

CONSTITUTION OF KENYA REVIEW COMMISSION

CKRC

VERBATIM REPORT OF

CONSTITUENCY PUBLIC HEARINGS,

TURKANA NORTH CONSTITUENCY,

HELD AT KAKUMA STADIUM

ON

27TH JUNE 2002

**CONSTITUENCY PUBLIC HEARINGS, TURKANA NORTH CONSTITUENCY,
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Present

Com. Ibrahim Lethome
Com. Mutakha Kangu

Secretariat Staff in Attendance:

Jane Mbao - Programme officer
Dancun Mutai - Assistant Programme Officer

The meeting started at 10.45 a.m with Commissioner Mutakha Kangu in the chair.

Mama Ila: *popedorea akiroit na etal ekapol alosit ngaren atipei akuj apa topia ngikaitotoi kosi dang lu eya neke topedoretiea akirar ngakiro dang na kiani sua kipiak kechi ee akuj na iteni kitongongoi sua alotoma etichi topedosi ngitalio lu engirio akwar naka akirik sua angakiro anbai anaiteni alotoma ekisil kotere ekiro alokokon yesu kristu*

kilipi sua epeyani epei ekiro ka apa alokoku alo etau alo ebusen amin.

Rose Nanok: Karibuni nyote karibuni kwetu. Nitachukua nafasi hii kuwakaribisha ma commissioners wa Kenya Constitution Review Commission, Bwana D.O, viongozi wa serikali na wale wengine wako hapa, paramount chief, waalimu, wamama wazee kwa watoto na wananchi wote, hamjamboni. Ninachukua furusa hii kuwajulisheni wale wanakamati tunaofanya kazi nao hapa katika Turkana North Constituency, tukiwa hapa Kakuma. Tuko wane, two men and two women. Mimi ni kama mwenyekiti wa Turkana North constituency committee. Epong' ni mmoja wetu ambaye tunasaidiana kazi, tuna John Lowang ambaye atakuja baadaye. Kwa hivyo nafasi hii ningetaka kuchukua nikaribishe Bwana D.O kwa sababu tunaenda kwa haraka maana watu ni wengi ambao watatoa maoni. Karibu Bwana D.O.

Kakuma D.O: Commissioners ambao wamekuja kwa siku ya leo, watu ambao wamekuja kutoa maoni katika shughuli ya leo, hii ni siku ambayo ni muhimu sana na sijui kwa nini hawajajitokeza kwa wingi ili watoe maoni yao vile wangeonelea Katiba iundwe. Hii si siku yangu hata commissioners sio siku yao, siku hii ni ya wananchi ili waseme vile wangependa kutawaliwa. Kila mtu atoe maoni yake ili wakati Katiba itakapoundwa usiseme hukuhusishwa, hii ni Katiba ambayo tunaelezwa na ninasema kuwa itatoka kwa wananchi wenyewe. Ile ingine tunasikia ilikuwa imeundwa huko Lancaster lakini sasa hii itaundwa hapa Kenya ambapo sisi wenyewe tutatoa maoni yetu. So nilikuwa nafikiria sisi wote tungekuwa hapa leo ili tutoa maoni yetu kwa commissioners ndio watakapofika Nairobi wataambiwa hiyo ndio maoni ya watu wa Turkana North ama particularly Kakuma.

Kwa vile nimesema sio wakati wangu wa leo hata mimi pia nitatoa maoni yangu lakini sio hapa, hii ni yenu. So mujitayarishe kutoa maoni yenu na tutaongozwa na commissioners.

Rose Nanok: Excuse me, kama commissioners hawajaongea ningependa kusema hivi. Kama mnataka kutoa maoni endelea kuandikisha majina pale, kuna mtu atakuwa plae. Hata kama hutatoa maoni, andikisha tu jina lako.

Com Mutakha Kangu: Watu wa Turkana North, Kakuma ninawasalimu , Hamjambo? Na kama hatujaanza mkutano, kwanza ningependa tuweze kujijulisha kwenu ndio mjue mkutano wa leo mnapeana maoni kwa kina nani. Mbele yenu mko na commissioners wawili. Mimi naitwa Mutakha Kangu, na nina mwezangu Bwana Ibrahim Lethome. Ningependelea kama sijaendelea awasalamie kidogo.

Com Lethome: Watu wa Kakuma hamujambo. Unajua sijui salamu ya Kiturkana ningewasalamia nayo. Asanteni.

Com Mutakha Kangu: Asante basi. Pamoja na sisi tuko na ma officers wawili kutoka Tume ya kurekebisha Katiba wenye watatusaidia kwa kazi tulionayo leo. Hapa kuna mama Jane na kiajan Daniel, hao watatusaidia. Na ningependa niwajulishe wakati huu Tume iko Rift Valley na wale walipangwa kuja upande huu wa Turkana na Pokot tuko group nne, tumewacha group moja Kalokol, ingine Lokitang' na kuna ile imeenda Lokichogio na sisi tutakuwa na nyinyi hapa.

Siku ya leo si siku ya sisi kuzungumzia nyinyi, leo nmi siku ya nyinyi kama Wakenya kuzungumza, mpeane maoni yenu, mungependelea Katiba iandikishwe kwa njia gani, mungependelea Katiba iweke serikali aina gani, hayo yote tunataka kusikiza kutoka kwenu na mkutano huu kwa hivyo ni wenu, mtapatiwa nafasi kuzungumza.

Tukianza kuzungumza kuna mambo machache nataka niguse. Jambo la kwanza ni kwamba tunachukua maoni kwa sehemu tatu.

Ya kwanza

Rose Nanok: *ani erimor tolim kona eya ngiche kalokol, kechi lu eya neke. Akatiba na kisasi ngoni kitorik sua .abu nabo tolim kona, eyakar itan dang alolom na elimunio akiroit. Kotere akatiba na kisasi ngoni kitorik alo Kenya.alotoma ngakiro dang na kilosi ngoni alimun kidiama, ilimunio alotoma ngirotin ngiuni.*

Com Mutakha Kangu: Na sehemu ya kwanza ni kwamba unaweza toa maoni mbele yetu kama mtu binafsi, individual.

Rose Nanok: *atamar etiaka tiaka ngitunga .eya ngiche lokitaung, kalokol, lokori,lokichoggio.kechi lu kiya neke luku.ipedori iyong alimun akiroit kon na iyakar irai itwan tolimok kechi irai itwan ipei.na angauni, ipedori iyong alimun alotoma egurup erai ekaweikinan. Elimonorio akiroit konaka, ngalimonoretia ngauni,tolim dang ,kori kigirngakiro kwap kori tama nabo aski ayong elesiu kidiama ngakiro na egrit. Na angauni ipedori iyong abunere neke ngaren tolim ngakiro kon na ayakasi lotau kong.keyakasi ngitunga lu igirito ipedorete eesi akingolikin ngitunga lu arei lu iboyete alongaren kus.tolim ekon kiro kitaipinga kipoto.kidiama ngitunga lu igirito ipedori iyong atamar ,asaki ayong alimun kidiama ngakiro na igirit.toret jik akiroit ngina.ngibong nabor kori kisosa ngakiro dang,tolim akiroit na apolon na isaki iyong. Iknakinio gnadakikai ngatomon ani erumor kigirakinae ekiro kon nakitab. Kitam nabo atamar elalak ngitunga lu esakete alimun ngakiro .nyi ngo robo kotere alolom nachi. Elalak ngitunga lu esakete akiyan .iwopitai ngirora lu igiritae kwap .eyei arimanakin kotere alolom na edit. Ngitunga dang lu esakete ekian, epedorete ayar ngirora ngaren .ngirora lu ngesi iwapitai. Epedorio alolom nakinae ngikasukou kotere ikirikirasi alsit wache.ntabo ,nyitamasi ,woi, be kiisikin bo sua ani erumor nakinai ngiche alolom. Kidiama ngakiro nguna ,na erai igiritae ,ache pak etamario iyonga kievesui kwane kidiama akiroit natete ilimunit .eyei kechi nabo alolom na kingisetia iyongakiroit ngina.kidiama ngitela na elosio akitumiar ,alo kian, ipedori iyong kian angaturkana,kori kiswahili ama ngamusungui.echamakinitai itwan kiyangangatela cha ka daang kotere eyei itwan niikobi. Na esal,ebala ngesi kona,erai akiriamaram akwar kana aria auks auks kotere echamitai itwan dang kian .kecgi eponotor erai akirai galimonoretea yok na kisasi ngoni asubakin alotoma akatiba yok alo Kenya. Eyei etal lo kiyokit ngoni kotere eya ngitunga une lu epedorete akiker akiyan kotere ayakau a do .emam itwan irumunio kotere akiroit na ilimuni iyong. Eyakatar ngitunga alolom na iyanetia ngakiro dang na asakete alimun. Kotere mere cha ngitunga dang epedorete ekiyan akituk apei. Itwan ni iyani ,aio inakisi arimatoi.ngikilakis itwan esa lo iyania.kora nyitamasi peta aski ayong ati tolim kongin*

- a. *Erai kechi ngikedak ngalimonoretia yok. Itwan ni iyani ebuni ngaren tolim ekiro kotere kipiakinere ekiro kon namachin. Kisiakini kotere ekiro loa hellen mzee , eyei kori emam,ngitunga dang lu iyanete kingoliyasi lalo. Enyaritai .ekiro kang hellen mzee alotoma akwar na asaki ayong atoduk ngakiro na etal alotoma akwap nakosi na alo turkan. Aolowa kosi angiturkana, apedori ayong akiyan ngakiro na ikote na*
- b. *anglup.kingolikinit sua ngi*

Com Mutakha Kangu: Ya pili ni kwamba unaweza toa maoni kwa niaba yako na kwa niaba ya kikundi chenye kimeandikishwa kisheria.

Rose Nanok: *Ipedori nabo iyong alimun ngakiro aria iyong ilimunit. kori erai egurup kori atiaket na echamakinita I na naigirakinitali ama.*

Com Mutakha Kangu: Sehemu ya tatu ni kwamba unaweza toa maoni kwa niaba yako na kwa niaba ya kikundi hata kama hakijaandikishwa popote. Utatuambia mimi nasimamia kikundi fulani.

Rose Nanok: *Ipedori nabo iyong alimun ngakiro aria iyong ilimunit. kori erai egurup kori atiaket na echamakinita I na naigirakinitali ama*

Com Mutakha Kangu: Maoni yenyewe tena tuna utaratibu tatu. Ya kwanza unaweza tupatia maoni kwa maandishi yenye umeandikisha inaitwa Written memorandum na useme hutaki kuongezea lolote utatupatia tu maandishi.

Rose Nanok: **Na angauni, ipedori iyong yau ekiro kon ngaren.ace pak ipedori ca akigirakin ngakiro kon kwap ani erumor kipoto awaragat ngina.**

Com Mutakha Kangu: Namna ya pili ni kwamba unaweza tupatia maandishi na pia useme unataka kuelezea hiyo maandishi mbele yetu kumulika mambo ya muhimu kwa hiyo maandishi.

Rose Nanok: *(Turkana dialect) na ngarei ipedori iyong tolim akiroit .*

Com Mutakha Kangu: Sehemu ya tatu ama namna ya tatu ni kwamba unaweza kuwa hauna maandishi lakini uko na mambo kiroho unataka kukaa mbele yetu na usungumze, oral submission, unaweza kuja mbele na uzungumze vile unataka.

Rose Nanok: *elimonorio akiroit kona,ipedori iyong*

Com Mutakha Kangu: Na ukiwa na maandishi na unataka kuelezea tutakupatia dakika tano, uelezee, umulike mambo ya

muhimu ndio upeane hiyo written memorandum na usianze kusoma yote kwa sababu muda haitatosha. Mlika mambo ya muhimu kwa hayo maandishi.

Rose Nanok: *tolim akiroit na alosit ngaren atipei.*

Co Mutakha Kangu: Kama hauna maandishi tutakupatia dakika kumi ueleze yale uko nayo na ukimaliza uweke sahihi kwa kitabu.

Rose Nanok: *kinakin sua iyong ngadakikae ngatomon tolim ngakiro kon ani erumor kigirak ekiro kon nakitab.*

Com Mutakha Kangu: Na kwa sababu tutataka kufika saa kumi tuwe tumemaliza saa ingine naweza kukukata mda usiendeleo ama tukiona watu sio wengi tunaweza ongeza wewe muda kidogo.

Rose Nanok: *kotere kisaki sua ngasain ngatomon atorumoruto, kekidiok.*

Com Mutakha Kangu: Ukiona tukifanya hivyo usilalamike kwa sababu tutakuwa tunataka kila mmoja mwenye amekuja hapa na anataka azungumze apatiwe nafasi ya kuzungumza.

Rose Nanok: *kisaki sua ainakis ngitunga dang alolom na iyanekinetae.*

Com Mutakha Kangu: Jambo lingine ni kwamba tutafuata maandishi, ile meza pale ni ya mtu kuandika jina akifika tutafuata yale maandishi tukiita mmoja, tukifuata mwingine na kwa hivyo usikuje ukae kama haujaandikisha jina pale.

Rose Nanok: *nabo emeza lo eyei ngaren aria eka ngitunga alu epote nabo kipotosi ngirora kech.*

Com Mutakha Kangu: Lakini tena tunaweza kuwa na uwezo, discretion, tukiona kuna mtu ako na haraka, kuna mzee amechoka tunaweza kumpatia yeye priority aende na tukifanya hivyo usianze kulalamika, mbona huyu ameruka mimi.

Rose Nanok: *ngiche tunga ikirikirasi erai ngiche ngikasukou .epedorio ainakin ngesi alolom ,topedoria alosit nawi.)*

Com Mutakha Kangu: Na ukimaliza kuzungumza mimi ama mwezangu tunaweza kuwa na swali moja la kuuliza, kufafanua mambo umesema na tutakuuliza na ukiwa na majibu, utupatie. Kama huna majibu, kama hujafikiria utuambie hilo sijafikiria lakini kama unaweza kujibu unalijibu.

Rose Nanok: *Nairumoria iyong ekiyan,epedorio kingitae iyong ngakiro ngadikidio nata pe kikeunit iyong.*

Com Mutakha Kangu: La mwisho ni kuhusu lugha tutatumia. Uko na uhuru kuzungumza lugha yoyote unataka. Kama unataka kuzungumza Kiingereza, kama unataka kuzungumza Kiswahili, kama unataka kuzungumza Kiturkana, una ruhusa kutumia ile lugha unajua itakusaidia ama kuwezesha kujieleza sawa sawa vile ungependelea.

Rose Nanok: *na irumoria iyong, ipedori kiyan ngatela nacha isaki iyong.*

Com Mutakha Kangu: Na la mwisho kabisa ni kwamba huu mkutano ni wenu, tunataka kuchukua maoni kwa watu wote. Wamama, wazee, watoto, walemavu, wafanyikazi wa serikali hata chifu kila mtu awe uhuru kuzungumza mambo anataka, usiwe na wasiwasi Oh! Naona D.O amekaa hapa, itakuwa namna gani, huu mkutano uko wazi zungumza vile ungetaka kwa sababu tunachukua maoni ya wa Kenya, ndio tujue kama kuna shida nchi yetu iko upande gani. Na hatuwezi kutatua shida yetu, kama tunaendelea kuogopa kuzungumza yale tuko nayo rohani.

Rose Nanok: *esal, erai emukutano lo ekusi mere tokera akiyan ngakiro na ayakasi lotai kus. Ngikera do kori itwan cha dang kisaik sua alemar ngakiro anikus kotere akatiba na alo Kenya. Echamakina ngoni eyana ngakiro na ayakasi tooma lotai yok.)*

Com Mutakha Kangu: La mwisho kwa hivyo, ikiwa ni mkutano wa kila mtu tufanye heshima. Ikiwa mtu anaanza kuzungumza mambo hukubaliani na hayo, si sawa sawa uanze kupiga kelele. Ngoja wakati utapata nafasi yako utatuambia yale yule amesema tukubaliane na hayo na mimi ningependa niseme hivi. Kwa hivyo kila mtu apatiwe nafasi yake, usijaribu kunungunika ama kupiga kelele wakati mwezako anazungumza. Na sababu ni kwamba tunajua hatuwezi kuwa na maoni inafanana sisi sote. Lazima tofauti iwe na tunataka tusikie hiyo yote, hizo tofauti zote ndio mwishowe tutakaa chini tuchambue maneno tujue njia tunaelekea ni njia gani.

Rose Nanok: *kotere egelagela ngitamem yok echamikina itwan ni iyan nakinae alolom topedorwa alimun ngakiro ngadi.*

Com Mutakha Kangu: Sababu tunasema hivyo ni kwamba mambo mnasema mbele yetu tunaandika na pia tuna machine hapa ya kunasa sauti na hatutaki wakati tunafika kuangalia maneno tunapata ile cassette imetoka Turkana ni kelele badala ya kusikia wale wanazungumza. Kwa hivyo tunapatia mtu mmoja nafasi, ataje mambo anataka na wewe utapata nafasi yako.

Rose Nanok: *kotere eyei amachin na ikobi etoil, echamakina etoil kon kirarai. Kongina bocha ,kinakini itwan ipei alolom.*

Com Mutakha Kangu: Na mwisho yule anazungumza atakuja hapa mbele tukiita jina lake, anakaa hapa, na anaanza na kutaja jina lake. Tutakuwa tumeita jina lakini kwa sababu ya hii machine, unataja, mimi naitwa fulani ndio uanze kuzungumza mambo

yako. Unakuja hapa, ukimaliza unasonga hapa unaweka sahihi halafu ukitaka kuenda, ukitaka kutulia kusikiza wengine, unatulia.

Rose Nanok: *na esal , itwan ni iyani ,ebuni ngaren tolim ekiro keng eringa nyiyanakina.*

Com Mutakha Kangu: Basi tuanze na Hellen Mzee.

Rose Nanok: *kongina, kiseuni kotere ekiro loa hellen mzee.*

Hellen Mzee: *kanyaritae ayong Hellen Mzee.*

Translator: Anasema ya kwamba yeye anaitwa Hellen Nzee na angependa kuchukua nafasi hii ama fursa hii kusema machache juu ya Katiba yetu ya Kenya.

Hellen Mzee: *alimuni ayong ngadikidio kidiama akatiba na alo Kenya.*

Translator: Nikizingatia kabisa kwa upande wa Turkana, ningependa kuongea juu ya ardhi.

Hellen Mzee: *alowa alo aloturkan, eyani ayong kidiama ngalup.*

Translator: Akichangia kabisa kwa upande wa ardhi amesema ya kwamba wao hapa Turkana mambo ya ardhi imekuwa tu ni mambo ya serikali. Wao wamekuwa tu wakikaa lakini ardhi yenyewe iko chini ya serikali.

Hellen Mzee: *sua nnnngitunga*

Translator: Kwa hiyo amesema ya kwamba katika mambo ya ardhi hiyo tunajua kwamba mamlaka ilikuwa chini ya serikali ndio maana hata amesema kwamba utapata ya kwamba mgeni ameingia hapa Turkana, kwa vile ni serikali ndio inayopeana hii shamba na iko na mamlaka ya kumpa mtu sehemu ya kuishi unapata ya kwamba wao hata wakiwa wa Turkana wakipata shida hapa juu ya ardhi yao, hakuna mahali watapeleka malalamishi kwa sababu mamlaka yote ni ya serikali.

Com Mutakha Kangu: Ndio unapata ya kwamba wale watu wamepewa hiyo ardhi na wameishi kwa muda hata wakiondoka wao hakuna lolote.

Com Lethome: Mwambie apendekeze, anataka nini?

Hellen Mzee: *kikoni sua ngikokok alotoma ngalup nakosi. Kiyeni sua atamar, nangolenyan eweikinit.)*

Translator: Pendekezo lake ni kwamba akiwa Mturkana yeye ni Mkenya hapa na angependa kusema hivi; ya kwamba mamlaka ya ardhi hapa Turkana yawe chini yao wenyewe.

Hellen Mzee: *aria ayong aturukanait ani erumor itwan alo Kenya.*

Translator: Hata kama kutakuwa na mgeni wowote atakuja hapa Turkana na angependa kuwa na sehemu ya ardhi, wao wenyewe waamue na waongee na wao na wajue mahali pa kuwaongelesha kwamba wasiishi hapa na vile mtakuwa mnakaa hapa sisi Waturkana tutasaidika namna gani na hata tukipata madhara itakuwa juu yao.

Hellen Mzee: *ngipeyok cha dang lu epote turkan echamakinitae, kiboikinos ekisil.*

Translator: Kwa hivyo wale ambao wanatakikana wapewe mamalaka ni kamati ambayo imechagulia hapa turkana. Ichaguliwe na ipatiwe mamalaka ya kuangalia mambo ya ardhi hapa Turkana. Wao ndio wanatakikana wapatiane title deed.

Hellen Nzee: *nabo ngitunga luku na erotokineto ,edongo sua kirai cha pas kongina. Ngichan kosi kidongo cha kidding kosi. Nyi kiyeni ni kiyari ngichanngulu.*

Translator: Yake tu ni hayo

Com Mutakha Kangu: Okay asante mama. Kuja uweke sahihi huku. Tupate Paulina Nakiri.

Paulina Nakiri: *eka kiro ngesi paulina nakiri aria ayong akarikon angaberu alo Turkan.*

Translator: Anaitwa Pauline Nakiri na yeye ni msimazi wa wanawake hapa Turkana.

Paulina Nakiri: *aski ayong alimun kona.*

Translator: Angependa kusema hivi.

Paulina Nakiri: *Kiyakar sua ngakiro nako kaalak, enangi teni nakware.*

Translator: Tuko na mengi hapa tukiongea itakuwa usiku lakini bado tutaongea.

Paulina Nakiri: *alotoma asdubakin akatiba nayok, echamakinitai ngonni daang , emorikinos.*

Translator: Katika kutengeneza Katiba yetu ya Kenya angependa kusema kwamba wote tunatakikana tujumuike. Tuchukulie akili zetu sisi sote ndio tutengeneza Katiba yetu

Paulina Nakiri: *alotoma ngakiro akatiba, kikoni sua ngitunga lu kimukiti eblanget.*

Translator: Kwa muda wao wakiwa waturkana hawakuwa wanajulishwa katika kutengeneza Katiba kwa sababu wao ni kama walikuwa wamewekwa bulangeti ndio waambiwe tu walale.

Paulina Nakiri: *na kaneni ,abala tokona bocha ejok noi nangolenyan kotere nakanuan ebeyo ebangaka ngiturkana mam ibore eyenete.lakini mam itwan kidodik ateni.*

Translator: Kwa hivyo ni shukrani hata kwa serikali yetu ya Kenya kuona ya kwamba mambo ya Katiba yameletwa hata hapa

Turkana ili wa turkana wachangie katika kutengeneza Katiba.

Paulina Nakiri: *kirai sua ngiturkana kisasi sua asubakin akatiba.*

Translator: Hapo awali kulingana na yeye anasema ya kwamba ni kama waturkana walikuwa wanachukuliwa kama watu ambao ni wajinga sana. Lakini sasa inatakikana iwe wazi kwamba wao pia wataweza kuwa raia.

Paulina Nakiri: *kirai sua ngiturkana,kiyani sua atenijik.*

Translator: Anasitiza kwamba wao wakiwa Waturkana wataongea na watasema.

Com Mutakha Kangu: Sema basi mama. Sema ile unataka.

Paulina Nakiri: *kirai sua ngiturkana kisaiki emorikinos ka nangolenyan.*

Translator: Anasema ya kwamba wao wakiwa Waturkana lazima wasikizane na serikali yetu tuwe wote, kitu kimoja. Tukiongea tuongee jambo moja.

Paulina Nakiri: *Kisasi sua amur napooln bu alotoma ngitukana.ani ebuni nangolenyan toriem ateni.*

Translator: Kwa hivyo anapendekeza ya kwamba mamlaka yote yale ambayo yanatendeka Turkana iwe chini ya Waturkana wenyewe. Iwe hata serikali inapoingia ijue ya kwamba kweli ni Waturkana wameongea na ni mambo yao ndio wanaongea. (inaudible).

Paulina Nakiri: *Mam tokona nabo ngichan alotoma kosi kotere emorikin ngitalio. Kisasi sua ani ebuni areek,kira ateni kosi.*

Translator: Zamani mambo yote yalikuwa yanatendeka na wao hawakuwa wanajulishwa. Kwa hivyo anaonelea ya kwamba ni vizuri sana tumekuja sasa tuelewane na tunaandikishe kila kitu ambayo tumeamua sisi wote.

Paulina Nakiri: *kolong, asubasi ngakiro kama alokidiana ani erimor eboyete sua alokwap.*

Translator: Katika kule kusikizana ambapo alikuwa anasema hii anapozungumza na serikali angepewa mkono moja katika uongozi wa hapa. Anasema kwa mfano kikundi chenu kikiongozwa na D.O. amesema ya kwamba mara nyingi sana hawajawai kuwa wakisikizana na D.O kwa sababu akiona D.O anasema anatekeleza ya serikali, anawapigia kalamu akisema ya kwamba anatekeleza ya serikali, sasa watu wa hapa wanakosa kitu cha kufanya. Kwa hivyo inaonekana wazi kwamba mambo yote inatoka huko juu.

Paulina Nakiri: *alotoma ngaweyikineta na ikoni na kata do ,emam itwan kibusi sua. Kiyeni sua atamar teni polis,nyikirumun pas kongina .*

Translator: Kwa upande wa polisi, tunajua ya kwamba kuna Sheria na mtu anaposhikwa ametenda kitu kibaya ni lazima Sheria ifuatwe lakini ikifika kwamba hapa mtu akikamatwa, mtu anapigwa hakuna mtu anataka kufuata Sheria halafu watu wengine wanapigwa wanauliwa na wanaenda tu hivi.

