.

Kwa mfano, (kwa communication bado), ninaweza kuwa na mifugo yangu ya kusafirisha kuenda kuuza mahali fulani, kwa maana ndio njia ya mapato yangu ya pekee. Nikitaka kuchukua ghari niweke ng'ombe zangu nisafiri niende mahali mbali, ninaambiwa nilipe pesa ambayo ni ghali sana – over Kshs.20,000/- kuchukua ng'ombe zangu kutoka hapa mpaka Nairobi. Na kama ingekuwa barabara na iwe safi, kusema kweli, hazingeweza kufikisha mahali pale, ingekuwa chini na ningeweza ku-afford.

So, in that line, please help kwa hii Constitution ya sasa ambayo tunajaribu kuitengeneza, tuone ya kwamba, communication katika wilaya yetu, iangaliwe, na tuwe catered for. Asante.

Com. Lenaola: Simon Lekeale. Majina, halafu uendelee.

Simon Lekeale: Mimi naitwa Simon (inaudible) Lekeale. Natumikia community kama chairman pamoja na wanachi wa hapa, nasema asante.

Ningependa kuongea machache, kwanza, ni upande wa livestock. Hapa kwetu, kwa sababu mmesikia wananchi wakiongea juu ya livestock, sisi hakuna kitu kingine kinatusaidia ispokuwa livestock tu, peke yake. Na livestock yetu, iko na shida mbali mbali. Maana yake, iki..... (inaudible) zaidi, (inaudible) watekaji wa maji. Na wakati huu, inaonekana kama hatuna uangalilishi kwa upande wa Serikali ya livestock. Kwa kuangalia maradhi ya ng'ombe, na pia kuna (inaudible) ya community wajue namna ya kufuga livestock.

Com. Lenaola: Pendekeza.

Simon Lekeale: Kwa sababu wakati uliopita, kama sasa ng'ombe nyingi zaidi kwa ajili ya kiangazi. Na pia, wakati huu ng'ombe walikufa, bila kupata matibabu ya hiyo ngombe kwa ma-daktari. Na sasa tunataka Serikali wajaribu kutupa ma-daktari na kupeleka ma-dawa hapa katika division ya Wamba. Ili tupate msaada kwa upande wa livestock, hili ndilo tegemeo letu.

Kitu kingine, ya pili, relief, tumeitisha kwa muda, na Serikali angheshughulikia sisi upande wa relief. Karibu
(inaudible), lakini wakati (inaudible), njia ya mapema sana. Na (inaudible) chakula.

Na pia, tungetaka hata pesa, ili wananchi wafaidike kuliko tu kupewa mahindi (inaudible) mpaka inaisha, na afadhali wapatie pesa, ili wapate kusaidika kwa njia ya ma-biashara, na pia kupata uchumi kwa jumla, kuanzia (inaudible).

Kitu kingine, kwa sababu tumepatiwa nafasi ya kutoa maoni, kwa niaba ya (inaudible) community. Ikiwa inawezekana, kwa upande wa Serikali – state, wachunge Rais. Kwa mfano, tumechukua mpango katika ma-sehemu mingi ya Africa, wangepoteza ma-Rais wao, kuuwawa, kufukuza, na nchi bado inabaki kwa (inaudible). Wanapoteza ma-million na ma-million za watu. Kwa hivyo, katika nchi yetu, tunataka pia, Serikali yetu Bunge, wapange Rais achungwe, kutoka sasa mpaka hadi ya mwisho ya maisha yake, hili tupate kuishi kwa amani katika nchi hii ya Kenya.

Kwa sababu tukipoteza maisha ya watu – ma-million, ma-million, bei ya (inaudible) kwa sababu, alihudumisha viongozi wake katika nchi hii, na amefanya mingi katika nchi hii (inaudible). Kwa hivyo tunataka yeye aishi kwa maana, na kuchungwa, na kuendelea kusaidia wale wengine kuendelea (inaudible) wake ambaye (inaudible) nchi hii. Asanteni.

Com. Lenaola: Unataka Rais asikuwe na muda wa kustaafu, ama unasema aje?

Simon Lekeale: Nataka (inaudible) na yeye ame-retire anaweza kukaa nyumbani, (inaudible) akianza kukaa nyumbani, awe anachungwa kama kawaida.

Com. Lenaola: Asante sana Bwana Lekeale. Felista Lemirwas? Felista? Wapi Felista? Haya karibu. Sema your name, your age, your school and your class.

Felista Lemirwas: My name is Felista Lemirwas, from Wamba DEB Primary School. My age is 16 years old. I am in Standard Eight.

The Government should take care of girls, to see that they have got their rights i.e. not to have forced marriages or circumcision.

In our area, girls are normally forced to look after the (inaudible) while boys are going to school. It is the work of the Government to ensure that all girls should be educated the same as boys. And mostly, this method is practised here in our area of Samburu. Thank you.

Com. Lenaola: Thank you very much Felista. Paul Lepabachul? Tell us your name, your school, your class, your.....(*end of side A*)

Paul Lepabachul: My name is Paul Lepabachul from Wamba Boys. We have got some points to present to the Constitution Review Commission of Kenya.

Education and health institutions should be owned by the Government. This is to raise the education of Kenyans which has gone into the drains due to the private system that offer back-door position for every weak individual, and later acquire the position in Government sector through corruption.

To prevent private ownership of hospitals and health centres and utilize government resources maximumly. This will cater the illegal training and acquiring of drugs from government hospitals to private ones.

The currency of Kenya should not bear the picture of the President. It should bear a symbol agreed by all in respect to loyalty of our country. This is because, when the money is bearing the picture of a President, it means that all the currency in this state is flowing to him and moving things out of power, it will be possible, since he got all the cash.

The President should not be above the law. This is to enable him to face jurisdiction, in case he goes against the law. This power should be reduced. Asante.

Com. Lenaola: Thank you very much Lepabachul.

Com. Prof. Okoth-Ogendo: If we put the picture of an elephant on the currency, will all the cash flow to the elephant?

Paul Lepabachul: It doesn't mean that if the picture of elephant is put in the currency, it belongs to the elephant. But this means that, this same picture of President is put in the currency, if the President resolves and says that those monies are his, but if we put for an elephant, it means that the elephant can never come and request for that money. (*clapping*)

Com. Lenaola: Thank you very much Paul. Please tell us your name, your school, your age, your class.

Julius Lesankuli: I am Julius Lesankuli from Wamba DEB, I am in Standard Eight, sixteen years.

Of course to me, as a student, I would like to request the Government to provide boarding schools and also to provide facilities that can promote education. For example in these areas, we have got shortage of boarding schools, and this is why, the growth in education is poor in this area.

And I would like the Government to set a boarding school and to provide facilities that can promote education. Otherwise, the

Kenya today, has gone far compared to some of the years back. We have schools now using computers, and if possible, the Government can also provide computers in schools.

And also provide free education from Standard One to Form Four. (*clapping*)

The other thing is that, nowadays there are a lot of (inaudible), and due to the (inaudible) are poor, they have not been settled, and due to this new changing of (inaudible) in our district. For example this year, there are some books which have been introduced, and they are being used for people who (inaudible) round the country, and people in these areas, they have not even know about that system. And that is why we can say that, (inaudible). We are still back in education. Thank you very much. (*clapping*)

Com. Lenaola: Thank you very much Julius.

Com. Prof. Okoth-Ogendo: You want education to be free? Should it also be compulsory?

Julius Lesankuli: Yes, the can provide education free and compulsory. (*laughter*)

John Lampule: Jina langu ni Lampule John, mimi ni mwalimu wa primary school, and currently I am teaching in the most insecure town called (inaudible) Primary School. I would like to say a few things, and I will start as follows:-

Education: As it has been said earlier, education for nomads is not really up-to-date. We need free education for primary school, compulsory education, for all Kenyans. And especially, the pastoralists, we need them to have that compulsory education.

In that line of education, the teaching force should also be equal. Right now in our district, we have tremendous shortage of teachers, and yet the Government is claiming that, we have 260,000 teachers, that they are not able to pay them because of the population. Yet in some districts like this district, we have a shortage of teaching force in our schools. Currently the school that I am teaching, we have eight classes and we have six teachers, which means, there are a few classes remaining without being represented by a teacher.

So, we need the Government also to consider the pastoral districts and give them enough teaching force, so that we can equally compete with the rest of Kenyans.

Secondly, I will talk of this livestock issue. This livestock issue is the only thing that we depend on here in Samburu District. And as it has been said earlier, this livestock needs protection. These raiders have been assaulting our culture, and we need

the law to be there, that, if these raiders take these animals, then there must be a law that protects those animals.

For example, I remember in that school that I am, when these morans normally go and steal these animals maybe far from those areas of Boranas and so on, those animals will be followed upto the last drop of a cow. But when these animals are from the Samburu are stolen, they go forever and nobody will mention them for ever.

Com. Lenaola: So what do you recommend?

John Lampule: So, I would like the Government to give us an equal right, that, if our animals are also stolen, they should be followed upto the last animal, just the way they are following this one.

Thirdly, I am talking about the police: I would like to comment something about the police. The police are harassing some pastoralists, and it is because they say, they don't know part of the laws – for this country.

For example, recently, there was an incident which took place in (inaudible). We saw instead of this police coming for the right culprit, he decided to arrest just somebody by the name of that family. When we tried to tell them, this is not the person, he says no, he bears the name, he bears the name "Lankule". So any Lankule can be arrested. So, we need the police also, to know that this district, although we are remote, although we are pastoralists, we also require that law, come to the right person, and not any other person.

Fourth, about this communication: according to the Government policy, all district headquarters should be permanent. And we have already seen that our district has (inaudible) since independence upto this time, and it has not been tarmacked. Yet the policy is there.

The last thing I can say in that communication, is about the telephone. The telephones also should be installed at all places, even for those places like (inaudible) which have that insecurity. We have the telephones, and they should be STD not just the manual ones. Thank you.

Com. Lenaola: Thank you Mwalimu, we have no question for you, please come and register. Mwalimu Julius Lemalata? Peter Loroki? Sema jina lako halafu utoe maoni yako mzee.

Peter Loroki: Asante. Kwa jina ni Peter Loroki. Yangu ni kuyarudia yale wameacha. Mimi sisemi mapya.

(Interjection) Com. Lenaola: Yale wamewacha ama ni mapya.

Peter Loroki: Yale wameacha hawa. Iko wale wamesahau kati ya yale yote

Com. Lenaola: Wewe uanongeza?

Com. Lenaola: Eeh mimi naongeza. Wilaya ya Samburu District ni kubwa sana, hasa upande ule wa Wamba. Upande huu wa Wamba ni kubwa sana, hadi Komu. Na utakuta (inaudible) ndio mahali ya mwisho katika hii fence yetu, na hakuna watu wako upande ile, uko ni upande ya watu wengine. Kwa hivyo, kila mtu anataka urithi yake.

Nikija katika security, ambayo nitaunganisha hawa, security hatutaki iwe ni home-guard peke yake. Tunaita hawa KPR. Maana ya security ni nini? Askari. Kwa nini Kenya wanaajiri askari hata bila kuenda vitani? Wanaajiriwa kwa nini? Kwa kulinda mali ya mtu. Kwa hivyo ningepomba, hii Commission Review, muweke katika hii Katiba mpya, police wawekwe huko Komu, wa-defend sisi, ili mali yetu ikienda, inalinda. Hata kama KPR wako, imelindika vizuri.

Mambo ya wanyama, ninasema hivi, tafadhali, wanyama ilikuwa ni ya Samburu kweli tunalinda, na tukiona, mtu akiuwawa na mnyama, mtu hahesabiwi kama kitu chochote, lakini mnyama anahesabiwa kama kitu cha maana. Ninasaidia mwenzangu yule aliongea kidogo hapa, maisha ya mtu, akiwa amepata majeraha mabaya sana, hata million moja inatosha. Ama tupatiwe wanyama wetu sisi tulinde.

Com. Lenaola: Akiwa na majeraha ama akiwa amekufa?

Peter Loroki: Akiwa na majeraha, iwe nusu million, lakini akiwa amepoteza roho, one million. Hapana mchezo. Kwa maana hatuwezi kumpata.

Upande ya education: munajua ya kwamba, wakati tulipata uhuru, wale wenzetu wenye walipata uhuru kitambo, walianzisha bila ndururu, na wale walienda university, walienda bila ndururu. Sasa wakati tumeeruvuka kidogo, kufika secondary peke yake, Kshs.50,000/-. Tungeomba Katiba ya sasa, Serikali ifikirie sisi kama watu. Watoto wetu waanze tena education kutoka nursery mpaka university, tupatiwe free, for the time being – almost ten years, halafu sisi tukute hawa. (*clapping*). Tuna haki ya kupata, hata sisi tuonje matunda ya uhuru.

Nakuja upande wa disabled: upande wa disabled, mwanafunzi mmoja aliongea hapa, lakini, ile mimi ningewaomba, hasa katika Katiba ya sasa, waweke hawa association yao katika Katiba. Wawe na association yao, iandikwe ya Samburu district katika kila nchi yote ya Kenya, wawe pamoja, wawe na association moja.

Mambo ya livestock wameangalia, na mimi siwezi kuongeza hiyo. Maana livestock tunataka tu Archer's Post ifunguliwe – KMC katika hii district.

Nakuja habari ya health provision – human health. Maisha ni health, tafadhali, Katiba ya sasa, ifikirie hii. Hatulaumu health centre sana. Kweli tunanyimwa hata madawa yale wanaleta. Tafadhali ma-Commissioner, iko health centres hapa

zimefunguliwa mpaka (inaudible), imefungwa, sijui ni kwa sababu gani. Watu wanateseka. Mtu akija huku, anakufia njiani. Tunataka kila mahali imefunguliwa, mahali ile Serikali walifungua zamani, na tena waongeze kila sub-location. Kwa sababu ukienda down country, utakuta mahali moja, iko health centres hamsini, na je? sisi moja moja katika kilometre hamsini? Tunataka zifunguliwe.

Mambo ya livestock yetu, hiyo ndio dawa yetu. Sasa sijui, veterinary imefungwa hapa, sasa sijui namna gani.

Com. Lenaola: Wewe sema tu vile unataka.

Peter Loroki: Mimi nauliza nyinyi, kwa ajili, hakuna madawa, hakuna kuletea mifugo yetu dawa. Hata ikiletwa, inafichwa. Tunataka kila kitu iangalike. Tunataka kuanzia leo, kila kitu ionekane.

Com. Lenaola: Endelea.

Peter Loroki: Mambo ya watoto ya shule ama ya nyumbani – wasichana. Tunataka tena habari hiyo iangalike zaidi, kwa ajili, watoto wanaweza kuharibiwa wakiwa shuleni ama ma-nyumbani. Tunataka hata Katiba ya sasa iweke hivyo.

Com. Lenaola: Kama waharibiwe ama (inaudible)? (*laughter*)

Peter Loroki: Hapana, wakiharibiwa basi, wewe unajua. Kwa hivyo tunataka iwe final what to do – halafu iwe sheria, isiwe tena mambo ya kuenda hivi hivi, iwe sheria kabisa. Mtoto akiharibika, mtu ajue ya kwamba amefanya makosa.

Mambo ya kuchagua ma-chief na ma-councillors: hapa kwetu, ni tofauti, sio vile watu wanasema eti Form Four. You can expect somebody as a Form Four awe councillor ama chief. Hapa kwetu ni tofauti, it is not down country. Hapa inategemea sisi, yetu tunasema inategemea sisi wananchi wa Wamba – Samburu District. Hata akisoma, awe Standard Seven, not Form Four, na huyo anatosha kuongoza. Tunajua huyu anajua kuongoza. (*laughter*) Sio mtu aseme ati Form Four.

Com. Lenaola: Jambo la mwisho.

Peter Loroki: Iko mambo ya President tena inakuja ku....

Com. Lenaola: Sema hiyo, halafu iwe ya mwisho.

Peter Loroki: Ya President, President akae term ya five years tu. One term, watu wakipenda mara ya pili sawa.

Com. Lenaola: Na ya tatu?

Peter Loroki: Hakuna ya tatu. Only one-two. Asiwe commander-wa-jeshi. Basi, hayo mimi nimesema. (*laughter*)

Com. Lenaola: Asante sana Bwana Loroki. Aptele Lolokuru.

Cllr. Aptele Lolokuru: Kwa majina naitwa Aptele Lolokuru, mimi ni councillor wa hapa Wamba. Ningependa kutoa maoni yafuatayo:-

Kwanza, ningependa kutoa mapendekezo yangu kwa upande wa elimu. Kwa elimu, naona tuliwachwa nyuma kama vile wengine wamesema. Na mimi ningependekeza kila location iwe na boarding school (whatever location). Sio kwa division kama vile ilivyo Wamba pekee yake ndiyo iko na boarding school.

Pendekezo lingine, kulingana na vile tuliwachwa ama tulisahaulika kabisa, Serikali ingetupatia elimu bure, hapa Samburu ama wafugaji, kwa miaka hamsini ijayo. Isiwe kama vile munasikia sasa eti, inatakikana councillor awe Form Four. Sasa tukiletewa mambo kama hayo, na sisi tulitengwa ki-elimu, tunafananishwa na watu wa down-country, sasa sisi tutakaaje?

Com. Lenaola:: Pendekeza tafadhali.

Cllr. Aptele Lolokuru: Ninapendekeza, kwa upande huo kwa sababu ya hizo shida nyingi, napendekeza Serikali itupatie elimu bure kwa miaka hamsini kutoka Nursery mpaka University.

Com. Lenaola:: Mambo ya councillors?

Cllr. Aptele Lolokuru: Mambo ya ma-councillors, ningependekeza ilingane na district yetu vile sisi tulivyo. Ninapendekeza, ibaki hivyo hivyo, wananchi wakipata mwenye amesoma, sawa, wakipata mwenye hajasoma, iwe ni sawa vile hawa wanaona. Kwa sababu watu wote sio sawa.

Lingine, ni wa-Samburu sijui wako kwa ngazi gani kwa mambo ya wananchi..... wa-Samburu, sijui wako katika category gani kwa wananchi wa Kenya. Sijui wako namba gani, lakini hawako katika number one, number two hawako. Sasa hapo, sijui wako number four ama namba tano. Kinachotuma niseme hivyo, ni kwamba, Msamburu akiuwawa na mnyama, analipwa shillingi elfu thelathini. Na juzi, Rais alisema, elimu ni lazima. Yule mzazi atakuwa amepeleka mtoto wake shule, atafungwa jela, sijui miaka mitano, ama elfu hamsini. Sasa imekuwa fine, ya kutopeleka mtoto wako shule ni elfu hamsini, na ukipoteza mtu wako inakuwa elfu thelathini, kuna ukweli hapo? Hapana.

Hapo tena, kulikuwa ama vile munasikia sisi tunashambuliwa, wa-Samburu wanakufa hapa na pale, (hapa ndio huwa inaitwa Wamba Commissioners tafadhali, wale wamefika ambao hawajawahi kufika – hapa ndio Wamba). Hizi sehemu ndio watu hufa kama ‘nzige’, na ni wanadamu tu. Kwa kweli, huwa tunakufia tu hapa ovyo ovyo, hata ndio hatuwezi kuwa wengi kama vile inatakikana. Inatakikana tupatiwe constituency. Hatuwezi kutimiza wajibu wenye unatakikana kwa sababu tunakufa hapa na pale. Watu wetu wanauliwa hapa na pale. AK47 ikitoa vile..... inaua sisi kabisa, inatumaliza.

Com. Lenaola:: Pendekeza.

Clr. Aptele Lolokoru: Ninapendekeza, Serikali ikitaka tuwe wengi, tupewe constituency ambayo itakuwa ikiletea wananchi maendeleo karibu, na, pia Serikali iweze kutupa ulinzi wa kutosha, kwa sababu hatuna ulinzi kusema ukweli. Hatuna ulinzi sawa na wa-Kenya wengine.

Juzi mulisikia watu walipigana Kibera, watu wakauwawa, wakauana, wananchi waliuana, sio eti watu wa nchi ingine walikuja. Na mulisikia hao watu walilipwa ridhaa, kwa nini sisi wa-Samburu tusilipwe ridhaa pia tukiwana, na wa-Kenya wengine kama kina wa-Borana, wa-Somali, kwa nini sisi tunatengwa hivyo? Hiyo ndiyo ilinifanya niseme, sisi wa-Samburu hatujui tuko katika category gani. Hatuko number one, hatuko number two. Number three mpaka number five, labda hapo.

Nakuja kwa mambo ya ma-shamba, ninaongea kidogo kuhusu mashamba zetu ama ardhi yetu. Tuliambiwa zamani, ama vile tunasikia ya kwamba, Wazungu walitunyang’anya sisi mashamba yetu kwa muda. Imefika wakati, wamechukua mashamba zetu kwa muda wa miaka mia moja, na hiyo muda imeisha, imebaki tu miaka kumi, ama ni miaka mitano. Tunahitaji hizo mashamba, turudishiwe vile ilikuwa. Wale watu ambao wamekalia, walipatiwa kwa hiyo muda hiyo yenye tuliandikiana, turudishiwe sasa ikifika wakati. Tunataka hizo mashamba, na wale wote ambao wametumia warudi, iwe hivyo.

Narudi tena kwa mambo ya wanyama wetu. Wanyama wetu huwa tunatoa hapa kuuzia Nairobi – tunapeleka mpaka Nairobi. Tunachukua lorry shillingi elfu ishirini na tano, na elfu thelathini ile lorry kubwa. Kwa kweli, yule Msamburu atasafirisha ng’ombe hapa, anaambiwa permit, na makaratasi zingine, zote anachukua kutoka hapa. Lakini, bado hana haki ya kusafiri na hizo ng’ombe mpaka Nairobi. Analipa kwa roadblocks zote za Kenya kutoka hapa mpaka Nairobi, yeye hana haki.

Ninapendekeza, unyanyazaji huo, kwa sababu huo ni unyanyazaji, uondolewe kwa wa-Samburu. Wa-Samburu kama ni permit inahitajika, basi, asisumbuliwe tena, ana haki ya kupeleka ng’ombe zake mpaka Dagoretti Corner, kama huko ndio kuna bei, ama Tanzania, kama huko ndio kutakuwa kuna bei.

Kwa hivyo, mimi ninapendekeza, hiyo unyanyazaji wa barabara, ati Msamburu hana haki ya kusafirisha ngombe zake mpaka mahali bei atapata, iondolewe. Hiyo unyanyazaji, iondolewe.

Lingine, ninaguza kidogo kwa upande ya polisi. Kwa upande ya polisi, ningependa nitoe machache kuhusu upande huo. Mimi ninaweza kuambiana nyinyi ama kuhakikishia nyinyi ya kwamba, sheria nyingi, polisi ndio wanavunja. Kwa sababu ghari inaweza kuja, ikiwa imejaa abiria, wengine wamesimama, inapita road-block hiyo, wanaambiwa toa ile ataambiwa atoe, anatoa, hao watu wanapita wakiwa wamejaa hiyo ghari, wanaenda roadblock hiyo ingine, ghari imejaa, chota ile, anachota. Hawa watu wanaenda hivyo mpaka sasa ile ghari inakuwa haiwezi kubeba ile uzito. Dakika ya mwisho, hiyo ghari inaenda, gurudumu inapasuka, hao watu wote wanakufa, wanakwisha.

Com. Lenaola: Jambo la mwisho Councillor.

Cllr. Aptele Lolokoru: La mwisho, ninaweza sema, polisi wawache kuvunja Sheria, kwa sababu ndio wanatuangamiza kwa mambo mengi. Wafuate sheria, wakataze mtu yale... ama, kile kinasumbua hao, Serikali iongezee hao mishahara, wasiwe wanathamani ile ndio watosheleshe maisha yao. Wawache kuchukua pesa kwa barabara. Kama nikuwaongezea mishahara, Serikali iwaongezee, ndio wawache barabara. Asante sana.

Com. Lenaola: Councillor niko na swali kwako. Umesema kwamba ma-councillor wasiwe na masomo, lakini sasa kuna hii lugha, test ya language. Ungetaka hiyo ibaki ama iendelee pia?

Cllr. Aptele Lolokoru: Hiyo iendelee, isibaki, iendelee.

Com. Lenaola: Asante. (inaudible). Yuko ama hayuko? Yuko?
(inaudible), hayuko. Reuben (inaudible).

Reuben: Kwa majina naitwa Reuben (inaudible), na nashukuru Mungu kwa sababu ya wakati huu. Basi, hata mimi nina machache ambayo ningependa kupendekeza kwa Tume hii.

Ya kwanza, ni kuhusu elimu. Ndio, watu wengi wamesema ya kwamba tunataka elimu ya bure. Na hata nami, ningependa kusema hivyo hivyo tu ya kwamba, elimu, kutoka shule ya msingi hadi shule ya secondary iwe bure. Kwa sababu kwa wakati huu, sasa tunasema, elimu sio ya bure. Saa hii, wazazi wanalipa hata zaidi kushinda wakati ile ya mbele. Ukiangalia kwa vitabu hata kwa vifaa, yote ambayo watoto wanahitaji, mzazi hata analipa zaidi ya shilingi elfu ishirini. Kwa hivyo hatuwezi kusema, elimu ni ya bure.

Na ningependekeza, kama vile wengine walipendekeza hapo mbeleni, Kenya School Equipment Scheme iwe revived, ambayo itaangalia vifaa vyote vya shule katika mashule zetu sote hapa. Na zaidi ya hayo, boarding schools ziongezwe katika kila location.

Kwa upande wa elimu pia, ningependa kuangalia upande wa curriculum kidogo, ya kwamba, watoto kutoka hasa arid areas, wawe wanafundishwa animal husbandry, badala ya agriculture. Agriculture iwe optional, lakini animal husbandry iwe ya mbele.

Ninasema hivyo kwa sababu gani? Kwa sababu, hawa ni watoto ambao wanaishi na ngombe ama na wanyama, na itawafaidi, hata baada ya kuacha shule. Baada ya kuacha shule watarudia kutunza wale wanyama. Kwa hivyo, agriculture iwe optional badala ya kuwa ni lazima kwa such areas.

Nikirudi pande ya mawasiliano, ningependa kutaja mambo ya barabara tu hivi kidogo. Kwa hakika, ni kitu ya ajabu sana, eti district nzima haina barabara ya lami mpaka leo. Na tukisikia katika radio, ama kutoka kwa ma-gazeti, ma-barabara za lami bado zinatengenezwa Kenya, kila siku. Na yale ambayo yanaongezwa, ni wale watu ambao wako na barabara nyingi ya lami. Kwa hivyo, it is really very shameful for Samburu District, since independence, na wanalipa kodi, na hawana barabara ya lami hata sasa.

Ukiangalia wananchi wanasimama hapa, more than three-quarters hawajaona barabara ya lami. Kwa hivyo, tungeomba Serikali, hata iwe lazima ya kwamba, district headquarters iwe na barabara ya lami.

Mawasiliano ingine ni kama sitima. Tungependa pia sitima iwe katika tarafa hii. Kwa sababu, tukiangalia sasa tuko dot.com, mahali computers ambazo zinatumiwa sasa, na hata ukienda down country, computer education imekuwa introduced in pre-schools. Na hapa hata kwa secondary hawajapata, kwa sababu hawana sitima. Kwa hivyo tunataka Serikali, ihakikishe ya kwamba, rural electrification, iweze kufanywa katika pahali hapa.

Na hata kama sitima haiwezi kuvutwa mpaka hapa, walete hata ma-generator zile kubwa kubwa, ambazo zinatumiwa katika mahali kwingine. Kwa hivyo, tunahitaji. Hiyo tunaona ya kwamba inarudisha hata maendeleo ya watu wetu nyuma, na bado tunabaguliwa ki-maendeleo. Kwa hivyo tunahitaji Serikali ifanye hivyo.

Basi nikiendelea katika pande ya security. Pande ya security ilitajwa sana. Ie kidogo mimi nataka kuongeza hapo ya kwamba, tunataka Serikali I-compensate, ilipe wale watu wanauwawa na majangili, na hata wale wanyama ambayo inapelekwa.

Serikali ina haki ya kuchunga maisha ya watu wake, na hata property. Kwa hivyo, walipe. Hata kama inachukuliwa na watu wengine, Serikali kama wanashindwa kulete, walipe.

ID cards: ID cards inachukua hata miaka mbili ama tatu kwa 18 years, wale vijana ambao wanakuwa 18 kupata ID, kwa sababu ya process nyingi ambazo ziliwekwa. Tungependa hata Serikali iangalie hivyo, na watoe njia ambayo mtu anaweza kupata ID in three months, kama inawezekana.

Wildlife: compensation ya wildlife imesemekana hapa. Na walisema 50%, 60%. Mimi ningesema 90%. Kwa sababu, wanyama hawa wanakula kwetu. Ile shamba ambayo wanatumia ni yetu, ni mali yetu tu. Tungependa tulipwe, na wale watu ambao wanachunga hao wanyama, ni sisi tunachunga usiku na mchana. Watu wa KWS hawako hapa sasa. Kwa hivyo tunataka 90% iende kwa community wale wanachoka.

Pande ya land: tunasema hata upande ya land irudi kwa wananchi. Trustland iwe scrapped, na hata county councils, land irudi kwa wananchi under group-ranches. Tukiangalie kwa hakika, hata plots, tukiangalie plots katika mahali popote kwa division ama kwa ma-town, tunaona ya kwamba, ma-plots inanyakuliwa na councillors pekee yao. Wananchi hawa hawapati. Pengine wanapita ile kabla. Na sisemi kwa Samburu pekee yake, hata juzi kwa ma-gazeti unasikia, Kisumu, kuna ma-plots (inaudible), inanyakuliwa na councillor. Hiyo ni unyanyazaji ingine.

Kwa hivyo land ama plot, irudi kwa committee ya tarafa ama ya location, ikiwezekana. Isiwe under the country councils ama urban councils. Nafikiri ni hayo tu, asante sana.

Com. Prof. Okoth Ogendo: Group Ranches, (inaudible) you would find this very large..... (inaudible).

Reuben: Yaah. Kama tarafa hii ya Wamba, already tuna group-ranch mbili sasa ambayo iko process ya kuenda kuwa registered. Na tunagawagawa group-ranches according to the locations. Na kuna system ambayo iko in place ambayo sasa inaendelea. Na tunataka hiyo.....

Com. Prof. Okoth Ogendo: What is the (inaudible).

Reuben: Hiyo sasa ni kwa location. (inaudible) location inaweza kuungana location moja, ama area fulani.

Com. Prof. Okoth Ogendo: Kuna locations fulani, ama ni location tu?

Reuben: Location tu.

Com. Lenaola: (inaudible). Mutanipatia nafasi kidogo, niite wanafunzi. Wanafunzi wa Wamba Boys – Francis Lenyakobiro? Sema jina, age, class and school.

Francis Lenyakobiro: My names are Francis Lenyakobiro, I am 20, and I am in Four Four in Wamba Secondary School. My points are as follows:-

On education: education being taught in the whole country is the same from pre-school to university. So, in our district here, which is Samburu District, the education differs a lot with the education there in down-Kenya. This is because, first of all, the secondary schools in Nairobi or around Kenya, are really very different from us. They have all the required teachers, all the equipment for a complete learning, but here, you see we have shortage of books, shortage of teachers, and yet, deserve to take examination.

Com. Lenaola: Recommend.

Francis Lenyakobiro: So, what I would just like to recommend to the Government, is that, the teachers being distributed to the whole schools in the country, should be the same, because they serve the same education. The teachers in some schools are very many, like in other schools in Nairobi. Teachers can be thirty, and these ones should not go with the combination in the school – the enrolment, it shouldn't go with it.

The main point is that, they will serve the same education, and they should be given the same resources. That is teachers, should be (inaudible) equals in number.

Another thing is that, (inaudible) to what strength. So the right (inaudible) with teachers is that, the teachers are claiming for some of their rights. Hence, when teachers strike, we will suffer our (inaudible), because teachers, have their share in the Government. But when they strike, we will be suffering. So, the problem should ensure that, it will hear the teachers will say, and they should always rectify on what they are asking for. So, that is what I wanted to say.

Another thing is about security in schools. Because there is a security in our country, another very dangerous place is school, because you see, some schools employ their own security, and that security may not be enough to the school. For example, some schools get bandits coming to try to shoot there in school, maybe to take school's equipment. But I should ask this one from the Government, that, they should give security. If possible, they bring soldiers to the schools, so that there will be good protection in schools for good learning.

Another thing is about bursaries. Because there is a problem of some people who are not financially stable, the bursaries, as we hear always, is that, there is a share made from county councils or the Office of the President. So, this share should first of all come to the community around, so that, there should be no shares given maybe to the person who took the bursary to the people. They should share equally, and the community should know the bursaries which they got from the Government. So, the bursaries should be given to students in schools, and there should not be any interruption in the bursaries. I think that is all I have.

Com. Lenaola: Simon Lepora? Tell us your name, your age and class.

Simon Lepora: My name is Simon Lepora, I am in Wamba Boys Secondary School, Form Four, aged 20 years.

Mine is concerning the President: the President should not be from any party and should not be an MP. Because, if he is an MP, he would favour his constituents, and also, nowadays, parties are based on ethnic groups. So, if the President is from a political party, he will favour that party and the ethnic group he belongs to.

He should have been elected twice as an MP, since, we can trust him. So, a President should be elected not from any party. That is all.

Com. Lenaola: Thank you Simon. Jackson Lengalen.

Jackson Lengalen: By names, I am Jackson Lengalen from Wamba Boys Secondary School, aged 19 years, Form Three class.

I want to talk about education: first, you see these people who are educated in Samburu District, are not considered as those in down-Kenya. I don't know why, and we are doing the same exams as they are doing. So, my comment is that, we should be considered as they are considered.

Another thing is about the teachers. Us here in Samburu District, we have few teachers. And in other schools, you find in a school, there is almost thirty or thirty-five teachers, and us here, we only have five or four teachers. Why, and we are all students of the same country?

Com. Lenaola:: Recommend.

Jackson Lengalen: My comment is that, we must be considered and we must be given enough teachers as they have.

Com. Lenaola: Endelea.

Jackson Lengalen: Another issue, is about the exams: later, it has been said that, students in remote areas and those in down-Kenya to do different exams. Mr. Commissioner, as a student, I oppose that, because, if we do the different exams, then they will consider them more than us.

Another thing, is about security in schools. Here, us as students, we request the Government to be giving us enough security, so that we will learn comfortably without any problem. That is all I have.

Com. Lenaola: Thank you very much. Please come and register your name. Linet Remongoroi? Then next after him is Lawrence Leintore. Tell us your name, age and class.

Linet Remongoroi: I am Linet Remongoroi, I am from Wamba Boys Secondary School, I am in Form Three, and I am 18 years of age.

I would like to talk about the issue of students ID cards. All students in schools must be issued with ID cards, and this is for their security. Mostly, during the holidays when we go to town, there is something called 'msako' in those areas. So long as that we don't have national ID cards, we can easily be mistaken, for maybe refugees. So that is why I am urging you please, all students be issued with those ID cards in schools. That is all.

Com. Lenaola: That is all? Thank you very much. Lawrence Leintore. After Lawrence, Daniel Lenarum (Mwalimu). Majina halafu endelea.

Lawrence Leintore: Asante sana Bwana Commissioner. Kwa majina ninaitwa Lawrence Leintore, na mimi mzee, mkaazi wa hapa Wamba. Ninatoa mapendekezo yangu kwenu, kwa sababu ni wakati muhimu sana.

Kwanza, ninaingilia upande wa elimu. Serikali ya mkoloni ilikuwa imetufunza, na kutoka Katiba iliyotufunza, na jamii ya wafugaji katika Katiba mpya, jamii ya wafugaji wapate elimu ya bure kutoka Nursery hadi Chuo kikuu. Ili ipate kuwafikia jamii ya mkulima, na wapate kwa muda wa miaka thelathini. Na hivyo, viwe karibu na jamii hii – yaani yajengwe katika jamii hii ya wafugaji. Na vifaa hivi vyote vijengwe katika kila wilaya.

Kwa upande wa mifugo, mimi ninapendekeza kwamba, katika wilaya hii yetu, ama katika jamii mahali ambapo wafugaji wanaishi, ingelifaa sisi tujengewe kiwanda chetu cha nyama, kiwanda cha ngozi, kiwanda cha maziwa – ya mbuzi, kondoo, ng'ombe na ngamia. Sio Athi River, kwa sababu uko tutafika lini? Nafikiri, ninataka vile vile, iwe hapa kati ya wafugaji, katika wilaya za wafugaji, tuwe na kiwanda chetu ambacho kinatayarisha hivo vifaa.