Com Mutakha Kangu: Na mama unabaki na dakika mbili sasa jaribu kuendelea haraka.

Paulina Nakiri: *iyong robo akimat, ngasain kon erai na edongo erai ngadakikai ngarei bon.)*

Translator: Anatoa mfano ingine ya hawa watu wengine ambao wako hapa. Tangu waje hapa Turkana, wamekuja hapa wakapewa ardhi wako pale na mambo yao yote, ukijaribu hata kuuliza inasemekana ni serikali. Ndio vile alikuwa anasema ya kwamba sasa kila kitu ni serikali na wao je wakiwa watu wa hapa watasema nini juu ya hawa watu?

Paulina Nakiri: *nyo bo erakar na irumunia polis itwan taar jik ,ani sua atolimutu anu.*

Translator: Lake la mwisho ni wao pia kama wanakenya wamechangia katika wito wa serikali ya kwamba watoto wapelekwe shuleni. Na watoto wamepelekwe shuleni wamerudi, lakini sasa kazi inakuwa shida. Unapata ya kwamba ile kazi iko hapa karibu ambao hata wenyeji wa hapa wangechangia, wanakataza. Kuna maana gani kupeleka watoto shuleni wanarudi na wanakosa kazi. Kwa sababu wakipata kazi watasaidia wale wengine ambayo wako shuleni, ndugu zao, dada zao, na kila mtu.

Paulina Nakiri: *sua kirai ngiturkana, nabo kimorikina ka apei ka nango lenga na ebal a yasi ngide losukul.*

Translator: Kwa hivyo amesema ya kwamba shida ingine ya hapa Kakuma ni shida ya watoto wasichana ambao wanapatiwa mimba halafu wanawachwa hivyo tu. Hakuna mtu anataka kufuatilia. Mambo imekuwa tena watu wanaenda kwa DC, wanaenda kwa DO, wanaenda kwa chifu lakini unapata ya kwamba watoto pia wanapatiwa mimba na wanawachwa hivyo.

Com Lethome: Sasa anapendekeza nini kuhusu hao watoto ambao wanatiwa mimba. Wafanyiwe nini.

Paulina Nakiri: *ngide kosi eurenakinio alosukul.itwan ni eurikini ikoku alosukl echamakinitai kirumunai ani erumor kititakinae.*

Translator: Anapendekeza ya kwamba muhusika ashikwe na atakuwa anatekeleza mahitaji yote ya huyo mtoto. Hata kama amezaa baadaye amusaidie, amurudishe shuleni, asome na atekeleze yale yote ambayo yanahitajika katika masomo ya huyo msichana.

Com Lethome: Umezungumzia habari ya D.O na uongozi wa serikali kuwa D.O anatekeleza ile anaambiwa na serikali, sio ile anaambiwa na watu wa hapa. Unajua ukianza na chifu, ama assistant chifu, D.O, D.C. mpaka mkuu wa mkoa P.C. wote ni watu ambao wanachagua na ofisi ya rais halafu wanaletwa wanafanya kazi yao. Sasa je ungependekeza nini? Tuendeleo hivyo hivyo ama ungependekeza pengine ili wale watu wa sehemu kama tuseme Turkana ama sehemu ingine wahusike katika kuwachagua hawa watu ama unaonaje.

Paulina Nakiri: *alotoma ngitunga ngulu lua anangolenya ,erai alotoma ngitalio lukolong takai abala ayong imukuk akwap.*

Translator: Anasema ya kwamba hata hivyo hata kama serikali ndio inawachagua na inawaleta pale, ingefaa wanapokuja hapa, pia wao wajihusishe katika kutekeleza yale inatendeka katika sehemu wanafanyia kazi.

Com Mutakha Kangu: Asante basi mama. Nenda uweke sahi pale.

Rose Nanok: Tafadhali nataka kusema hivi, kwa wale watu wanakuja kuongea hapa, wewe unakuja kupendekeza tu, isilete story. Unajua hii maneno civic education tumjefanya tumemaliza kwa hivyo kazi yako leo ni kupendekeza. Lakini wale watu wanapiga kelele. Tuliambiwa tuna machine hapa ambayo inachukua maneno na sauti za watu, kwa hivyo tunataka cassette itakapotoka itoke ikiwa clear isiwe na kelele. Jambo ingine tulisema kama munaona yale maneno mtu anaongea hayawezi enda sawa na yale yako, kila mtu ana maoni tofauti. Kwa hivyo wacha aongee yake na akimaliza wewe utakuja kuongea maoni yale yale kwa njia ingine.

Translator: *abala tokona bocha ngakiro nata eyani ngesi nyelosee eriyana.adaun ngadakikae kang lakini elalak cha ngitunga,mere ayong bon.*

Com Mutakha Kangu: Basi tupate George Nakoi.

George Nakoi Ekalale: Jina yangu ni George Nakoi Ekalale. Kuna shida, shida yetu hapa haswa ni kuhusu kipande.

Translator: *ekiro kang ngolo irasi eesi.ngichan kosi ngesi akipande.*

George Nakoi Ekalale: Kipande hapa Turkana kimeleta shida sana na kufanya number ya Turkana kuwa chache sana wakati wa kuzaliwa.

Com Lethome: Kwa hivyo unapendekeza nini?

George Nakoi Ekalale: Ningependekeza kipande kiletwe karibu na wananchi.

Translator: *edit ekimar angiturkana kotere ,elona ekipande.*

George Nakoi Ekalale: Ikiwezekana kuwe na mobile vehicle ya kuzunguka kutengeneza vipande ndani karibu na wananchi haswa kule mpakani

Translator: *echamakina jik tolemunae agar na enyaritai nakawoton nakerimon akwap.yaana ekipande wadang.*

George Nakoi Ekalale: lakini ningependa kama kipande ingepaanwa bure, ningependekeza kipande kipeanwe bure kisiwe

kinanunuliwa iwe kama kura.

Translator: *itiomokino ekipande einakinio ngitunga pasi loger akura.*

George Nakoi Ekalale: Tunaonelea ni vibaya sana kipande wakati mtu anapata hapa inapelekwa mpaka Nairobi na hiyo inachukua mda kwanz watu wengi maana lazima apate kipande ndio apate kipande ya kura.

Translator: *nyechamakina ekipande elosi tanang nakwapin nakalonak.kirika itwan ngirua lu ko kalaak idarit bu.*

George Nakoi Ekalale: Kama juzi tulikuwa na kura ilikuwa inakatwa hapa na watu wengi walikuwa wame-register kwa kipande na kipande ilitumwa Nairobi. Baada ya kura kuisha kipande inakuja baadaye.

Translator: *ngoni na atubere akura amam ngakipandei kongina bocha kisasi sua akura tobongokinoi.*

George Nakoi Ekalale: Kwa hivyo tungependa kura irudiwe tena ndio wale watu ambao hawakuwa wamechukua kipande cha kupigia kura warudiwe wapate hizo vipande.

Translator: *ngitunga lu amakatar ngakipandei ,tobongokis tanyuneta.*

George Nakoi Ekalale: Ningependa kwa jamii ya Waturkana waeleweke ya kwamba hawa refugees ambao wameletwa hapa. Imefanya wamechukua ardhi ya Waturkana yote hakuna hata wenyewe wataweka mahali yao.

Translator: *kidemasi sua nanyenya ngalup kosi.emam teni niipiakinete ngiboro kosi.t)*

George Nakoi Ekalale: Kwa hivyo tungeomba ya kwamba hawa watu wawekwe pamoja na wapatiwe nafasi mahali waturkana wataandike myao.

Translator: *echamakina ngitunga lu echunario wapei,kotere apetakin wadaang.*

George Nakoi Ekalale: Jambo lingene ni kuhusu maneno ya mpaka. Sisi jamii ya turkana tuko na shida kwa mpaka kwa sababu sisi tuko kwa mpaka ya Ethiopia, Uganda, Sudan na jamiii yetu imeteseka sana.

Translator: *asaki nabo atolim ngakiro kidiama epaka. Kotere kiya sua lopaka loa Ethiopia, Uganda, sudan .*

George Nakoi Ekalale: Sasa unasikia hizo areas za mpaka ziko na vita unashtukia unauliwa, mali yako unanyanganywa, wananchi wanakufa lakini hakuna mtu anashugulika na hayo mambo.

Translator: *alopaka, eario ngitunga na emam itwan iwapi ngakiro nguna.*

George Nakoi Ekalale: Jambo lingine ni kuhusu maneno ya mpaka. Sisi jamii ya Turkana tuko na shida kwa mpaka kwa sababu sisi tuko kwa mpaka wa Ethiopia, Uganda, Sudan na jamiii yetu

Translator: *kisasi sua nangolenyan kiwap ngichan lu ekote ngulu.*

George Nakoi Ekalale: Jambo lingene ni kuhusu maneno ya mpaka. Sisi jamii ya Turkana tuko na shida kwa mpaka kwa sababu sisi tuko kwa mpaka wa Ethiopia, Uganda, Sudan na jamiii zetu

Translator: *Ace kiroit erai na kidiama epaka. Kiyakar sua ngican luko kalak kotere kiya sua lopaka a Ethiopia,Uganda ta Sudan.*

George Nakoi Ekalale: Jambo lingine ni kuhusu maneno ya mpaka. Sisi jamii ya Turkana tuko na shida kwa mpaka kwa sababu sisi tuko kwa mpaka wa Ethiopia, Uganda, Sudan na jamiii zetu.

Translator *Kiakar sua ngichan epaka.*

George Nakoi Ekalale: Sasa ningependekeza serikali ya Kenya wachague watu wanaitwa Human Rights Commission.

Translator: *kisaki sua sirkale toseu ngitunga a human rights.*

George Nakoi Ekalale: Ili hawa wafuatilie wakati watu wanauliwa wananchi wa area, wahesabu ni watu wangapi wameuliwa, mali kiasi gani imechukuliwa ili ile nchi ambayo imechukua hiyo mali wafuatwe mpaka warudishe mali yao na pia wale watu wameuliwa walipwe.

Translator: *topedoretia sua akiwap ngitunga lu eraio , ngibaren ngai akokoyar ,atopedoretia sua akiwap.ngibaren gnulu kiwapai.*

George Nakoi Ekalale: Tunapendelea kuona upande wa kuchagua mamlaka.

Translator: *alowa alo atukor, kisaki sua arikot na alo turkan kiseu mono nikosi.*

George Nakoi Ekalale: Kwa jamii ya Turkana hakuna serikali ya sasa inashudhulika hawa ni watu.

Translator: *tokona aloturkan, mam serikale nakiwoikinit sua.*

George Nakoi Ekalale: Sasa tukaona ukiingia kwa mamlaka ya juu kama ya executive.

Translator: *iloma iyong toma atukor na alo kidiama na ikuoni na executive.*

George Nakoi Ekalale: Sisi tungependekeza hivi, sisi kama ni mambo ya president ya PS.

Translator: *kisaki sua ,kona kerai ngakiro na president ,kinakin sua.*

George Nakoi Ekalale: Ingepeanwa kwa jamii ya Waturkana, atleast ingepewa hata saba.

Translator: *(Turkana dialect) echamakina ngiturkana nakinai ngaposto ngakan karei.*

George Nakoi Ekalale: Upande wa ambassadors.

Translator: *alowai alo ambassadors.*

George Nakoi Ekalale: Jamii ya Waturkana wanaona hiyo kama ni ndoto.

Translator: *ewai ngolo dae ikoni aribu.*

Com Mutakha Kangu: You have one minute left.

George Nakoi Ekalale: Halafu sasa upande wa... tungependekeza hawa watu tupewe kama watu kumi hivi.

Translator: *kisaki sua ngitunga lua anangete ngitomon kona.*

George Nakoi Ekalale: Halafu turudi upande wa ministers

Translator: *alowa ala ngiministae,*

George Nakoi Ekalale: Sisi upande wa Turkana sisi tunangangana hapa kutoa kura kupeana kwa MP. Tunachagua MP hata yule mwenye na degree tunapeleka kwa Bunge lakini hakuna mtu anataka kujua.

Translator: *Sua kane kiseununi ngimujumbe lu isomato tananga tani nabunge, ani erumor mam*

Sua ngiturkana kimorae alemun ekura ainakin mp .erai ngitunga lu isomato noi .ani enangete na bunge, emanm itwan esaki akiyen.

George Nakoi Ekalale: Sasa ndio tunamaanisha ya kwamba sisi hatukumbukwi kama ni watu.

Translator: *ngesi erakar sua kikoni ngitunga lu kiya nabor ngirwa ca daang.*

Nakoi Ekalale: Kwa hivyo tungependekeza katika hao watu, tuchaguliwe kama watu wa tatau hivi.

Translator: *ngesi kisakia sua tolemuna ngitunga lu ekote nguuni.*

Com Mutakha Kangu: Sema ya mwisho sasa tupatie mwingine nafasi.

George Nakoi Ekalale: Sasa ukirudi upande wa ofisi ya president.

Translator: *Nabo alotoma apis na Ekasukout.*

George Nakoi Ekalale: Mimi ningependekeza namna hii.

Translator: *asaki teni ayong, kona.*

George Nakoi Ekalale: Ingekuwa hata hiyo ofisi ya president iwe appointed na MPs katika parliament.

Translator: *apis na president echamakinit eseunoi ana paliament .*

George Nakoi Ekalale: Hapo sasa maneno itakuwa sawa sawa kwa sababu kila mtu atakuwa anaangalia upande gani kutakuwa na shida gani.

Translator: *Neni erauni ca itwan daang ite etic keng.*

Neni bocha eraunete ngakiro sawa sawa.

George Nakoi Ekalale: Kwa upande wa uchaguzi wa councillors na mayors na chairmen.

Translator: *alowa alo angikansolai ka meya,*

George Nakoi Ekalale: Councillors tumependekeza hapo (inaudible)

Translator: *kisaki ngikansolai (nyikeuna.)*

George Nakoi Ekalale: Tupewe delegates na tupewe councillor moja.

Translator: *kinakin alolom na delegates ta ekanisolait epei.*

George Nakoi Ekalale: Kwa sababu nimesikia kwamba hapa amebadilishwa mmoja from Nokuru na Kalale ambapo distance kati ya hizo ni refu.

Translator: *kotere elokony nabo ngitunga.*

George Nakoi Ekalale: Kwa hivyo ni kama anapatia huyo councillor mzigo kwa sababu hana gari, hana chochote na akitembea na mguu atafika huko kweli.

Translator:

Ekalale: Kwa hivyo tumeomba kamati ya constitution kwa pendekezo la watu wa Kakuma liwekwe hivyo.

Translator: *ikoni ngesi einakinit ekanisolait ewogos, kotere emakar amotoga.*

George Nakoi Ekalale: Halafu turudi upande wa mayor. Tungependa mayor na chairman wachaguliwe na wananchi wenyewe. Iwe kama vile inatangazwa wakati wa kiti cha Bunge, kiti cha councillor itangazwe pia, wawe na sanduku yao asimame kama wale wengine.

Com Mutakha Kangu: Enda kwa lingine, unajua nimekupatia a lot of time other people have to speak, we have got that go to the next.

George Nakoi Ekalale: Asante, ni hayo tu maneno ya mayor na chairman ndivyo tunapendekeza iwe hivyo. Asante.

Com Mutakha Kangu: Asante basi bwana Nakoi. Tupate Johnston Lokuwa.

Johnston Lokuwa : Mimi kwa majina naitwa Johnston Kegeni Lokuwa. Nimesikia tumeambiwa tupendekeze. Kwa upande wangu nilikuwa naonelea heri mtu asaeme yale ambayo anaweza sema na apendekeze kuhusu jambao hilo. Kwa sababu tukiambiwa tupendekeze, naweza sema hii neno la hatari niweke(inaudible) ingine upande huu. Sababu ambayo imenifanya nipendekeze namna hiyo hamtajua, sasa ni vizuri nipatiwe nafasi niseme ni nini naongea.

Com Mutakha Kangu: Anza ndio usipoteze nafasi yako, tumekupatia ruhusa.

Johnston Lokuwa: Yale ambayo mimi ningepebnda kusema Bwana commissioners ni kwamba the new part of the Review in Kakuma.

Translator: *na asaki ayong alimun erai kidiama ngakiro naasubakinosi kane alo kakuma.*

Johnston Lokuwa : Sana sana yale ambayo nataka kusema ni negative impact.

Translator: *alimuni ayong naaronok naasubakin.)*

Johnston Lokuwa: Kitu cha kwanza tumepeana ardhi kwa wakimbizi hao bila kitu kinaitwa memorandum of understanding kutoka locals wenyewe.

Translator: *nakolong aponeta ngitunga lu alemasi ngalup, emam teni awaragat na erai idodiunit .*

Johnston Lokuwa : Jambo lingine ambalo tunapata ni intermarriages kutoka kwa wakimbizi na locals ambao walikubaliana kuoleka kwa wakimbizi. Wakati kitu inaitwa repercussion ama resettlement inakuja, watoto wanabaki kina mama wanawachwa wanabaki hapo inakuwa mzigo kwa wakaazi wa Kakuma.

Translator: *alomu elomit kidding ne kotere eutasi ngitunga lu ngide kosi .nabo na enyouneto , kidongo ndide, ngaber, tarata ewogos anikosi.t)*

Com Lethome: Johnston I will interrupt you, kama ile ya kwanza umezungunza lakini hukupendekeza. Ya pili pia hukupendekeza, ungetaja tatizo na pendekezo lake. Problem solution.

Johnston Lokuwa: Kwa jambo la kwanza mambo ya kupeana ardhi bila maelewano kutoka kwa wenyeji mimi ningependa kusema wakati wakimbizi wanapoletwa ama kama hata wamechukua ardhi for example, lakini tungependekeza nao tuwe na memorandum of understanding na serikali pia ijue.

Com Mutakha Kangu: The local community to be involved.

Johnston Lokuwa: Exactly.

Translator: *alotoma ngalup na erai iboyoto ngitunga lu kane,ecgamit jik nangolenyang kidodiu awaragat.*

Johnston Lokuwa: Kwa mambo ya kuoana tungependa kusema wakati mkimbizi anapoondoka na awache watoto wake nyuma, kuwe na wizara ambayo iatakuwa inashugulika na mambo ya wakimbizi, ichukue hao watoto na iwasomeshe na wapate kuendelea.

Translator: *(Turkana dialect)* alotoma ngide lu eurenakinio, na kimekinae kidongo kakuma, echamit nanyenya ka nangolenyang toweik .

Johnston Lokuwa: Jambo lingine ni mambo ya magonjwa ambayo saa mengine ni tropical diseases ambazo sisi mbeleni tukiwa wakaazi wa Kakuma hatukuwa tunapata, lakini kwa vile wakimbizi wanaingia na kutoka, tumepata magonjwa kama hayo, sasa tungependekeza at least tuwe na ward fulani ambayo ni ya wenyeji wenyewe. Hata kama ni hospitali ya Kakuma ambayo tuko nayo ni moja na ningependekeza tuwe na ingine ambayo itatusaidia kwa maneno kama hayo.

Translator: *na kolong aponeta ngitunga lu ayaut ngidekesinei luko kaalak.*

Johnston Lokuwa: Lingine ni kwamba wakimbizi walipokuja walikataa kutii, yaani ile kimila ambayo ni ya wenyeji. Haya ni maneno ambayo tunapata kwa wanawake ambao wameolewa kirasimi na wenyeji, lakini wanaenda wana commit what we call adultery na hakuna hatua hata ambayo inachukuliwa na UNHCR ili kukomesha ama wakati wanapowafanya namna hiyo at least adabu fulani itolewe kwa mkimbizi ama UNHCR yenyewe ilipe.

Translator: *ngaberu nakosi etikoonorio nabo dai mam itwan ngakiro nguna tani apis na aria akech, arata cha ngitunga lu luko itogongito ngakes.*

Johnston Lokuwa: Lingine ni kwa mambo ya kazi, employment. Tunapata ya kwamba sisi wenyeji tukilinganisha hii kazi na kazi ya Dadab, hapa Waturkana wamenyimwa nafasi wakiwa wakaazi inakuwa watu wengine na wale ambao wanaitwa expatriates ndio wanaitwa wanafanya kazi ili hali sisi wenyewe tuko na uwezo wa kufanya kazi lakini tunanyimwa nafasi na ndivyo vile tunaambiwa kwamba the noise of a frog will not stop a cow from drinking water. Hivyo ndivyo tunaambiwa hapa. Sasa tungependelea at least tupewe the first priority wakati kazi zinakuja ama kamati ambayo inaitwa Alliance Committee, ibuniwe katika division ya Kakuma ambayo wakati kazi kama hiyo inapatikana, tunaenda kukaa pamoja na kamati ya NGOs halafu tunapata kujua ni watu wangapi wameajiriwa na watu wa aina gani.

Translator: *alotoma etic, sua lu erai ngilopechek kitoisikin ani erumor nakinai ngitunga lu alotoma akambi. Acge pak igirio jik ngitunga lu ani kalapatan ani ngide kosi lu isomato kidongo erai ngikebotok.*

Johnston Lokuwa: Jambo lingine tumepoteza mazingira kwa wingi kwa sababu Kakuma wakati wakimbizi walipokuja ndio mahali ambapo tumekuwa tukitoa mali vitu kama kuni nini tunapoteza mazingira na pia tumekuwa na replacement kwa wale watu ambao wamekuwa wakikaa along the river, sasa wamesongezwa mbali na mazingira yao pia inaharibiwa. Wakati tunapokuja kusema ya kwamba wale watu ambao wanahusika na mambo ya kupeana resources kama hizo kwa wakimbizi,

tuongezewe bei ndio tupate kwa sehemu zingine za Turkana district kwa sababu district ni eneo kubwa ambayo hakuna mtu amefikia kutoa material kama hizo. Lakini hiyo UNHCR inatuambia they have what they call open and competitive policy na tunasema policy haiwezi ikatengeneza na ipate kugongana na wenyeji. Lazima iambatanishwe na iwe harmonized tukubaliane.

Translator: *alotoma eree loyok lo kiumiar ngoni noi.adaun teni ngakito ani etamario atopupokinos kerai ngaropia na angakito atotiaka erian, mam itwan epupi.*

Johnston Lokuwa: Sasa tunapendekeza kwamba at least kama ni bei tuongezewe kwa sababu hakun akitu ambacho utauza in seven years kwa bei moja mpaka now, tunatakikana at least iwe kwa sababu Kenya inaendelea mbele, at least tuongezewe na tupate kutoa mbali.

Translator: *kisak sua ebei lo angakito kiyetakinae kotere emam roro ngiboro lu erai ebei kech epei ngirwa daang.*

Johnston Lokuwa: Jambo lingine ambalo tunaletewa na wakimbizi ni mambo ya business, competition of business ambayo wao wanaenda mpaka Tanzania, Uganda wanachukua vitu kwa bei nafuu lakini sasa wakati wanafikisha hapa wanauza kwa bei ambayo imeinuka kidogo lakini ni chini na bei ambayo wenyeji wanauza. Sasa unapata sisi wote tunaelekea kwa wakimbizi halafu hapa vitu ambavyo tuko nayo hapa haviuziki kabisa. Kwa hivyo tungependekeza kama ni business yaani wao pia kama sisi, wapewe licenses na tuchukue vitu kwa wholesales ambazo ziko karibu.

Translator: *nabo ngaakiro na ngiboro lu angidukanin, arotok ebichar abong ekwakaye. Kotere ngitunga ngulu enangenete tani Uganda,Tanzania akigi el ngiboro .kechi bocha echamakinitae togela ngiboro kama sua.*

Johnston Lokuwa: Na nikija kwa upande wa serikali, hapa kuna kwa sababu hii inatokana tu na mambo ya wakimbizi, unapata ya kwamba kuna corruption ambayo imezidi sana sana kwa vitu kama road blocks ambazo unaenda ukipanda ukiwa Mkenya, mkiwa wawili unapata wakimbizi wako hapo ndani mnashikishwa kama ulikzuwa na haraka ya kufika mahali kama Lodwar unahitajika huko kwa haraka unapata umechelewa pale kwa sababu polisi lazima wafanye kazi yao, ambayo saa ingine sio kazi iko right. Kwa hivyo tungeomba ya kwamba kitu kama hiyo, commission ambayo inahusika na mambo ya corruption, at least tutumiwe watu kama hao waje kufanya kazi Turkana upande huu.

Translator: *iche bore nabo ngesi ni enyariyae asoya.enesun alotor alo rukudi. Na enangia itwan road block, todemarae ngiboro tani ngaropia cha naatingit.*

Johnston Lokuwa : La mwisho ni mambo ya wanafunzi na wale watoto ambao waliachwa wa street children. Tunapata ya kwamba hata wakati watoto wakiwa mashuleni, tunakubalia wakimbizi wachanganyike na wale watoto wetu wa Kenya, halafu unapata hawa kwa vile hawana kazi ingine, maana wazazi wao wala nini, hawa ndio wanafanya vizuri sana kwa mashule na unapata ya kwamba wale ndio wanakuwa competitive ku-join national schools. Unapata wao ndio wanaendelea kusoma na wanachukuliwa na sisi wenyeji tunakosa nafasi. Kwa sababu wanasema watoto number fulani kutoka Turkana to join national school. Na tungependa ikiwezekana at least kuwe na idadi kidogo ambayo inakuja kusoma kwa shule za wa Kenya na considerations katika examination council wakati wanachukua wanafunzi, iwe kwa wenyeji. Kwa majina tunajulikana, fulani ni

Mkenya sio ati tuchanganyishwe na akina Adenyi na akina nani.

Translator: *eya tani ngide lu erai ngikoko lao turkan.ngide lu erai eboliyatar nanyenya. Igirio ngide lu chic akidang etic loa einanakinoi. Ngide kosi lukaalak, lu eya losukul idongeenete nauyey kotere nyenangenrte nikalonan kotere ngide ananyenya.*

Johnston Lokuwa : Mwisho kabisa kuna mambo ya child abuse watoto ambao tunapata kwa wakimbizi huko ndani. Hawa watoto wanafanyishwa kazi na wakati exercise ya kuhesabu wakimbizi, unapata mama mkimbizi anachukua watoto Waturkana wanasanya aende apate ration yake ambayo anataka iongozeke. Unapata watoto wanatumika saa hiyo na kazi ngumu ya kuchota maji, kazi ya kuchota kuni hawa watoto ndio wanafanya hiyo kazi. Tungeomba hiyo NHCR ama serikali ichuke hatua kwamba hiyo NHCR itujengee shule ya street children tupate hao watoto wote kweka pale.

Translator: *alotoma ngide lu iboyete ana kambu ,alemasi ngaberu ekimar ani erumor imujeta akimuj.kisaki sua nangolenyan toduk esukul angide alu erai ngikokiok.*

Com Mutakha Kangu: Kuna swali moja. Bwana Lokuwa you have talked about a very serious matter arising out of refugees. I haven't heard you talk about the use of our own, I have been told in other places that the tracks bring relief food have destroyed the roads completely, what do you have to say about that.

Translator: *lokuwabe cha ta iyani iyong kidiama ngalorio na eyauniyete akimuj atamar enyasut erukudi.tolim kwane ngadi kidiama akiroit ngina.*

Johnston Lokuwa: Asante sana Bwana commissioner. Ile ambayo nitasema kuhusu hiyo, mambo ya barabara hasa, tumekuwa tukiambaiwa ni jambo ambalo liko katika high level, ambayo ni serikali yenyewe ndio inachukua. Sasa sisi hapa sasa tukipendekez/a labda tutasema tu. Tuko na ile feelings ya kwamba kweli barabara imeharibiwa na hakuna vitu vingine ambavyo vimearibu barabara isipokuwa ni trucks ambazo zinaleta chakula ya wakimbizi. Tukadhania ya kwamba pengine serikali inaweza kuwa imeshaongea na UNHCR wa sign agreement halafu UNHCR na kampuni zingine ambazo zinahusika kwa mambo ya wakimbizi wapate kututengenezea barabara.

Translator: *ebala nabo ,mam nangolenyan ibore esubi kidiama enyasune erukudi kosi.*

Com Mutakha Kangu: Sasa tupate Joseph Kutang'.

Joseph Kutang' Mahiro: Kwa jina ni Joseph Kutang' Mahiro ni mkaazi wa Kakuma. Neno langu la kwanza ni kuhusu vile wananchi ambao wanakaa huko mpakani kwa sababu kulingana na wale watu ambao wanafanana nao, kila mara wanachukua mali yao. Inatakikana hawa watu ambao wana mali wapatiwe silaha ambayo inaweza kuchunga mali yao, waweke watu kama KPR ambao wanaweza kupatiwa silaha na kuchunga mali zao. Hilo ni neno langu la kwanza.

Translator: *ekasukout kutang,*

Joseph Kutang' Mahiro: Kwa sababu hao wamepatiwa hiyo silaha, silaha ambazo serikali inajua.

Translator: *einakinitae nanyenya ngiboro lu karunok noi.na eyeni nangolenyan.*

Joseph Kutang' Mahiro: Kuhusu mambo ya (inaudible) kwa sababu tangu tulinyakuwa uhuru mjumbe wetu hata moja hajatoka hii sehemu. Mimi napendekeza hivyo, Turkana North iwe na wajumbe wawili kwa sababu mjumbe mmoja hawezi kazi hiyo yote.

Translator: *chamakina eway lo aloturkan kiyetakinae ngimujumbei.kotere nyepedori robo itwan ipei etic daang.)*

Joseph Kutang' Mahiro: hii mambo ya makesi kupeleka watu Lodwar, mimi napendekeza hivi, hapa Kakuma inatakikana kuwe na korti ambayo kesi zinaendelea kwa area yote ya Kakuma. Hata ile jela ambayo wanafunga watu, wanatakikana wawekwe hapa Kakuma kuliko Lodwar.

Translator: *nyechamakina ngikesio yanarai lodwar .kisasi sua akot na erai ngesi eweikinit ngitunga alo kakuma.*

Joseph Kutang' Mahiro: Kuna shida ambayo tulikuwa nayo tangu ukolono sehemu hii ya Turkana. Wameachiwa nyumba na Turkana bado tuko na hiyo shida. Mimi napendekeza wale watoto wa Turkana ambao wako katika area ya Turkana, wapatiwe masomo ya bure.

Translator: *alimuni nabo ayong koana, ngide lukosi nakinae alolom alosukulio pas .mam robo sua ngaropiyai na kaalak.*

Joseph Kutang' Mahiro: Kwa sababu sasa kwa wale ambao tunapeleka kuwatuma pale juu tunapata (inaudible) na wengi wamebaki tu hivyo kwa sababu hakuna school fees ambayo wanaweza lipa.

Translator: *ache pak ngide lu idongenrtridongeenete nawi kotere amamau angaropiyay.*

Joseph Kutang' Mahiro: Hapa Turkana kila wakati njaa inapoingia tunakimbia kwa serikal, inatakikana Turkana isaidiwe na chakula. Je mto ambao uko Turkana haupeleki maji mpaka sehemu zingine, kwa nini mtu hawezi kuweka irrigation scheme ili iweze kusaidia Turkana.

Translator: *ngirwa cha daang lu akura eyaunio akimuj turkan. Ingisit aying kona ,angolol na eyei nakwap nakosi nyepedori akitan sua?)*

Joseph Kutang' Mahiro: Hapa Turkana tumekuwa na shida katika nchi hii wale ambao unaona naona dawa. Wale wanaenda ndani ya refugee wanasaidiwa huko lakini kama wewe unaenda huko unaumia kama huna pesa. Ningependekeza Waturkana ambao ni wa serikali wawekewe hospitali watu wapate dawa.

Translator: *alotoma akityedeko alo sibitar, kotere amamau angaropia.echamakinitae nangolenyan kiyetak ndidawai.*

Joseph Kutang' Mahiro: Mimi ningesema maneno mengi lakini naona siwezi kurudia yale ambayo wamesema.

Translator: *Kasaki ta ayong eyan ngakiro nako kaalak, ngasain bocha ngesi adaun. t)*

Joseph Kutang' Mahiro: Sasa hii mambo ya wakorofi watu wamegusa, mambo ya Councillor yamegeuswa nafikiri yangu yameishia hapo.

Com Lethome: Swali kidogo kuhusu korti, ni korti ya aina gani ambayo ungependa iletwe hapa Kakuma. Tayari tunasikia kuna korti ambayo inajengwa hapa.

Joseph Kutang' Mahiro: Wacha wajenge koti kwa sababu hiyo mobile kortini haitachelewesha mambo ya kesi za wananchi. Inatakikana koti ambayo judge anakaa hapa.

Com Mutakha Kangu: Swali lingine ni kwamba umesema Turkana North iwekwe constituency nne. Tumekuwa sehemu zingine na kuna wale wanasema constituency itegemeo number ya watu halafu wanasema kama mahali iko watu wachache wasipatiwe constituency ingine, unasema nini kuhusu vile.

Translator: *be ebasi ngiche tunga kiyetakina atukor nai nabo tamasi ngiche kimorikinae ngitunga, ibala tokona iyong ai?*

Joseph Kutang' Mahiro: Upande wangu ninapenda kama area ni kubwa wapate wajumbe wawili kwa sababu mjumbe mmoja hawezi kutumikia hizo sehemu zote kubwa. Kama wanne hawawezi kupatikana wawekwe wawili.

Com Lethome: Swali ambalo anakuuliza constituency itegemeo ukubwa au itegemeo idadi ya watu ama zote mbili.

Joseph Kutang' Mahiro: Nasema itegemeo zote mbili, watu na ukubwa.

Translator: *Abala robo ayong toriana ka alalau angitunga.*

Com Mutakha Kangu: Tupate Grace Erugut. Wanasema Grace atakuja baadaye tupate Eyakim Etuti Tiyong'.

Truken Tiyonga Etuti : My names are Truken Tiyonga Etuti. Here with me is a copy of our appeals in the spirit of contributing towards the Constitution Review of Kenya.

Com Mutakha Kangu: It is a long document, don't read it through just highlight the main issues we will go with that copy.

Truken Tiyonga Etuti: Before we continue it is not fair for you commissioners to give us limited time, because we would like to be comprehensive with our presentation because if you hurry us up and the questionnaire is too long, what are you collecting

when you hurry us.

Com Mutakha Kangu: Unajua shida yetu ni hii. Tukikupatia wewe peke yako the rest will not tunaweza fika mwisho wa masaa na wengine waseme hatujafikiwa, so we must take into account na mumeona vile tumeenda we look at whoever is submitting tukiona this one has views that seems to be like he is an opinion leader we give time. But if you say you want to read through the whole of it, the rest will not present because we have a long list here and we want everybody who has come na anasema anataka kuongea he must get an opportunity. So you begin your presentation.

Translator: *iyini iyong ngichzan kosi alotoma eboyer kosdi ,echamakina ngoni daang atopupokinos .akatiba na erai aka eboyer yok aloTurkan.*

Truken Tiyonga Etuti: In our questionnaire there were many question, we were only touching on specific areas where we thought we were presented as people from this people. We tackled the part of structure and systems of government.

Translator: *kilemunit sua ngakiro nako kalalak noi ani erumor emam itwan ekeu ngache.aluwai eya kasi ngichan?*

Truken Tiyonga Etuti: we are aware that the present system of government of government is presidential. This is seen as weak and in that the President has excessive powers powers and holds many responsibilities.

Translator: *kiyeni sua dae atamar nangolenyan na akwar kana erai aka arikot na enyaritae ,president.*

Truken Tiyonga Etuti: The constitution should adopt a parliamentary system of government in which a Prime Minister is appointed from the majority party in parliament and the president remains more or less ceremonial.

Translator: *echamakina atukor na erai ako moi tolem ngitunga keng lu erai ngiseana ana tutor.*

Truken Tiyonga Etuti: The powers that should be given to the president we have written and then the Prime Minister you will read, then I am going to the legislature.

Translator: *apolou na erai aka moi alim tete ayong.*

Truken Tiyonga Etuti: The current legislature delinks the members of parliament from constituency. The creation of constituencies is only based on population without considering other factors such as vastness of the area and the infrastructure. The MP work for a few days yet they are highly enumerated.

Translator: *nyepupo lojojokon.*

Truken Tiyonga Etuti: The members of parliament should be provided with offices and key staff at constituency level to interact well with the electorate and be accountable. Their days to attend parliament should be increased.

Translator: *ngimujumbe lukosi echamit erai lukaalak.*

Truken Tiyonga Etuti: The current constitution allows anybody to vie for this seat in that a person with 18 years is qualified to

vie for this seat when actually this is supposed to be increased as the requirements of getting the membership of parliament. Therefore we suggested that the age of this and the requirements of the MPs to be elected should be 30 years and above.

Translator: *Tokana bocha itwan cha daang echamit tomoria alotoma apolou daang kereai na ekanisolait kori cha daang.*

Truken Tiyonga Etuti: Experience of 5 years in management of public affairs and then education levels should be increased to at least two years minimum.

Translator: *ayakar angikar u alu eraai ngikan kona alotoma etic, elaalnoi.*

Truken Tiyonga Etuti: On the same point of MPs we are saying the salaries of the MPs currently is increasing day and day when it is at the expense of wananchi and this leads to unemployment. So we are saying, the salaries of these MPs should be controlled by an independent commission after considering public suggestion.

Translator: *ngaropiyay angimujumbei kosi iyatasi jik ani erumor sua edongo ngikoki.*

Truken Tiyonga Etuti: The issue of nominated councillors and MPs. Actually this is useless and misuse of government salaries, which is leading to unemployment. This people should be stopped from being nominated.

Translator: *ngikanisolai lu lemuna ka ngimujumbe,aria cha aboliar angaropia anangolenyang.*

Truken Tiyonga Etuti: The issues of presidential election, parliamentary election, civic elections, this should be on different date such that the president should be ... I mean election of the president should happen first and then that of the Parliamentary and the civic seats to come later.

Translator: *(Turkana dialect)ngatare na akura echamit cha etiakio.*

Truken Tiyonga Etuti: The current constitution of Kenya, there is tendency of one person nominating the sit of being a President for a long time and actually when others are also able to do the same and lead the other Kenyans. But now here we have said that this should be the tenure of this and should be limited. Two terms of five years maximum.

Translator: *(Turkana dialect)tokona bocha serikale naeyei erai agela jkik.*

Truken Tiyonga Etuti: This should apply to the MP and councillors unless otherwise it is decided by the wananchi of that area.

Truken Tiyonga Etuti: We are now going to the second part of.

Truken Tiyonga Etuti: These are the guys who actually have sat on us and I would like to give their views to this Review of ours

Truken Tiyonga Etuti: The constitution should specify the qualification of one to be elected as a president. We are now talking of the president, the president ought to be 40 years and above in age.

Truken Tiyonga Etuti: In education he must be a degree holder and because we are growing and catching up with the Nigerians we should consider him if he has two degrees.

Translator: Alowa alo esukul, ecamit jik toyakar ngadigriin ngarei kona.

Truken Tiyonga Etuti: he should be morally and ethically upright and at least five years experience in public affairs matter.

Translator: Ekile lo itenene erot keng alotoma etabia kori arikot na arik ngesi ngitunga ace.

Truken Tiyonga Etuti: The other part of provincial administration, which actually involves the D.O right there, the provincial administration has already failed in its role of keeping law and order

Truken Tiyonga Etuti: This people have been used by the government, instead they are tools for oppressing, for other arms of the government and in additio to being(inaudible) to the exchequer.

Truken Tiyonga Etuti: In this current system of Kenya there is tendency to elect or to appoint or consider guys who are semi-sycophants that is chiefs, D.Os and when they come here they actually don't serve the wananchi.

Truken Tiyonga Etuti: Therefore I have suggested that this people before the appointments that people from that area have to be consulted to confirm viability of resources within the people. That is we recommend new (inaudible) office.

Truken Tiyonga Etuti: Moreover the age of these people i.e. chiefs has to range from 30 years and above. In education he should be form four level experience of at least five years in community and development affairs.

Truken Tiyonga Etuti: There is a lot of influx of the chiefs here and there, they are employed here and this leads to the oppression of the wananchi, so this number has to be regulated.

Truken Tiyonga Etuti: The DO and the Provincial Commissioner we have to send this people from work because actually they are not doing much. So we have recommended that this people should be removed from this offices but we retain the DC the highest rank in the district then sub chief, area chief and then the Paramount Chief to report to the DC. The post for the DO and that of PC are irrelevant actually.

Truken Tiyonga Etuti: With that I will actually like to apologize to the DO.

Com Mutakha Kangu: You are free to give your views.

Truken Tiyonga Etuti: Just to repeat on the president currently the president is the chancellor of all the public universities. We are now suggesting that the positions should be to be given to the right people to manage their institution and the president to do other things of the public.

Truken Tiyonga Etuti: Having experience the insufficient system of the current judicial system which consist of subordinate courts including magistrate courts, Kadhis courts (inaudible). The high court and the court of appeal most clients are not given for hearing and judgement.

Truken Tiyonga Etuti: The present structure of the judicial is not adequate, the court should be decentralized up to divisional levels and mobile courts should be used to reach Locational headquarters like the one happening in Kakuma and with that apparently we would say that is a good idea but (inaudible)

Truken Tiyonga Etuti: The courts nowadays penalize us by using their written things labeled there without incorporating our traditional courts. You don't consider this actually somewhere but this is special because Somalis have their Kadhis and somehow they are being compromised. But we want the new constitution to adopt the traditional customary laws in judging, I mean this system of judiciary)

Truken Tiyonga Etuti: At the same point, this man called ombudsman has to be at least near the people where available, independent person from this elderly people.

Truken Tiyonga Etuti: On local government we have people elected, people like the councillors the representative and etc, actually this people have no definite role to play and therein they go on interfering with the stake holders. So this people have to be designed roles to do so that they don't mess up here and there.

Truken Tiyonga Etuti: On appointment our local government, that is the mayors, chairman of the councils and other

important offices in that provision, this people have to refered always to the people. Not only a few councillors to go take goats and then they decide who to vote for and incapacitated guys.

Truken Tiyonga Etuti: Provisions of nominated councilors to be forg)

Truken Tiyonga Etuti: Electoral systems and process, the president representative electoral system should be retained.

Truken Tiyonga Etuti: We are further recommending that the creation of new constituencies should depend on the vastness of the area and infrastructure to facilitate equitable and quality representation as somebody said here.

Truken Tiyonga Etuti: Marginal land like Turkana should be considered as special case because in one way this is a source of employment if we just go and say we are earning 400,000 in a month, actually we shall be distributing to harambees we get hand outs and then place will be wealth. So we would like also to consider the(inaudible)

Com Mutakha Kangu: We would like to stop the culture of handouts.

Translator: (*Turkana dialect*) Kisaki sua akinger ngakiro na akitano ,kitanio sua tanang wori?

Truken Tiyonga Etuti: If the government can afford why can't it think of getting a new constituency for the refugees and another for the locals. It can divide Turkana North into two constituencies that is Kakuma and Lokichogio.

Translator: (*Turkana dialect*) Kepedori nangolenyang akitiak turkana north ngstiaket ngarei, ejoker noi.

Truken Tiyonga Etuti: The current mini process of election is a bit restrictive. So we have suggested that it should be simplified such that one should be allowed to vote when in possession of at least one of either an ID card, voting card, passport or birth certificate.

Truken Tiyonga Etuti: On basic rights; we suggest that the constitution should protect security, healthy care, water, education, shelter, food and employment as basic rights for all Kenyans.

Translator: (*Turkana dialect*) Kisaki sua akimuj, ngakipi , ka ekas.

Truken Tiyonga Etuti: I would like to comment that on security we would like the government should compensate for all loss of life and property due to insecurity.

Truken Tiyonga Etuti: We would also like to tackle a little on some of the refugees; refugee's camp should be fenced so that they remain in an entirely restricted area. We would not share land with the refugee community; they are all refugees by the way.

Truken Tiyonga Etuti: The right of vulnerable groups. We are here marginalized.

Truken Tiyonga Etuti: The current constitution does not make special provisions for the right of vulnerable groups; the vulnerable groups have continued to suffer from marginalisation due to the historical and socio-cultural setting.

Truken Tiyonga Etuti: We have suggested that women should be considered and participate in all affairs of the state through free education to all girls from primary to university, right to inheritance of husband's property.

Truken Tiyonga Etuti: The government should create a ministry of the minorities or the vulnerable groups.

Truken Tiyonga Etuti: About the children Act, you will read more of this.

Truken Tiyonga Etuti: The pastoralists; we being pastrolists.

Truken Tiyonga Etuti: We being pastoralists should be considered vulnerable and our lives have to be monitored every now and then by the government of Kenya. If not actually tell us why are we not considered.

Truken Tiyonga Etuti: We still thank God, we don't regret about because we got to our land because we were a closed district during the demarcation of the country, because we were poor, powerless, and pointless due to our high illiteracy we were not served with fair treatment. The constitution needs to dwell on (inaudible)

Truken Tiyonga Etuti: On land, somebody will talk more on that. Policies being in imposed on us without our consent, actually how we can describe that many people might cry here. For the settlement of the refugees here we didn't know they were coming, we are very bitter to the bone. So I would like to present this document as our collective views. Thank you.

Com Mutakha Kangu: On the executive, on the system and structures of government you said we should adopt a parliamentary system with a ceremonial president and a prime minister from the majority party. Then when you came to the executive, you gave us the details of the qualifications of the president but you didn't seem to say anything about the Prime Minister and yet he is the one you are saying who will be exercising all the executive powers.

Truken Tiyonga Etuti: We could make the Prime Minister qualifications but we only gave the guide line but we presume this requirement of education, in one way or another are the similar.

Com Mutakha Kangu: To the one of the president?

Truken Tiyonga Etuti: Those of the president.

Com Mutakha Kangu: And the election process. How is the Prime Minister to be recruited, is he to be elected directly by the people or by members of parliament?

Truken Tiyonga Etuti: By the people.

Com Mutakha Kangu: Directly? But you said that presidential election I will assume including Prime Minister election should come before the parliamentary and civic education. How do we know the majority party in parliament before we elect a Prime Minister.

Truken Tiyonga Etuti: On our writing, we had indicated that the Prime Minister should come from the leading party. Right now for example we have KANU, so a Prime Minister may come from the candidates of the KANU.

Com Mutakha Kangu: The question is, in terms of planning elections, if the Prime Minister should come from the majority party that certainly means that the parliamentary elections must come before you get the Prime Minister.

Truken Tiyonga Etuti: Then of course after the president we do the civic and the parliamentary election, then election of the Prime Minister.

Com Mutakha Kangu: If you say the people should elect him directly, how is the majority party going to ensure that the people will elect their member of their party. Because you can go to parliamentary elections, you have majorities in parliament but when it comes to election of the Prime Minister if it is the people directly electing, the people might decide to elect someone from a different part)

Com Mutakha Kangu: Try to move fast because we must give other people an opportunity to also present their views.

Chris Elekudi: My name is Chris Elekudi from Katingoi. On the issue of land and property rights we have come to learn that the pastoral land that is administered by the local authority is being parceled and encroached because trust lands are considered by policy makers and (inaudible). The livelihood of pastoral people interrupted.

Translator: *Eka kiro ngesi ngolo lo enyaritae Chris Erukudi. Eyani ayong kidiama ngakiro na etal ana angalup.*

Chris Elekudi: I want again say that in pastoral dry lands like this Turkana place the communities occupying them have already a fair and elaborate system of land ownership using *Ephaka* or *ekwarajimeni*. This should be reinstated before councillors think that the land is theirs.

Translator: *Kirai sua ngitunga angibaren ani erumor, ngalup nakosi aria pas. Mam nginya, ka ngalup najokak.*

Chris Elekudi: Some of the issues to be addressed by the constitution concerning transfer of land or inheritance or some of the trust land allocated for other uses such as for refugee settlement, the local community should be informed of the decision and a memorandum of understanding on how to manage the land sustainably drawn by all concerned parties before even those people are brought to that land.

Translator: *Kisaki sua ngakiro na angalup tarata achamakino alokiding kosi ta ngikeboyok luche lu ikote nanyenya.*

Chris Elekudi: Elusion by local authority that they are owners of trust land to be corrected. They are the ones selling land yet they are supposed to be custody. So this is a sad thing to exist and it should be corrected. We are getting information that the county councils are not the owners of the land, they are custodians.

Translator: *Ngakiro na ngikatukok ebaatar kechi kiweyikinit ngalup kingolikinae.be kechi jik erai ipotonorete ngalup.*

Chris Elekudi: The refugee team is supposed to be independent land regime and agreement. I would say they should be upheld. If certain community agrees on things before 1963, they should be left like that, because all types of different borders at independences should be stated because trying those borders will invite enmity between communities leading to land clashes, especially between Turkanas and Pokots. This issue is coming up and we would want to say the borders the way there were at independence should be respected.

Chris Elekudi: I would like to another issue of cultural, ethnic and regional diversity and communal rights. Commissioners, some cultures or ethnic groups have continued to dominate others especially those from less developed regions, yet this rich diversity of our culture should be enhanced to contribute to a national culture. Then there is something wrong with us Kenyans especially those who were in (inaudible) they have continued to oppress those that were closed like Turkanas. Therefore, the different cultural and ethnic diversity be protected and be promoted in the constitution. Like Turkanas, when you see a Turkana wearing his attire it is looked down upon and even some people have claimed that even if a Turkana is highly educated is still like he was. So this thing of domination should be corrected also, otherwise we should be (inaudible).

Translator: *Be ngiche tunga na ingolikineta enape angiturkana, be tokenata ani erimor kimarae ngakimul . Ngikeuna etoil keng.*

Chris Elekudi: Therefore the constitution should identify and protect the following interest of pastoral groups like Turkanas, they be presented in parliament. Representation in parliament should be increased to 8 MPs. I support the person who said that each 10,000 sq Km in an area like Turkana should constitute one MP, 10,000 sq Km, not population. So Turkanas can have 8 MPs easily because the 77,000 divide by 10 is 8 MPs. So you consider population and consider the vastness also.

Translator: *Kilalak sua noi ani erumor, kisasi ngikaweyikinak lukalak. Ngitunga lua angibaren echamit jik ekenyikinitae lojojokon.*

Chris Elekudi: Indigenous languages for example our Turkana should be recognized and promoted in the constitution. However Kiswahili should remain the only national language, we don't want any other national language apart from Kiswahili but the local languages, where they come from should also be protected. So even speaking my language I should not be seen to be inferior. But for unity we propose Kiswahili to be the national language only, not any other.

Translator: *Angajep nakosi echamit ilimorio jik alotoma edunia. Kidong kiswahili erai angajep na iyanio awadang.*

Chris Elekudi: There should be decentralization of all residents to district level so that local people participate fully in all aspects of projects and their issue. So I would say a majimbo system could be a better way so that people can contribute in their affairs so that they don't take you.... Nairobi is very far from where even they don't know us, so we are saying local, all services even the industries for jobs for Turkanas should be decentralized here. If the government wants to employ teachers and it has done, we want to thank the government it has started recruitment of teachers by the local people. Any other person in UN which comes here the interview should be held in Kakuma for jobs not Nairobi, we cannot reach Nairobi. That is just a way of marginalizing people by saying come to Nairobi, we have no telephones, we have no Internet we have nothing. So everything must be done here and be centralized.