Vile vile, jamii ya wafugaji, wanataka wizara ya mifugo. Kwa sababu, kuna wizara ya kilimo, na katika dunia mzima, kuna watu wawili – mkulima na mfugaji. Na mimi nikiwa ni mfugaji, nataka masilahi yangu yaangaliwe sawa na masilahi ya mkulima. Kwa sababu hata mimi ninatayarisha bidhaa zangu, na ni bidhaa ambazo zinahitajika katika jamii zote za dunia mzima.

Vile vile, tunataka maji safi, kwa sababu afya haiwezi kuimarika tusipokuwa na maji, na maji ni uhai. Na ndugu zetu wa mahali pengine, wale walitukimbia mbele kidogo, na wamefanikiwa kupata, na vile vile sisi hatujakata tamaa, bado tunataka maji kwa kila nyumba, ili maisha yetu iweze kuimarika sawa na watu wengine.

Vile vile, hapa tunahitaji sitima. Kwa sababu kuna vijana wengi ambao tumepeleka technical, wameenda wamesoma, wamejua metal-works, lakini, namna sasa ya kujiendeleza sasa ndio imekosekana. Sasa tukifinyana, waliobaki na certificate zao katika mifuko yao, na hawajui sasa ni nini watafanya. Labda hata tungekuwa na jua kali kama tungekuwa na sitima, na vijana wetu wangekuwa hata na ma-garage, kwa sababu kuna wengi wamekuwa makanika.

Vile vile, ningependekeza jamii za wafugaji, wajengewe zahanati katika kila Kata. Kwa sababu, sehemu hizi ni sehemu za malaria, na malaria ndio ugonjwa mkubwa ambao inatungamiza hapa, hata watu wa umri mkubwa na watoto wachanga ndio wanaokufa zaidi. Kwa hivyo, ninapendekeza zahanati ijengwe katika kila Kata.

Halafu, vile vile, tunataka ardhi yetu igawanywe. Kwa sababu, ardhi yetu tusipogawanya, hiyo ndio maana mara nyingi tunapuza, kwa sababu, unaogopa ama unakuwa mnyonge wakati unaposhugulikia, unatilia shaka katika hata hali ya kusitawisha. Unawezaje kusitawisha na hauna hakika kama hapo utamiliki. Sasa, ndio maana tunaona hatujengi hata nyumba za maana kwa wale ambao wako na uwezo. Mtu anafanya tu kazi ya kuregea regea. Lakini mtu akishapewa title deed, anajua ardhi ni yake, na atasitawisha, na atafanya juu chini, ili na yeye apate kuendelea.

Vile vile, tunahitaji pia ma-title deeds. Kwa sababu wale wenzetu ambao wako na mashamba, wanapata title deeds, na wanatumia hicho kama thamana. Akitoka kuchukua mkopo, anunue ghari yake, ama afungue biashara yake, anapata. Na sisi hatuna matumaini ya kupata mikopo labda maisha yetu yote. Kwa sababu, hatuna thamana. Sasa kwa benki utaweka nini kama hauna title deed?

Jamii ya wafugaji, ili tufurahie maisha, tunataka kiwanja cha ndege. Tunataka kubwa, ambaye itakuja kuchukua bidhaa hizi ambazo tunatengeneza, kwa sababu, tukiwa na kiwanda cha nyama, tukiwa na kiwanda cha ngozi, hata sisi labda tutasafirisha kitu kidogo ng'ambo. Kwa hivyo, tunahitaji kiwanja cha ndege, na tunahitaji kiwanja kikubwa, ndio nasi tufurahie matunda ya kutoka ng'ambo. Kwa sababu sisi tunasikia tu pesa zimetoka ngambo, na wakulima wa kahawa, wa majani, lakini sasa sisi kazi yetu ni kusikia tu, hatujaonja kitu kidogo. Na tunapendekeza, Katiba hii, itilie maanani sana mambo ya mfugaji, kwa sababu, maskini ya Mungu ni kama mtu aliyesahauliwa.

Com. Lenaola:: Jambo la mwisho?

Lawrence Leintore: Jambo la mwisho, hata ingawaje nilikuwa na mambo mengi ya kusema, ninataka Serikali iwe karibu na mwananchi, hasa, mfugaji. Kwa sababu, wale watu wanaofanya kazi hapa, wakifikisha umri wa miaka hamsini, wastaafu, kuna wale wanaofikisha umri huo bila kukanyaga Nairobi. Na vile vile, ni watu ambao hawana makao. Akienda tu Nairobi leo, kesho, kesho-kutwa unakuta yeye ameishiwa kabisa. Sasa, akaanza kuwalilia watu wengine wamtafutie tikiti ya kurudi nyumbani. Kurudi kufika tu nyumbani hapa basi, kama ingekuwa ni pension, hiyo ni kwaheri, hata anawachana nayo. Kama ni pesa za NSSF, anasema wacha zipotelee mbali. Kwa sababu sasa nitaenda kufanya nini. Mimi sina pesa hata ya kukomboa

lodging kila siku na kula ma-hoteli, kwa sababu yenyewe vitu ni ghali.

Vile vile, wakora nao wako macho, wanajua kuwategea watu wa sehemu hii, kwa sababu, ni watu ambao karibu wanaamini kila mtu. Kama akiambiwa, mzee njoo nikuoneshe ofisi fulani, anamuamini, halafu anamfuata. Kumfuata tu namna hiyo, na anaenda anamnyang'anya kila kitu. Unamkuta sasa yeye maskini, anataka sasa namna ya kurudi nyumbani peke yake. Hahitaji tena chochote.

Kwa hivyo, tunataka Serikali ile ambayo iko karibu na sisi, ili wapate kukabiliana na hiyo shida.

Com. Lenaola: Asante sana Lentore kwa maoni yako. Daniel Lenarum? Na Rhoda Lenangarima akuwe tayari.

Daniel Lenarum: My names are Daniel Lenarum. I am a teacher, and I will try to be brief, although I have much to say, but all the same, I will try to summarize.

Com. Lenaola: Just pick on the highlights, the most important points.

Daniel Lenarum: Now, first, on the Constitution itself, I would like to propose that, the Constitution which is a very important document of governance be available to all Kenyans, in the language they understand and in places where they can access.

Secondly, the Constitution, after it has been drawn and compiled, must also be protected. I say this because, a very good Constitution can be in place, but still it can be abused by those who come into power. So, it is very important that the Constitution must clearly spell out how it is going to protect self against abuse of power, and other practices.

The Constitution should also define and embody the interests and also the aspirations of all Kenyans, to promote national unity. We are highly divided along tribal lines, and I think this may not augur well for the development of the country and also for the growth of democracy. So, unless that Constitution defines clearly, especially in the Preamble, how we can be united as a nation, then we may not be able to progress well.

And on pastoralist issues which much has already been said, I think, to my own understanding, I think at the expense of all, pastoralists have always suffered a systematic historical problem of marginalisation, and it is time that the Constitution should address this, so that, that can be corrected, and they can also have a fair level playing ground for development, and also in taxation in national building.

And what I propose in regard to that, is that, a body should be constituted to cater specifically for pastoral issues or pastoral interests, and this body should be provided in the Constitution. And, it should, for example, cater for issues of marginal

indication, issues of security, issues of which most have already been spoken about, issues of development, issues of roads, infrastructure and all that – I am not going to elaborate. But it is very important that, that particular body should specifically deal on pastoral issues, because, unless we raise the level of development of pastoralists to a certain degree, then we can also get the opportunity when other people’s rights have not been embodied properly in the Constitution. So the Constitution should embody the rights of the pastoralists by creating that body.

On security which is a major problem in this District, and particularly, in pastoral areas, and which has always resulted to trouble apathy amongst those communities for ethnic groups, I propose that the Constitution provides mechanisms of redressing that particular problem. And it can be done by providing a special force if the current forces are not going to work, to cater for the security of pastoralists:-

- i. By dealing amicably with conflicts resolutions among warring pastoral communities.
- ii. By the disarmament of civilians in pastoral communities and providing an alternative security system which is going to protect the pastoralists, because if they get disarmed, and the Government is not going to provide an alternative security system, then, I am sure, there is going to be some disgruntlement or some kind of mistrust on the part of the pastoralists.

Com. Lenaola:: Please finish up.

Daniel Lenarum: The other one, is the problem of border-districts: this should also be addressed properly.

On the system of government: particularly on the Presidency, there should not be two offices. For example, there should not be an Office of the Prime Minister and at the same time, the Office of the President. This one is going to make the tax-payers incur a lot of money. So, if we have to decide to have the Office of the President, then, there should not be an office of the Prime Minister at the same time, for this one will make Kenyans to use a lot of finances.

Under the Office of the Vice President or the Office of the Vice Prime Minister, should not actually be ‘vice’ but ‘deputy’. The ‘deputy’ here implies that he has certain powers, unlike, the ones of the Vice President, so that in case anything happens, then, he can take over with those executive powers.

On Local Authorities: I prefer that Local Authorities be empowered, so that services can be brought closer to the people. We have realized under the current central system of government, people will always have to travel very far to Nairobi or other places to look for services, and in the process, they encounter bureaucratic processes, corruption, and in the end, they are not likely to be delivered such services.

Com. Lenaola: Thank you very much Lenarum.

Daniel Lenarum: Still on that I am sorry, just one point. Still on Local Authorities, the Constitution should provide mechanisms to punish those councillors who do not perform their roles. A councillor is elected and that councillor can get lost, or he can easily abandon his duties, knowing very well that there is nothing the wananchi are going to do to him. So the best thing that the Constitution can provide is a system in which non-performing elected leaders, even including the MPs, can be penalized maybe through the process of removal from office by the electorate. Thank you.

Com. Lenaola: Okay, thank you much. Rhoda Lenangarima? Sema jina halafu utuambie maneno yako.

Rhoda Lenangarima: *Aserian ntomonok oo Lpayeni!, aserian pooki,*

Translator: Mama anawasalimu.

Rhoda Lenangarima: *Kore naa nkarna, naa kaji inia nitingo, Rhoda Lenangarima .*

Translator: Jina langu ni Rhoda Lenangarima.

Rhoda Lenangarima: *Naa kara chairlady ee maendeleo.*

Translator: Na yeye ni chairlady wa Maendeleo ya akina mama.

Rhoda Lenangarima: *Kore naa tata nekwe najo, naakajo Nkai ashe, nemeata Nkitingito,*

Translator: Sasa jambo la kwanza ambayo nitakuwa nimefurahi kwa Mungu.

Rhoda Lenangarima: *Tangarake kore apa tenkopang ntoki naji Ngorei, naa ntoki Kini,*

Translator: Kwa sababu hapa kwetu hapo awali, mama ni mtu mdogo sana.

Rhoda Lenangarima: *Kore apa too lokop ang meweine abaki lorika amu ntoki kini.*

Translator: Tangu zamani, mama wa kikwetu, hawezi kuketi juu ya kiti kwa sababu yeye ni mtu mdogo.

Rhoda Lenangarima: *Kore tankake Nkai ang oo serikali ang naa kitubulutua aku ltungana oiro abaki tatua ltungana.*

Translator: Na kwa sababu ya Mungu na Serikali yetu, tumekuwa sasa watu wa kuongea mbele ya watu.

Rhoda Lenangarima: *Naa kairo Lkuni tankarake mpash maata.*

Translator: Na nitaongea machache kwa sababu ya nafasi kuwa ndogo.

Rhoda Lenangarima: *Kore ntoki najo, kairo napa ee Ngorio.*

Translator: Nitaongea kwa niaba ya akina mama.

Rhoda Lenangarima: *kore apa te nkopang ntoki naji nkolei, naa meata ntoki enye.*

Translator: Kwetu, mama anayejulikana kama mjane, yeye hakuangi na chochote kilicho chake ama haki yake.

Rhoda Lenangarima: *kore tanaa eitu apa iicho, kore pii iwonake, naaku etua lpayan , niki kinyi, niki woruni nanatokitin.*

Translator: Kwanza, kama wewe haujajaliwa kuwa na mtoto ukiwa mjane, sasa wewe ni mtu ambaye baadaye ndugu zake marehemu wataku fukuza na kukunyang'anya kila kitu.

Rhoda Lenangarima: *kore abaki inia, tanaa ntoye itiwua , naa mara ninonoo mali , nkaraki ntoye intiwua.*

Translator: Na watoto wako, kama umejaliwa kuzaa wasichana, mahali hapo ama mali yao, hawawezi kurithi hata kidogo.

Rhoda Lenangarima: *Kore apa aikata keatai, nkaitomononi natiwa ntoye saal naku meata layeni.*

Translator: Ningerudi nyuma kidogo nilikutana na mama mmoja aliyejaliwa wasichana tisa, lakini hakuwai kujaliwa mvulana hata mmoja.

Rhoda Lenangarima: *kore paingor anu inia tomononi, epununi ake amurat ntoye, nerewi nkichu, najoki kairo kenyaki anatoki ngamata najo neyeu Nkai pairo.*

Translator: Wakati nilipoona huyu mama wasichana wake wakiolewa, na watu wengine kupeleka mahali, na yeye kubaki hivyo, akasema yeye mwenyewe, kuna wakati ambao nitaongea mambo kama hayo.

Rhoda Lenangarima: *Naa kajo ashe Nkai ai mau kaicho taata mairoro tene.*

Translator: Lakini nashukuru sasa kwa sababu, Mungu amenijalia kwa wakati huu sasa niko naye mikononi

Rhoda Lenangarima: *Paaajo tana katiba ngejuk natumoki,*

Translator: Ili niseme katika Katiba mpya iliyopatikana.

Rhoda Lenangarima: *Teneye lpayan meata mparatut nkera, nenap ltungani malin naisho lpayan Lenye .*

Translator: Mzee akifariki na kuwacha mama hata bila kuwa na mtoto, aendelee kurithi mali yake, na jamii yao waendeleo kusaidia na hiyo mali yake.

Rhoda Lenangarima: *Naa tanaa ntito eishoo nkai, nenap inia tito nenia mali.*

Translator: Na kama ni msichana, basi huyo msichana aendelee kukaa na hizo mali.

Rhoda Lenangarima: *Basi kore sii aitoki, lomom loo nenia olia, kore ikera oo nkollia, naa kejo lpayani, ninche naitaruoo, naa keitaruoo nkera pooki.*

Translator: Zaidi sana ninajaribu kuongea habari ya watoto wa wajane, ambao wazee mara nyingi wanasema hawa ndio wanakuwanga watu wabaya.

Rhoda Lenangarima: *Kemen apa ninche oleng, keji nkiik sapuki naperi , keji nenkoliai kunakiik.*

Translator: Sasa wakiwa wanasema kwamba huo ni tumbako wa wajane. Watoto hao wanaitwa tumbako wa wajane.

Rhoda Lenangarima: *Nejia etiu lkumbao, tenenyayeki nyallati enkoliai,*

Translator: Na vile vile, ni (inaudible) vile vile inasemekana ni tumbako ya mjane.

Rhoda Lenangarima: *Tanka kekimila ang apa nachoroo inia najii nkarna ankoliai.*

Translator: Kwa sababu, mila zetu zilikuwa zikimdharau mama anayejulikana kama mjane.

Rhoda Lenangarima: *Naakajoki taata serikali, meingura nkolia oo nkera enche,*

Translator: Na sasa mimi naomba Serikali katika Katiba hii kwamba, wajaribu sana kutilia mkazo masilahi ya wajane na watoto wao.

Rhoda Lenangarima: *kore taa atoki iyoo ikira ntononok ee maendelewo, naa mikiata si dake nkipu ikitii ene.*

Translator: Na sisi tukiwa akina mama wa maendeleo, hatukuwanga na nguvu kuliko zile ambazo tuko nazo kwa wakati huu.

Rhoda Lenangarima: *Tankaraki misigiinicho natii ana kop.*

Translator: Kwa sababu ya umaskini uliyoko hapa.

Rhoda Lenangarima: *koyeu duake neingor abki iyoo serikali, ntononok ee maendeleo naa amu ikibore ana kop, peeye einguraa iyoo naatele sina etii anakop.*

Translator: Vile vile, Serikali ishughulikie masilahi ya akina mama wa maendeleo kwa sababu tuko na shida kubwa katika dunia hii.

Rhoda Lenangarima: *Amu ikinyokita naake naa minkindim, amu ketejoki naa apa meitachoi te Lporoto.*

Translator: Haya, tunajaribu tu kujikaza, lakini, tunajaribu kujitosheleza lakini, kwa sababu ya umaskini hatuwezi. Tunashindwa.

Rhoda Lenangarima: *kajoki Nkai ashe tananing eji, Lenaola, nkerai natiwa, natii tekwe,*

Translator: Ninasema asante sana Mungu kwa kumuona kijana Lenaola akiwa hapa mbele yetu, kwa sababu yeye ni mtoto ambaye (inaudible).

Rhoda Lenangarima: *kajo Nkai ashe amu nkai naasicho .*

Translator: Kwa sababu ninashukuru Mungu, kwa sababu Mungu ni Mungu wa utendaji.

Rhoda Lenangarima: *Amu tanamara Nkai, medimai matowana tekkwe kulo tungana.*

Translator: Kwa sababu kama sio Mungu, mimi ninasema haingewezezana nyinyi mukae hapa.

Rhoda Lenangarima: *kure naa ntoki najo,*

Translator: Sasa ninayosema.

Rhoda Lenangarima: *Ee musho*

Translator: Ya mwisho,

Rhoda Lenangarima: *kore sirikali nikinyikita amu chiipi, ikinyikita*

Translator: Serikali itum..... (inaudible) kwa sababu tuko karibu na (inaudible).

Rhoda Lenangarima: *ikiyeu ninchocho Nguvu, tenebo iyoo ikimbunga, mataas ntoki nabo.*

Translator: Tunataka kuwapatia wa (inaudible) ili tupate kufanya kazi tukiwa pamoja.

Rhoda Lenangarima: *paa kore naa kulo oomai lowon meyelo ninche ntokitin.*

Translator: Ili wale ambao hawajaelimika, wale hawajaerevuka, ambao bado hawajajua mengi.