There are things that the central government can retain, like security and some policies. But for education, health let all that be decentralized, we want that to come out strongly that is the only way we have now, because so far we have not benefited in the present arrangements.

Translator: *ngikeuna etoil keng lojojokon.*

Chris Elekudi: I want to emphasize that this issue of the refugees, commissioners, the UNHCR and implementing agencies to

the refugee camp, located in the project should be compelled compensate the whole community of refugees for the negative impacts they have done to our lives. They should be compelled hata kama walianza 1997, we should be given arrears of what they have done.

Translator: *Achala nakaalan.ngesi apupo.*

Chris Elekudi: Management and use of national resources by the central government, the management and distribution of finances and management of human resources has not been fairly distributed. Highly potential areas have continued to benefit at the expense of the arid and the semi arid land that is a fact. Now executive should no longer retain their powers to manage and distribute resources. Instead all powers should be decentralized to district levels and lower units. If it means we have two locations the better.

Translator: *ngakiro keng pea apuposi.*

Chris Elekudi: Further, districts that were closed and marginalized, should be given more allocation of say 50% of the national budget for the next 20 years to enable them catch up with the developed areas in Kenya. With these 20 years that is the only way we can catch up, otherwise they have exploited us for so long.

Translator: *kipakara sua alokiding ngitunga luche.tani alotor na angakiro ana ko kalalak, kiya sua nabor.*

Chris Elekudi: Environment and natural resources; environment conservation is not taken seriously in Kenya. The resources continue to be extensively exploited and mismanaged. Desertification process is advancing at a very fast rate. Therefore because the other processes have failed, the local communities and their institution should be the owners of natural resources found those who are destroying them. Because this other arrangement have failed, give the local people to rule the team they regulate even this pollution of wood or charcoal burning, the local people can do that.

Translator: *arau egolit, ngalup kosi ka ngikito ngiboro pas lu emam epaida.ngikatubok ngikito tolemut epain.koter ngiboro lu enyasunosi erai ngilopec ,ngiturkana.)*

Chris Elekudi: All those individuals, groups, or institutions responsible for environmental degradation and unsustainable management of natural resource, should be penalized by compensating the local community, which have appropriate development projects. For example UNHCR, government of Kenya, NGOs that have settled refugees here in Kakuma are to blame for the environmental degradation in Kakuma. Therefore they should just compensate.

Translator: *kibala sua ejok noi ani anangolenyang kotere atic kech loti ajokon.kilakara sua tani ani anangolenyang. Achala bon.*

Chris Elekudi: Participatory governance in regards to civil society, that is also another area that we want to clarify, because it seems NGO they have been registered from time to time there has been suspicion whether they are opposition agents or what. This constrains them from working. Therefore after registration the government should stop being suspicious and should not regulate their vacancy including the media unless on extreme cases of corruption and abuse of resources. This should be clear, after you have cleared somebody, why are you again following using other agents every time.

Translator: *be a aria nangolenyan naebot noi koter e raai kec imenyarito etic a angos. Nyikeuna etoil keng.*

Chris Elekudi: I have provided a mechanism that should be put in place to ensure maximum participation in governance by women, persons of disabilities, youths, minority groups. So commissioners you will find that here the elderly. But I want to say pastoralists need more to be sustained.

Translator: *mam cha ngakiro na rea ngesi achiunit.achala bon.)*

Chris Elekudi: I want to say there should be a ministry of pastoral affairs, to address pastoral issues. So far the ministries which are in place are not capable, they don't qualify, they don't know. Even the heads of those ministries are not widely trusted, a minister is appointed he doesn't monitor things, so a ministry of pastoral affairs and that ministry should have an office in one of the pastoral districts. Just to stay there and monitor our pastoralism.

Translator: *echamit api na atukor tangaarae koter ngnituunga lu angibaren. Kotere tokona ,eme m itwan enupit nabo ngikaweyikinak lu eerai eyakasi .*

Chris Elekudi: More you willow read, but I will go to international relations because of time. This are laws that are made internationally and when agreed they affect us locally. So we want to propose that no law should be signed at an international forums without involving the impact, the negative things it will have on us. We should be consulted and MPs should ratify all such commitments over our country.

Translator: *nakalak isomate esi alo akatiba anakitetet. Achala bon ngesi alal.*

Chris Elekudi: One example is about the refugees. We are internationally at an equilateral of UN whatever for refugees but we don't know about this until now we have seen impacts, so that should be taken into account. Not only refuges certain things also.

Translator: *(acala bon mam ngakiro).*

Chris Elekudi: Regarding constitutional commissions, institutions and offices. May I first say you are the first commission to go all over Kenya and especially here in Kakuma to here our views and we want to thank you for that. So we propose that there should be quite a number of commissions to address this specific issue we have listed there. Although you should be left to operate and to function independently without interference from the executive and the legislature, you should expose and change all those who have mismanaged our economy without fear and favouritism, bring out everything. You are the first commission to listen to views, so you should be one of the best.

Com Mutakha Kangu: Move on so that we can go to the next person.

Chris Elekudi: The last one is about transfer of power, which we have written. I just want to say it is important for a constitution to provide for the clear dignified and all the resources for the transfer of power especially under transition general election that Kenya is about to undergo. They should be very elaborate and we have written our points there.

I just want to say the last point which says, to prevent incumbent president from abuse of office, expecting to be protected by law after exit, the constitution should not make special provisions for a former president in terms of security, welfare and immunity from level forces. Because this we say let us provide, who knows some people will just set back and be (inaudible). Thank you very much.

Com Mutakha Kangu: Bwana Chris I would like to say thank you very much for your submission. I don't know whether that is what you want or you want different units and we must also maybe think about what power should be decentralized to those lower levels and which ones should remain with the central government and then related to that is the question of sharing of revenues. Depending on the functions that are allocated to different levels of government, how should revenue be raised and shared between those different those different levels of government. You can think about it and maybe expand your memorandum and send it to us so that we see what can be done. You even commended about a ministry of pastoral affairs being located in headquarters of a pastoral district.

You might need to go further and ask whether it is reasonable for Kenya to headquarter everything in Nairobi or we need to decentralize some of these things. In some countries not everything is on one city. So thank you very much.

Can we now have Moses Ikuel. Are you there?

Moses Ikuel: Honorable commissioners, in front of you here is one of the Kenyan citizens by the names of Moses Ikuel Achok. I have a few things to present concerning the views today. I have a document there, which I have presented to you but I will not read everything.

On the brief about Turkana district, which has already been a plighted by other speakers, I would just like to mention a few things that would be there after that. Turkana is the largest district in the country covering 77,000 KM.

Translator: *Alotoma ngakiro daang na alimun kidiama turkan, alimuni ayong ngadikidio. Alo Kenya, erai Turkana district nati apolon.*

Moses Ikuel: It is very populated with about 500,000 people mainly pastoralists.

Translator: *Ekimar angiturkana elal . enangit ngabunge ngamiyoe ngakan.*

Moses Ikuel: It was one of the surprises to learn that after independence Turkana district remained as a closed district until mid 70s when roads were opened and then it was easy to access Turkana people from other parts of Kenya.

Translator: *Nakolong anyunea Kenya euru, {tongopia etoil }*

Moses Ikuel: The distance from the central government district headquarter in Nairobi to our district headquarters that is Lodwar, is about 720 KM.

Translator: *(achala alal mam ngakiro aponi kiirarae.*

Moses Ikuel: It is sad to note here that Turkana having bordered 3 international boundaries, the international borders are very fragile on the side of security.

Translator: *Bea Kenya nayok na epolot ani epolot, mam ekisil alopaka.*

Moses Ikuel: I would like to tackle something on land occupation and ownership act.

Translator: *Asaki ayong eyan kidiama alimoro ekiro aitwan ana lup ana erai elomit itwan.*

Moses Ikuel: The land in Turkana is known to be arid but never the less it has given people natural resources that can be used if protected and utilized well.

Translator: *Ngalup nakosi erai pas kongina.(tongopia etoil)*

Moses Ikuel: The Land Regulation Act should therefore clearly state the differences between government trust land and ownership of land as concerns the local people.

Translator: *(achala bon).*

Moses Ikuel: The whole land in the country belongs to the government that (inaudible) but all the government trust land includes protected forested land, national parks, game reserves, flamingos, natural resources area, North Horr.

Translator: *Ngalup daang na iboyoto ngitunga erai ngaka areek.(tongop nabo etoil alotoma akikobet.*

Moses Ikuel: But here on the land obtained by a system which should be a land of that individual who is supposed to be issued by a title deed from relevant government ministry showing the rightful ownership/ occupation of that particular piece of land of land or plot. It is our right and it cannot be taken from us.

Translator: *ngalup nakosi erai ngakosi na kiyakar sua achamit jik naapolon alotoma neni.*

Moses Ikuel: Due to non exposure of the public community to the central government offices in the headquarters in Nairobi, it is sad to not here that none of the Turkana members has a title deed for the ancestral land they have been occupying for the whole of their lives. If you went around now and ask you wont find even one.

Translator: *Kotere ngibangibang angiturkana emakatar teni ngawaragata na erai ngesi edodiun elope adakar an elomit itwan.*

Moses Ikuel: This makes them not to access loans from lending institution like banks, farmers cooperative societies and even making it very difficult to process visas to go out of the country for further studies.

Moses Ikuel: Our inability not to know who to go about the land issue has deprived or denied us for example the percentages of taxes to add for our development from the collections that are accrued from use of Lokichogio Airport, land allocation to UN or to international NGOs in the districts, land allocation to the refugees in Kakuma, land allocated for refugees as cemeteries and non-recognition by UN agencies and some international organization to consider or give better employment opportunity first to the occupants of the ancestral land that they have been allocated.

Translator: *Sua bocha ngikiyeni ni kiyari ngichan kosi na elomuneta ngichan. Tani ngikasia lu angakampunia egogon ngakiro kech.*

Moses Ikuel: (inaudible) should be an automatic thing the government or anybody in the ministry should do immediately to issue title deeds at no cost at all, to the ancestral land residents or owners.

Translator: *mam itwan abu kiira ngakiro keng.*

Moses Ikuel: For the new occupants of land or those who may have migrated to other areas to buy land, then affordable fee like Kenya shillings like 500- 1000 depending on acreage of land to be paid.

Translator: *Ekekoban edongit ingita nabo tobongok ekeyanan.*

Moses Ikuel: On refugee Act I will just say specific points and leave the rest.

Translator: *anakiro ana ngipeyok alimuni ayong ngadikidio.*

Moses Ikuel: Some recommendation of the refugee Act are as follows.

Translator: *Alimun ayong kana,*

Moses Ikuel: The refugee should be confined to their camp and only get out under special circumstances.

Translator: *Nanyenya tochunakinae toma nakambi kiyokoy lojojokon.*

Moses Ikuel: The schooling should be within the camp.

Translator: *Tani ngisukulio todukoe toma neni.*

Moses Ikuel: The movement all around the country should be controlled because you never know what type of things they may be planning around the country since some by training and government are military minded with Marxist and so many ideologies which could be dangerous to ourselves.

Translator: *Ecamakinit cha elote angitunga kalu kiwapae lojojokon kotere erai ngiche nangolenyan anakwap kec ani erumor, nyikipedori ngoni angicun ngamunonoe na ipangaate.*

Moses Ikuel: UNHCR to pay special token to the host community depending on the circumstantial needs of that community. Such assistance by UN agencies or international organization could be in kind, could be school construction, payment of fees for children of needy families and any other developmental activity that the community may feel as being of paramount importance.

Translator: *Nabo, UNHCR tolem ibore niici ari alemikinet ngilopech angalup .erai abuwakin alakara. Epedorete tani akiduk eskul, tatachakis ngide ngiche ngaropiyae.*

Moses Ikuel: Another recommendation; since it may look shameful for the refugee host comm. Unities to live poor lives compared to their visitors, it should be the duty of the government of the day in conjunction with UNHCR and other sister agencies to improve lives of the locals by provision of essential substances such as; adequate supply of water for both human and livestock, good and well equipped healthy centers, equipped school, improved rural access roads.

Translator: *Ewae ecee,nangolenyan tolem ngiboro lu itomokino ngipeyok ikoni ngakipi kotere ngitunga ka ngibaren.,kimorikinae emusaada ko ebunenee anikalapatan.*

Moses Ikuel: Such understanding should be clearly stated in the memorandum of understanding and be signed by the government, the agencies concerned and representative from the host community, not just a commission that is at the district headquarters, a representative at the community level.

Translator: *Bea ,apupokina angitunga kadaang idodiun akimorikina , ecam,ta alakara alokiding ngitunga.*

Moses Ikuel: The rest of Kenyans on identities cards, on issues of identity cards.

Translator:*Kidiama ngakipandei,*

Moses Ikuel: It is a must for all Kenyans from 18 years of age as a regulation has been to have national identity card at no cost.

Translator: *Ngakipandei nakinae ngitunga daang lu erai ngikar kech ngitomon ka ngikauni tolot ngaren, emam etacit.*

Moses Ikuel: Many people for example in Turkana have not had their identity cards; they have not applied because of that fee that is being paid. When you tell pastoralists that you need to pay some money for a form and it is not an ID fee, he doesn't believe that particular ID will come so he just walks away and it ends that there numbers are counted lessbecause they have no

IDs.

Translator: *Ngitunga alotoma turkan emakatarb ngakipandei kotere ngaropiyae na itlemuniyo ngitunga na enyouneto akitub ekipande.*

Moses Ikuel: I recommend the age limit for provisions of IDs to be from 16 years of age. This will also enhance the registration of more voters since a big percentage of Kenyan population is youth.

Translator: *Kotere akura alo turkan edit, asaki cha atolim kona, ngitunga totubo jik ngakipandei na itanangia itwan ngikaru ngitomon ka ngikan kapei.*

Moses Ikuel: Computerized services for ID currently for those at Nairobi, to be decentralized to each district headquarter. Delay in receipt of IDs by the owners have been noted up to a period of 6 months from the day someone applied. This is impracticable here honorable commissioners in Turkana.

Translator: *Ache kiroit ngesi nabo na. Elemanarete ngakipandei ngirwa luko kalalak. Ache pak tanang ngilapiyo ngikan kapei idarit itwan. Esubasi niakwan nu kane.*

Moses Ikuel: On Kenyan passports receipt should be affordable to all Kenyans. The proposed fee for applying for a passport should be Kenya shillings 1,500 instead of the current Ksh.3,000.

Translator: *Alotoma nngawarigae na enyaritae ngapasi potio, totiyetu robo eesi ngaropiyae tananga ngasilinga aluput apei ka ngamiyoi ngakan. Kipiyorito sua ngalupui ngauni.*

Moses Ikuel: The period of 14 days to process a passport to be adjusted especially for those Kenyans who go for special appointments out of the country, e.g. for schooling, to attend interviews, for having found job opportunities that require agent reporting. Because what I experience at immigration is that, depending of the agency of requirement of passports, some people attend there and they need jobs, they need this and there must be a special section in the immigration department to work on agent passports.

Translator: *Ngitunga lu elosenete etic nikalapatan eyanyunete ngichan kotere elemanari apasipot ngirwa lu enangit ngitom ka ngiomwon eringa itwan idarit.*

Moses Ikuel: Constituency boundaries; being the largest district in the republic it is politically constrained in representation.

Since for example a neighbouring district like West Pokot which is a quarter of Turkana and has a half of the population of it people it is equated to the Turkana by having three constituencies.

Translator: *Alopaka, mam itwan ekenyikinit eboyor angiturkana ta ngipokot.*

Moses Ikuel: Actually to be correct they are four constituency and they are only a quarter of Turkana district. They are four constituencies then the largest in the country has only three.

Moses Ikuel: Just because we are in Turkana North I want to say that Turkana North constituency is the largest of the three constituencies in the district and also in the country.

Translator: *Kuju alo Turkan ngesi epolot .*

Moses Ikuel: The population of Turkana North constituency constitute to half of the Turkana district population.

Translator: *Analalau, epolot ekimar angitunga alokuju.*

Moses Ikuel: Out of the 487,000 figure we are working now on believe, Turkana North constituency is having 267,000 people. So actually we constitute more than half of the whole district.

Translator: *Erai ngitunga ngulu ngabunge ngarei ta ngalupui ngatomon kapei ka ngakan karei .kainyo, erai ekimar ngolo la atutube ana constituency.*

Moses Ikuel: For God's sake to have one MP moving in an isolated area where there are three international boundaries or borders which are porous, it is a hell of work to our Northern MP and I don't know why this has never been considered at all in all this additions of constituencies in the country.

Translator: *Alongaren Akuj, emujumbet robo epei ngepedori etic loapolon loikoni alosit jik ekisil alopaka.ekoe, erai ngesi dae itwan .kiyetakisi tarata tani ngiun ikona.*

Moses Ikuel: We have suffered here but can you help us create an extra constituency especially in Turkana district.

Translator: *Kianyu sua ngilec kotere kikuruo eesi akingarakin sua ana constituency ana alo turkan.*

Moses Ikuel: Number one it is population size.

Translator: *Na ekingaren, ileleba ngitunga pich.*

Moses Ikuel: Number two the vastness of the constituency

Translator: *Na angarei apolou kori ebalany a constituency.*

Moses Ikuel: Number 3 availability of good infrastructure.

Translator: *Na angauni ,emam robo erukudi loajokon.*

Moses Ikuel: Fair or impartial representation in parliament not on strength of which group of people in vocal or favoured by those in power.

Translator: *Ngikaweyikinak kosi imenyaritae nyikote tani ngitunga ana Parliament.*

Moses Ikuel: And generally a special committee neutral from the interest of the honourable to vet on the creation of new constituencies. They should not discuss this on parliament , let them say they are 90 constituencies to be added but let them not decide which one a neutral committee has to select and they should also be convinced that the members of that committee should also be conversant with Kenya as a country, they should not just get anybody.

Moses Ikuel: I will now go in security in the northern constituency.

Translator: *Alo toma eboyor loa angirwa kaadang , mam sua ekisil.*

Moses Ikuel: Turkana North constituency experiences numerous cattle raids from pastoral tribes in the neighbouring country.

Translator: *Ngikidunyet lukosi kiremenete sua jiik, ngibaren .*

Moses Ikuel: Both human and livestock lives have been lost without compensation from either government, government from that side and even from our side, we have never been compensated.

Translator: *Esunyar ngitunga tani ngibaren lukalak pas kongina. Mam tani nangolenyan ibore alemu kidiama ngibaren kori tani ngitunga.*

Moses Ikuel: Despite presence of military personnel in the area.

Translator: *Eyeyi ca polis ka arek daang lakini nyilere etic kec lokejokon.*

Moses Ikuel: So this will mean that the military personnel in Turkana will need to double their efforts so that they can attack or they can contain the aggressors from the external community.

Translator: *Tama ngesi kane, Asiger dang ka polis, kiyatakis ngikikinga alotoma etic alo esubete, topedoretia ayaun ekisil tooma Turkan.*

Moses Ikuel: This means if these people are able to come into our country, it means the borders are not in control, the government is not controlling the borders of this country especially the three states bordering Turkana,

Translator: *Na elomuneta ngitunga lu erai ngigelayek , idodiunit robo amakau etic aloajokon, alokiding epaka.*

Moses Ikuel: I have suggestions here on security.

Translator: *alimuni ayong nuku kidiama sekuritti.*

Moses Ikuel: The government of the day to declare thorough search on protecting lives of each citizen by beefing up security personnel in identified conflict locations.

Translator: *Nangolenyan naka tolim niakwan (tongop etoil)*

Moses Ikuel: Establishing of military bases in appropriate border location as per the security guidelines set. When it comes to matters of security you should not take it lightly. If people have been aggressive to our country from Ethiopia, Sudan, Uganda all these years, how come those holes still exist up to now since 1963? Nothing so far has been done about it despite the fact that there is presence of the askaris in the area.

Translator: *Nangolenyan tociu jik ngakiro na angakwapin ana idunyasi ka Kenya kotere enyasun robo ngakiro nako kalak. Polis eya ,A.P dae eya .Ngae ebeyo kerai kiyok ngitunga?*

Moses Ikuel: I am sharing this because security is paramount to this district, especially this constituency. Other recommendations lay down regulations concerning compensation of human lives lost by the government or governments which is abroad concerned on properties lost during the raid e.g. lose of life for innocent citizens when the Sudan government and the locked planed bombed Lokichogio town in 1989. Nothing so far has been compensated to the families of those people who

lost life since there is no seriousness in this state.

Translator: *Kigoro sua kidiama ngakot na abukorosi alotoma ere , Nangolenyan na alo Sudan tatach ngitunga lu kolong arête kec ebom lo abukokonio Lokichokio .Ekoi, be emam bocha itwan alemu ibore ni etacere ngitunga bo lu edongete na arere ngitunga lu erai egangito ngauyey nguna.*

Moses Ikuel: Another recommendation is established courts within Kenya that will take to curb government of neighbouring state when their citizens attack us a lot of innocent lives and property is reported .

Translator: *Ache kiroit nabo ngesi na, tangasi ngatukor na eyario ngikesio alotoma Turkan topedoria etic angikatukok ka areek nache toditau.Ngakotio nacik kirirata ngican lu cik.*

Moses Ikuel: The government of the day to be transparent and work to be here out completely internal conflicts like the one of Turkana and West Pokot that sometimes cause of lives and property without discriminating the communities or tribes.

Translator: *Ecमित nangolenyan kiwol ngakiro daaang kilere boca ekasecan. Nyikisaki sua nabo ngican lu ikote lu a Ngipokot ka Ngiturkana.*

Moses Ikuel: Customarily law, a lot of things have been excluded in any Kenyan constitution. It is a serious matter that our issues as Turkanas have never been presented in the constitution especially when it comes to specific laws. All customary laws that can be captured to be included in the new constitution. For the Turkana for example (a) Marital laws

Translator: *Ngakiro na Nakiutasinei, kibulit sua noi kotere emam itwan elimorit alotoma aconstitution ana alo Kenya .Nabo emam ca itwan iwapit jik ngakiro na erai kiyeni sua .Tosubakisi mono esi ngakiro nu atipey.*

Moses Ikuel: For the marital laws we should have automatic issues of marriage certificate from the district commissioners office through the chief for the traditionally recognized marriages which are identified by wearing a brass and a white metal ring around the neck by the lady.

Translator: *alotoma ngakiutasinei alo Turkan, Aberu ca dang na iusitea, enapit alagama alomosiring.Kisaki sua ngawarigeta kitorut jik nia D.C,tani lokatukon.*

Moses Ikuel: The village elders and the chiefs can always confirm that and they be part of those to sign for the certificate.

Translator: *Ngikasukou lu adakar ta ngikatukok, kipiakis esain nawarigat na enyaritae a catificate.*

Moses Ikuel: This one is like actually we seem to be honoring the long on marriages in the commissioners offices, through the courts but this traditional one is left like that. My wife for example is there and I have nothing genuine to blame the government that my wife is on maternity leave, I also need leave because she is just local there and I have no certificate to present to you people, unless maybe a chief drafts some letters to say yes, this is a wife of so and so. So we need these things to be legalized.

Another thing, one serious law committing of adultery by the married lady. In the traditional Turkana setup, the property of the man who commits adultery with a married lady had all his property confiscated by the husband to the lady and his relatives.

Translator: *Ekile loa aseci etal lo ekoni elomit, ka Aberu na eusitae, etitaeneo kotere erai ngican. Ayong dae lo mam robo tani ibore idodiunit atamar akang aberu natokona arikit. Alotoma tani elip loa Matanit, nyangoikini tani ayong nangoleyang kotere kirai sua ngitunga lu kidongit nabor ngirwa ca daang.*

Moses Ikuel: This was considered as a big crime in the society with negative effect to the property of the husband and such unkind action will scare off any other person or man in the community not repeat the same.

Translator: *Elomit ekoni ibore niti apolon noi, alotoma ebarit ekile alo iutarit, kotere eculio ekaloman ca daang loa aseci.*

Moses Ikuel: Traditional cleansing ceremony is later performed to purify the family and to officially unite them as husband and wife.

Translator : *Eringa nyilomuna Ekile kori tani Aberu ngina nawi, Engolio ibarasit kilomunae kec nawi, kimorikinae apei loger lokolong ekingaren.*

Moses Ikuel: I have here another one called cohabiting fine.

Translator: *Eyeyi nabo neke ibore ni enyaritae Ekichul.*

Moses Ikuel: Traditionally called *Ekichui* is paid to the parents of the lady after confirming that the girl is pregnant and has given birth.

Translator: *Erai ekichul eka ngitunga Aberu akidodiun atamar eptii Apese na edou ikoku.*

Moses Ikuel: The mama was talking here on the same but now we want it to be a law, it is now put down and we want it to

be part and part of the law. The fine is usually 20 meat small stock and 10 meat big stock for the first child and for other children from the lady, whether from the same man or another one the fine is 10 small stock and one big animal.

Translator: *Ngakiro ca nu alimunit tete Akimat, asaki ayong tarau etal. Alotoma ekichul ,erai ngibaren luciik ngitomoni arei ta ngibaren luapolok ngitomon., kotere ikoku ni ekingaren. Ngide luce, ngibaren ngitomon luciik ta ibarasit ipei niapolon, tani bo kerai ngide ngigelayek.*

Moses Ikuel: This is a traditional law, it is punishable, it only needs to be documented so that it continues working for our future generation because culture is getting eroded slowly.

Translator: *Erai ngakiro nu emacar alo turkana kiwapae jik tani nalesea naeropunit anabor, kotere tokona elokonyikin akwap jik agelaner tani ngide kosi ewapa ngakiro na angirwa kalu .Idikinio etal ka emacar imuriakin.*

Moses Ikuel: For the men who live in towns, let us say this groups inside here and the refugees for example and have no livestock to pay; equivalent cost of animals is paid in cash to parents of the lady.

Translator: *Ngikiliok daang lu etaun ta lu erai nanyenya, ecamit etacete ekichul lo erian lotunga aberu. Keya ngibaren kori kemakasi tasakasi tatacha amicha aitwan.*

Moses Ikuel: So Turkanas for the UNHCR, we have to take them to task for our children who have had birth with the refugees. If we have those ones then we need to tell UNHCR because they are here on behalf of the refugees, they have to pay this heavy fine whether they are able or not.

Translator: *Kilosikini sua jik UNHCR ,kotere ngide kosi lu eutasi ngirufijis nakolong aponeta neke, tolemut Ekichul lo itomokino keyatar kori kematar.*

Moses Ikuel: The effect of this was just to curb unnecessary sex behaviors and to encourage the youth or people generally to conduct officially accepted and recognized marriages.

Translator: *Erai ekichul akitatam ngitunga toisikis akuta na akoko.*

Moses Ikuel: Just to tell my people I didn't get somebody to give me a proper information on laws concerning theft killing when you kill what was the customary law about killing, killing of human beings, innocently or when you are intending that one also has some customary laws that were done. But I didn't an old mzee to tell me how that happened. But we need to make it into the law.

Last but not least all communities in Kenya to be treated fairly by the government of the day, jamani.

Translator: *Nyapedori tokona atamaar abu atongichu ngamunonoe kidiama ekichul na earere itwan. Arae robo ca dae nasukul nabeen aringa idounio kainyo nyayeni ngakiro nguna ejok.*

Moses Ikuel: Security in Turkana North for instance to be given the attention that it deserves. Say for example in Uganda, in Sudan and also Ethiopia where I have been military bases especially along all the borders, while in Turkana here we only have one military base in a place called Lokichogio. Why not have that one there to guard Sudan issues, one at Loren to guard Ugandan issues and one at Igim or Kowen for this matter to guard the Ethiopian issues. Why are neglecting security? Still we shall ask the same question and say are we part of Kenya. If we are, then we need seriousness in this issue

Translator: *Alotoma Turkan, kiyetakis sekuriti alo paka kotere ngikaremok alo kiding epaka a Uganda, Sudan, ta Ethiopia. Ekoe, totiaka jik ngakiro nu kotere egelaka ngakiro na enangeta lopaka robo. Ecamit akwap daang toyakar polis ta Asiger naitemokino.*

Moses Ikuel: We in Turkana need fairer representation when national cake is shared to the Kenyan community or tribe. Elekudi has been talking on appointments of major parastatal chiefs, the so called PS the so called ministers, surely honourable commissioners since independence, we have no material to present to the Kenyans as a minister, as a PS as a parastatal chief, what is happening, we need this things actually when the cake is being shared, they have to put a list of all communities in Turkana, not in Turkana in Kenya and then let them be allotted of these things. Honourable commissioners thank you so much.

Translator: *Ekoe, eyan ta Erukudi kidiama aweyikino najokon ta alimoro angitunga angiche alu ikote ngiturkana. Be ngimujumbe kosi nyiranario tani eyanete kotere bo nyo? Nyo amaan ichegeunere ani enangete nparliament nye einakin bo alolom tolimut ngichan angitunga kec? Kigoro sua noi kotere kikoni sua ngitunga lupe kiya nakwapit na .*

Com. Lethome: Thank you Moses for your presentation. One thing that I would like to ask you, now in this new constitution that we are trying to make in Kenya, we have some guidelines the Act under which we are operating. One of them is to ensure regular and equity concerning some things between in male and female. I can see you when you are talking about the customary law I really appreciate that. But when it comes to adultery like only a woman who can commit adultery, so you are talking adultery by the married lady, what about adultery by the married man? And again I can only see here according to the Turkana culture it is only the man who is being fined for committing the offense of adultery and not the lady, as if the man has committed the offense alone, what is the fine for the lady?

Translator: *Ebala robo Ekapolon "Ejokonoi ekile Moses kotere ngakiro na alimun kidiama ngitalio ta ngimacarin angiturkana." Alotoma Akatiba nakitetet, eya robo ngitalio lu ecamakinitae ngoni kiwapi. Etal ece, erai ngolo loa etiekere Ngaberu ta Ngikiliok. Nyo bo arakar ekile bon elemun ekichul tarai bo ngitunga ngiarei asece? Nyo arakar*

Ekile bon elemuni ibore kidong aberu ai?Nyali ekichul aberu ana eseci ngitalio?

Moses Ikuel: Thank you honourable Commissioners I think culturally we seem to have oppressed the woman that is why that fine is heavily taken on the man. That also means we are a bit kind, here we oppress and here we are a bit kind also to the female fork so it is like I cannot say back in my life where a woman has ever been fined traditionally for having committed adultery, but the cases if she becomes too much the only case is may be punished by death. It is so serious to be continued or less you release.

Translator:*Ejokonoi Mheshimiwa.Alowa alo angitalio, Aberu sek dae arai itwan angican akiseun tani esubune akwapit .Ngesi erakar ewogos daang eka ekile kotere kingolik sua jik ngican angaberu .Nabo nyingolikina robo ayong Aberu elomi kaace..*

Moses Ikuel: Kwa sababu mama hana makosa kwa upande wangu maana huyu mwanaume ndio anaenda kwa mama. Makosa yote inatokana kwa mwanaume ukiangalia yule ambaye atafanya kazi ni mwanaume.

Translator:*Aberu aa, emakar emocogole kotere Ekile enapari amukat tasakaa aberu ngina anawi keng.*

Com Mutakha Kangu: Please tunyamaze, tulia wale wanapiga kelele. Moses thank you very much for your submissions. You talked about the need for the Turkana community to own their land and so on. I would like you to go and think about it because this is an issue that is causing a lot of problems in our country. How do we as a country define what we consider as the national resources and what we consider as the regional or communities or local resources. Because we have to make a constitution and say okay the local community can have control over this but we must be able to define what belongs to the nation at the national level and what should be regarded as the property belonging to a community at the local level. Think about that and maybe you can bring us more submission. Can we have Esachu Njuguna? Kama hayuko can we have Kalestias Ekai.

Kalestias Ekai: Kwa majina naitwa Kalestias Ekai.

Kalestias Ekai : *Ngikarora ngesi lu enyaritae Kalestias Ekai.*

Translator: Anataka kuongea mambo ya local government, county council.

Kalestias Ekai: *Aski ayong kidiama kaunti kansol.*

Translator: Anasema ya kwamba mambo ya ardhi iliyotoka mamlaka ya ardhi irudi kwa kwa wenyewe na wenywe wapatiwe nafasi ya kupata titles.

Kalestias Ekai: *Ngakiro na angalup agogongeto noi .Ngakiro nu ecamit tobongosi lolopecek, ani erumor nakinae ngawargae na erai ngesi etiaki elope ka epeyonon kori itwan niesaki ademar nice eway epewoy.*

Translator: Hata hivyo provincials zinasema ya kwamba ati mamlaka ya ardhi itapatiwa local government lakini ile kitu inaharibu sana sana ni kwamba katika hiyo kamati ambayo inatekeleza maneno ya ardhi ni kama provincial administration pia iko ndani.

Kalestias Ekai: *Ibore ni inyasunit ngakiro angakup, erai ngikaweikinak lu ichegeunio,kikwanikin na tarau ngitunga lu atukor apei.Ece saa, irukauni iyong nabo ngikansolae eya toma kitokuruo tani niingoliari.*

Translator: Katika mambo ya county council kutekeleza mambo yao ni kama kuna influence ya provincial administration ndani pia wako katika hiyo kamati.

Kalestias Ekai: *Inyesunit ngakiro a kaunit kansol erai ibore ni enyaritae,influence alotoma apolou anaprovince.*

Translator: Kwa hivyo county council yote ipewe mamalaka ya kutekeleza mambo yao na katika kupewa mamalaka hiyo ile pesa ya ushuru wanapata kutoka kwa watu lazima ijulikane na watu wajue kwamba inafanya kazi gani kwa sababu ni kama watu wanajua hiyo pesa inatakana itekeleze mambo mengi sana kama mashule, kama mambo ya kutengeneza barabara. Ijulikane hizo pesa zinafanya nini, si siende tu hivyo.

Kalestias Ekai : *Ebala nges kane,kimekinae kaunti kansol tosub etic keng ani erumor kilereto ngaropiyaye natoyena tani ngitunga atamar esubete ngaropiyay nguna etic lo ilere, kotere eyenete ngitunga atamar ngaropiyay nguna esubete etic lo ekoni Akiduk ngisukulio, Akisub Ebarabar ta ngakiro ca nace daang na ajokak.*

Translator: Anataka kuongea juu ya chifu.

Kalestias Ekai: *Eger lotete abakar itwan alalaketa ngikatukok, na nyetakani etic loerai esubete.*

Translator: Mtu alisema hapa ya kwamba chiefs wamekuwa wengi na hata wamekosa ya kufanya .

Kalestias Ekai: *Etic angikatukok lo etakani erai akiboy anapison pas.Ani ecamuni, totiak ngikesio emam tani ngikansolai.Ngirwa lu mam tani itwan ipanakini Ebaraza.*

Translator: Kulingana na yeye ameona kwa shida sana ya kwamba kazi ambaye inaonekana kwa chifu siku hizi ni kukaa tu katika ofisi yake na kuangalia mambo ya kesi hata baraza yake haipo ni kesi tu peke yake.

Kalestias Ekai: *Ecamit ngikatukok kichegeut ngitunga ngulopech make .Ani erumor ecamakina ngikesio tobongo nakot napolon. Ekatukon ca daang lo eseunete ngitunga yaarai ngaren.*

Translator: Amesema ya kwamba katika mambo ya kes tunataka kesi irudi koti. Halafu chifu lazima atolewe na wananchi na wananchi wakimtoa wampeleke kwa serikali na serikali lazima i-define roles za chifu ionekane clear.

Kalestias Ekai: *Aurianut, asaki ayong atolim ngakiro kidiama sekuriti.*

Translator: Mambo ya security, kweli kuna watu wengi wanauliwa na imetiririka wazi kwamba kuna bahati ya watu katika serikali ama kuna wananchi ama watekelezaji wa kazi ya serikali ambao akiuwa mtu hakuna mtu atamkamata awekwe jela, wanasema ati file yake lazima iende kwa Attorney General, ikirudi kutoka hapo, Attorney General ataamua kama huyu mtu atakamatwa ama la. Kwa nini au yeye pia kama amefanya kitendo kibaya asipelekwe cell straight.

Kalestias Ekai: *Ana kuro ana akiyok ngibaren eareneo ngitunga. Na eariya eupekit itwan mam itwan iwopi ani erauni eturkanait, yarai polis. Ecamit itwan daang na eseci, yarai ngaren kititakinae, mere tamarae apail keng esakio tanang nia Attorney General ani ebonguni kaina, be ngesi echiunere kesecit kori talakakinae.*

Translator: Anasema ya kwamba huyo mtu akamatwe aende kesi, kuna tofauti gani kati yake na wananchi wengine ambao wanakamatwa wanawekwa cell na huyu bado anaongojea file yake na anaonekana tu akitembea na hakuna kitu ingine inafanyika. Kwa hivyo lazima hiyo Sheria iwe hivyo.

Kalestias Ekai: *Elemunit ngakiro nguna kotere iyoki etal. Kongina boca kiwapae etal lo erai ecunakinit ngitunga wapei. Nyecamakina ngitunga etiakio.*

Translator: Anasema ya kwamba lazima Sheria iwekwe kwa mambo ya baraza mwenye anapatiana hongo na mwenye anachukua hongo, wote lazima wakipatikana wote waende korti na washtakiwe.

Kalestias Ekai: *Itwan ca daang ni ingolikinio elemuni asoya na ekediaran asoya, kirumunae ani erumor yaarae ngaren kititakinae.*

Translator: Anasema ya kwamba ijulikane wazi kwamba hata ukiripoti kwa polisi, anakueleza toa hongo, kama hakuna hongo unawachwa tu hivyo. Kama huna saa ingine wanasema toa mafuta ya gari, sasa wanashidwa ni sisi wananchi sasa ndio tunatoa pesa ya mafuta ya gari ya kuenda kutoa muhalifu kutoka mahali ama ingekuwa namna gani? Kwa hivyo ndio alikuwa anapendekeza ya kwamba kama kuna uwezo ambayo kama kuna kesi inatakikana iende mbele na muhalifu amepatikana mahalam, iende direct korti, kuliko unaongea na polisi na hata hapelekwi mbele.

Kalestias Ekai: *Ache pak na elosio nia polis, inangakin nabo iyong ebeyo tolem akimet amotoga, kikuruo sua ngakiro naikote nu. Bea ,arau ngiraya elemunete ngaropiyaye na egelanakinere ngamotogae apolis akimet.*

Translator: Amesema hivyo kwa sababu inaonekana ya kwamba hata ukikosana na a constable na unakosa utaenda kwa nani sasa. Kwa sababu ukienda kwa OCS, OCS anakuambia unachokoza mtu wake, sasa wewe a common man unakosa utasaidiwa wapi, kesi yako itaenda wapi. As a common man where will you go, utaenda wapi upeleke kesi yako.

Com Mutakha Kangu: Tutulie kijana. Peleka jina yako pale halafu ujiandikishe ndio uje uzungumze.

Kalestias Ekai: *Ngirwa lu bea kemam itwan asoya elemuni, mam itwan emini tayar akiirar ngakiro keng. Ikote ngakiro nu neni. Tani kingolopakinosi iyong ka Ekapolon, aluway nabo ipedori iyong alosit? Ilot nabo nia OCS, tama ngolo ibenyana iyong. Aliway tokona kiyari sua ngikesio ?*

Translator: Kwa hivyo anasema ya kwamba anataka kueleza juu ya utumiaji wa bunduki, ya kwamba kama kweli serikali imeongoza ingetupatia army, na hawa watu wa KPR, unapata kwamba hawa watu badala ya kupelekwa mahali kuna insecurity the border sides, hawa watu wanawekwa towns badala ya kupelekwa mahali watu wanatakikana wachungue.

Kalestias Ekai: *Alotoma ngitunga lu einakinitae ngatomean kama ta KPR ta jeshu, irukauni iyong ngitunga lu eyakasi lotaunia ebadal yaarae lopaka ni eyei ejiye.*

Translator: Katika utumiaji wa bunduki unapata kwamba bunduki kama sasa ya KPR inatolewa na wanapatia mtu ambaye ajaanza training hajui hata matumizi ya bunduki. wanaonekana kwamba wanatumia bunduki yao ovyo ovyo, akilewa hata mahali anarusha risasi bila kujua anatumia vile anataka.

Com Mutakha Kangu: Jaribu kumaliza.

Kalestias Ekai: *Irukauni iyong nabo ngatomean nu einakinio KPR lu eringa nyeloto akitatamo agumar atom. Kec na ilewakineter, egumanarete ngatomean pas kongina pe ijalito aliway agumar emal ngolo.*

Translator: Kwa hivyo anasema ya kwamba kama serikali inaonelea ya kwamba serikali haina personal ili ipeleke watu waende kwa forests, ingefaa KPR wapewe halafu wachungwe.

Kalestias Ekai: *Abala nabo ngesi kona , ecamit nangolenyan einakini ngiraya ngatomean kiyokiyoto amoni ka ngibaren kec.*

Translator: Anataka kuongea juu ya three arms of the government.

Kalestias Ekai: Eyatakini ngache kidiama arikot na anangolenyan.

Translator: The technical arms of the government.

Com Mutakha Kangu: Ndugu, nilisema mwanzo huu mradi ni wa kila mtu, kama umeweka jina lako hapa, tulia utapata nafasi, ukiendelea kupiga kelele nitauliza security watoe wewe na hatutaki kufanya hivyo. Tunataka ufikiwe utoe maoni yako. Kwa hivyo utulie, kama hutaki utaondolewa na hatutaki kufanya hivyo, tulia utapata nafasi yako. Unasikia? Na uharakishe na wewe.

Kalestias Ekai: *Anarikon ana anangolenyan nyeloma nace toma nace. Alotoma Kenya eyei itwan ebeyo Moi, eyakar ngesi ngikilinga lukaalak. Erai ekas keng akirik ngitunga daang ecami.*

Translator: Anasema ya kwamba every arm of the government should be independent should be given independent powers, isiwe influenced by the others.

EGESAGANE

TAPE FOUR SIDE B

Com Mutakha Kangu: We are recording your voice here.

Translator: Anasema ya kwamba watoto wako hapa wamesoma wanakaa wanaangaika na wazazi wao wale wamewasomesha bado wanakaa wako tu wajinga.

Richard Ewoi: *Ebala Ngesi kane , ngide keng isomato ani erumor ngikaureak mam tani epaida.*

Translator: Kwa hivyo haya maneno yameingia katika roho yake kwa sababu hata anaona yeye anakaa na watoto wao hapa wanaumia na watoto wengine kutoka other areas, they have jobs they buy vehicles for their fathers na wao wanaumia hapa na watoto wao.

Richard Ewoi: *Ngide keng ta ngesi eremunito ngichan noi ,ani bo ingolikini iyong ngide lu angitunga aluce, na erumoretia esukul, togeliakis ngikaureak kec ngamotogae. Kotere eyakatar etic.*

Translator: Kwa hivyo sasa tutangoja namna gani, unasema tuongojee tubadilishe Katiba, itafika siku gani na huko wanazidi kuumia na wao wanazidi kunyanyaswa wanazidiwa na afya.

Richard Ewoi: *Kongina kidari sua tanang wori kidarit?Tani bo akatiba, nyayeni atamar kidoli sua wori.*

Translator: Kwa hivyo anasema priority lazima iende kwa locals. Any NGO in Turkana ama any given job in Turkana the Turkanas should be employed, in fact they should be the head of these offices.

Richard Ewoi: *Kisaki sua kona, ngikasea ca daang lu angakampania tareta ngiturkana einakinio alolom na ekingaren.*

Translator: Anasema ya kwamba ukiona Turkana tangu mwanzo hata wakati wa wazungu, imekaa tu hivyo, vile vile sijui na angalii wanawachwa tu wakae hivyo hivyo tu. Tangu zamani mpaka sasa it cannot be compared to other towns. You find that when it comes to internet, the mobile phones and all these other things we hear that they are in Nairobi they should be here. Anasema kwamba lazima zifike Lodwar, ili pia hao wazipate kwa haraka sana.

Richard Ewoi: *Ebala nabo ngesi kona, eya ngiboro lu enyaritae Ngasimon ngiboro lu eya Nairobi ta ngitaunia luapolok.Nyo pe eyaunere tani Turkan atangasi ngakonyen kosi engolikisi sua dae akica.*

Translator: Kwa hivyo ametoa mfano mmoja hapa Barogoi. Maji imepotea, stima imerudi hapo, hakuna ile inakuja Turkana,

Richard Ewoi: *Alemu ngesi ekitetemes epei alo Baragoi.Ngakipi angopa,Astima dae emam.Nani ngakiro na erai kidolete sua kalalo? Mam sua jik ibore ni erai kitamari kiyakar.*

Translator: Amesema tangu hii tumepata sehemu ya Turkana, iwekwe sub district na tangu isemekane ni sub district itakaa tu as a district mpaka sasa na iko huko chini, sub district inakuja saa hizi, baada ya mwezi moja inakuwa district, baaada ya kitu kingine inakuwa kitu kingine lakini sasa hii Turkana tangu iwe sub district mpaka sasa nini hiyo.

Richard Ewoi: *Bea aa, turkan mam itwan emisit ngakiro keng .Na ekingaren, nyetiakitae tani Turkan wadiochici.Turkan eringa arai a sub district.Mpaka wori?*

Translator: Bado anasema ya kwamba unajua kwamba serikali inasema ya kwamba lazima uhuru Upelekwa kwa watu, tuko na DC, tuko na DO sasa hawa watu kama wameletwa si lazima nchi iwe promoted iwe district serikali itelekeze.

Richard Ewoi: *Ecamit eur einakinoi ngitunga .erai etic ngolo eka nangolenyang.kiyakar sua DO,nyopea kiinakinere A District.Nyikiyeni sua atamar ngipokot erai ngikaewa kosi kori ngigelayek.*

Translator: Tangu Turkana ianze mpaka leo hatujapata hata minister nini mbaya hapo.

Richard Ewoi: Mimi nataka Turkana ipate minister mara moja, kwa hii Katiba inabadilishwa, hii Turkana ipate minister mara moja ndio tufanane.

Richard Ewoi: *Turkan nakolong esekinia, nyeyanyuna sua Minister nyoni erono.*

Translator: Tukiongea mambo ya kipande na bado tunaongea ya kwamba wa Turkana ni wachache, tukitaka kujua Waturkana ni wengi peleka kipande mahali wako mjue kwamba Waturkana ni wengi. Kama mtaendelea kuweka kipande hapa in town, there bado wanakaa tu huko msitarajie numbers ziende juu na pesa zitolewe kutekeleza hivyo vipande.

Richard Ewoi: Shilingi hamsini ya wazee na wakati ilitoka Nairobi mambo ikabadilika

Richard Ewoi: Hii kitu huwa inashida mimi, inanishinda kabisa na mimi nashangaa. Unajua nchi inaongozwa na ule mtu ambaye anaona mbele. Kuona mbele ndio hii, sio yule mtu anapelekwa mbele na kurudi tena ndio atachokora nyumbani, inatakikana mtu akienda nyumbani akiingia na yule mwanamume ambaye anaona mbele, si anapigana na yule mtu mjinga.

Translator: *akimuj erai ngican aloTurkan ani erumor kingalanakinio sua ebele akimuj ana erai naaci.*

Richard Ewoi: Hiyo kitu ni mbaya kabisa sio mzuri. Inatakikana yule mtu mkali, yule anaona mbele hata kama ni MP hakuna yule anapita mbele watu wanono anaenda tena anakaranga wale watu wadogo. Atolewe yule mtu anatosha, yule anaonekana ni mwanaume.

Richard Ewoi: *Eroko rrobo ca ngakiro na emakar sua itwan ni etakani tani ana Paliament kitten ngicgan lu kiyakar sua.*

Com Mutakha Kangu: Yule mtu anatosha anatakikana awe na nini na nini>

Richard Ewoi: Ebalā ngesi kane itwan ni itomokino ecamit eyakar nyo ta inyo.

Translator: Somebody who is morally upright, that is one, secondly he should be somebody who is conversant with educational issues

Richard Ewoi: Ebalā ngesi kane, itwan ca daang ni eyakar ngikilinga ta akwan na angakiria ani erumor nabo eswamit ngakiro na kaalak.

Translator: Kama kuna watoto wamesoma na hawajaqualify kama mambo ya kazi ikipatikana lazima wapelekwe wapatiwe kazi .

Richard Ewoi: *kotere ngide kosi ngice erai ngikabangabangae, ngecamit eisikinio ca pas kongina.Nakinae ta ekas loa erai eka ngakan.*

Translator: Yule mtu ambaye akisikia kuna maneno inatendeka pale chini anakuja mara moja anaeleza watu wake anasema make noise kuna maneno itatokezea. Huyu ndio kiongozi mzuri.

Richard Ewoi: Ya mwisho, ni upande wa security wa upande wetu wa Turkana, watu wamekosa hiyo security sana hapa. Kila mtu amesema vizuri, kwa upande huo kweli kabisa hata juzi tulikuwa huko upande wa Ethiopia, Turkana vyote huko walikuwa wanajaribu kuongea kuhusu mambo ya askari. Kitu cha kwanza tuliona, askari, askari nyororo kuja kwa watu, wale watu wameleta hiyo fujo kushinda (inaudible)

Richard Ewoi: Sasa hiyo si vizuri kweli, haikuwa risasi ilikuwa nyororo tu.

Com Mutakha Kangu : Hiakuwa risasi ilikuwa nyororo tu

Richard Ewoi: Inatoshana ile ya risasi, hii ukifanya hivi unaondoka kwa uwanja kabisa na kitu kama hiyo si mzuri. Unajua watu wa nyumbani wanaongozwa na mdomo na shingo. Nyoro unachukua unakimbiza watoto waliofanya fujo, anafukuzwa na fimbo si risasi, risasi ni ya ule mtu adui.

Translator: *Ecमित ngide ca na esecetia kipungae aburo, mere kitisae atom. Erai atom aka emoit alo ikoni ca ekokolan la angibaren.*

Richard Ewoi: Fimbo tutaendelea kwa mfano ndio hii, yule mtu anatoka huko haji kwa ajili analinda watu wote, kuna kitu tunaita yaani inafaa kufanya kazi kwa njia ya kimafia, hawafanyi straight. Kuona huyu mtu ni mtu mwenyeji hapa kwa sababu kuna uazi hapa sasa anasimamia upande wa wa Turkana kupiga vizuri sana lakini watu wengine wanabaki nyuma kidogo.

Translator: *Ebala nabo ngesi kona , Aburo erai aka ngikokolak alueponenete akoko ngibaren ta ngauyey angitunga.*

Richard Ewoi: Unajua hiyo si vizuri, hiyo kama kwa mfano, kwa upande wa sisemi, mimi kwa upande sisemi inatakikana askari aje kuona watu wote ambao wamekosa wasiwe na mapendeleo waweke watu wote sawa.

Com Mutakha Kangu: Basi ya kumaliza ndio hii.

Richard Ewoi: Ya kumaliza ndio hii, mimi ya mwisho ninahitaji wapate tu kama kazi iko hapa, ya mwisho kazi ya kufaa hapa, nataka watoto wetu hawa waingie mahali hapa. Mimi nalia sana watoto kukaa hapa, kuwa majambazi sio vizuri, hawa watu kutoka Nairobi. Na hawa wasichana, hakuna wasichana wa Turkana wanafanya kwa hii kampuni, hakuna hata moja, yule yuko hapa ni Lesteo Ouko yule anakubali kitu kidogo, atengenezewe mambo kidogo ndio apate kazi.