Rhoda Lenangarima: *Enchoo ake iyoo nkiti kisoma, maape kwe, oo inia kiti kisoma.*

Translator: Tupewe tu masomo angalau kidogo ndio tupate kuendelea na sisi.

Rhoda Lenangarima: *Abaki gumbaru enchoo iyoo matass.*

Translator: Katiba hii itupatie angalau hata masomo ya ngumbaro, kwa sababu.....

Rhoda Lenangarima: *Abaki seminani, enchoo, iyoo matass, amukore paidim nanu taata airoro, ntoki naa nkuti seminani awaki nakwenyi angenu.*

Translator: Ili hata ma-seminar, kwa sababu wakati tunapoongea sasa, ninaongea kwa sababu ya yale niliyoyapata wakati nilipopelekwa ma-seminar.

Rhoda Lenangarima: *kairo aitoki lomaon lee nkera*

Translator: Nitaongea tena habari ya watoto.

Rhoda Lenangarima: *loo kulo kijanani apa leitu eisoma, amu ketudongoitie apa oyoo serikali , arikino neituraa.*

Translator: Ya wale vijana ambao waliochaguliwa kwa sababu tulikuwa ni kama tulikuwa tumesahauliwa na Serikali iliyopita.

Rhoda Lenangarima: *kore kulo kuti eisomate*

Translator: Wale wakati ambao wamesoma,

Rhoda Lenangarima: *nabaki nkaji e iset, naaku mikiata silingini, napuoye sekondari.*

Translator: Wako katika darasa la nane, na hatujajaliwa kuwa na mapato ya kusomesha zaidi.

Rhoda Lenangarima: *kore nana kera naaku meningore nkera, naisomate, nemenigore naweni te nkang.*

Translator: Sasa watoto kama hawa tena wamekuwa watu wengine ambao hawasilizani na wale ambao wamesoma, pamoja na wale ambao wanaokaa nyumbani.

Rhoda Lenangarima: *ninche kuloo , eaku chokorani, apuricho.*

Translator: Na sasa hawa ndio wanarudia kuwa ma-chokora.

Rhoda Lenangarima: *kejoki serikali meingurai nkera metabaki, nokua naata lmasin, ayeki peeku mburore nkini.amu sina eitupuricho nkera.*

Translator: Kwa hivyo tunaomba Serikali iwaangalie hata masilahi ya wale walio hapa nyumbani, kwa sababu hawa ndio wezi na sio kupenda kwao.

Rhoda Lenangarima: *amuu kore kuna keraa ang pooki nkaji ee siet etabakita nepuo aaweni tankangite, baki nkera naima tenkarake ngupu mikiata*

Translator: Kwa sababu wale ambao wako nyumbani ni wale waliofika darasa la nane, lakini hatujafaulu kuwasomesha kwa sababu hatuna pesa ya kuwasomesha.

Rhoda Lenangarima: *ninche kuna kera naapuricho.*

Translator: Sasa hao wengine wamebakia kuwa wezi.

Rhoda Lenangarima: *keponu tankangite enche naa meyolo ataramat nkiteng nabo naatai.*

Translator: Kwa sababu hata wakija hapa nyumba hawajui hata kuangalia ngombe, hata kama ni ng'ombe moja tuko naye.

Rhoda Lenangarima: *Nemetum lkas iamu eitolo sukundari.*

Translator: Na vile vile hawapati kazi kwa sababu hawasomi mpaka secondary.

Rhoda Lenangarima: *eigura nana kera, eingura nana kera.*

Translator: Tunataka Serikali iangalie hawa watoto kabisa.

Rhoda Lenangarima: *inia aitabaki, pekitum aitoki airo. , naa ikitoki naake adua te nkai*

Translator: Ninasema asante sana, na hayo. (*clapping*).

Com. Lenaola: Asante sana mama kwa maoni yako. Tumeshkuru sana. Joyce Lampate. Sema jina halafu endelea.

Joyce Lampate: *Aserian pooki.*

Translator: Mama anawasalimu.

Joyce Lampate: *kajo ashe tankake nkai, matabaki eene.*

Translator: Ninashukuru sana Mungu kwa vile ametujalia tuwe hapa.

Joyce Lampate: *amu tana mara nkai, naa nata mati ene.*

Translator: Kwa sababu isipokuwa ni uwezo wake, singekuwa hapa.

Joyce Lampate: *kaji nkarna joice ee lempate*

Translator: Jina langu ni Joyce Lampate.

Joyce Lampate: *Naa kore paye aewoo ene, kara ntomononi ee maendeeleo.*

Translator: Nilipokuja hapa, nilikuja hapa nikiwa kama mama wa maendeleo.

Joyce Lampate: *kore apa tekwe nitum, nkiti kitengena, namarakitok oleng.*

Translator: Hapo mbeleni tulikuwa tumeelimishwa kidogo, lakini sio sana. Ni kidogo tu.

Joyce Lampate: *Nelotu likai musungui eeji SAIDI, nolotu aitengen, iyook nkiti kata tene...*

Translator: Mzungu mmoja aliyejulikana kama “Zaidi” alikuja kutufundisha kidogo.

Joyce Lampate: *kore taata echomo iloo musungui, naaku naa ketuwana nkima nainuaki, too lkuni keek, kore peelo
lmusungui, naaku eitu eitokini apik lkeek.*

Translator: Wakati Mzungu huyu alipoondoka, sasa tumebaakia kama moto uliakishwa na kundi (inaudible), kwa

hivyo sasa hiyo moto imeendelea kufifia.

Joyce Lampate: *Naa koretaaa ilo rerei, naa mbata ee ntomonok ake.*

Translator: Na haya maneno yote yanalenga upande ya akina mama.

Joyce Lampate: *Kore ntomonok kotumo maendeleo, pataa keyeu neinyototo katukul, aassicho.*

Translator: Na wakati huo akina mama wameondoka wamendelea kidogo, na karibu waamuke kufanya kazi, kujisaidia.

Joyce Lampate:

Translator: Na hayo maneno yote yanalenga upande wa akina mama.

Joyce Lampate: *Kore ntomonok kotumo maendeleo, pataa keyeu neinyototo katukul, aassicho.*

Translator: Kwa wakati huo, wakina mama walikuwa wameendelea kidogo, na walikuwa karibu waanguke kufanya kazi kujisaidia.

Joyce Lampate: *Kore apa peelo Zaidi tene, nikijo matonyok, matonyok, naaku etumuta naa lkeek nkima.*

Translator: Wakati Zaidi alipoondoka hapa, tukijaribu kujikaza, ikawa sasa kuni imeisha kwa moto.

Joyce Lampate: *Amu lkuni keek naa apake etipika.*

Translator: Kwa sababu moto ilikuwa inaakishwa na kuni..... (inaudible).

Joyce Lampate: *ikiyeu naa peeitoki serikali arapu iyoo aitoki apaniki iyook ntoki natungiaka iyoo ilo musungui.*

Translator: Na tunataka Serikali ituongezee kidogo, tena kiasi kile kidogo tunaandikiwa na huyu Mzungu.

Joyce Lampate: *nikiyeu pee eitengeni iyoo oleng, peye kitum sii eiyo achom kwee, kira ntomonok ooo lokop.*

Translator: Na tunataka kuelimishwa ili tupate kuendelea tukiwa wakina mama wa ki-Samburu.

Joyce Lampate: *kore aitoki hai nairo, naa ntoki natuwana larikok lengop ang.*

Translator: Tena nitaongea juu ya viongozi wa kwetu.

Joyce Lampate: *keetai larikok Nkabilaitin, kumok tene,*

Translator: Tunao viongozi wa aina nyingi hapa.

Joyce Lampate: *anaa iyoololo irara serikali.*

Translator: Kama vile munavyojua (inaudible)

Joyce Lampate: *ikiata Imujumbeni,*

Translator: Tuko na wabunge.

Joyce Lampate: *Nikiata abaki Lkasulani.*

Translator: Tuko na ma-councillor.

Joyce Lampate: *nikiata abaki Chipii,*

Translator: Tuko na ma-chief.

Joyce Lampate: *Naa kore lolo tungana, tenaaku eichoki iyoo, mbassh ajo natai nageloo, naaku ikisham oleng.*

Translator: Na watu kama hawa wakikutana na (inaudible) kujichagulia sisi wenyewe, tutafurahi sana.

Joyce Lampate: *Kore anaa katiba nayewo naaikijoo ashe oleng.*

Translator: Na tunafurahia sana mambo haya ya Katiba ambayo yamekuja.

Joyce Lampate: *Keatai apa nkiti atini apaa,*

Translator: Kulikuweko lakini ni (inaudible) ya zamani.

Joyce Lampate: *Eatai susug, aapa nakeji keingen oleng.*

Translator: Tulikuweko na mnyama mmoja ambaye alikuwa ni mwerevu sana.

Joyce Lampate: *Natai Lgatuny oo sidai*

Translator: Na kulikuweko na simba na mbuni.

Joyce Lampate: *nelotu lgatuny aisimaa nkera ee sidai.*

Translator: Halafu sasa simba akaja akakataa kunyakua watoto wa mbuni.

Joyce Lampate: *tankaraki mpijan eata.*

Translator: Kwa sababu yeye alikuwa shujaa wa vita.

Joyce Lampate: *Nelotu susug, alikoo ajo mara dei nelgatuny kuna kuoo amu ne sidai.*

Translator: Hata huyo mnyama kidogo, akaja akasema hawa watoto, sio wa simba, ni wa watoto wa mbuni.

Joyce Lampate: *Naa kajo iyiolo ltungani eitibira ana katiba,*

Translator: Na yule ambaye amejaribu kutengeneza hii Katiba.

Joyce Lampate: *nchi etuwana ilo susug.*

Translator: Sasa amefanana na huyo mnyama mwerevu.

Joyce Lampate: *Naaku ikijo taata iyoo ashe amu, ikitumoo nkuoo amu nkunanang apake.*

Translator: Kwa hivyo tunashukuru sana kwa sababu, watoto tunapata kwa sababu, ilikuwa kesi tu.

Joyce Lampate: *kore naa kunakuoo nikitumoo,*

Translator: Sasa hawa watoto wetu ambao tunapata,

Joyce Lampate: *ikitumoo, naa taata nkirita, ee nkopang amu ninche naa tataa ikijo maichoo metaa iyoo nairita.*

Translator: Sasa tunapata hata ulinzi wa kulinda mali ya kwetu kwa sababu sasa ulinzi ni sisi wenyewe.

Joyce Lampate: *Kore larikok likinchoo, naa ikiyeu naa iyoo matee nageelu.*

Translator: Tunataka wale viongozi ambao wanachaguliwa, tuchague sisi wenyewe.

Joyce Lampate: *abaki tanaa eituu eisoma ltungani, nikitejo ninye orik iyoo, naaku kerik naa iyoo.*

Translator: Hata kama mtu hajasoma na sisi tunajua (inaudible) kwamba yeye hajasoma na ana uwezo wa kutuongoza, hatutakosa kumchagua.

Joyce Lampate: *ikiyeu abaki chiipi, naaku iyoo nagelaki atee.*

Translator: Hata ma-chiefs tunataka sasa tuwachague sisi wenyewe.

Joyce Lampate: *Amu imaniki egelo ngeno ee ltungani.*

Translator: Kwa sababu akili inaweza kumchagua mtu,

Joyce Lampate: *nemecham lkulikai.*

Translator: Lakini watu wengine (inaudible) sana.

Joyce Lampate: *Kake keingen ale tungani oleng.*

Translator: Lakini yule mtu ni mwerevu,

Joyce Lampate:*Nelo achet nkang enye,*

Translator: Anaenda kujijengea kwake,

Joyce Lampate: *nelo achet nkeru enyena*

Translator: Anaenda kujijenga kwake kwa sababu ako na (inaudible),

Joyce Lampate: *nemeata neko misigino tanakop.*

Translator: Lakini wale maskini wengine akawasahau.

Joyce Lampate: *Naa kore naa lotachama ltungana le na kop, abaki lkini ngiroo,*

Translator: Na wale ambao wangependwa na watu wengine hata kama ni mtu duni mbele ya macho,

Joyce Lampate:*naaku na ninye ikitachama, ninye ikijo keerik iyoo.*

Translator: Huyu sasa ndiye tutamtambua kwa sababu tunajua (inaudible),

Joyce Lampate:*ikiyeu naa paa nejia eikoo iyoo katiba, airuk nikitejoo katukul.*

Translator: Kwa hivyo tunataka Katiba utupatie uwezo tuwachague wale ambao tunajua watatusaidia.

Joyce Lampate:*kore aitoki ntoki ee muchoo, nairo,*

Translator: Sasa jambo la mwisho,

Joyce Lampate:*ikiata, ikining chaake,tedie te Nairobi,ajo keatai lmalimoni, ooisom nkeru modook.*

Translator: Tunasikia kwamba katika sehemu za Nairobi kuna waalimu ambao wana..... (inaudible),

Joyce Lampate: *Mayolo naa tana ketirikinote apa ajo keatai apa lmodook tanakop.*

Translator: Ninaona kama imesahaulika kwamba, pengine kama haikuwanga na watoto ambao hawaoni,

Joyce Lampate:*ikiyeu lmalimoni ooisomaki iyoo nkeru madook, amu keikumok ta nakop*

Translator: Tunataka waalimu wa kuwafundisha watoto wasioona, kwa sababu ni wengi.

Joyce Lampate:*naa kajo nejia eitaadol, lmalimoi ooisom nkerai modooni.*

Translator: Na ninasema tu hivyo nikijua kwamba, hata ingawaje si..... (inaudible) ni waalimu wa aina wanaofundisha watoto vipofu.

Joyce Lampate:*kake katingo, te nkiok.*

Translator: Lakini nimesikia kwa masikio kwamba kuna waalimu.

Joyce Lampate: *naa kore naa tanaa ke-de-de,*

Translator: Na kama ni ukweli,

Joyce Lampate: *ikiyeu abaki iyoo, lmalimoni oisomaki, iyoo nkerang modook.*

Translator: Tunataka waalimu wa kusomesha watoto wetu ambao hawaoni.

Joyce Lampate: *kore aitoki, nkai toki amu kajo nesiadi inia,*

Translator: Jambo lingine la ziada,

Joyce Lampate: *ikiata, deei samburr onore nokua kopi nidoldol taata tonkonyek,neito ebau ene*

Translator: Kunao wa-Samburu ambao hawajafika, ambao wanaishi sehemu ambazo munazona kwa macho, lakini hawajafika hapo.

Joyce Lampate: *Naa teneji ntoki naji katiba, naa meyolo ninche ajo nyoo.*

Translator: Na ikisemekana mambo ya Katiba, hata hawaelewi ni nini.

Joyce Lampate: *Ikiyeu, naa kore sirikali, neponu abaki ltungana ottiii nokua kopi, nemeti taon.*

Translator: Tunataka Serikali ama watu wa Katiba waenda wawafikie watu hawa wote.

Joyce Lampate: *kore piilo neneiaangite ningasia, korenkira nabanyi ana kuna....., meata nkilani.*

Translator: Kwa sababu watu wa Katiba wakienda watapata ukweli wa mambo, kwa sababu utapata watoto wawili wa umri wa miaka kumi na tano, (inaudible) kuni, kuna wengine ambao wamepotea, (inaudible).

Joyce Lampate: *tankaraki eitu epundishai*

Translator: Kwa sababu hawajapata mafunzo yeyote.

Joyce Lampate: *Ania taa aitabki metamayana ntai Nkai.*

Translator: Anasema hivyo asante, na Mungu awabariki. (*clapping*)

Com. Lenaola: Asante sana mama, tumeshkuru. Pastor James Nyagah?

Pr. James Nyagah: Majina yangu ni Pr. James A. Nyagah, missionary na mchungaji wa kanisa ya (inaudible). Maoni yangu, ninashkuru kwa ajili ya kupata nafasi hii ya kutoa maoni, kuuziana na Katiba mpya.

Maoni yangu ya kwanza inahusiana na coalition government, ama serikali ambayo itakakoyokuwa ni serikali ya mseto, serikali inayohusika na vyama vyote vya upinzani. Kwa maana, serikali tuliyonayo sasa, kuna multi-party lakini multi-party ile iliyoko, serikali ni moja tu inayotawala. Kwa hivyo, oni yangu ya kwanza, ni kuwe na coalition government katika Kenya.

Jambo la pili ambalo nilikuwa ninataka kuongeza ni kwamba, kuwe na mbunge maalum, ambaye amechaguliwa kutoka kwa mashirika ya dini inayoshirikisa Kenya. Tuseme kama ni Wakristo na Waislamu, kuwe na wabunge maalum ambao wataokuwa wakiakilisha katika mambo inayohusiana na dini.

Jambo la tatu ambalo ninataka kupendekeza ni kwamba, ni umuhimu wa usalama katika wilaya hii, ambayo ni ya Samburu, na tumesikia ni wilaya kubwa sana. Mapendekezo yangu ni mawili:-

Pendekezo la kwanza, polisi wale wanaofanya kazi katika wilaya hii, ikiwezekana kuwe na kikosi maalum kinachohusiana na ndege. Kwa maana ningepuliza, tazama muone ya kwamba hata hawa ambao ni Commissioners wa Tume ya Kurekebisha Katiba, kama vile wanatumia kutoka walipoanza safari, saa hii ndio wangukuwa wanafika. Kwa hivyo, hata kunapotokea uizi wa ngombe mahali kama Baragoi, before Serikali ifike pale ama askari watumwe pale na maghari, tayari uizi huo umepita siku tatu. Kwa hivyo ningepuliza ya kwamba, kungewekwa kikosi maalum ambacho ni cha ndege, cha kushughulikia ambayo ni wilaya hii, na wilaya zile zingine ambazo zina mahali ambapo hakupitiki.

Jambo la pili ni kikosi maalum kinachohusiana na farasi. Farasi haitaitaji mafuta ama kuhitaji petroli. It is an animal, ni mnyama kama ng'ombe ambao anaishi pamoja nasi kama punda. Na hata askari wakiwa wamepewa kikosi maalum kinachohusiana na farasi, wanaweza kuingia hata kati kati, mahali ambapo kumetokea shida, na kutatua.

Jambo lingine nilikuwa ninataka kuweka maoni yangu ni kwamba, katika wilaya hii ya Samburu, kuna watu ambao wanateseka na hakuna mtu amewakumbuka kuongea juu yao – wazee. Kuna hao watu ambao wamepitisha umri wa mika sitini, na kwa maana jamii hii ni ya kuhamahama, kuna wakati mwingine wanakuwa wakihama, na wale wazee wanasahaulika wanakuliwa na fisi mahali walipoachwa.

Kwa hivyo ningepomba Serikali iweze kuchukua hatua na kutengeneza miji, ama kutengeneza sehemu ambayo sasa wazee wale wanaweza kushughulikiwa, wale ambao ni wazee.

Jambo lingine, wa-Kenya kuwa huru kupata shamba mahali popote katika nchi yetu. Kama wewe ni mwana-Kenya, uwe uko huru kupata shamba mahali popote katika nchi hii na kulindwa na ile shamba, kulindwa ikiwa ni haki yako.

Jambo lile lingine ningetaka kusema ni kwamba, Parliament should appoint the Controller & Auditor-General, kwa sababu ya

mambo ya kuhusiana na corruption iliyo katika nchi yetu.

Jambo lile lingine ningetaka kusema ni kwamba, public officers must be required to declare their assets, ama, wale ambao wako na vyeo vikubwa katika Serikali, wanasitahili kusema vile vitu wanavyo, ili tuweze kuelewa hata wakati wanapofanya corruption, we can assess what is happening.

Jambo lile lingine ni kusema, ningesema juu ya mambo ya masomo. Masomo, tunayo kikundi ambao ni ya kati, ambao hao watu pengine walitokea darasa la saba, darasa la tano na angepata nafasi ya kuendelea, angeendelea mpaka afike university. Na pengine ni hii kikundi ya kati – vijana vijana ambao hawakupata nafasi ya kusoma, kama morans. Ningeuliza ya kwamba Serikali itoe masomo maalum inayoweza kuhusiana na wale ambao hawakupata nafasi ki-masomo, na pengine wao katika umri wa kati kati hawatawekwa katika darasa la watu wazima, na hawatawekwa katika darasa la watoto.

Kitu ya pili, hiyo darasa ambayo ni maalum halitahusika na mitihani ya ki-national. Liwe linahusika na kitu ambayo tunaweza kusema curriculum maalum, ambayo itahusisha mambo yale ambayo watakuwa wakisoma. (inaudible) wanaokuwa nao wamehitimu kama wale wengine.

Jambo lile lingine ningetaka kusema ni kwamba, Wabunge wasiruhusiwe kujiongeza mishahara. Wapendwa ni vizuri, kuwe na Tume maalum ambayo itakuwa na kamati maalum ambayo inaweza kushughulikia mambo ya kuwaongeza mishahara. Tuisikie ya kwamba mtu anapata nusu million wakati waalimu wanaposema, wanataka waongezwe mishahara kama mia tano juu hiyo mishahara wanayopata.

Jambo lile lingine ningetaka kusema ni kwamba, ni kushughulikia mambo ambayo ni ya watu pengine hawajabahatika, lakini wana raslimali zao za kiasili. Tuseme kama mahali hapa tulipo kuna wa-Samburu ambao wana raslimali yao ya ki-ndani. Tuseme wanajua kutengeneza “shanga”, wengine wanaweza kutengeneza nyungu, Serikali ikuje na mradi maalum ama ikuje na jawabu maalum, ama iweke hiyo katika Katiba, ya kwamba, inaweza kushughulikia hata wale, ambao wana rasli mali zao za kiasili, ambayo ni technology ambayo Mungu amewapatia tangu zamani (walipokuwa nayo). Kwa hivyo, kwa hayo maoni yangu, ninasema asante kwa Tume.

Com. Lenaola: Asante sana Pastor, tumeshkuru, nenda ujiandikishe pale. Pastor Daniel Nzuki? Pastor Daniel? Lemojong Tamare? Lemojong? Sema jina halafu uendelee.

Tamare Lemojong: *kaji taa tamare Lemojong*

Translator: Jina langu ni Tamare Lemojong.

Tamare Lemojong: *Naa, kara Lpayan le salama le nkolo wamba.*

Translator: Mimi ni wazee kati ya wale wazee wa usalama wa Wamba.

Tamare Lemojong: *Naa kajo naa tataa ashe naleng, ansiran naitutumo iyoo nkai,*

Translator: Ninashukuru sana kwa sababu Mungu ametukutanisha,

Tamare Lemojong: *naa, kajo oare, okuni, oogwan anasiran naa nikitutumote.*

Translator: Kwa kuwa Mungu ametujalia tukutane, nitasema asante.

Tamare Lemojong: *Kajo naa lomom lekwe, ikira echi iyoo ltungana loo siom ake openy, mikiata iyoo lchambai, nkine oo nkiteng ake ikiata, oo ntamess oo sikiria.*

Translator: Jambo la kwanza ningependa kusema, sisi ni wafugaji tu pekee. Hakuna jambo lingine la kutegemea, ni ngombe, mbuzi, kondoo, ngamia na punda.

Tamare Lemojong: *Naa ngura naa nekwe, keyeu sii lopeny neinia siaom, amu ninche ikisiomie nkera, naa ninche ikirum ndaa nikinya, naa ninche ikimpanyie lkasin pooki, keyeu lopeny neeia siom neyakini neinea siomang market, natuwana natum echi lchambai.*

Translator: Ninataka nikiwa mzee ambaye ninategemea mambo kama haya ya mali yetu ya kiasili, ninataka haya mali yetu yatafutiwe soko, ili tuweze kushughulika kwa mambo ya chakula ya watoto, na karo za shule na mahitaji mengine.

Tamare Lemojong: *amu mikiata echi iyoo ntoki nikintegemea atuwana nkule kulupo, nikinyaye naki toki, kuna siom ikintegemea, naa ninche ikyeu neyakini market, natuwana nataa, ndaa ee nkulupo.*

Translator: Kwa sababu hatuna jambo lingine la kutegemea ila hizo mifugo tu, tunataka tutafutiwe soko.

Tamare Lemojong: *Naa nekwe, iyiolo aitoki naijipu inia, kayeu naa keingori, nkop ang amu mara ltunganakumo, oo ingorr, aingura nkulupo ee nkop nabakita.*

Translator: Na tunataka ardhi yetu iangaliwe na sio watu wa (inaudible) ndio wanaweza kuangalia kwa sababu ni sehemu kubwa sana.

Tamare Lemojong: *amu merrekure dei ikiata nenia siom, naa nkitiurur ake namut iyoo, amu ikijo maikonyi adoyo, neiny iyoo lpurana, neiny iyoo, Somali.*

Translator: Na kwa sababu tunafinyika, ardhi yetu ni kubwa lakini tunafinyika kwa sababu tunataka kujifinya sehemu moja tukiwa sisi wote, kwa sababu ya hofu kwamba tutashambuliwa na ma-adui, na kwa hivyo tunataka usalama hili tuweze kutabakaa mahali popote.

Tamare Lemojong: *Naa kayeu nidoldol nenia kulupo nabakita, mara ltungana iponunu ingor ootii to loip, le teipa, oo lesiran.*

Translator: Na inatakikana muwe mukijua hapo pote, sio mje mutuangalie tu sisi wale watu wachache ambao tunakaa sehemu hii ya milima. Iko sehemu ingine.

Com. Lenaola:: Anataka kuangalia ardhi, aangalie ardhi hapana (inaudible) ya binadamu.

Tamare Lemojong: *aingor nkop abakita.*

Translator: Anasema, anataka Serikali iangalie ardhi mahali ambayo imefika, sio mahali ambapo inaishi peke yake.

Tamare Lemojong: *Neingorari neinia kulupo , naba, neingurrari ayaki market, ayaki nkariak, petum lorere, achomo, nikitum awaita nkera inie aisoma.*

Translator: Na sehemu hizi zikiangaliwa, ziwekwe kila kitu, maji pamoja na vifaa vingine ili tuweze kuishi huko.

Tamare Lemojong: *amu kore ishi ikitii kuna kulupo, kintururo, netumuta siom nkolongi, meata ngoji nikiwot apuo.*

Translator: Kwa sababu tunapokuwa hapa, tunazikusanya tu, na mifugo yetu inaumia na njaa, na tuna hofu ya kuhamia tena mahali pengine.

Tamare Lemojong: *naingura naa ngoji nabakita nkulupo nememanyai.*

Translator: Na muangalie sana mahali ambapo hakuna mtu anaishi kwa sababu ya (wasiwasi na hofu).

Tamare Lemojong: *neponunu si adol sirikali nikiboitare tene, amu iyiolo siriakli nikiboitare tene naa lkubai, lkasulani lmujumben.i*

Translator: Na muangalie vile vile Serikali tunayopata, kwa sababu Serikali hii ambayo tunakaa nayo ni ma-chief, ni ma-councillor pamoja na ma-DO.

Tamare Lemojong: *ninche naa sirikali nikiboitare,*

Translator: Sasa hao ndio Serikali ambayo tunakaa nayo.

Tamare Lemojong: *naa keyakini sii ninche nkupu,*

Translator: Na hao vile vile wanataka kusaidiwa kuongeza nguvu,

Tamare Lemojong: *Paye ikitum naa atobotare, amu ninche ikinchiraki tenegoluu.*

Translator: Ili tuweze kukaa pamoja, kwa sababu hawa ndio tunaowasikia wakati mambo yanapokuwa mabaya.

Tamare Lemojong: *peeku naa chiip, chiip, naata naa ntoki naasichere. anteyeki naa abaki ngari, abaki lpikipikini.*

Translator: Chief awe chief, na awe na vifaa vya kutusaidia, kama vile maghari na ma-pikipiki.

Tamare Lemojong: *meata naa dei ltungani, aoku chip, meata nkoriong.*

Translator: Kwa sababu hakuna mtu ambaye anaweza kuwa chief bila kuwa na usaidizi.

Tamare Lemojong: *keata dei achi lpayani le salama, oirukurukore, naa kopuo lolopayeni wiki nabo, ebaye ndaata nkang ino, nilotu aitoki kenya anya ta nkang ino.*

Translator: Kwa sababu kuna wazee wa usalama wanaoandamana na hao ma-chief, na wanaweza kwenda hata mwendo wa wiki moja bila kula chochote, kuanzia kwake mpaka siku ile atakaporudi. Atarudi bila kula kitu chochote.

Tamare Lemojong: *Naa kengurarari abaki lelo payani, peeichori lpaayeni nguvu, neichori abaki ntoki deei neny.*

Translator: Na wazee kama hawa tunataka Serikali iangalie masilahi yao, hata angalau kama ni chakula wakati shida inawapata.

Tamare Lemojong: *amu ninche deei enchin ee nkopp, tanakop abaki, naingorita lkubai, aibunguta.*

Translator: Kwa sababu hao ndio nguzo ya maisha ya watu wa hapa, kwa kushirikiana pamoja na ma-chief.

Tamare Lemojong: *Enteyeki nkop ngolon,*

Translator: Kwa hivyo tunaomba Katiba hii ipatie wananchi nguvu.

Tamare Lemojong: *nakuna sii nker a naitururo ake,*

Translator: Watoto tunao wanakusanyika,

Tamare Lemojong: *naa ngurai neinia kera*

Translator: Na watoto hawa,

Tamare Lemojong: *Keyeu sii neinia kerapaye eingurari nkisomani dei aibeleyen abaki metaa keitakini silinkini, aisom tana apake.*

Translator: Watoto kama hawa wanataka kuangaliwa ki-elimu, hata kwa pahali pa kutafutia pesa ya kusoma.

Tamare Lemojong: *Nintokiki aya iyo tana rubata nata Kenya.*

Translator: Sasa msichukulie kama sisi ni..... *(end of side A)*

Tamare Lemojong: *(in audible)*

Translator: nguvu za Kenya na hakuna kwa wakati huu.

Tamare Lemojong: *ingurai iyooo*

Translator: Mutuangelie.

Tamare Lemojong: *ngura tata tana katiba,*

Translator: Kwa sababu katika Katiba hii,

Tamare Lemojong: *merekure aitoki ikiyeu laiguanani ogelu koon*

Translator: Hatutaki tena kifo ambayo (inaudible) hata yeye mwenyewe.

Tamare Lemojong: *amu kerikito apa iyoo lmiricho, lkileku,naa ninche abakita laiguanak odede.*

Translator: Kwa sababu tulikuwa tukiongozwa na wazee wengine wa kizazi -- vizazi viwili, vitatu, ama vile ambavyo tumepita, na wao pia walikuwa ma-chief wa kweli.

Tamare Lemojong: *kore peeji kegeluni chip, neejo iloo orere, chak, awon ageelo iloo kechen.*

Translator: Na wakati huo, wakati inaposemekana chief anachaguliwa, utakuta watu wamekaa chini wote, kutoka kama location nzima.

Tamare Lemojong: *mikintok iayeu nepuo agelo aate, naa kegeluni, mbairie.*

Translator: Kwa sababu hatutaki hata wale wanaoenda kujichagua wenyewe, kwa sababu, wanalinda wale wanaojichagua, utanikuta kuwa ni aina ya mbweha.

Tamare Lemojong: *naaa kaji eiko mbaire, tenelo arik lgatuny!*

Translator: Sasa mbweha, anawezaje kuongea mbele ya simba?

Tamare Lemojong: *meitoki naa iyoo mbariak arik*

Translator: Sasa hatutaki tena kuongozwa na mbweha.

Tamare Lemojong: *ikintai naa,nikigelaki naa atee Lgatunyo,nikigelo, lowarak oirish.*

Translator: Sisi ndio tutawachagua wale ambao tunajua kwamba hawa ni ma-simba pamoja na ma-chui.

Tamare Lemojong: *Iniiie taaa aitabaki nanu,paa awon.*

Translator: Anasema asante, nimeshukuru sana.

Com. Lenaola: Asante sana. Mzee jiandikishe hapa. Mwalimu Karani Mbogori? Halafu Gideon Lenamuya iko? Gideon Lenamuya? Mwalimu sasa wakati ni wako.

Karani Mbogori: My names are Karani J. Mbogori, I am a teacher at Wamba Primary School, mimi pia naona niwakaribishe. I think I will be brief because much has already been said, and I don't want to venture into whatever people have already said.

My first point derives on this Constitution. I think most of the people here, even when the Commissioners are coming to hear our views about what the people want the Constitution to be, most of them don't know the former Constitution. Hawajui sheria ama Katiba ya Kenya iliyoko, simply because, it has maybe made for those who are educated or those who people who can be able to look for it.

I propose that once this Constitution has been reviewed, let every community be provided with the stipulated or whatever the Constitution will have been made. Let it be in their local languages. And let the chiefs and the councillors be made to mobilize the people, so that they can understand what their rights are. Because here, ukingia polisi, unaambiwa sheria inakaa namna hii, ukingia unaambiwa sheria namna hii. Wacha sisi tuwe tunaelewa.

Com. Lenaola:: Second point.

Karani Mbogori: The second point is that, I propose that the stipulated laws according to the.... maybe Government laws or according to the Constitution, should be followed, adhered to and be respected. What I mean here is that, if a certain committee has sat down and passed a certain law or thing, let it not be broken or bent by some other people, especially, when I look at the teachers – wrangles with the Government now, this was agreed upon in 1997, and upto now, inakaa kama ni kitu ambacho hakikuwa kimejadiliwa. Wacha Katiba na sheria ya Kenya iheshimiwe, na isije ikavunjwa na yeyote. Awe Rais awe nani.

The elections date should be made open and clear to all Kenyans in advance, and should not be used as a secret weapon by the President, the Electoral Commission of Kenya and any other people who are concerned. Because, you will find or you wonder, only to be told that the elections will take place one month to come, na wengi hawakuwa wamejua ama wamejitayarisha. Let the election date be open. Kenya iwe kama America inajulikana, after this (inaudible), this date, tutakuwa na uchaguzi.

Disability cases: kuna wengi ambao ni walemavu. Pia tuna vijana ambao ni wategemeo wa hapa. We want these people also to be represented in either Parliament or top government wings. Let them either be elected, and if not elected, let the Government or let the concerned – current government ile itakuweco, let it be in the Constitution that they be nominated to

represent youth and the disabled.

On the side of the national cake – sharing of the national cake: you will bear me witness that some of the tribes have already been marginalized, and the national cake is being experienced and felt by very few people. So, for example, rural electrification.

Utaenda mahali kwingine mpaka unakuta nyumba ya nyasi iko na sitima. When the other places like Wamba or most places in Samburu, or these semi-arid areas, utakuta hata generator hamna. We have generators zile ambazo zilitumika wakati kulikuwa na upungufu wa maji, wakati nguvu za umeme zilikuwa na taabu, those are government resources and they need to be – ipelekwe kwa areas kama hizi divisional headquarters. Unaenda police line, unakuta ni taa ndogo imeakishwa hapo. Insecurity ndio inazidi, kwa sababu wanajua hakuna sitima, hakuna nini, hata akienda analenga tu pale kwa OB, mahali ambapo ni taa inawaka. Kwa hivyo, wanaweza kutushambulia easily.

But tukiletewa generator kama hizo mbili, they can be able to supply power in Wamba, especially the town areas. Kwa sababu ziko, na zilinunuliwa, ziko wapi?

Especially this area, it is a semi-arid region, and communication, as we have learnt is very, or rather it is poor. You get that we have government officials who are working here, they are not from this place or they are not from the other semi-arid regions. These people or these officers need to go home, need to go on official or maybe personal duties. Utakuta, public means hakuna, na kuna sometimes you meet GK vehicles, ambayo ni maghari ya Serikali, and tuseme kama department yako haina ghari, it doesn't mean that you are not part and parcel of that vehicle. I will propose that, ghari yeyote kama inaenda Maralal, kama inaenda Marsabit, ama Isiolo, and you are a civil servant, na unaenda huko, utumikiwe bila malipo yeyote, because, hapa tunalipa.

And another thing, schools should be fully equipped with working force and ultimately, it depends on the teaching force. You mean that a school with 900 pupils here, has got only 14 teachers. Wherever you go, some other places you meet that, 40 teachers against 500 students, and actually, you will see that the morale of the teachers is being kept low. Which means,

Com. Lenaola:: Last one.

Karani Mbogori: The last one, I would like to say that, Parliament extension should be completely out of topic. Unless, under the required reasons, that is, when there is war and some other things. Otherwise, if so, the MPs who are fighting for that should do it voluntarily without any payment and should not be a business-type of activity, because, what has been happening is that, they want to extend the Parliament, so that they can earn from the tax-payers' money. Thank you.