Com Mutakha Kangu: Asante. Tupate sasa Paul Amin. Na Bwana Amini ujaribu kuharakisha kwa sababu wengi wanataka kuzungumza.

Paul Amin: Kwa jina naitwa Paul Amin mkaazi wa hapa Kakuma. Number one, tunahitaji DC awe hapa Kakuma, Kakuma imekuwa town kubwa sana.

Translator: *Ngirora kang ngesi lu earitae Paul Amin. Arai ayong ekeboyon alo Kakuma. Kisasi sua Kakuma yaunae DC kotere apolor kakuma.*

Paul Amin: Ya pili nataka kuambia wananchi wa Kenya, kwa nini hutuwezi kuweka hata vyama vitatu Kenya, kwa nini unasema arubaini, wanakuja kufanya nini, wanataka kuja kukaranga sisi.

Translator: *Akingiset ka ngesi na, ngikeboyok alo turkan ,nyo bo emakar Kenya tani ngichamae ngiuni. Nyo ebeyer erai ngicamae arobain, eponito akisub nyo ka ne, nyikisaki sua ngitunga potu ne akilokony ngitamen kosi.*

Paul Amin: Ya tatu, Bwana DO apigwe transfer na mtu wa administration DC, kwa nini Wanjiko hapigwi transfer, anakalishwa hapa kama ni permanent wa hapa hata hao waende transfer. Pengine ni mbaya huko.

Ya nne, mimi naona hawa serikali imewachia nje adui ingine imeingia. Kwa wengi sana wanaitwa watu wa makanisa. Unakuta njili kama Kakuma uwezi kujua ni kanisa gani, mimi naona tumbo inasema leta sasa mimi ndio malaika. Kwanza hapa tu, serikali ichungunze watu wa makanisa. Wamekuwa wengi huwezi kujua ni kanisa gani. Mimi naenda negative. Lazima wapitie kwa serikali wajue ni kanisa gani hii, wanafanya namna gani. Saa ingine hii ni biashara tu, wanataka namna ya kuzaliwa ngambo hakuna hata mafunzo kamili wanapeana.

Ya tano, nimetembelea Uganda hata nimeoa mtoto wa Uganda, nimetembelea Sudan nimefunwa huko, Ethiopia, watu wanapewa uhuru. Pombe ya kina mama haija katika. Si pombe ya kienyenji. Pombe iko yule mtu atachota mtu kama ni mimi nipelekwe tu lakini wacha waendele. Kwa nini unachokesha polisi officers kuwavisha nguo ati tunaenda kwa mama yule hajiwezi, kwenda kwa nyumba kama hii akitafuta pombe, that is there work. Afadhali na yeye kuvaa nguo na yeye a-cooperate ama kuenda wapi. Hiyo tuachilie sisi, wawachilie hawa, kama ni kwenda kama wapi lakini Sheria iko tu, tutaweka amani.

Ingene ni hii....

Translator: *Kisaki sua Madam Wanjiro yaarae etranspa wache. Eko ngesi itwan ni erai pamanent kane .Nyikisaki sua ngesi nabo kane.tani DC, kisaki sua ngolo dae yarae wace.ngace kiro nabo gesi nu, alakaki nangolenyan ngimoe lungelayek lu alout toma turkan.Mam sua ekisil alotoma eboyor lao angirwa kadang.*

Paul Amin: Hata Turkana kabla yangu, mimi ni Mturkana asili. Nataka tubadilishe hii, mimi siwezi kuchukua mtoto wangu na kuwachia msomali na wewe unachukua hata watoto, mimi nabaki bure tu. Tubadilishe hiyo. Kama wewe unadai mimi mali halafu wewe unachukua watoto, wewe chukua mali. Sasa ukija hapa Turkana unachukua hata mali ile inasemekana unachukua hata mtoto mimi nabaki tu bure.

Com Mutakha Kangu: Hiyo fine walikuwa wanasema wanachukua hata watoto.

Paul Amin: Sasa hata hii chukua mimi nawaambia hiyo kiungwana, tubadilishe hata hiyo wawachie hata mimi kitu kidogo. Naomba serikali pia irudishe hii mambo ya kuchagua watu kwa sisi wenyewe, tukitaka juu sisi wenyewe tuchague, na sasa wanatuletea sisi wanafanyisha mtu interview pengine alikula beer jana usiku yote na yule mtu anasomesha pia anatoka pengine Mombasa, hajui tabia yake, halafu tena asubui anasema nipe mimi recommendation, enda chukua Kakuma, sisi tunashtukia mtu, huu ni mtoto wa nani na anawachia sisi ile inaitwa uhuru.

Translator: *Kisaki sua nangolenyan kinak sua alolom na kicegeunetia ngitunga lu kisaki sua. Mere ngikarikok kosi lu icegeunoi anokau kosi.*

Paul Amin: Ya mwisho ni hii Bwana officer, unajua tuingoja nilikuwa na seminar ingine huko Nakuru, mimi nasema akiwacha (inaudible) kidogo unaweka kwa nyumba yako, watu ambao ni wakubwa watakataza hao kuingia kwa nyumba. Sasa hiyo nyoka ndio nataka kusema ya mwisho.

Com Mutakha Kangu: Nyoka imekuja hapa na inakua kubwa .

Paul Amin: Hawa watu wa ngambo ni nyoka kweli, walikuja sawa sawa pole pole wanakuja kazi ya (inaudible), inawachiliwa inafikiri watu watapelekwa baadaye saa hii huwezi kuingia hapo. Mimi kuenda saa hii Mlangoi sijui Pameta sijui nini sijui ina effect gani, (inaudible) na mimi mwenye hapa, a resident of Kakuma sasa mimi nazuliwa nje na mimi sina hatia, si inabaki kupigana, muambie serikali ya Kenya basi. Sisi inabaki siku moja tupigane na hiyo nyoka kwa sababu sasa imekuwa kubwa kunanyesha. Unaona alete mtu wa wheelbarrow, inaletwa kutoka Mombasa. Wheelbarrow tukisukuma hii, karatasi kubakia hawa Waturkana ni wajinga sana hata kufagia chafu peke yake hata saa hii ninaitishwa kifagio. Basi mimi namalizia

hapo.

Translator: *Ngitunga lu ekwakaye nakolong aponeta ne, agogongeta tani eboyor kosi kane. Ekokis keci ngimunio alokiding kosi. (tongop etoil keng) .sua, edong jik apei kwar na kijikinotor sua ka emun ngolo loa apolor noi alokiding ngauyei. Arumori ayong kaneni.*

Com Mutakha Kangu: Asante basi, mzee ameongea maneno mazuri anaenda kwa mambo point by point. Kama wengine wanafanya hivyo tutapata nafasi ya kusikiza kila mtu. Sasa tupate Samson Owino.

Samson Owino: Commissioners, the security that is around and provincial administration, I have to have this pleasure to present something that I think should be done with our Constitution in Kenya. Mr. Commissioner and the public at large you will agree with me that there is no court that is existing in Kenya. I am not sorry about this but to include justice anywhere. The reason as to why I think like this is because the Attorney General is appointed by the President and if (inaudible) this person is working to the favour of the person who appointed him. I in my view think that the Attorney General should be appointed by the parliament. The parliament represents us all from Turkana, from where and from where so this man will work not favouring any corner but will work in justice. Same applies to the Chief of Justice, the head of the judges, you find that some cases are presented in the court and then this cases once presented in the court the judge is favouring me because I come from maybe the community of his that gave him the job and actually in the nature of animals not even a dog will bite the hand that is giving him food. So the judge will favour me. The same applies to the Police Commissioners, up to this time I am convinced that some few people will be heard saying that you can do me nothing because the head of Police is my cousin, my friend, you can do me nothing, because you come from my community or maybe he is something that is related to me I don't know. So the commissioner of police should also be chosen by the parliament and let them all serve in the term of the parliament. If one is dead then the other one will be elected. I mean not appointments I mean elections. This people in the parliament should elected who have to become their Attorney General Chief of Justice.

Because of time minister commissioner, I want to talk about the law, the law should be taught basically if law at the secondary school level because here comes an example that I go to the police station and then I have a problem they tell me give what we call tweng, I don't know whether that one is stipulated in the law, I don't know, sincerely I am not exposed to anything like the law even up to this point. So I will just stop them because even the bible, the Quran and all these things say that them that are entrusted in power should be honoured. So I just honor them because I don't know whether it is stipulated in the law that when you go to the police they ask you for tweng, I am using that as an example because it was used here earlier. If they ask me for tweng, well I will give because I know nothing regarding the law. So the law should be taught if slowly at the secondary school level so that Kenyans can be exposed and they know what is happening.

My last point is basic education should be a must. The whole theory comes into this point that right now basic education that is

primary school is free but it is not a must so you find that our boys some of them will just feel that we go to school or we don't go hence forth they end up criminals. So the basic education will us as an understanding of all these things basically and will not have a problem of misunderstanding one another. I want to give an example, somebody who has never gone to school to any point, train him, give him a gun, a bomb and tell him bomb that vehicle. He knows nothing, he knows only something to do with a power of that gun which you have given him. He doesn't know that car is expensive so he will simply through fire on that and everything is gone. So this one is something that is dropping us deeply into poverty because we are Kenyans who don't know that they are even Kenyans. Some of us you ask us because I didn't go to school ask me the colour of the flag of Kenya I would still hesitate and I would not know what it is. I am speaking like that because after police station (inaudible) by the police station when they are lowering the flag, I was though in primary school that once the flag is lowered I must stand at ease and wait until the flag is lowered a bit but then it comes to appoint that somebody has never gone to school and then the flag is lowered and the whilst is on, he doesn't know about it. The only thing will be he will be caught by police, properly beaten inside there, but you are beating me and I don't know. So the whole thing come that very many Kenyans right now are rotting in the cell because they don't know. So we will be disciplined if we know, I would discipline my child after telling him, boy one and two is wrong form me in this family but here is a place where in Kenya we are beaten, taken to jail and we stay there we rot there because we don't know and the government doesn't know that we know, they try to assume.

Another thing that I wanted to say is that some of investigations with the law enforcement officers. You find that somebody is taken to court and they just send this person back into the remand that the investigation that will be on. I know of few cases if not none that the investigation goes on.

Kalestias Ekai: Ace kiroit ngesi na, na erumunere itwan, yarae lojala ani erumor kibunae tanang akiyar keng nigela jik. Ace pak totwan itwan jik kaina tobosik tani akwan inaa.

Translator: He is proposing that especially the executive arm of the government where the President is a leader, the powers of the president should be reduced. He is giving an example of appointments of the PS, the Judges; currently the president is the one who is appointing the judges. Supposing something goes wrong is the executive arm of the government, will the judiciary be independent to act according to the law to take them to court?

Kalestias Ekai: *Alotoma arikot na anangolenyang, erai apolou aka ngitunga ngulu bon. (mam ngakiro keng nyikeuna).*

Translator: He is also proposing that there is no need of saying one should be above the law like let's say the president. If somebody has done a crime then he should be liable to attend court.

Kalestias Ekai: *esheria kititae eriyen ka etal loa aseci. Na esecia itwan etal, ecamit jik yaarae ngaren*

Translator: Kwa hivyo anasema ya kwamba lazima tubadilisha hiyo hata kama ni president amefanya kitu kibaya lazima

a-attend court.

Kalestias Ekai: Ebala ngesi nabo kane tani bo kerai ngesi Ekile President, na esecia etal ecamit jik kirirae.

Translator: Anataka kuongea juu ya identity cards and voting cards.

Kalestias Ekai: *Esaki ngesi akiyan kidiama ngakipandei ka akura.*

Translator: So he is proposing that we should have a mobile unity that is responsible for the ID cards and the voter's cards so that even those who are in the rural areas will get IDs easily.

Kalestias Ekai: yaunae ngamotogae na enyaritae *Esaki ngesi* nakawoton na kerimok akwap etubonokinete ngitunga ngakipandei.

Translator: He is also proposing that anybody working under the Electoral Commission of Kenya should also be given a means of going easily to the rural areas where by they could meet other people, know the constituents, know how those areas are so that when they go for the general elections, they are also away of the problems that are in those areas. Because a times when it reaches elections, some things become really difficult to do.

Com Mutakha Kangu: Sasa umebaki na dakika moja

Kalestias Ekai: *Esaki ngesi nabo kona, ngitunga ca daang lua etic alo Electoral Commission alo Kenya nakinae tani alolom na enangeta nariyet kotere ngitunga ca lu elomito nikalonan.*

Translator: He is also proposing that at least when we are reviewing the constitution we should also get some differences (inaudible)

Com Mutakha Kangu: Thank you. Hatuna swali Bwana Ekai. Can we have Moses Loriyen Damen.
ngesi ecamit na e

Moses Loriyen Dame *Ebala swamere Akatiba, tomin robo tani ngakiro nakitet.* Ejok noi.

Translator: Mambo ya security.

Moses Loriyen Damen: *Kidiama Ekisil.*

Translator: Anasema ya kwamba unajua ya kwamba kuna sheria ambaye iko juu ya arresting suspects. Kama mtu anatakikana akamatwe na polisi wanajua lakini inaonekana he does want to be arrested by the police, when they go to arrest wanaenda wanamkamata mtu wanampiga wanamkanyaga by the time he reaches the police station he is almost a dead person.

Moses Loriyen Damen:*Eyei robo ca etal loa eweyikinit ngitunga lu eseceenete etal.Polis ngesi ecamit ca toweyik ngakiro nguna mere ngikapolok ca daang lua anongolenyang.*

Translator: Because we have the Act that is governing us then if a policeman has done that then he should be taken to court.

Moses Loriyen Damen:*Kerai asiger eseci etal, ecamit jik kititakinae ani erumor dae toyenae loger emabusit.*

Translator: Anataka kusema kuhusu KPR

Moses Loriyen Damen:*Esaki ngesi akiyan kidiama KPR.*

Translator: He is saying that he knows that the government was not wrong by giving the KPR guns and the government knows the reasons why it did that. But the other thing, the KPR guns are coming to town area and they don't see the reason why these guns should be within the town area.

Moses Loriyen Damen:*Ebala ngesi kane, eyeni ca nangolenyang ngakiro na einanakineta KPR ngatomean.Ngican angotomean kanu erai boca alomut ngatomean nu toma etaun.nyo eyakatar ngatomean nu lotaun.*

Translator: It is like the KPR guns are being misused in towns so he is proposing and recommending that the KPR gun should be taken back to the barracks.

Moses Loriyen Damen:*Ngatomean na KPR, ayaut ngican toma ca eb oyor kosi kane alo Kakuma.ekokis ngatomean na eboliare ca pas kongina.Ngatomean nguna ecamit ebuwario nia nangolenyang.*

Translator: Anasema pia mambo ya watu wengine ya kwamba mtu akikamatwa anatakana apelekwe na ashitakiwe kulingana na Sheria.

Moses Loriyen Damen:*lu esecete etal, Eba ngesi naob kona, tani ta KPR kititakinae loger ca angitunga aluce.Ewapitae etal.*

Translator: Like they have some experiences where by raiding is happening when they report to the police, the police tell them

that let them die first and then after that they will come and count those who are dead and those ones who are still leaving.

Moses Loriyen Damen:*Na kilosikinio sua polis, tama polis kane kimekisi ngitunga gnulu totoka ani erumor kiponi sua akimar ngulu adaunosi.*

Translator: So it is like when they report certain things to the police, they don't take an immediate action. If they do they have to give some money to the police some money for the fuel or when the vehicle is going to Kakuma three, as they are doing that, people are already dead those who have committed the crime have already gone and when the police come they arrest the people who are nearby the scene.

Moses Loriyen Damen:*Ikote ca ngakiro nguna epit loa egelakiata ngakiro arek na enangeta ngakiro nguna ngaren nangolenyany.polis aroketa jik kotere be arau ngiraya elemuniyete akimet angamotogae.Ace kiroit nabo kidiama ca polis ngesi na eramakinere keci asimuni ani erumor nyepote atipey.ngasain na eponeta,Torikait ngirukoi keyekasi.*

Translator: He is proposing that the police should act immediately, once people have reported the, case they should go there immediately and then they arrest those people and those people should be taken to court even if the court will not take immediate action, they should be locked in cell. If these people are not locked in some of them are dangerous. Otherwise if the police cannot act let mob justice take place.

Moses Loriyen Damen:*Alimuni ayong kona, ecamit ca polis todol atipei na eramakinere asimuni topedoreta kec akidol ngirukoi ngulu.*

Translator: So if you arrest those people, then the issue of security is over. But if you leave those people to be free, they will come back and people will start going away from their homes and living in forests.

Moses Loriyen :*Na irumunere ngitunga lu erai neni esheria akwap.Ngitunga lupe nyirumunenio, kidongo jik erai ngirukoi.*

Translator: Amefurahia sana na constitutional Review.

Moses Loriyen Damen:*Alakara ca ayong kidiama ngakiro na a kilokony Akatiba.*

Translator: Anataka kuongea juu ya land.

Moses Loriyen Damen:*Esaki akiyan kidiama ngalup.*

Translator: So he is saying that these are similar to the killers if people woman commit crime serious action have to be taken by the court. They have had of experiences in times where by catch a thief, they pour paraffin and they tie him/her in tyre and then they burn that person. So I was asking him what he was proposing over that, is it the court issue or mob justices.

Moses Loriyen Damen: *Ebala ngesi kane ngakiro keng ikwan ka na Kalestias.Nye camit jik itwan daang kirikaunae.*

Translator: He is proposing that instead of mob justice he should be taken to court immediately and this person to be locked in the cell for quite a long time because if he comes out immediately he/she will commit the same crime. He is also saying that the priority will go to the government, the government has to take action immediately. If the government refuses to do that then mob justice should be the second action taken by the community.

Moses Loriyen Damen: *Ebala ngesi ,itwan ca na ececia, ecamit eyario ngaren kirira atal lo iwopitae.(abongoki ngesi ngakiro nata alimuni Kalestias).*

Translator: We have had experiences whereby when the MP tries to have a baraza with the people like he has to have a permit. So he is proposing that since they are the ones who elected the MP, then the MP should be able to be given a mandate, to be free to talk to his people without any restriction like you have to get a permit from the government.

Moses Loriyen Damen : *kiroit n abo n ges i na eb ala ngesi kane, n a esakia ekatuk on akipiakin Ace Ebarasa, kikok ngolo ebeyo tolem apamit na idodiunit atamar ecamit ngesi torik ekiriam ngolo kaneni.*

Translator: So at the end he says the MP should be free to hold their barazas with wananchi.

Com Mutakha Kangu: Asante sana Bwana Damen. Tupate Richard Ewoi.

Richard Ewoi: *ngakiro Aliway kolong aponeta na ebeyere be ngikatukok totubo ngapamita. Ecamakinit jik ngikatukok toriko ngibaraasae ca daang emam itwan ca ni icani kec.*

Translator: So he saying that he has got some pressing issues he wants to address but he is also saying that how are we going to express all these because are you really going to write the problems they are trying to say. So he is starting with employment issues.

Com Mutakha Kangu: We are recording your voice here.

Richard Ewoi: *Eba ngesi kane, ngide ca keng iboyete anwi emam ca ibore ni esubete. Tani ngikaureak angide kalu edonogo ca ibangibangit.*

Translator: Anasema ya kwamba watoto wako hapa wamesoma, wamekaa, wameahangaika na wazazi wao wale wamewasomesha bado wamekaa wako tu wajinga.

Richard Ewoi: *Ngide kec lu eswamito, ekwanikin ka ngiraya lupe tani isomato.*

Translator: Kwa hivyo haya maneno yameingia katika roho yake kwa sababu hata anaona yeye anakaa na watoto wao hapa wanaumia na watoto wengine kutoka other areas, they have jobs they buy vehicles for their fathers na wao wanaumia hapa na watoto wao.

Richard Ewoi: *Anoma ngesi ngakiro nguna etau keng noi. Kotre ngide lu angalup anace ariamunut ekas lukosi ca kidongo erai ca pas .*

Translator: Kwa hivyo sasa tutangoja kwa muda gani, munasema tungojee tubadilishe Katiba, itafika siku gani na watu wanazidi kuumia na wao wengine wanazidi kunenepa na kuwa na afya.

Richard Ewoi: *Tokona kidari sua mpaka wori kidolio sua Akatiba nakitetet.*

Translator: Kwa hivyo anasema priority lazima iende kwa locals. Any NGO in Turkana ama any given job in Turkana the Turkanas should be employed, in fact they should be the head of these offices.

Richard Ewoi: *e kingaren : Ecamit alolom na nakinanae ngide kosi lu isumato. Alotoma ngakampunia na eya Kakuma, ngide lupesur emam tani apei na igiritae ekas.*

Translator: Anasema ya kwamba ukiona Turkana tangu mwanzo hata wakati wa wazungu, amekaa tu hivyo, vile vile sijui na angalii wanawachwa tu wakae hivyo hivyo tu. Tangu zamani mpaka sasa it cannot be compared to other towns. You find that when it comes to internet, the mobile phones and all these other things we hear that are in Nairobi they should be here. Anasema kwamba lazima sifike Lodwar ile pia hao wazipate kwa haraka sana.

Richard Ewoi: *Ngakiro na amaendeleo na ikoni ngasimon, eringa tani nyenanga Turkan. Kiya sua jik nabor angitunga ca kadaang. Kisasi sua ngiboro lu eya*

Translator: Kwa hivyo ametoa mfano moja hapa Barogoi. Maji imepotea, stima imerudi hapo, hakuna ile inakuja Turkana,

Richard Ewoi: *Alemu ngesi ekitetemes epei loa alo Baragoi. Akwap na mam Ngakipi tani Astima .Nyani bo ibore ni monan enanguni Turkan kitodol sua.*

Translator: Amesema tangu hii sehemu ya Turkana iwekwe sub district na tangu isemekane ni sub district itakaa tu as a district mpaka sasa na iko huko chini, sub district inakuja saa hizi, baada ya miezi moja inakuwa district, baaada ya kitu kingine inakuwa kitu kinge lakini sasa hi Turkana tangu iwe sub district mpaka sasa, nini hiyo.

Richard Ewoi: Turkan eringa jik erai ca a sub District, nyiyotonokini kaneni .ngakwapin nace iyoose ngaren mam Turkan jik. Ekoe, kingulikisi mono esi ngakiro na turkana alowaitin kadaang.

Translator: Bado anasema ya kwamba unajua kwamba serikali inasema ya kwamba lazima uhuru ipelekwa kwa watu, tuko na D, tuko na DO sasa hawa watu kama wameletwa si lazima nchi iwe promoted iwe district serikali itelekeze.

Richard Ewoi: *Ebala nangolenyang yasi alolom na iyaneta ngitunga ngakiro daang na erai ca esakete kec.Anibo sua lu kiyakar DC, si kiinakin sua promotion.*

Translator: Tangu Turkana ianze mpaka leo hatujapata hata minister nini mbaya hapo.

Richard Ewoi: Mimi nataka Turkana ipate minister mara moja, kwa hii Katiba inabadilishwa hii Turkana ipate minister mara moja, ndio tufanane.

Richard Ewoi :*Ayong jik ari Ewoi, aski Turkan tomin eminsta tani bo kerai epei.Ekwanikinos sua dae ka ngitunga luce.*

Translator: Tukiongea mambo ya kipande na bado tunaongea ya kwamba wa Turkana ni wachache, tukitaka kujua Waturkana ni wengi peleka kipande mahali wako mjue kwamba Waturkana ni wengi. Kama mtaendelea kuweka kipande hapa in town, there bado watakaa tu huko msitarajie numbers ziende juu na pesa ziondolewe kutekeleza hiyo kipande.

Richard Ewoi: Shilingi hamsini ya wazee na wakati ilitoka Nairobi mambo ikabadilika

Richard Ewoi: Hii kitu huwa ina shinda mimi inanishinda kabisa na mimi nashangaa. Unajua nchi inaongozwa na yule mtu ambaye anaona mbele. Kuona mbele ndio hii, sio yule mtu anapelekwa mbele na kurudi tena ndio atachokora nyumbani, inatakikana mtu akienda nyumbani akiingia na ule mwanamume amabye anaona mbele, si unapigana na yule mtu mjinga.

Translator: *Arikot na akwar kana egelaana jik .bea kisaki sua ngikarikok lu ekenyete na lu erai ta lopero kook mere nabo ngikabangabangai.*

Richard Ewoi: Hiyo kitu ni mbaya kabisa sio mzuri. Inatakikana yule mtu mkali, yule anaona mbele hata kama ni MP hakuna yule anapita mbele watu wanono anaenda tena anakaranga wale watu wadogo. Atolewe yule mtu anatosha, yule anaonekana ni mwanaume.

Richard Ewoi: *MP lukosi bea emam ca itwan ite Ekoe, nyo erono alotoma serikale ana ngirwa ka lu.*

Com Mutakha Kangu: Yule mtu anatosha anatakikana awe na nini na nini>

Richard Ewoi: *Kingisitae iyong kona, itwan ni erai ngesi otomokino ikoni ai?*

Translator: Somebody who is morally upright, that is one secondly he should be somebody who is conversant with educational issues

Richard Ewoi: *Erai ca itwan ni esamit ca ngamunonoe na kalak topedoria akirik luce.*

Translator: Kama kuna watoto wamesoma na hawaja qualify kama mambo ya kazi ikipatikana lazima wapelekwe wapatiwe kazi .