Com. Lenaola: Asante Mwalimu. (inaudible) yuko? (inaudible).

Issa Inoti: Asante sana Commissioners wa Constitution of Kenya Review Commission.

Com. Lenaola: Ongeza sauti Bwana.

Issa Inoti: Asante sana, nashukuru nyinyi kwa vile mumetembelea sisi area hii. Hii ni kuonyesha ya kwamba, watu wengi wanasikia habari ya Katiba, lakini hawajui ni nini, na hasa, tunasikia habari ya democracy, sasa hii, kuna msemu tunasema, “dalili ya mvua ni mawingu”. Kwa hivyo, tumeanza kuona dalili ya democracy, kwa vile mpaka saa hizi, tuko na nyinyi hapa, na munataka kila mtu hapa atoe maoni yake vile democracy inataka.

Com. Lenaola: Toa maoni yako.

Issa Inoti: Basi, maoni yangu ni:-

Ya kwanza, Kenya yetu iwe Kenya moja, wala sio Kenya ya Majimbo. Hiyo ni moja.

Pili, Rais awe na mamlaka yake kama kawaida, lakini, asiwe na uwezo wa kuteua wakuu wa Serikali na sectors za Serikali. Ni Bunge pekee itakuwa na uwezo wa kuteua au kukataa.

Kitambulisho: kitambulisho cha taifa, yaani kipande, iondolewe ile neno moja tu kwa form, ambaye ni kabila lako. Kwa sababu, hii itatusaidia kumaliza ukabila Kenya. Kwa mfano, ukichukua kipande pengine unaenda unafanya kitendo mahali fulani, mtu ameiba kipande yako, inasemekana ni Msamburu ama ni Mmeru ama nini, inaweza kuleta ukabila pale, inaleta mapigano. Kwa sababu ya ile neno.

Four, ni hatia kwa officer yeyote yule wa Serikali kutoa matamshi ya ukabila wakati wowote ule atakuwa katika ofisi ya Serikali, ama, atakuwa anahudumia sector ya Serikali.

Tano, officer yeyote yule atatumia madaraka yake vibaya, hata kama ni sector za Serikali, atolewe kazi, na kama ameibia umma, afuatwe na arudishe mali yote ile ambaye itakuwa imepotea kama imeibiwa. Na asipewe kazi yeyote ile tena, hata kama ni ofisi ya kampuni za wananchi. Hata ni kampuni ya wananchi, inaisha yake yote.

Six, mashamba ikaguliwe tena upya, kutoka mwaka wa 1964 mpaka mwaka wa 1990, ambaye kuna watu walichukua mashamba wakati Wazungu waliondoka, mtu anachukua ile shamba yake yote. Kwa hivyo, lazima ikaguliwe upya.

Seven, mtu yeyote, yule atakuwa amenyakua ardhi ya umma kama vile misitu ya Serikali, ma-kaburi, ma-shule, ma-kanisa, ama ardhi yeyote ile ya umma, arudishe kwa umma, yaani, kwa Serikali.

Com. Lenaola: Jambo la mwisho Bwana Issa.

Issa Inoti: Nafikiri niko na mingi sana. Jambo la mwisho ningetaka kusema ya kwamba, kuna wakati mwingine mimi nilisoma gazetti, nikaona vile wana-jeshi vile wanasaidia huko upande wa Coast, kuchimbia watu ma-boreholes na nini, pahali wanafanyia practise. Sasa, ningeliza wale wana-jeshi ambao wanafanyia practice area yetu hii, hasa upande huu, hata sisi watufanyie the same. Tuwe tunafanyiwa, kwa vile wanafanyia practice area yetu. Asante sana.

Lankalen Lpakanoi:*kajo ashe oleng,tokulo payeni etuo naa aliki iyoo katiba ee mpiya*

Translator: Tunawashkuru sana kwa wazee waliokuja kutufunza mambo ya Katiba mpya.

Lankalen Lpakanoi:*ikilimu naa siyook lomom lang oisuu naa iyook, tana kop ee sambur nikitii.*

Translator: Sasa tutaongea mambo yetu ambayo yanatuhusu sisi wa-Samburu hapa tulipo.

Lankalen Lpakanoi:*naa kangass taa aimaa siake ladei omon aimatie, ake lpayeni, amu ntokitin naa duake naipirita ana nkop naa ke nikitii,ninche naake ikilimuu.*

Translator: Kwa hivyo nitajaribu kuwatetea yale ambayo wanaume wengine walituelezea,

Lankalen Lpakanoi:*Nankore lomom langass aimuu naa lomaon le nkisoma,*

Translator: Kwanza, nitalenga upande wa elimu.

Lankalen Lpakanoi:*Amu, meatai naasai te nkop , oo to duniya,mera nkisoma naake duake atangasuaki.*

Translator: Kwa sababu hatuna kitakachotendeka huku duniani bila mtu kuwa na masomo.

Lankalen Lpakanoi:*kore ta dei nkisoma tana kopang iyiololo, tadei ajo kewon etii siadi oleng.*

Translator: Munafhamu vizuri kwamba, masomo hapa kwetu, bado ingali chini sana.

Lankalen Lpakanoi:*ootaa edeleaye apa Kenya,neisoma ltungana dei nkitengata, neponunui, aitisere iyook ltungana leituu eisoma, lomom eidelea tenia akop.*

Translator: Na sasa munafhamu kwamba katika Kenya, sehemu zingine zimeendelea, ingekuwaje sasa hawa wanakuja kuwalinganisha na wale ambao hawajaendelea.

Lankalen Lpakanoi:*kore naa nikijo tenia bat aee nkisoma, pee ichoo iyoo ana katibangejuk nalotu nkisoma eee*

peshao,

Translator: Sasa mapendekezo yangu katika Katiba mpya ni kwamba, tupewe elimu ya bure.

Lankalen Lpakanoi:*Neisho, iyoo bodingi, tee locationi,*

Translator: Na tupewe zile za malazi katika kila Kata.

Lankalen Lpakanoi:*mattaa kore peiwot kulo tungana airokrukore kuna siom, naa keata nake nkera ngoji naweine, pee mikintoki arik nkera tinikiwot apuo arukore siom.*

Translator: Ili tunapohama, watoto wapate nafasi ya kuendelea na masomo yao, na wawe na mahali pa kulala.

Lankalen Lpakanoi:*naa kore naa jo nanu,peisho naa nkisoma ee peshao, petum naa nkera aisomata, nepik naa boadingi ngojitin pooki, meataa keweni nkera aisomata.*

Translator: Kwa hivyo, tunataka elimu ya bure, na vile vile shule za malazi ambao watoto wanaweza kusoma vizuri sana.

Lankalen Lpakanoi:*koresii mpata ee security,atuwana taa ltungana oo ritita naa iyoo\serikali naa,*

Translator: Na kwa upande wa ulinzi,

Lankalen Lpakanoi:*panijo ikinchirita naa iyoo,kore ana katiba naitibirita lmusungu,meritita naa iyoo ltungana laa Samburr, sawsawa anaa neikunitaa ngojitin pooki,*

Translator: Mbona tunalia kwamba Katiba iliyowekwa ya zamani, inatubagua sisi watu wa-Samburu kwa sababu hatupati ulinzi wowote.

Lankalen Lpakanoi:*amu kore naa niki dool ajomeiritaye naa iyoo,*

Translator: Kwa sababu ile kitu ambayo inaonyesha kwamba, hawa hawatuangalii,

Lankalen Lpakanoi:*ikiraa naa iyoo ltungana oramat siom*

Translator: Sisi wafugaji, tunapigana sana.

Lankalen Lpakanoi:*Naa koreikiraa naameya naa hatua, aiyaya, nieko tenerish, ana neikoo iyoo teneirita iyoo serikali naa tatua.*

Translator: Na wakati tunapigana, hawasikii hata kilio, eti watatufanya hivi tuwachane ama tuwachane na tabia kama hiyo ya kupigana.

Lankalen Lpakanoi:*naa kore taa duoo nikiyeu,naa korepeepiki GSU anakop, perita naa iyoo ppaa tinikiraa, nedol naa iyoo serikali ajo ikiterete, nerishh naa iyook.*

Translator: Sasa mapendekezo yangu, ni kwamba, Serikali ituwekee GSU, ili wakati tunapogombana, tuwe na wale watu ambao wanaingia kati kati yetu, na kutuamua.

Lankalen Lpakanoi:*nepik naa ndekei, nairitita iyook, paa tinikira, naa pootum naa atirirish iyoo*

Translator: Na vile vile, waweke ndege kama helicopter, ili wakati tunapogombana, wafike hapa kwa haraka, watutenganishe.

Lankalen Lpakanoi:*nekiponu naaaitoki, lomom le nkulupo,*

Translator: Sasa nitaingia maneno ya ardhi.

Lankalen Lpakanoi:*keatai taata nkoptene abaki tanaa locashen, eitu apake, epiki group ranch.*

Translator: Kuna locations zingine ambazo hata hawajakabithiwa kuuza katika group ranch.

Lankalen Lpakanoi:*naa iwon ake ltungani taa tua, nimiryo apaki tanaa nino, anaa ke keyai likai tungani.*

Translator: Na unakaa tu kati ya hizo ardhi bila kujua kama ni yako ama pengine kesho itachukuliwa na mtu mwingine.

Lankalen Lpakanoi:*naa keiririkino naa duoo kore lolokesheni, reiregistai, nejingu serikali aisho iyooo, matipik group ranch, mataa keata naa ltungana title deed too locasheni .*

Translator: Kwa hivyo, Serikali inastahili kuchukua hatua ya kuwasajili hizo locations kama group ranches, ili tupate kuwa na haki ya kujua hapa ni kwetu.

Lankalen Lpakanoi:*metaa kore ikingeroo metaa group ranch, iyoo kenyake eeyoloo, mapri nikiworwor, keya ltungani ekai, naamu nejia.*

Translator: Kwa sababu wakati inaposajiliwa, itakuwa ni jukumu letu baadaye kujua kama ni ya kutoa ile ardhi, tujue kila mtu atachukua acre ngapi.

Lankalen Lpakanoi:*naaku inia naa ikiyeu peepiki inia katiba ngejuk, nalotu taata,*

Translator: Na hiyo sasa ndio nataka iingie katika Katiba ya leo,

Lankalen Lpakanoi:*pee eitibiraki iyoo nkopp, meischoo iyoo group ranch, kila location, peata kila location group ranch enche, neisho, tile deed paa ikiata.*

Translator: Ili sisi tupewe group ranch kwa kila location na tuwe vile vile na haki ya kumiliki.

Lankalen Lpakanoi:*kore aitoki lomom, lena porosita, metai deei ngoji nikingorita iyoo, ngoji supat, ngoji yee nturore, wonat ee kulo waan lidolitata.*

Translator: Kwa upande wa forest, ningependa kusema tu kwamba, ingefaa kila mtu apate mahali kidogo kidogo, kwa

sababu, ya kulima, kwa sababu, hakuna mahali pengine ya kutegemea kwa upande wa ukulima.

Lankalen Lpakanoi: *woota tene wor apaa serikali ee kolonni, nepik nkai porosita keperr, nkai kop,tene, nejokini iyoo memanymany neena pooki.*

Translator: Haya, kwa sababu Serikali ya mkoloni imegawa mara mbili, kuna ya juu na ya chini, na wakasema hakuna mahali ambayo mutaishi hapo.

Lankalen Lpakanoi: *naa kore naa abaki iyoo amu kolo waan oishoritaa iyoo nkare,woi naake pee yai, ale le keeper, nikijing sike iyoo kop ookulo waan,waeni sidake iyoo atur,tur si iyoo kulo chambai lang,*

Translator: Kwa hivyo, ingawaje tunajua kwamba kuna maji yote tunapata katika juu ya hii milima, afadhali tuondelewe area ya chini, ili ya juu ikae, ndio tupate namna ya kujiendelesha hasa kwa upande wa kilimo.

Lankalen Lpakanoi: *pee kitum sii iyoo nkiti maragwe nikinya pee kintai maragwe, amu kajo maragwe ake eitai anakop, noshi, ake ee lapaitin ookuni.*

Translator: Ili tupate angalau kulima na kukuta mahali yote angalau hata kama ni ya miezi mitatu.

Lankalen Lpakanoi: *kore sidei katiba ee taata , ltungani oyeo netur siake ngoji enye, neweni lkule asumbuaya, aikoja, petur ake ltungani ekai enyenye, nayeu pee etum aitoduaa lkule amu nkisoma deei inia toki.*

Translator: Vile vile katika Katiba ya leo, uweko kwamba mtu wakati atakapojaribu kulima, kulingana na uwezo wake, aruhusiwe tu kulima, ili wengine waone mfano na waige.

Lankalen Lpakanoi: *nalotu aitoki ramat ee nkichu, nikiyerie ropiyani,*

Translator: Halafu sasa nitangia kwa upande wa mifugo kama mambo ambayo inatupatia pesa.

Lankalen Lpakanoi: *ama taaa kuna kichu amu ninche kingorita.*

Translator: Sasa haya mambo kwa sababu ndio tunategemea,

Lankalen Lpakanoi: *meata ngoji nikimirie,*

Translator: Hatuna mahali pa kuuza,

Lankalen Lpakanoi: *nakore ikinining radio keata majani namirieki,neata kahawa,lmuchele, neata ake ntoki pooki.*

Translator: Kwa sababu tunaposikia katika radio, kila bidhaa ina pahali pake pa kuuzwa. Vitu vyote, kahawa, majani, na kadhalika.

Lankalen Lpakanoi: *iyao, ake ltungani neigeri, ajo ewua ngania kiloi lenyenye omuu nejia, niruko aloo nkang ino.*

Translator: Kwa sababu kuna mahali ambayo utapeleka ile kitu ambacho uko nacho, na kupimwa na kurudi nyumbani.

Lankalen Lpakanoi: *Nilotu Kenya aya silinkini.*

Translator: Na baadaye unarudi kuja ku..... (inaudible) tena.

Lankalen Lpakanoi: *woota kuna nkichuang amu lchamba lang sii dei iloo!*

Translator: Na sasa ng'ombe yetu kwa sababu ndio shamba zetu,

Lankalen Lpakanoi: *Amma ana katiba nairitita chaa ke iyoo,ajieiko, paa meyaki ngoji namirieki, anaa ntokitin ee lchamapai, ooyakitai te diakop.*

Translator: Sasa hii Katiba ile kitu ambayo itatuangalia na ndio inasimamia, mbona walisahau kutafutua ng'ombe yetu mahali ambayo inaruhusiwa kama bidhaa zingine.

Lankalen Lpakanoi: *kore naa nayeu te nia, peeyaki iyook serikali, factory , tanaa keatai eshi nonkiri, natuwana tataa naiyakitai lolo chambai.*

Translator: Sasa ninapendekeza kwamba, Serikali itutafutie kiwanda kama vile inaitwa makao mengine ambayo tumeyapata.

Lankalen Lpakanoi: *peeminkintoki naa sideioyoo arapu nkeshuang tanakop, nikiya Kenya teidialo Nairobi, mayolo eshi ajo keji nyo , kinyamit, tedialo Nairobi.*

Translator: Ile ya kutupunguzia mizigo na gharama ya kusafirisha ng'ombe kutoka hapa mpaka Kenya Meat ambayo ni mbali sana.

Lankalen Lpakanoi: *Anyoo dei peemepiki kinyamit, sanburu, naa samburu etii nkishu kumog.*

Translator: Kwa maana wakituwekea Kenya Meat Commission hapa Samburu na hapa ndio kuna ng'ombe wengi,

Lankalen Lpakanoi: *naa kore ikidol ajo,kerita iyoo inia neitaa iyoo misigino.*

Translator: Kitu kama hiyo inatufinya na tena inatufanya tuwe maskini.

Lankalen Lpakanoi: *kore taata ntoki ninkinchirie, amu keworita iyoo serikali,keichoritaa iyoo lpayang, aa nkolong neyaa iyoo, kore peenkinchori lpayag lkiloi oo gwan, nikijokini aitoki talaa ana kerai nkalipuni tikitam,iyoo ni nini!nyoo taa tata inia !*

Translator: Sasa ninatoa tena kichekesho kingine kwamba, ndio tunapopanda mahindi kwa Serikali inatusaidia wakati wa ukame kutupatia mahindi, lakini kwa upande wa shule tunadaiwa shillingi elfu ishirini. Sasa hii ni usaidizi wa aina gani?

Lankalen Lpakanoi: *aji taa kinko pee kinchori lpayag peshao, nintoki aitai lkalipuni osom alak ana kerai.*

Translator: Sawa imekuwaje mpaka wewe mwenyewe usaidiwe na mahindi kilo mne, na huku ukidaiwa shilingi elfu ishirini ya shule hau elfu thelathini.

Lankalen Lpakanoi: *kore ne musho, pee isho iyoo serikali elimu ee bure, mpaka meshomo nkerai, secondary neishu naa nelo siake ninye aitegemea koon echomo university.*

Translator: Sasa afadhali kama Serikali ingetupatia elimu ya bure, kutupatia Nursery mpaka Secondary, halafu, baada ya hapo, sasa mtu anajaribu namna nyingine.

Com. Lenaola: Asante sana. Albashir Lekudere? Peter (inaudible)? Job Lalkaleipa?

Albashir Lekudere: Mimi naitwa Albashir Lekudere kutoka hapa Wamba. Mimi sina mengi, nataka kuguzia kidogo kuhusu mambo ya vijana wa pande hii.

Sisi hapa pande hii, tunaona vijana wamekuwa wengi sana, wakiwa wameumia, na hawana kazi, hawana shughuli za kufanya, wamemaliza shule, wanakosa mahali pa kwenda. Tunaona kazi zikiandikwa, lakini hatuoni nafasi ya kuingilia hiyo kazi. Kitu kama kazi ya kuandika Forces, tunaona watu wanaandika Forces Maralal kila wakati. Every year Forces wanaandikwa Maralal, watu wanaandikwa AP, Police, Prison. Kila wakati watu wanaandikwa Maralal, lakini vijana wa hapa kwetu, after ten years, unapata ni kijana mmoja ameandikwa kazi.

Mimi ningomba Constitution kama inawezekana, kitu kama recruitment ya Forces ikifanyika, ifanyike sio kwa district level pekee yake, ifanyike kutoka district level, divisional level, hata locational level ikiwezekana, ndio iweze kufikia vijana wetu, maanake wengi hawawezi kujipeleka. Hawana tikiti ya kujipeleka huko, na ukienda huko, inatakikana pesa ya kuhongana na hauna.

Ya pili, tunataka pia, wale wanahusishwa katika mambo ya maendeleo. Mambo ya maendeleo kwa vijana, hatuonekani. Hakuna mahali kuwa tuko represented. We want us to be represented in the DDC, SDC, and even at the national level ikiwezekana.

Ya tatu ni recruitment ya chiefs. Kuajiriwa kwa chiefs, kwa maoni yangu mimi ningependelea chief awe ni mtu ambaye amesoma. Chief angekuwa ni mtu wa form four, ama tusema class eight na kwenda mbele. Kwa kuwa chief ni mtu anatakikana awe anaelewa kusoma, kuandika, na kuona mambo mengi.

Com. Lenaola: ‘O’ Level?

Albashir Lekudere: Yaah, ‘O’ Level.

Ya nne, mambo ya jua kali sector. Kuna funds mingi sana zinatolewa na Serikali ambazo ni za jua kali sector, ambazo hazijawahi kufika hapa kwetu. Ikiwa inawezekana, funds kama hizi zitolewe, na zije direct kwa youth pande hii.

Ya tano, we want protection against police brutality. Sisi hapa youth Wamba, tuko na shida kubwa sana maanake, police hapa, hatujui kama ni sheria ndio hawatumii, ama sheria ndio hakuna ambayo inalinda tuseme raia wa upande huu. Unaweza kwenda kukunywa na polisi kwa bar, na polisi akuonyeshe bunduki, anataka kukupeleka.

Ya sita, ni election ya councillors. Election ya councillors, kwa maoni yangu, mimi ningependelea, especially councillors, tukitaka kuchagua councillors, tuwe tunachagua councillors siku tofauti na mbunge. Tusiwe tunawachagua kwa siku moja. Ninasema hivyo maanake kuna wakati tunachagua mbunge, lazima kuna councillor amesimama kwa upande wa huyo mbunge. Na labda mumependa huyo mbunge, hamjampenda huyo councillors. Yule councillor mwenye munampenda, ako pande mwingine. So, unachagua yule mbunge, yule councillor anapata advantage ya kuchukulia hiyo nafasi ya mbunge. Kwa hivyo, tungepatiwa nafasi kama hiyo, tuchague councillor, siku tofauti na MPs.

Com. Prof. Okoth-Ogendo: What about President?

Albashir Lekudere: Pia President. Hata President tungepewa siku tofauti pia ni sawa.

Ya mwisho, ni mambo ya compensation ya victims wa wildlife, ambayo watu wengi wameguzia sana. Ukisikia tunaguzia hii jambo, ni kitu tumeumia kwa muda mrefu sana tukiona na hatufaidiki.

Mimi ningeliza tu swali pia, mtu ambaye ni mchungaji, kwa miaka yake anaenda kuchunga kwa manyatta yake anauwawa na ndovu huko msituni. Na MP ambaye anaenda Bunge, halafu anatoka, anaenda anapata road accident, anakufa. Huyo mtu, kila mmoja kati yao ni mzee kwa miaka yake. Kwa hivyo wote, wangepewa kulipwa hata sawa. There is no difference. Asanteni.

Com. Lenaola: Asante sana Lekudere, lakini niko na swali. Nilikuwa ninataka kujua mambo ya chiefs. Umesema wawe na kidato cha nne cha masomo, lakini, wachaguliwe na wananchi ama wachaguliwe na Serikali?

Albashir Lekudere: Mimi ningependelea chiefs wawe wakichaguliwa na wananchi, kwa sababu ni mtu ambaye ako ndani ya

wananchi saa zote, more than even the DO. DO anaenda transfer, lakini chief haendi. He is permanent there. *(clapping)*

Com. Lenaola: Job Lalkalepi?

Job Lalkalepi: Yes, asante sana *(laughter)*. Mimi kwa jina ni Job Lalkalepi.

Na pendekezo langu la kwanza, ni land planning. Sasa, ningetaka kabisa baadaye surveyors ama planners, wajaribu kupanga kazi even ten years time. Yaani, wapange area, halafu ten years time, ama hata mpango wa six year's time, wa-identify, halafu wanaenda kuweka beacons, ile pahali waona, inawezafaa iwekwe kama town, ama nini na nini. Badala, town ijengwe tu, na bado (inaudible) vile watu wanataka, halafu, baada ya time kidogo, hao watu ambao wamekuja, wanaona area imewekwa vibaya, halafu tena wanasema mijengo iwe demolished ambao sio mzuri.

Education: education generally, mimi sioni shida sana hapa. Shida, vile iko, kuna ma-areas zingine, tuseme kama headmaster ambaye sio mzuri ama kuna shida hapo. Sasa ningependa kabisa, kama kuna shida tuseme shida imejulikana tu na wananchi, kama imekuwa tu haina progress, kama hakuna wale watoto wanaenda secondary schools ama university, wananchi wanaangalia, wapatiwe uhuru. Kama wanaona huyu headmaster is not the right person to stay, atolewe.

Iwe na ofisi ya kuenda ku-report huyo headmaster, halafu, wananchi wakisema hawataki, basi atolewe, kama kufutwa, ama hata aende pahali pengine. Na sithani kama hata kuna pahali pengine atakubaliwa. *(laughter)*

Upande ya ma-councils. Sana sana mimi ningependa hiyo ifutwe kabisa. Wananchi wasimamie mali yao. Kama ni collections, wananchi kwa sababu unaona siku hizi hapa, unaona county council wanakuja kusanya tu, lakini hiyo pesa sisi hatujui pahali inaenda. Inaenda tu, halafu tunanyanganywa bursary. Hiyo pesa sisi hatujui. A small group wanafaidika, na wale wanabahatika, ni ile number ya wale watu, kwa sababu mimi ni councillor na niko huku, lazima mtoto wangu apate. Lakini ile somebody ako pahali pengine, hakuna kitu ana-gain kutoka kwa hiyo. Kwa hivyo sisi, sana sana constituency, sisi wenyewe ndio tunajua vile tuta-handle.

Chiefs na ma-councillors. Sana sana, chiefs na councillors wawe wamesoma na wamefika form four. Nafikiri yule mtu anasema kwamba councillors na chiefs, kwa sababu sisi hapa ni wa-Samburu hatujasoma sana, nafikiri huyo ni mtu haelewi vile Kenya inaendelea. Hiyo ni lazima ipite wawe wamesoma – ma-councillor. *(laughter)* Na wananchi ndio wanachagua. Wananchi wachague, kama ni chief, wananchi wachague.

Halafu, in case yule mtu wananchi wanachagua, wakiona kama kuna shida yeyote kwa huyo mtu, kwa sababu there are some chiefs who are..... I don't know, they are not even (inaudible), wakiona he cannot lead, halafu tuko na uhuru, tunasema hatutaki na iwe hivyo. Hata kama ni kwenda mpaka ofisi, kama itawezekana simu upige, the same same day, halafu

huyo mtu, the following day, aende. (*laughter & clapping*)

Com. Lenaola: Endelea.

Job Lalkalepi: Mambo ya kazi. Tunakuta hapa, for example, wakisema jeshi inaandikwa. Afadhali watangaze, waseme ile namba wanataka kwa every district, halafu igawanywe. Kama hata ni (inaudible), wajue namba gani. Halafu kila chief ama councillor, wajue namba. Kama hata ni kumi, watu kumi ndio wanataka, ama hata hundred people, wana-divide to all locations.

Kama sasa councillor, na chief, watoe watu wao. Afadhali kama hata mtu ameenda huko, na presentiva na councillor, (inaudible), lakini sio eti corruption, eti kwa sababu sisi, ama kupitia njia ingine. Afadhali iende huko, sisi tukiwa watu wa (inaudible), niende huko, nipimwe, wajue mimi ni mgonjwa, badala, eti kwa sababu mimi ndio ninaandikana, na mimi niko na pesa, pesa hiyo itumike, ili yule mtu mwingine apate.

NGOs: Unakuta hapa, sisi hapana julishwa vile kazi inaendelea. Tunasema tu kama hii (inaudible) wanakuja tu, lakini sisi, tunasikia tu muende (inaudible) (*laughter*). Just go there, afadhali sasa..... sisi wenyewe the community around. Tukiona hakuna kitu wanafanya, tunapeleka malalamishi, tunasema, hawa watu hakuna kitu wanafanya, halafu waende. Kama kuna wengine wanaingia, waingie.

Mambo ya grants: pia grants, sisi tulusike. Ndio sasa in case kama sisi tunajua vile tutafanyia hizo grants, tujue ni kiasi gani. Tukishajua ni kiasi gani, tutajua hata vile tuta....., kwa sababu, hata kama ni kuleta maji kutoka Wamba mpaka Ngaranao itakuwa sawa. Kwa sababu, sioni difference ya pipeline kutoka Mombasa, mpaka Nyanza, it is the same.

Forces: Forces, kama sasa Kenya Army, mimi ninaona sana kama juzi kuna majeshi wa Britons walikuja kujenga ma-tank. Sasa sioni haja sana, kwa nini wale wanakuja huko mbali, na pesa tu inatumika, afadhali kuandika wale watu ambao wako na skills, na kama ni ma-barabara, wale wanajua kutengeneza, wa-Kenya pia wajue, ndio hata sisi tufaidike, kwa sababu unaweza kupata kwa hiyo (inaudible) kama wa-Kenya ndio walipatiwa, unaweza kupata Msamburu mmoja ako hapa, na akimaliza, anakuja kununua mbuzi hapa, na analeta mali yake hapa. Thank you. (*laughter & clapping*)

Com. Lenaola: Simon Lenalespa. Sema jina (inaudible).

Simon Lenalespa: I am Simon Lenalespa, ex-Kenya Army. Yangu ni proposal tu, sio mengi.

Com. Lenaola: Endelea.

Simon Lenalespa: Najitetea kwa upande wa retirement. Tukimaliza kazi, unatakiwa kurudi nyumbani. Nauliza kwa nini wakati huwa tumetoka kazi, ndio unajua mambo yako, unakuta, unarudi, una..... (inaudible). Malipo imekuwa karibu na miaka tatu.

Com. Lenaola: Pendekeza?

Simon Lenalespa: Ningependa siku tu ume-retire from work, umaliziwe mambo yako siku hiyo hiyo, wakati unapewa malipo ya kwanza, unamaliziwa malipo yako, na unaenda ukiwa umelipwa, bila kuja kuangalia tena baadaye.

Ya pili, inategemea askari akiwa ameumia kazini. Wakati umeumia kazini, inajulikana umeumia. Ile malipo, nani anatakiwa kulipwa? Na inahesabiwa kiwango gani ya malipo unalipwa? Kama vile ilisemekana hapa, minister anaweza umia, analipwa shilling elfu moja, ama accident. Wewe umeumia kwa kazi, either ya risasi, ama (inaudible). Mbona huwezi lipwa kitu kama Kshs.50,000/-, na hali umetumikia Kenya kwa muda mrefu. Bora uchukue kitu nafuu kulingana kama wengine. Hata wewe ukija, unajua unaweza kufaidika kutoka hiyo.

Com. Lenaola: Pendekeza.

Simon Lenalespa: Maoni yangu ni kusema, ilipwe sawa, hata wewe mwenyewe vile umetumika, Serikali nayo iangalie wewe, na wewe ulipwe kitu nafuu, na uweze kujitekeleza, kwa sababu umetumika, ikiwa ulikuwa unalinda ile (inaudible).

Ya mwisho, sina mengi, mimi ni kusema tu, malipo iongezewe ile ya wazee. (inaudible), na wazee kulipwa pesa na umetumika mbeleni, ulikuwa unakula mshahara kubwa, unashangaa urudi mshahara kidogo, hiyo ni kumaanisha nini, na uko kwa Serikali. Unarudi kutoka juu, unarudi chini. Badala ya kuendelea, wewe unarudi chini.

Ya mwisho kabisa, ningependa, wakati tumekuja nyumbani, nawe pahali umetoka, uwe ukikumbuka. At least kwa sababu unaweza kutumika kwa mbali, kwa miaka mingi bila kujulikana nyumbani, na umerudi, hata wewe, Serikali wanapoangalia mambo yao, pia na wewe ukumbukwe. Upewe makao safe, hata hao wanajua namna ya maendeleo ulikuwa nayo, usaidiwe. Asante.

Asante sana Simon. Njoo ujiandikishe. Johnson Lemaluu? Johnson Lemaluu? (inaudible) yuko? Lekurana? Lekurana? Sema jina mzee, halafu uendele.

Lekurana Bale:

Translator: Jina langu naitwa Lekurana kutoka (inaudible) Location.

Com. Lenaola: Sema jina lingine.

Translator:

Lekurana Bale:

Translator: Bale.

Com. Lenaola: Endelea.

Lekurana Bale: *ashe naa oleng ootuo kulo kijanani, anapari matutumoto, amuu keikitok ramat natii kwe.*

Translator: Nawashukuru kwa sababu nyinyi vijana mmekuja tukutane, kwa sababu mko na mengi ya kufanya.

Lekurana Bale: *amu iyiolo naa iyoo samburr, kore naa pee ikining nkoitei naji katiba,..... nikiponu alimu shidai pooki nikiata.*

Translator: Kwa sababu wakati tuliposikia kwamba kuna watu wa Katiba hapa, tukasema lazima tukuje huku tuwaeleze shida zetu.

Lekurana Bale: *Naa kore shida ekwe nalimu, anakisoma ee kisoma oo ndaa,*

Translator: Na jambo la kwanza ambalo nitaongea, ni juu ya masomo ya watoto.

Lekurana Bale: *Amu keatai taata ltungana, ootuo kandoi, neyeu neisom nkeru nebaki sukuli nikiata shidai nikiata .*

Translator: Kwa sababu kuna watu wanaoishi kando ya miji, lakini wanataka kuelimisha watoto, lakini wanashindwa, wataelimisha hawa namna gani.

Lekurana Bale: *kore kwasa ngoji namanya nanu keji silango nanyokie*

Translator: Mahali ambayo ninaishi mimi inaitwa Nanyokie.

Lekurana Bale: *naa ketiidie sukul,*

Translator: Na huko kuna shule.

Lekurana Bale: *na a lmalimoi obo kieata tenie,*

Translator: Na huko tuko na mwalimu moja peke yake.

Lekurana Bale: *naa tenemwai ilo malimoi, meata ltungani edol.*

Translator: Na huyo mwalimu akiwa mgonjwa, hakuna hata mtu wa kumwangalia.

Lekurana Bale: *naa kore kiwairie meata abaki ltungani eboitare ninye.*

Translator: Na hata usiku, hakuna mtu ambaye anaweza kumusaidia yeye, kulala pamoja na yeye.

Lekurana Bale: *naa ikiyeu naa tambata ee inia ngojiaang, neyakini iyoo lmalimoi ebotare ilo malimoi.*

Translator: Jambo la kwanza, kama Serikali haiwezi kukabiliana na mambo mengi, watupatie tu waalimu – tuwe na waalimu wawili tu, ndio mmoja akipata shida, kuwe na mwingine.

Lekurana Bale: *ikijo naa tata ashe woleng naa tata kulo tungana lang pee ikiliki shidai, amu keikumo shidai te nkop.*

Translator: Tunawashkuru sana hawa watu wote kwa sababu hatujapata watu wa kuwaeleza shida.

Lekurana Bale: *ikiata shida ee skull*

Translator: Na tuko na shida ya shule.

Lekurana Bale: *nkajik uni skull ee*

Translator: Tuko na shule kutoka darasa la kwanza hadi la tatu.

Lekurana Bale: *nemeata neiko kuna kera tenei gutaa.*

Translator: Na hao watoto wakifika sasa kiwango ya kusonga mbele, watoto hawana darasa lingine la kuingilia pande ile ingine.

Lekurana Bale: *neitoki ie...perie.....*

Translator: Na hakuna mahali pa kulala.

Lekurana Bale: *naa kore ti ni kiwot ikiata nkiara*

Translator: Na wakati wako hapa, tunahama na hao watoto.

Com. Lenaola: Sema jina halafu uendelee. Kamau yuko? J. Kamau?

Ngarami Lasarimei: *kaji nkarami Lesamaire*

Translator: Jina langu ni Ngarami Lasarimei.

Ngarami Lasarimei: *naa kore tata nalimu, tanasirikali nayaka iyoo nkai to ngoji nalakwa,*

Translator: Na jambo ambalo nitawaambia nyinyi, watu wetu ambao mumetoka mbali,

Ngarami Lasarimei: *karinyoki naa tata nkai Ashe na itutumo taata iyoo tana serikali ang, naipotwa iyoo to nkopi nalakwa, maatu aliki shidai nikiata, neiruk naaa*

Translator: Ninawashkuru sana kwa kuwa Mungu amewaleta kutoka mbali, hili tuweze kuwaeleza shida zetu, na vile nyinyi muisikie.

Ngarami Lasarimei: *Amu kore tata nanu oeroo , kara nanau ltowoo le nkera le Silango nayokwe*

Translator: Kwa sababu mimi ni mmoja wa wazazi wa watoto wa shule ya (inaudible).

Ngarami Lasarimei: *naa kata shida oleng kitok, amu keatai nkera napery apeny, lmalimoi oboo ake otii atua,naaa kore pee iebisiongu nemiraa shida ee sesen lenye.*

Translator: Nasikia shida za hawa watoto ambao wako peke yao, hasa, wakati mwalimu wao anapokuwa mgonjwa, kwa hivyo ninaona shida ya hawa watoto kukaa pekee yao bila mwalimu.

Ngarami Lasarimei: *Naa kayeu naa ,lmalimoi oretore ilo malimoi,pootum abaki ninye tonotum nyamali, peetum lmalimoi oretore,pee meitoki nkera aweni openy*

Translator: Na ningomba Serikali tu itufanyie kitu kimoja cha muhimu, huyu mwalimu tu apate mwenzake. Ndio huyu mwingine akipatwa na shida, awe na mwalimu wa kuwaachia watoto, badala ya kuwacha watoto wakae peke yao.