Richard Ewoi: *Ngide ngice lu kolong akuruwori esukul ecamit jik einakinio ca alolom na etic ca kadaang alo epedorete ca asubakin.*

a

Translator: Yule mtu amabye akisikia kuna maneno inatendeka pale chini anakuja mara moja anaeleza watu wake anasema, mkae chonjo kuna maneno itatokezea. Huu ndio kiongozi mzuri.

Richard Ewoi: Ya mwisho, ni upande wa security wa upande wetu wa Turkana, watu wamekosa hiyo mzuri sana hapa kila mtu amesema vizuri. Kwa upande huo kweli kabisa hata juzi tulikuwa huko upande wa Lokichogio, Turkana wote huko walikuwa wanajaribu kuhusu mambo ya askari. Kitu cha kwanza tuliona, askari, askari nyororo kukuja kwa watu, wale watu wameleta hiyo fujo kupiga wao risasi. Sasa hiyo si muzuri kweli, haikuwa risasi ilikuwa nyororo tu.

Com Mutakha Kangu : Hiakuwa risasi ilikuwa nyororo tu

Richard Ewoi: Inatoshana ile ya risasi, hii ukifanya hivi unaondoka kwa uwanja kabisa na kitu kama hiyo si mzuri. Unajua watu wa nyumbani wanaongozwa na mdomo na shingo. Nyoro unachukua unakimbiza watoto waliofanya fujo, anafukuzwa na fimbo si risasi, risasi ni ya ule mtu adui.

Translator: *Aburo aloturkan erai aka ngirukoi ta ngarewa na eloose nakware.Ngitunga lukosi erikitoe angakituk bon.*

Richard Ewoi: Fimbo tutaendelea kwa mfano ndio hii, yule mtu anatoka huko hakuji kwa ajili analinda watu wote, kuna kitu tunaita yaani inafaa kufanya kazi kwa njia ya kimafia, hawafanyi straight. Kuona huyu mtu ni mtu mwenyeji hapa kwa sababu kuna wezi hapa sasa anasimamia upande wa wa Turkana kupiga vizuri sana lakini watu wengine wanabaki nyuma kidogo.

Translator: *Be epeyonon ca lo ebuni ne, akirik sua ikoni ngesi abiro na angikoyokok.*

Richard Ewoi: Unajua hiyo si mzuri, hiyo kama kwa mfano, mimi kwa upande wangu sipendelei inatakikana askari aje kuona watu wote ambao wamekosa, wasiwe na mapendeleo waweke watu wote sawa.

Com Mutakha Kangu: Basi ya kumaliza ndio hii.

Richard Ewoi: Ya kumaliza ndio hii, mimi ya mwisho ninahitaji wapate tu kama kazi iko hapa, ya mwisho kazi iwe hapa, nataka watoto wetu hawa waingie mahali hapa. mimi nalia sana watoto kukaa hapa, kuwa majambazi sio vizuri, hawa watu kutoka Nairobi. Na hawa wasichana, hakuna wasichana wa Turkana wanafanya kwa hii kampuni, hakuna hata moja, yule uko hapa ni alileta kitu kidogo yule anakubali kitu kidogo, atengenezewe mambo kidogo ndio apate kazi.

Com Mutakha Kangu: Asante. Tupate sasa Paul Amin. Na Bwana Amini ujaribu kuharakisha kwa sababu wengi wanataka kuzungumza.

Paul Amin: Kwa jina naitwa Paul Amin mkaazi wa hapa Kakuma. Number one, tunahitaji DC awe hapa Kakuma, Kakuma imekuwa town kubwa sana.

Translator: *Ekiro kang ngolo lo ebeyo Paul Amin.Ngakiro na ekingaren kisaki sua DC kane alo Kakuma.*

Paul Amin: Ya pili nataka kuambia wananchi wa Kenya, kwa nini huwezi kuweka hata chama tatu Kenya, kwa nini unasema arubaini, wanakuja kufanya nini, wanataka kuja kukaranga sisi.

Translator: *Kisaki sua kipiakinae ngicamae lu kaalak Kenya.Nyikisaki sua ngitunga lu eponenete ne akilokony ngitamem kosi.*

Paul Amin: Ya tatu, Bwana DO apigwe transfer na mtu wa administration DC, kwa nini chief hapigwi transfer, anakalishwa hapa kama ni permanent wa hapa hata hao waende transfer. Pengine ni mbaya huko.

Ya nne, mimi naona hawa serikali imetuwacha sasa adui mwingine ameingia. Kwa wengi sana wanaitwa watu wa makanisa. Unakuta (?) kama Kakuma huwezi kujua ni kanisa gani, mimi naona tumbo inasema leta sasa mimi ndio malaika. Kwanza hapa tu, serikali ichungunze watu wa makanisa. Wamekuwa wengi huwezi kujua ni kanisa gani. Mimi naenda negative. Lazima wapitie kwa serikali wajue ni kanisa gani hii, wanafanya namna gani. Saa ingine hii ni biashara tu, wanataka namna ya kuzaliwa ngambo hakuna hata mafunzo kamili wanapeana.

Ya tano, nimetembelea Uganda hata nimeoa mtoto wa Uganda, nimetembelea Sudan nimefunzwa huko, Ethiopia, watu wanapewa uhuru. Pombe ya kina mama haishikwi. Si pombe ya kienyenji. Pombe iko yule mtu atachota mtu kama ni mimi nipelekwe tu, lakini wacha waendele. Kwa nini unachokesha polisi officers kuwawaisha nguo ati tunaenda kwa mama yule hajiwezi, kwenda kwa nyumba kama hii akiitafuta pombe, that is their work. Afadhali na yeye kuvaa nguo na yeye a-cooperate ama kuenda wapi. Hiyo tuachilie sisi, wawachilie hawa, kama ni kwenda kama wapi lakini Sheria iko tu, tutaweka amani.

Ingingine ni hii...

Translator: *Ngace nabo ngesi nu,*

Paul Amin: Hata Turkana kabila yangu, mimi ni Mturkana asili. Nataka tubadilishe hii. Mimi siwezi kuchukua mtoto wangu na kuwachia mumali na wewe unachukua hata watoto, mimi nabaki bure tu. Tubadilishe hiyo. Kama wewe unadai mimi mali halafu wewe unachukua watoto, wewe chukua mali. Sasa ukija hapa Turkana unachukua hata mali ile inasemekana unachukua hata mtoto mimi nabaki tu bure.

Com Mutakha Kangu: Hiyo fine walikuwa wanasema wanachukua hata watoto.

Paul Amin: Sasa hata hii chukua mimi nawaambia hiyo kiungwana, tubadilishe hata hiyo wawachie hata mimi kitu kidogo. Naomba serikali pia irudishe hii mambo ya kuchagua watu kwa sisi wenyewe, tukitaka chief sisi wenyewe tuchague, na sasa wanatuletea sisi wanafanyisha mtu interview pengine alikula beer jana usiku yote na yule mtu anasomesha pia anatoka pengine Mombasa, hajui tabia yake, halafu tena asubuhi anasema nipe mimi recommendation, enda kwa chief Kakuma, sisi tunashtukia mtu, huyu ni mtoto wa nani na anatuletea yule sisi ile anaitwa uhuru.

Translator: *Kisaki nangolenyan tobu ngakiro na reai ngakosi kidongo nikosi neke.*

Paul Amin: Ya mwisho ni hii bwana officer, unajua tuingoja nilikuwa na seminar ingine huko Nakuru, mimi nasema ukiwacha nyoka kidogo unaweka kwa nyumba yako, wakati itakuwa kubwa tawazuilia hao kuingia kwa nyumba. Sasa hiyo nyoka ndio nataka kusema ya mwisho.

Com Mutakha Kangu: Nyoka imekuja hapa na inakua kubwa .

Paul Amin: Hii watu wa ng'ambo ni nyoka kwetu, walikuja sawa sawa pole pole wanakuja kazi ya hema, inawachiliwa inafikiri watu watapelekwa baadaye saa hii uwezi kuingia hapo. Mimi kuenda saa hii Mlangoi sijui permit sijui nini sijui pass, sijui what, na mimi mwenye wa hapa, a resident of Kakuma sasa mimi nazuliwa nje na mimi sina hatia si inabaki kupigana, muambie serikali ya Kenya basi. Sisi inabaki siku moja tupigane na hiyo nyoka, kwa sababu sasa imekuwa kubwa kwa manyatta. Unaona alete mtu wa wheelbarrow, analetwa kutoka Mombasa. Wheelbarrow tukisukuma hii, cha, karatasi kubakia hawa Waturkana ni wajinga sana hata kufagia chafu peke yake hata saa hii ninaitishwa kifagio. Basi mimi namalizia hapo.

Translator: *Be ebeyo erai ngiturkan ngikabangabangae ngesi erakar emam itwan ni reai iwapit ngakiro nguna.*

Com Mutakha Kangu: Asante basi, mzee ameongea maneno mzuri anaenda kwa mambo point by point. Kama wengine wanafanya hivyo tutapata nafasi ya kusikiza kila mtu. Sasa tupate Samson Owino.

Samson Owino: Commissioners, the security that is around and provincial administration, I have this pleasure to present something that I think should be done with our constitution in Kenya. Mr. commissioner and the public at large, you will agree with me that there is no court that is existing in Kenya. I am not sorry about this but there is no justice anywhere. The reason as to why I speak like this is because the Attorney General is appointed by the president and if the AG is appointed by the President, this person is working to the favour of the person who appointed him. I in my view think that the Attorney General should be appointed by the Parliament. The parliament represents us all from Turkana, from where and from where so this man will work not favouring any corner but will work in justice. Same applies to the Chief of Justice, the head of the judges, you find that some cases are presented in the court, and then this cases once presented in the court the judge is favouring me because I come from maybe the community of this that gave him the job and actually in the nature of animals not even a dog will bite the hand that is giving him food. So the judge will favour me. The same applies to the Police Commissioners, up to this time I am convinced that some few people will be heard saying that you can do me nothing because the head of Police is my cousin, my friend, you can do me nothing, because he comes from my community or maybe he is something that is related to me I don't know. So the commissioner of police should also be chosen by the parliament and let them all serve in the term of the parliament. If one is dead then the other one will be elected. I mean not appointments I mean elections. This people in the parliament should elect whoever to become their Attorney General or Chief of Justice.

Because of time Commissioner, I want to talk about the law, the law should be taught basically at the secondary school level.

For example I go to the police station and then I have a problem they tell me give us what we call fuel, I don't know whether that one is stipulated in the law, I don't know, sincerely I am not exposed to anything like the law even up to this point. So I will just trust them because even the bible, the Quran and all these things say that them that are entrusted in power should be honoured. So I just honor them, because I don't know whether it is stipulated in the law that when you go to the police they ask you for fuel, I am using that as an example because it was used here earlier. If they ask me for fuel, well I will give because I know nothing regarding the law. So the law should be taught if slowly at the secondary school level so that Kenyans can be exposed and they know what is happening.

My last point is basic education should be a must. The whole theory comes into this point that right now basic education that is primary school is free but it is not a must so you find that our boys some of them will just feel that we go to school or we don't go hence forth they end up criminals. So the basic education would give us an understanding of all these things basically and will not have a problem of misunderstanding one another. I want to give an example, somebody who has never gone to school to any point, train him, give him a gun, a bomb and tell him bomb that vehicle. He knows nothing, he knows only something to do with a power of that gun which you have given him. He doesn't know that car is expensive so he will simply through fire on that and everything is gone. So this one is something that is dropping us deeply into poverty because we are Kenyans who don't know that they are even Kenyans.

Some of us you ask us because I didn't go to school ask me the colour of the flag of Kenya I would still hesitate and I would not know what it is. I am speaking like that because after police station (inaudible) at police station when they are lowering the flag, I was though in primary school that once the flag is lowered I must stand at ease and wait until the flag is lowered a bit but then it comes to appoint that somebody has never gone to school and then the flag is lowered and the whistle is on, he doesn't know about it. The only thing will be he will be caught by police, properly beaten inside there, but you are beating me and I don't know. So the whole thin come that very many Kenyans right now are rotting in the cell because they don't know. So we will be disciplined if we know, I would discipline my child after telling him, boy one and two is wrong form me in this family, but here is a place where in Kenya we are beaten, taken to jail and we stay there we rot there because we don't know and the government doesn't know that we know, they try to assume.

Another thing that I wanted to say is that term of investigations with the law enforcement officers. You find that somebody is taken to court and they judge sends this person back into the remand that the investigation that will be on. I know of few cases if not none that the investigation goes on.

Mr. Commissioners you will forgive for this, but the whole thing is that if we are not taught the law, they should stop arresting us henceforth, because we don't the law. Canning a child without a reason you spoil the child. Otherwise Mr. commissioner I'm grateful for this time, I have got other things to do. I thank you.

Com Mutakha Kangu: Tupate Moses Logoroti.

Translator: *Kisaki sua Moses Logoroti.*

Tupate Moses Logoroti: Kwa majina ni iyale mumesikia Moses Logoroti. Nitasema tu maneno Matatu ama manne. Jambo la kwanza ambalo ningependa kuongea ni distributions of natural resources. Tukiangalia hapa Turkana, kwanza ningependa kumushkuru Mungu maana ya kupatia serikali yetu mawazo ya kuleta naye maneno ya kurekebisha Katiba. Kwanza hatukukua tunajua sisi ni wa Kenya ama sisi ni watu wa Sudan, tulikuwa tunajua tu sisi ni Waturkana. Tukiangalia hapa Turkana tuna vitu vingi ambavyo yaani tukiweka ma factory hapa Turkana sisi tunaweza kufaidika kuliko vitu vyetu ambavyo vinatolewa upande wetu ya Turkana iende ifaidishe watu ambao wananchi yao.

Kitu ya kwanza hapa kwetu huwa tunaona ma lorry nyingi ikisafirisha ngombe na Mbuzi zikienda (inaudible) down of which hii ng'ombe ama hawa mbuzi wangeweka factory hapa, sisi tukiwa Waturkana wa hapa, tungefaidika kwa factory ya nyama. Pia tungefaidika kwa factory ya ngozi, pia mafupa ya wanyama inatengeneza vitu fulani pia tungefaidika kwa factory ya mifupa. Kwetu hapa kuna baraka ya maji ambayo tumebarikiwa na Mungu, Mungu alituwekea ziwa ambalo tunajua Lake Turkana, kuwa hili ziwa haipiti siku moja bila million za samaki kupelekwa na hapa tungekuwa na factory ya samaki na huenda ikawa serikali wezi wa Kenya wataweza kutuambia sisi ati resource ya moto ama ambaye ingefanya hiyo factory ifanye kazi ingetokana wapi. Just look back to River Turkwel, hata hili ziwa yetu ya Turkana maji inapuinguka kwa sababu hii River Turkwel yaani imefungwa na hayo maji hatuoni faida gani sisi tunapata maana, hapo awali huu mto ulikuwa ikipeleka maji kwa Lake Turkana na pale tulikuwa tunapata maji mengi na tulikuwa tunapata samaki nyingi. Lakini hayo maji vile yametengwa samaki hao wametengwa na hayo maji na sisi hatupati hiyo faida na tukiona distance ambayo, yaani hii power ambayo inapatikana kwa hayo maji mpaka Baringo ni kilomita nyingi kuliko yale yangetumika mpaka Turkana district.

Basi pendekezo yangu ni kwamba ingawa serikali yetu iangalia bila kujali ati sisi ni watu au sisi ni tribe ndogo katika hii nchi. Ni wazi na tupewe kitu ambacho kinapatikana kwetu. Basi factory zao zipatikane kwetu ndio hata sisi tuweze kupata, kukuwa na faida kama watu wengine. Hatuwezi kuendelea na hali hii tu, kila siku Turkana wana njaa na hali kuna mali ambayo serikali ingeweza kuweka hizi resources equally distributed. Tungepata vitu vingi kuliko kulishwa, ajague ambao hatujui ni wa kina nani wanatuletea, na wanatuletea na vitu gani.

Kitu kingine ambayo ningeweza kutaja ni hiki, hapa kwetu tuna district moja tu, hii ambayo tunasikia Turkana district na tukiangalia hii Turkana district, kuna ma town nyingi ambazo hata kwa wakati huu zimestahili sana kuitwa district kuliko hata Turkana. For example tukiangalia mahali ambayo tunaishi hapa Kakuma, Kakuma ni town kubwa sana ambayo inastahili kuwa district na tukiangalia sehemu za Lokichogio, Lokichogio inastahili kukuwa district na tukiangalia mahali kama Loitang' ambayo imeitwa sub district (inaudible) mahali ambayo imeitwa sub district kwa muda mrefu sana kwa nini isipewe kuwa district. Huenda ikawa serikali inasema ati sisi tuko wachache kwani tukiangali upana wetu na Pokot ni watu, hapo unadhani ni wa gani

wengi kuliko wengine. Ni kwa nini hao wanapewa na sisi tukose, kwani sisi si wanakenya kama hao.

Kitu kingine watu wameongea kuhusu administration, mimi nitaongezea tu kitu kidogo. Yaani hapa tumekuwa na ma chifu wengi, hapo awali wakati nilikuwa mtoto, tulikuwa tunaambiwa yaani mahali kama Kakuma kulikuwa na chifu mmoja, (inaudible) na chifu moja na kazi ilikuwa inaendelea vizuri, hatukuwa na uwezo vingi, lakini kwa wakati huu unapata Lokichogio nayo ndio utapata karibu tuna ma chifu karibu wa nne, na ile kitu kinateka huko, ni wizi, hakuna ukweli, ni uongo mtupu.

Tungependa kama serikali ya Wakenya inaona sisi kama watu wa Kenya, basi haya maneno ya kuandikiwa chifu, mtu ambayo hatujui ni mtoto wa nani na he has been brought from which family, mtu tu anaandikwa kutoka kwa kijiji, ni sawa mtu kusema mtu amekesha na mtu kwa bar, asubuhi anaambiwa wewe ndio chifu, enda uongoze watu fulani na hatuelewani na yeye na hata hajui kutongoza. Ingefaa kama serikali ingependa Waturkana wawe, ingefaa machifu wanateuliwa na wenyeji, kwa sababu mtu ambaye hajulikani ni mtoto wa nani, mtu ambaye anajulikana tabia zake.

Com Lethome: Usirudie, usirudie ndugu yangu.

Tupate Moses Logoroti: Kitu kingine matibabu; tukiangalia Turkana mzima tuna hospitali moja tu, ambayo ni ya serikali, ambayo imekuwa fenced to northern South na ukienda kwa hii hospitali hata huwezi kupata hata panadol pekee yake ya kupoesha maumivu ya kichwa. Utaenda huko unapata wale wanaitwa madakitari, wanakuandikia huu ugonjwa wapi, wanasema unaumwa na kichwa ukienda pale unaambiwa sisi hatuna madawa, unaadikiwa enda ununue dawa, ununue syringe ati kazi yao ni kudunga sindano, tunakosa kujua kwani serikali ambayo ilileta hospitali hapa haitujui sisi lazima tupade dawa.

Com Mutakha Kangu: Jaribu kumaliza.

Tupate Moses Logoroti: Jambo lingine ni nominations, kuna mzee amelataja maneno ya makanisa na Kenya yetu amesema ati mtu yoyote ana uhuru kufanya kitu chochote lakini tungependa kujua tusiwachilie tu, yaani mtu aje afanye chochote akisema ni Mungu, tunajua Mungu ndio chanzo ya kila kitu na Mungu na ndio anapeana chochote. Kwa hivyo tunajua ya kwamba hii makanisa yote kabila hayajaingia kufanya kazi na watu wa Kenya huwa kwanza inaingia katika mfano wa serikali. Inafaa serikali iwe na watu ambao ni watu wametoka kwa makanisa ambayo inajulikana. Watu kama hawajakubaliwaz kufanya kazi yao ya kidini Kenya hii ni lazima wachunguze wametoka wapi na wana dini ya namna gani. Nikisema hivi ninasisitiza sana, kuna wakati juzi tulisikimbizana na watu hapa, wakisemekana ati ni watu kutoka sijui devil worshippers. Tumeshindwa hii devil worshippers wametoka wapi na kuna kanisa ingine inaitwa Free Mason na kama wanajulikana wanatenda kitu kibaya, kwa nini wamekubalika waendeleo Kenya hii?

Com. Mutakha: Unapendekeza nini?

Logoroti: Basi ningependekeza serikali kama kuna makanisa ambayo hawafunzi watu kulingana vile Mungu anasema, basi wasiendelee Kenya hii, wasifanye hayo Kenya, waende wafanyie mahali pengine. Kwa sababu kanisa ni lazima iwe na watu wazuri, maana ya kanisa ni ku-train wazalendo wazuri wa nchi na tukiachilia makanisa ambayo wanakuja kuchafua nchi yetu mara ya mwisho tutakuja kujilaumu, tunasema ati ni makanisa na ni sisi ndio wabaya.

Nikimalizia nitataja maneno ya employment. Hapa Turkana hasa Kakuma, hapa kwetu Kakuma wazazi wetu wengine wamekosa mashamba, hata ingawaje wanasema ati sisi hatuna mashamba. Tuna mashamba kwa nchi hii tulikuwa tunapanda mtama. Wazazi wetu wakakosa mashamba na mali za mababu wetu wamekosa mali pa kupelekwa malilshoni, maana gani ma-refugees walipatiwa sehemu zetu. Ingekuwa hata sisi wenyeji tena ambao watoto wa huu mtaa tukakosa ardhi yetu na pia tunakosa tena kazi kwetu. Basi kuna maana gani hawa watu waje hapa, basi ningependekeza kuwa hivi, kama kuna kazi ingepatikana katika hii UNHCR lazima Waturkana wawe nambari kubwa ambao watakuwa considered kwa hizo kazi. sio ati tunaambiwa kuna kazi lakini hatuoni watu wowote wakiandikwa, ati watuite sisi chura.

Silaha hii ya Waturkana, nimesikia watu wakisema ati kuna silaha ambayo sio halali, tukiangalia kama sisi Waturkana kupatiwa na Mungu hiyo akili ya kubebena na hiyo silaha kwa ajili ya usalama, hii Kenya hata Turkana land haingekuwa. Kwa hivyo mimi naomba serikali iwachane na Turkana vile wako kwa sababu sijawai kuona Mturkana ambaye ana akili yake mzuri kukuja kuvamia mtu kwa boma yake ama hakuna siku nimeona Waturkana wakileta fujo town ya Kakuma. Iwe tu kama kuna mmoja atapatikana akifanya hivyo kuwe ni huyo ndio ata deal na serikali lakini sio ati wa Turkana wote, maana hii bunduki inasaidia serikali ya Kenya, haisadii Waturkana peke yake. Commissioners ni hayo tu nilikuwa nayo.

Com Mutakha Kangu: Basi tupate Mary Lomenjo.

Mary Lomenjo: Kwa majina mimi naitwa Mary Lomenjo nitaongea kuhusu (inaudible) kwanza kabisa nitapendekeza hivi, ninapendekeza kwamba women should be given appointments to senior positions just like men. Here again (inaudible). Nitarudia tena, women should be given appointments to senior positions in offices just like men hence the criteria for promotion must be well explained in notices boards and public notices. An appointment made transparent to avoid women being subjected to sexual harassment when seeking for promotion in an academics administration fields.

Secondly women should be given special seats in government, i.e. the government stick attach to the affirmative action to enhance participation of women in governance. Women should be given same job opportunities as men, women should be allowed to apply for loans of which is not happening in Kenya, women are not given permission or they are not allowed to apply for loans. Another one is women should be allowed to sign bonds in court. Here comes when you have somebody that is maybe your husband is taken to court, you cannot protect him or you cannot defend him saying, that a woman cannot sign a bond. So we want women to be given a right to sign bonds.

Again women should have a right to own land, where here in Turkana a woman cannot own land so we want in this new constitution that women should own land and property too. Another one is that women should have a right to inherit husband's property, in case here in Kenya when a man dies the whole property is taken so we want to have this in the constitution that women should have a right to inherit their husband's property. In case of divorce, children should remain with the mother and the father to support the children.

Women should be protected against any gender violence e.g. rape, wife beating and any other discriminating act against women. In case like rape now, if a woman is raped this man should be imprisoned for seven years, whereas when a woman is raped people say that that was not, the woman accepted cted. So if it is a rape this man should be in prison for seven years and not less than that.

Women to be involved in decision making e.g. development and law making whereas when an issue like in women development, women are told to stay aside that they cannot contribute anything. As women we say our children should be given free and compulsory education right from primary to university level.

We also suggested this as the points of women that internal conflict especially between the Turkana and the Pokot, serikali ichukue hatua kali kwa ajili ya watu kupigana wenyewe kwa wenyewe kwamba ile kabila itavamia wengine itachukuliwa hatua kali na silaha zipokonywe kutoka watu wale. Lakini sio silaha ichukuliwe kwa watu kwa sababu silaha inalinda watu wenyewe kwa wenyewe lakini mahali silaha itatumiwa vibaya kati ya wananchi kwa wananchi basi silaha ipokonywe wale watakaohusika.

Ingeni ni any public natural resources should benefit the government and the communities where such resources are found. Say for example the Turkwel Gorge and Lokichogio airstrip. The community where such resources are found they should benefit from that, at least half of that should be given to that community.

The constitution should protect cohabiting, married and single women alike regardless of their status. We say that this side there are married women those who are married, officially marriage and they are cohabiting and they are single women they law should protect all these women alike. The children of these women they are the same, the law should protect this children alike.

There is no way we can say huyu mtoto mama yake ameolewa kirasimi na huyu mtoto mama yake ni cohabitant which is (inaudible) we want all this women to be the same.

Concerning traditional and cultural laws, this one I say it should continue, if you live with a lady you should pay the dowry to the parents or to whoever. If you do not want this one to continue then you marry the lady straight away either traditionally or in the church or in the DC's office. But if you do not want to marry the lady then you pay the dowry.