Ngarami Lasarimei: *naa kowon ake ilo maalimoi aitiamtiam, meata nkaji enye, naperie naipidakino tempaash ake ewon*

Translator: Na vile vile, huyu mwalimu mmoja, ana shida kwa sababu, yeye mwenyewe hana makao. Ni mtu wa kulala hapa na pale, kesho aende darasani.

Ngarami Lasarimei: *naku kayeu abaki nipaniki darasani ee nkera amu unii ake natii silango nanyekie.*

Translator: Na ningetaka Serikali ituongezee tu ma-darasa machache, ili, watoto nao wakati wanapomaliza darasa lingine, wasonge kwa darasa lingine.

Ngarami Lasarimei: *ntoki kitok oleng naitoki alimu,kataa oleng shida ee nkaree, amu kore eshi ngiron ewokie sillango nanyokie nkare , sambur pooki, etumuta ngole.....*

Translator: Jambo lingine, katika shule zetu, au katika sisi watu wa sehemu hiyo, sisi ni watu ambao tunategemea punda, kutuletea maji, na vile watoto wetu maji. Na wakati ambapo (inaudible) tunataka ndio tumaliziwe shida sote. Kwa hivyo tuko hapa na shida ya maji.

Ngarami Lasarimei: *nakore inia are naye te sikiria, naijir nkare natii nkang , oo natii sukul, amu kejo lmalimoi,chomo iyau nkare ninyaye ndaa,amu meatai nkare te sukul.*

Translator: Na ninalilia sana Serikali itupatie angalau maji, kwa sababu maji machache ambayo tuna (inaudible) zimebaki, itanibidi nigawe, kwa watoto wa nyumbani, na kwa watoto wa shule. Kwa sababu mwalimu, kazi yake ni kufundisha anamwambia mtoto wangu ambaye ni mwanafunzi, nenda kwa mzazi ulete maji ya kupikiwa chakula.

Ngarami Lasarimei: *nepelekennyunye inia kerai etu enya ndaa te sukul namata etoki naanu ngare nayeirie ndaa tene tenganga naaku nempaash inia kerrai ne katikati te ake.*

Translator: Na mara nyingi, huwa na maji, hata maji kutoka kwangu ama kutoka mahali pengine, kwa hivyo, ambao mtoto ambaye anasoma, kesho (inaudible).

Ngarami Lasarimei: *kaishir taabu engare woleng, nemiru ilmalimoi nkerra teidie nejoki amuponu iyatata ilchafu, namata nkare naituke tene te ngang memati abaki nangan nemenyay ndaa. (Laughter)*

Translator: Haya, naye mwalimu ndio huyo, wakati watoto wanapoingia darasani, wanapoingia wakiwa wachafu, anawaambia lazima mje kama mumeoga, na huku kuna upungufu wa maji. Kwa hivyo sasa, (inaudible).

Ngarami Lasarimei: *koitey nabo nalmu kara ne maendeleo sunut, silango nanyekwe melita taina.*

Translator: Anasema mimi ni mama ambaye ni wa maendeleo katika sehemu ya Silango Nainyekwe.

Ngarami Lasarimei: *na kore abaki neina maendeleoni ikiyeu ake neigori iyioo amu ikira iltunagana woshal nemeidim ate.*

Translator: Na tukiwa kina mama wa maendeleo, tunataka kuangaliwa, sisi ni watu ambao hatujiwezi.

Ngarami Lasarimei: *ashewoleng taa inie ta aitabaki.*

Translator: Nasema asante sana.

Com. Lenaola: Asante sana mama.

Joseph Kamau: Majina yangu naitwa Joseph Kamau, mimi ni mfanyi biashara. Niko na (inaudible).

Ya kwanza, ni kuhusu Katiba yenyewe. Maoni ni kwamba, Katiba ifunzwe kutoka shule ya msingi mpaka kiwango ya mwisho ya masomo. Kwa sababu tumeona ya kwamba, watu wengi hudhulumiwa na sheria bila kujua.

Watu huwa wanapatikana na makosa bila kukusaidia. Wanakuwa victimized, taken to court and procedures to go ahead without their knowledge. Hiyo ni ya kwanza.

Ya pili, ni kuhusu street children. Tunapoangalia kuhusu mambo ya kuendeleza nchi yetu ya Kenya, street children are the major problems and they should be catered for in Government budget and as a source of potential workmanship that is not exploited.

Ya tatu ni kuhusu, right job, right man. Tunaona ya kwamba, nyinyi ambao mmekuja hapa mnahusika na Katiba, hiyo ndio sababu mumeletwa hapa. Ingekuwaje kama wale wanahusika na agriculture ndio wanakuja kuchukua maoni yetu? Tunaona ya kwamba katika Serikali yetu, mtu anafaa kuwa mathematician kuangalia mambo ya uchumi, anaangalia mambo ya kilomo. Hiyo ndio tunaona sasa, wa-Kenya wanapenda mambo ya kandanda lakini, yule anaangalia mambo ya kandanda ni mwana siasa kuliko mtu ambaye ana..... (inaudible) mambo ya kandanda. Na ni hayo pekee yake. Asanteni.

Com. Lenaola: Albert Lesangurukori? Ni wewe mzee, kuja.

Alberto Lasangurukori: Mimi nina swali moja tu ya kuuliza. Maoni yangu ni kwamba, sisi hapa ukiona sisi wote tunakaa hapa, watu wengi ni Wakristo, pengine wawili ndio Waislamu. Kwa nini (inaudible) hatukuli nyama siku ile hakuna (inaudible) wa kutuchinja mbuzi?

Com. Lenaola: Pendekeza.

Alberto Lasangurukori: Sasa napendekeza hivi, kama wengi wao wanajichinja ma-mbuzi yao, na sisi tujichinje ma-mbuzi yetu. Wale wana mission yao, na nini yao, na sisi tuwe tukijishindia, na (inaudible). Maanake, sisi wengine wote, tunaweza kula ile tu tumechinja.(Laughter)

Lesrepali Lenkokwai: *kaji nkarna Lesrepali Lenkokwai.*

Translator: Kwa majina ni Lesrepali Lenkokwai.

Lesrepali Lenkokwai: *kore ta ntoki ekwe nairo na kajo mbaa e sukuli,*

Translator: Jambo la kwanza ambalo nitazungumza ni juu ya shule.

Lesrepali Lenkokwai: *kore taata sukuli ikiyeu peaku keata lope'ny nguvu woleng meta ninche woyolo saa nati ilmalimoi.*

Translator: Tunataka sasa kamati ya wazazi iwe ndio yenye nguvu katika shule za (inaudible) hao ndio wanajua ni saa ngapi mwalimu atafika.

Lesrepali Lenkokwai: *amu mikiyoi si ntoki natu neja kajo kepaki naketi lakini mikiata echi ntoki natu neja, ningor*

ake ilmalimoi, saa unni miyolo tana echake neny ana nearer.

Translator: Kwa sababu, hatujajua masaa ya mwalimu. Sisi hata saa tano, tunasema labada hiyo ni saa yake. Hatujui saa ya waalimu darasani.

Lesrepali Lenkokwai: *naa ikiyeu na neshori iyioo nguvu teina.*

Translator: Na tunataka Constitution itupe nguvu hapo.

Lesrepali Lenkokwai: *kre etoki te mbata esioom,*

Translator: Kwa upande wa mifugo,

Lesrepali Lenkokwai: *kayeu si pengurari te mbata esioom peshori si ninche peta keata nguvu woleng.*

Translator: Tunataka kama mambo ya mifugo itiliwe mkazo ili tuwe na nguvu tena.

Lesrepali Lenkokwai: *amu kore echi na tena ikiata radioi ikining ake teneitangasi bei enyanya, netangasi bei elpayek naa mikining aikta abaki nkiri engishu ajo tana keiliapa ana kekoja na.*

Translator: Kwa sababu katika radio tunasikia tu bei za mazao kama nyanya, viazi na mahindi, lakini hatujawahi kusikia bei za mifugo.

Lesrepali Lenkokwai: *na kore tene eji nkiteng wo ilnyanya, na kadim naake atejo nkiteng naake neata nguvu alang abaki ilnyanya.*

Translator: Kwa sababu mwenyewe nikiangalia ama nikichunguza sana, kulinganisha ngombe na nyanya, ninafikiri tu ng'ombe ndio kitu tu ya thamana kubwa.

Lesrepali Lenkokwai: *naa kayeu naduake neishori na iyioo nguvu teina bata.*

Translator: Na tunataka vile vile ng'ombe ipewe nafasi hapo.

Lesrepali Lenkokwai: *kore pedoli iyioo sambur ajo ikira kunni,*

Translator: Sisi Wasamburu ambaye tunaonekana kama tuko wachache,

Lesrepali Lenkokwai: *kayeu nengori nkulupo ang appa esambur ngoji nebakita amu kodo.*

Translator: Ninataka Katiba iangalie ardhi yetu ya wa-Samburu ilikuwa imefika wapi tangu jadi, kwa sababu ni mbali sana.

Lesrepali Lenkokwai: *amu kajo keti abaki taata iltungana eata kutwa nemeyolo nkulupo enche ngoji nabakita.*

Translator: Kwa sababu kuna watu ambao walifuata wazee bila kufahamu mwisho wa ardhi ilikuwa imefika wapi.

Lesrepali Lenkokwai: *Naa kayeu sii pee piki ini porosity, anna apake tekwe,apa te ukoloni pataa, kore ltungani ee lo, neyelou ajo naa enee newor iyoo wo Somali, au oo lborana.*

Translator: Na inatakikana huko kuwe na mipaka, ambaye mtu yeyote akifika, atajua hapa ni mpaka, kati yetu wa-Samburu na watu wengine.

Lesrepali Lenkokwai: *kore hai oitei, eji keji eeshi iyook Lmaasai,*

Translator: Jambo lingine sisi tunajulikana kama wa-Maasai.

Lesrepali Lenkokwai: *lakini mikiraa sii Lmaasai.*

Translator: Lakini sisi sio wa-Maasai.

Lesrepali Lenkokwai: *mikiningo eeshi nkutukie*

Translator: Wakati mwingine hatushughulikani hata maneno mengine.

Lesrepali Lenkokwai: *Naa kayeu duake, naaku kore ltungana eeji sambur, peepiki abaki mbaa enche abaki ikining rerei lang tee radioiii, amukekumok ltungana lemening kiswahili.*

Translator: Tunataka sauti ya Msamburu isikike katika radio, kwa sababu sisi hatujawahi kusikika katika radio na watu wetu hawafahamu hata Kiswahili.

Lesrepali Lenkokwai: *mataa kore peejokini iyoo ... ikining radio ii tedie, lasima pee iboloki ngutunyi, radio mau mening naa ninye kiswahili, nibol nkutuk ee lokoop.*

Translator: Kwa sababu wakati tunaposikiza Kiswahili, na uko mama mzee anataka kusikia matangazo, tuweze kumfungulia ya ki-Samburu apate kusikia ni nini inaendelea.

Lesrepali Lenkokwai: *Koree aitok nkai oo tei najo,*

Translator: Njia ingine,

Lesrepali Lenkokwai: *kore taata serikali nikiata tene,*

Translator: Serikali iliyoko sasa,

Lesrepali Lenkokwai: *ikiyeu sirikali naata nguvu nataana.*

Translator: Tunataka Serikali ambayo ni karibu, na tena Serikali ambayo ina nguvu.

Lesrepali Lenkokwai: *kore taata tenereri nkiishu,*

Translator: Ili ng'ombe ikiibiwa,

Lesrepali Lenkokwai: *taaku miata iyee ntoki ninye ngari metanapa lolo sikarni, meshomo ayiaya nkishu,*

Translator: Sasa kama hauna kitu ya kuamusha hiyo ghari ibebe hao askari waende watafute hizo ng'ombe,

Lesrepali Lenkokwai: *meitoki nello ijipaa nena kishu,*

Translator: Hakuna mtu ambaye atakusikia (inaudible).

Lesrepali Lenkokwai: *niwon ake iyee ajo kashoma aliki Lpolosi, kachomo aliki lkuba, kachomo aliki lkasulai, nemeata naa nkupu napuoye.*

Translator: Sasa wewe tu utabaki kwako, unaenda una-report kwa polisi, unaenda una-report kwa council, unaenda una-report kwa chief, lakini hawana nguvu ya kwenda kufuatilia hawa mifugo.

Lesrepali Lenkokwai: *Kore aitoki nkai ootei,*

Translator: Jambo lingine,

Lesrepali Lenkokwai: *mayeu paa kerinyo nkisoma yoo ltungana siadi, keti apa ltungana oingata nkisoma, eisomai, naaku kayeu pee piki inia toki nkupu paa ikiata era kitok.*

Translator: Hatutaki sasa kurudisha yale mambo ya masomo ya watu wazima nyuma kwa sababu kuna watu wengine ambao walikuwa wamekatisiwa, sasa hawawezi kuwa watoto, na hawawezi tena kukaa bila elimu. Kwa hivyo, mambo ya elimu ya watu wazima yatiliwe mkazo sana kwa sababu ni muhimu.

Lesrepali Lenkokwai: *amu kadol ajo keisaidiaye anatokii.*

Translator: Kwa sababu ni sisi ambaye tunasaidia wao.

Lesrepali Lenkokwai: *kore naa kajo nkaitoki netejo duake ltungana pokii.*

Translator: Kwani nitasema kitu moja ambacho watu wengi walikuwa wamesema,

Lesrepali Lenkokwai: *kore taata atuwana eshi machini, ayeng naa nkishu , .. natuwana /kaparu apa machini natii nkolo archers tene.....*

Translator: Sasa ile Abattior ambayo ilikuwa ikichinja wanyama kwa sababu ni ya (inaudible) sehemu za ...archers..... (inaudible),

Lesrepali Lenkokwai: *naa kaajo keji apa Kenya meet.*

Translator: Na wakati mwingine ninaenda kuangalia huko Kenya Meat,

Lesrepali Lenkokwai: *naa kajo anakop etii nkushu kumok*

Translator: Mimi napendekeza kwamba hapa ndio kuna mifugo wengi.

Lesrepali Lenkokwai: *anyoo peye mepikakini iyoo, ene etiinkishu kumok paa iyoo nkishu ikiya, iyoo idie, paa mara ene eyauni ntoki natii nkishu, paa iyoo opuo aitereyo*

Translator: Sasa imekuwaje tuone kama ile imeletwa kwa (inaudible) ili sisi tupeleke ng'ombe, (inaudible),

Lesrepali Lenkokwai: *naa kamon naa taata tana katiba.*

Translator: Sasa katika Katiba hii ninaona,

Lesrepali Lenkokwai: *pee itipiuni naa ntoki natiu nejia.*

Translator: Nasi tuletewe kitu kama hiyo.

Lesrepali Lenkokwai: *ashe tin oleng*

Translator: Asanteni.

Loloju Kapuna: Mimi nasema,

Com. Lenaola: Sema jina kwanza.

Loloju Kapuna: Jina langu Kapuna Loloju. Mimi nasema, habari wananchi wote?

Response: (inaudible).

Loloju Kapuna: Wale wageni ambao wametoka mbali, kuja hapa, ninawasalimia. Kutoka mahali munatoka, mumekuja salama, mkafika hapa salama, ninasema asante sana.

Sisi hatujawahi kusikia kitu ambacho kinaitwa “Katiba”, sasa ndio tumesikia. Sisi watu wa hapa, hii wilaya yetu iko tofauti na down-country. Kuna kitu moja nimeona mimi mwenyewe, barabara tu ndio mbaya. Kwa maana, kama barabara mzuri, tungekuwa na biashara nyingi, kwa sababu kila mtu wa biashara anakuja mahali iko mali.

Com. Lenaola: Pendekeza.

Loloju Kapuna: Pendekezo langu ni kwamba, hii barabara yetu iwekwe lami, ili watu wa biashara waweze kuja. Na pia kitu ingine ni soko. Ukienda Mombasa kuna soko, ukienda Nairobi, kuna soko, ukienda Nakuru, iko soko, ukienda (inaudible), iko soko. Kitu moja ni kwamba, soko ni mbaya. Kama hii inaweza kurekebishwa, ili iwe, kuna soko tarehe fulani

na kule kwingine tarehe fulani. Hii itawezesha watu wa biashara kuja hapa, ili waweze kununua mifugo yetu.

Jambo la pili, ni umaskini. Umaskini hauna njia, hauna barabara, hauna maji, na umaskini wetu utokana na kiangazi. Kama kiangazi inaingia, hakutakuwa na chakula, njaa itaingia. Na vile mimi nafuga ng'ombe, kama nyasi inakwisha kabisa, nitalia.

Wamama wanaenda miles mingi kutafuta chakula.

Com. Lenaola: La mwisho?

Loloju Kapuna: La mwisho langu, naongea juu ya mashamba. Watu wengi wako na mashamba, hawajui mambo ya title deeds na hata hawana. Tunataka tupewe title deeds kwa sababu, hii ndio itaonesha shamba ni lako.

Com. Lenaola: Asante sana mzee.

Ngerole Lerosion: Nitaanza na mambo ya police. Nilikutana na hawa polisi, bila makosa yeyote, wakanitembeza mpaka saa sita ya usiku. Hapo hakuna haki ya binadamu hata kidogo.

Com. Lenaola: Pendekeza.

Ngerole Lerosion: Pendekezo langu ni kwamba, hawa watu wachukuliwe hatua kali kwa sababu hawatunii haki ya ki-binadamu.

Isitoshe, ningeomba tufunguliwe vilabu vya chang'aa mingi kwa wale watu kama mimi ambao hatuwezi ku-afford ile pombe ya bei kubwa. Watu wote sio sawa.

Com. Lenaola: Sema jambo lingine.

Ngerole Lerosion: Jambo lingine, hata hawa wafanyi biashara wenzetu ambao ni wakaazi wa Wamba, wangepaa waangalie masilahi ya makanga wenzangu, pamoja na mimi pia, kwa kubeba gunia na shilingi tano. Labda saa hii nikiingia kwa duka, mimi nanunua mchele na shilingi ishirini, hiyo shilingi tano kwani nitakula kwa hoteli?

Com. Lenaola: Endelea. Jambo la mwisho.

Ngerole Lerosion: Jambo la mwisho, munashtaili kuwa munachukulia hatua kali sana
(inaudible). Asante ndugu yangu.