The government should be paying the country council, it should pay you people so that the revenue we collect from let's say

Kakuma, Lokichogio, this revenue we should use it to do other development projects like paying children, like construction of roads so that the government should pay you people and this one Kakuma should be given a (inaudible) I don't know it is not even a county council, it should be given like mini city council even Lokichogio so that that money can even be collected from there it should be managed from there not elsewhere.

Kuna moja hapa tulipendekeza, kwamba kazi ya wajumbe. Kazi ya wajumbe tunataka iwe full time job. Isiwe tu watu wanafanya kazi kwa siku tatu halafu wanakuja kupumuzika, it should be a full time occupation na watu hawa waweke ma ofisi katika ma locations ama ma divisions so that kama wananchi wanataka kuongea nao they should get time to talk to them. Kwa sababu hatuna ma ofisi hawa wajumbe wanakuja, wakikuja tu wanakaa manyumba zao hakuna mahali watu wanaenda kuona wao. Asante.

Com Mutakha Kangu: thank you very much Mary. Tupate Patrick Kioko, kama hayuko tupate Daniel Emoja. Endelea ndugu.

Daniel Emoja: I also want to give out my views on the Review of the constitution. My names are Daniel Edkidor Emoja.

So in the constitution of Kenya Review, the first thing is it has to be written in simple, precise and clear language that all the citizens can understand. The present constitution is written in a legal language that not anybody can understand only the lawyers. If possible the same constitution can be written in Kiswahili so that all wananchi can also understand. The present systems of government in Kenya are two parallel ones, we have the central government and we have a local government that is being elected by the people. So mine is that why can't we have a form of government, let's say the elected government because we have got the DC, the PC and again we have got MPs. So which one is going to act as a government. If impossible, why can't we remain with the elected government and we represents the views of people and not the appointed government that presents the interests of the President and the government in power?

I am also having another proposal in the constitution that, if the constitution of Kenya is to be review then there must be a chapter that talks about nomadic pastoralists where there needs are catered for adequately and nomadic education where by all the children of nomadic pastoralists are going to get a place in school and learn something. It is therefore my view that, there should be something called mobile schools in the area and for this matter there should be pastoralist ministry that at least takes care of these people.

I would also say that if that system will be come into existence then the Kenya School Equipment Programme should support it as it was there sometimes back.

I also want to touch something about security, that if security should be there or if the present system of security should be

there, then it should be decentralized that it should be near to the people not a matter of let say making a call to the DC then the DC goes up to the PC and the word goes back to the last person that will give an okay whether something has to be done or so.

I also want to talk about something, if the constitution should be reviewed then there is something called the Electoral Commission, Electoral Commission should be near the people, for example we only know that there are people called the Electoral commission of Kenya are existing, or such a body is existing because today you have come here. If that would have been in a place where we can be consulted I think election would not have rigged as any other town. An incidence that thing is going to be there or will be near to the people then it will be always be responsible for educating people and should responsible for civic education.

I also have a feel that if the constitution should be reviewed then there should be a place whereby little judicial ministry should be created and this judicial ministry should be responsible for posting Magistrates, Chief Justice, Judges and others instead of being appointed by the president. otherwise it will be so much useless because it always implements the views of the person who is appointing.

Should the constitution be reviewed, it will also have something on recognizing organization that come in the country. That any foreign organization coming into the country it's implementing agencies should be the locals of the area in which the organization is based. Otherwise thank you very much.

Com Mutakha Kangu: Thank you very much, tupate Josephat Lokidori. Kama hayuko tupate Philip Nayileli na tuwe haraka ndio kila mtu apate nafasi.

Philip Nayileli: *Eka kiro ca ngolo lo enyaritate Philip Nayileli.*

Translator: Anaongea juu ya election date, inatakikana itangazwe na watu wote wajue badala ya kusongeza hii siku, hailingani kulingana na katiba. Lazima iwekwe kwa Katiba ya kwamba ikifika wakati fulani, lazima iwe ni wakati wa kura.

Philip Nayileli: *Alosi ca ayong akian kiddiama ngatare na Akura. Ecamit ca ngarwa nu tomino ani rumor kileroto kotere ca ngitunga daang.*

Translator: Ndio kila mtu ajue, hawa watu wa election lazima wajulishe watu.

Philip Nayileli: *Arai ca kotere toyeneta ngitunga daang ngirwa lu eramer Akura.*

Translator: Anasema ya kwamba (inaudible) kwa sababu anaona kulingana na yeye it is like this other foreign countries, if something happens, insecurity issues come in, the present government should send their guns. So when you say that you send the KPR there to do that, you say that they cannot also counter attack them, those people are afraid they have weak weapons and then here we have very simple guns.

Philip Nayileli: *Ecमित nangolenyan tolem ca asiger keng na erai elosi akisub etic.Mere KPR ecमित eyario.Ani erumor ekerito ngitunga ngiboro lu eyakatar kotere ngikote robo ca lua ngimoe.*

Translator: Anapendekeza kwamba badala ya KPR kuwekwe kwa borders askari wale wako down Kenya pia waende pale ili hata wale wakija.

Philip Nayileli: *Ebala ngesi kona,Asiger ca daang tani na elomit nasabukae, yaunae kingolikis ngakiro na eya ne.*

Translator: GSU na army.

Philip Nayileli: *GSU ta ami.*

Translator: Anasema ya kwamba amaeshindwa kwa nini tunasema ya kwamba the president is above the law. Kwa hivyo inatafikana pia ijulikane kwamba president kama amekosa lazima naye pia apelekwe kortini.

Philip Nayileli: *Ebaala ngesi kane, President dae na eecia kititakinae ikwan ka ngakiro na asubi.*

Translator: Ni kama tu anataka kuongezea juu ya chiefs na DO lakini watu wameongea

Com Mutakha Kangu: Basi tupate Samuel Ekali Atome.

Samuel Ekali Atome: Mimi ni Samuel Atome. Nitasema mambo ya defense and national security. Ningependekeza ya kwamba serikali ifanye ile inaitwa community policing kwa mpaka, wapatie raia kama KPR wapatiwe uwezo wa kulinda mpaka kuliko polisi kwa sababu polisi ni watu ambao wame-train-iwa kukimkbizana na wezi wa town na si wale bandits.

Pia ningependekeza ya kwamba special units za paramilitary wawe deployed kusaidia hawa watu wa KPR wakati wanahitaji msaada na ile chain of command ya kuitisha enforcement should be accepted with the District Commissioner and the District Commissioner should step out to link with directly with the department of defense and ask for (inaudible).

Mambo ya home guards; zamani tulikuwa na home guards na badaaye ikabadilishwa ikawa KPR na ikawekwa under Police Commissioner. Ningependa iwe reverted back ichukuliwe kutoka kwa police commissioner, wafikishwe katika ofisi za administration wawe chini ya DC na chief so that they can have control over these homeguards. Kwa sababu sasa wakiwa chini ya commissioner of police, sasa hawafanyi kazi yao ile walikuwa wanatakikana wasaidie wananchi katika usalama, wanarudi kuchunga ma guns hapa halafu hiyo mabunduki wakitoa wanapea wanabiashara wanakaa nazo huko town centre, na hata polisi wanakaa tu na watu wanaendelea kuuliwa huko.

Mambo ya compensation; tuliona wakati terrorist walitoka Nairobi, wale watu waliokufa wali compensate -tiwa na serikali, na hata ile property ilikuwa destroyed ili-compesante-tiwa pia. Kwa nini victims of raids should also be compensated in the government or the government of Kenya compell the countries of origins of those raiders to pay or if not, let the government of Kenya pay. Another example is the September 11th terrorist attack to the US, the US government has already paid or is even planning to pay those victims, it should happen also to our people. But the Kenya government should take responsibility and pay the victims of the raid.

Then juu ya serikali kwa mambo ya pastoralist, should be able to provide early warning the pastorilist kwa sababu ni kama watu tu wanapatikana unaware na hii calamity. So serikali lazima I-forsee ya kwamba kutokuwa na drought and then create, set corridors for these pastrolists to pass to other areas where pastures and water are full, ikiwa kama mali ya pasture iko katika Maasai land the government should create perfect corridors for Turkana to go in Maasai land and graze on their grounds.

Halafu tulikuwa tunasema mambo ya president, tumesema the president should cease to be a member of parliament immediately he is elected to the position of the president of the public of Kenya. Kwa sababu akiwa mbunge at the same time, then inasemekana itaonekana kwamba hataangalia constituency zingine atakuwa anaangalia constituency yake ambayo haitakuwa vizuri. Ni lazima yeye atakuwa kama mjumbe wa constituency ya Kenya yote.

Com Mutakha Kangu: Endelea tusonge kwa mwingine.

Samuel Ekali Atome: Halafu tunasema hapa judiciary, tunasema the judicial powers of the state should not be vested exclusively in court, they should be other courts like council of elders to be created in the locations in the division to assist the many cases which are pending in courts. So small cases like theft, brewing should be left to the council of to deal with and not the police or the court.

Halafu mambo ya local government, councillors, mambo ya mayors na imesemwa, tunasema councillors should be enumerated by the government, they should be paid be the central government like MPs. Hiyo mshahara ya MP wanapata mingi hata 10,000 peke yake serikali itawapa Councillors, nini mbaya? Councillor analala nja kama mwanachi na alisemekana

ameandikwa kazi, kwa hivyo lazima alipwe na serikali kama (inaudible).

Halafu mambo ya employment; employment and especially with these NGOs which are here ile tunasema ni kwamba lower ranks, like drivers, cleaners, security guards should exclusively be reserved for the local people of the host community.

Mambo ya education tunasema, government ipatie watoto wote kuanzia primary mpaka form four secondary wapewe free education. Kama ni mambo ya pesa ya kueleemisha mtoto unaenda kuuza ngombe asubuhi na jioni. Halafu katika hizo mashule ambayo serikali ina-provide inasema pawe na chakula kwa sababu watoto hawatakaa kwa shule hakuna kitu kwa tumbo ikifikaa saa saba haendi nyumbani watu wamehama, mtoto yuko hapa ananeda town anaomba omba halafu saa tisa inatajikana aende shule. There must be food in these schools.

Mambo ya elections tunasema the dates of elections should be put in the calender like other national days. Hiyo siku ya kura should be declared a national holiday to enable all people to vote.

Com. Mutakha Kangu: Maliza ndungu.

Mambo ya refugees, tunaona ya kwamba UNHCR wameleta refugees hapa karibu elfu mia moja. Wakileta watu elfu mia moja in a very small place like this , sasa tunapendekeza ya kwamba kama local population ni 20,000, the refugee population should also be 20,000, it should be equal the same number. Where the refugees are 100,000 and the locals are 20,000. Very funny.

Mambo ya natural resources, tunasema hata sasa or even tomorrow for exploiting resources in an arid land where we know this place has no forests but they still exploit. We know very well that hapa hakuna forests lakini wanaendelea ku-destroy even the small that we have, the shrubs mpaka sasa wanachimba ile mizizi wanatoa nje ndio wanaenda kutengenzena makuni.

Com. Kangu: Unapendekeza nini?

Tunapendekeza ya kwamba UNHCR should look for an alternative source of place.

Com. Kangu: Ya mwisho?

Halafu tunasema pension and national services kama mambo ya NSSF. Kuna wananchi wengi wamekufa bila kuchukua pension after being in a company for 55 years. Hiyo ofisi ya NSSF ni lazima iwe katika district na wazee waweze within two or three days na wanapata pension badala ya kuhainga Nairobi na kuna wengine hawawezi kufika Nairobi.

Com. Kangu: Asante. Tumpate Enchali Eregai. Hayuko, basi tupate Robert Loelei.

Enchali Eregai: Kwa majina ni Enchali Eregai. Nitasema machache kwa sababu yamesomwa na wenzangu mbeleni. Nitaenda kupitiapitia kidogo tu. Mambo ya kwanza naenda kuongea juu ya wazee wengine ambao wanafanya kazi katika ofisi ya chief. Kwa hivyo tunasema hawa wazee lazima serikali iwapatie kitu kidogo kwa sababu kama wazee hawawezi kupaitwa na serikali kitu kidogo, hao wazee wataendelea na ufisadi. Tutajua ya kwamba mtu wa serikali ndio amelea mambo ya ufisadi. Halafu tena ya pili kuhusu mambo ya hospitali hapa Turkana North. Hapo mbeleni hospitali ya mission ilikuwa inatusaidia sisi Waturkana kwa mambo mengi kama alikuwa anatusaidia kwa upande wa maji, kwa upande alikuwa analipa school fees, alikuwa anatusaidia kwa business lakini siku hizi hiyo mahospitali ya mission wanaanza kutu-neglect. Kwa hivyo tunaomba serikali ya kwamba itujenge sisi hospitali ingine ambayo inaweza kutusaidia sisi.

Mambo mengine ni kuhusu kuajiriwa kazi. Hapa Kenya kuna masomo mbali mbali na tumepata ya kwamba wale wanaajiri watu wanasema ya kwamba ati elimu ya chini kama kuanzia darasa la nane mpaka chini, hawawezi kupatiwa kazi hata ya kufagia pekee yake. Wanasema wanajifanya kama watu kama kutoka huko..... wanasema tu tutachukua watu ambao wamesoma, watu wa form four pekee yake. Sasa tunasema ya kwamba tunataka hao wote wapatiwe kibarua ambaye inaweza kufurahisha hawa, kama hakuna hao watu wa elimu ndogo wataingilia mambo ya uizi hii.

Nikiongeza na mambo ya exchange nitaongea kidogo. Kuhusu mambo ya exchange yaani mahari ambayo inapenwa kwa co-habit, hapa mbeleni bwana akiapatana na mke wake, mwanamume anaendelea kuishi tu kwa boma ya wazazi wake. Wazazi wa huyu mwanamke ndio wanajigharamia, wakati huo walikuwa wanalipwa mahari lakini wakati hii mwanamke akiopatana na bwana mwanamke anaacha boma ya wazazi wake na anakuja anaishi na bwana. Bwana ndio atakuwa anatumikia kila kitu lakini anapata ya kwamba wazazi wa msichana huyu wanakuja tena wanahitaji mali -----

Com. Lethome: Wewe unataka nini, unapendekeza nini?

Enchali Eregai: Kwa hivyo ninapendekeza ya kwamba kama ni hivyo tutakuwa tunagawa. Kama ni watoto, bwana anachukua watoto halafu mali inabakia kwa mwenye mji. Sasa mambo yangu yote ni hayo.

Com. Kangu: Robert Loilei. Na uharakishie ndungu.

Robert Loilei: My names are Robert Loelei. I would like to say a few things.

Constitutional supremacy: I wish to recommend that the Constitution of Kenya should not be amended by Parliament. The provision amendments should be done through referendums and should be conducted by a commission like CKRC to do that. So I would also recommend that Parliament should only amend Acts of Parliament.

Defence and national security: Due frequent armed robberies in all our major roads, Lodwar-Kakuma, Kakuma-Lokichogio to Kale as well as internal and cross-border conflicts which are on the increase, we have also seen cases where our people when they are killed, we don't get any quick response from the government unlike the issue of the 7th of August disaster in Nairobi, the response was very quick. We feel that is putting the Turkanas to be sub-standard citizens. So we feel that is a raw deal from a government that we have elected and therefore we need equal treatment from our government of the day. So we would like the government to do the following:

- To state the exercise same degree of sensitivity to problems of its citizens. So in that case if there is a problem effecting the Turkana that should be a Turkana problem, it is not a Turkana problem per se.
- What has already be mentioned, establishment of security council posts along our common borders like there is one already in Loki where moved along our (national) borders.
- The Constitution should provide for citizen to sue the State in case of loss of life and our property.

The Legislature: A democratic elections implies the electorate elect a person of integrity who is answerable to them at all times. But in times of crisis we recommend that the person so elected recalled under the following procedures.

- A third of the constituents to compile a list of their names, grievances and then signing.
- Copies of done letters should be sent to the district elections coordinator quoting the Chairman of the Electoral Commission of Kenya and a copy also to the Attorney General.

I also want to emphasize the creation of a ministry for pastoralist development. I am saying this because the current Constitution favours agriculture economy vis-à-vis the pastoralist economy. So it means for the strength or the one we are looking into to add the issue of pastrolists in this pastoralist in detail and give back to us towards pastrolists development.

Political parties: Since they are becoming too many and it is getting to a level where it looks like business nowadays, we recommend that defections should be discouraged and this one of our ways of doing it.

- The President is one and there is nowhere the President can decide to defect to another party and goes to a polling exercise of wanting to be elected. So we leave that one to the President but the MPs if you defect from Kanu to NDP, then you should pay your parent party 2 million Kenya shillngs so the third party which assisted or enabled you to get into Parliament actually should be compensated for the time you also went to Parliament and reaped from there.
- If it is a local councilor from the local authority then he should pay the party that sponsored you to get into Parliament or gain votes, Kshs.100,000/-.

Electoral system and process: There are several electoral systems including representative, proportional as well as mixed. Kenya at the moment has a representative electoral system. So we recommend that in this Constitution that we have a plan of representatives as well as proportional electoral system. As already been mentioned the presidential, parliamentary and civic

elections be held separately. Besides that the election date be fixed to avoid uncertainty and undue manipulation of electorate by unpopular candidates because it is like the President holds the electorate at ransom because the date is to his advantage. We also recommend that polling period be extended to three days instead of the current one day to facilitate many voters to take part in the process. We also recommend introduction of mobile polling stations especially for the pastoralists communities like to it was done during the recent voter registration. So expect even during the elections to have mobile polling stations. Voting and counting of votes be done at each polling station or centers to avoid cheating or even corrupting those particular votes on the way to one destination. So immediately after the elections the counting must done there and we will clear communication equipment communicated to high authorities immediately.

Com. Kangu: Maliza tafadhali.

Robert Loelei: Voting to be conducted at any polling station within the same constituency in the same district.

Land and property rights: Concerning land rights consented to aspire we recommend the following:

1. Give the government or local authority to have the power to control the use of land by giving owners or occupiers title deeds in order to reduce unnecessary dispute of land. That is control the land and legalise also transfer of land from one person to another, person to state or state to people.
2. Needs the presence of administration in case of land dispute.
3. Government will access the process of land registration or transfer in order to avoid future conflicts.

Finally, we would also like also to change the government use of the word trustland and be substituted with the word pastoral communal land. Thank you.

Peter: My names are Peter(inaudible) I will give a letter to the Commissioners themselves. On employment the government should give every Kenyan teacher that we call hardship allowance Shs.2,000. This will be like a toll in other countries. The other one is primary school education to be free and all schools in Turkana should be boarding to pressure the government. They know very well that this is a third world and then he pays them to become a problem. (inaudible)

The national anthem should be changed because we want a country that is very united. Ee Mungu nguvu is just like a church song. It should be portraying nationalism, even the theme itself it is just like a -----

Com. Lethome: Propose.

Peter: It should be like a emotional which binds Kenyans together.

Com. Lethome: Before August, can we have that thing in Nairobi please.

Peter: Exactly I will do that.

Com. Kangu: Record it and then you send.

Peter: On directives of principles of state policies, Kenyans should be a country by Kenyans for Kenyans. We need to have a country where every part of this country is as sensitive like a human body. If you are bitten by a mosquito on your leg you have to know what you need. What we have now in Nairobi is more sensitive than those in Turkana North because the further you are from Nairobi you are more marginalized and left out and that is what is happening nowadays.

Com. Kangu: How do we deal with that distance?

Peter: Just look at the elders, those are symptoms and signs of a country that has actually forgotten its own people. If you have forgotten your own identity or you are not combing your hair and you expect because I need to be a good Kenyan, that is really what is expected of me. Now I am saying like that because in 1988, 99 or 199 people were killed around Turkana and even last December 65 people were killed at Turkana. The police simply went to count the dead, yet the aggressors were from other countries. What is the work of Kenya Army, is it not to protect the coming of external aggressors. This is not a Turkana incidence, sio kawaida Turkana. How insensitive our country is to the need of Kenyans.

On Constitution I would have said that amendments of Constitution should be made by the people through a referendum, but in a situation where the people are not capable of making that referendum, 90% of the Parliament should actually make that amendment. We want to make it difficult for Parliament not to use minority in order to amend the Constitution. The President in my view should be a non-party not to use political parties. That way, he would be insensitive to everybody's requirements not just a party or any party per se. Somebody has said about the Turkana land I agree with him that this trustland is a colonial word which was put there in order to---that is why the refugees are brought here, because they are saying wewe nani kuja, Aden kuja kuna trustland and the best place to put them is where Turkana and also Turkana North. That is why we are up in arms. If it was pastoral communal land, then the elders from Kakuma here and other areas should have been consulted and heard "we want to ask the people what are your views". That would have been the best way and they would have either refused or answered them and they would have given conditions. Now three quarters of these people who are standing here are either diploma holders or some of them are graduates and they have no jobs. People are flown from Nairobi to this camp, from Nairobi to come and get employment when they are here. They are languishing here, they have no jobs, they have nothing simply because it is---of course we know Kenya has a contention with the international bodies. This should not affect the needs of the local.

Election of mayors should be directly, we have said that. Provincial administration, I want to say say this people should stay, they should not be removed but they have to change certain things. We want a friendly provincial administration where a DO can be approached without wearing uniform, scary uniform. If he is actually a PC or DC, why wear all these uniform and budes, you know people get scared. We want a friendly proncial administration. If we do not have another structure to replace them immediately, then let them stay but let them change. Now they are carrying guns, when did a DC is carrying two guns from one side? How can a local man like that approach him, he get scared.

Com. Kangu: Endelea, we have retained them.

Peter: I would say that I support the gentleman who said that there should be a ministry of pastoral affairs. I would even go ahead and say that there should be a ministry of disaster management because Turkana is one area that is all brown, year in year out. So if we have that ministry and also the ministry of pastoral affairs, then assistant minister should also be from those communities. We have ministers and then assistant ministers. The minister and the assistant minister should be from such community. The ministry will look into disaster things like El nino, drought and all this and then we need a creation of a constituency fund and constituency bureaus from districts that are prone to drought like Turkana. Tunataka mahindi na kila kitu iwe karibu, wakati tunasikia mahali fulani Turkana imekuwa na ukame, we use that mahindi instead of waiting calling Nairobi and people are dying. This is the time to change these things and Kenyans must wake up to let us have this Constitution thing.

Somebody said divide Turkana North, I agree. It is too big, it is too ragard, it is forgotten, it is very far. It should be divided and let the people be to something like administration. Something they can recommend as appointments. Recommend all Kenya appointments should actually be recommended by the executive who will then go through their qualifications and then vetted by Parliament. Somebody should be appointed by either head of Parliament or government or head of State to go to an office and then just continue even without useful papers. Some of these people who have masters degree but nobody looks at them because the system looked at certain systems. Somebody with degree won't get anywhere. The other one is all human rights should apply.

I also want to say that that the Constitution should give rights to animals. In Turkana North you will travel miles and miles without seeing a wildlife simply because wildlife have no protection, they are vulnerable just like the locals also. There should be rights of wildlife.

Com. Kangu: Haya maliza tupatie mwengine nafasi.

Peter: Then we have what we call this district security team or committee. These are just five people who do not know the (?) of the district, who do not the culture, who do not know the enemies sometimes are and they are the ones who decide

security of the district. We would like the district security team to be expanded and to include local people inside, people of opinion so that this people can give their highly recommendations as the security of the committee.

About the national borders I don't want to say. We are competent as a government because other governments like Ethiopia, Sudan, there are armies at their borders. When we have nothing, instead we are talking of 20 years, what are you going to talk with why are we living borders porous? Why is all security concentrated in Nairobi, what is wrong with Nairobi, why not secure our borders? That way we shall be living in peace. So I think that an issue which of course we have to look into and I think actually I want to say that the government should privatize. Let us privatize most of the services that can be handled effectively by organizations and other arms or organs which can provide better institutions and let the government handle the issue of security, let the government handle the issue of civilians in terms of external affairs, international relations and anything to do with services let's privatize that. I want to thank you very much.

Com. Kangu: Thank you very much. Lokai Eresei Egnasias. We have half an hour to go, sasa wale tunawapatia nafasi mjaribu in two minutes so that everybody gets a chance. Two minutes, don't repeat what other people have said, say new things.

Lokai Eresei: I am Lokai and I am going to comment on two things. The first one, so many people have talked about employment and be it on the government side and the NGO's around. So I propose that an independent committee should be formed by the local community or professionals to investigate into critical analysis of how employment is being done in this organization. This is because it has turned out to become discriminatory in this camp in the sense that if you are a Luo you only employ people of your tribe and the locals are forgotten. So an independent committee should be formed.

On education,------(end of tape) shools build by the government. If it is in the past, Turkana should be (?) and on this free education, there was this man called white man sometime back here in Turkana even the colonial government. I think in the former Constitution of Kenya, it was written something like the government is going to give education to Turkana by 2014. If it is true or we don't have any issue that arises but we still have to go and investigate and see if it is a crime or not.

Com. Kangu: Tell us.

Peter: The government should have its own school in the district.

Com. Kangu: Thank you very much. Michael Laibuni.

Michael Laibuni: Thank you very much Commissioners. My names are Michael Laibuni. Most of the issues that I would have given have been covered by the first speakers but I will only have a few things which I have to respond. The first one is

on cost sharing especially on hospitals. I would like to say that not everybody will want to use especially in Turkana district where the issue of treatment is really a sad situation. So I propose that the government could have some consideration on other Kenyans or districts about the issue of cost-sharing because the missionaries who have been there before they cannot help us anymore and actually they have done a lot, we cannot name them. So we want the government embark on that issue, if possible to scrap-off the issues of cost sharing.

The issue of compensation. As very many speakers here said here before, I would like to say that one of our speakers said that Turkana North the wildlife have been destroyed but we have some which still exists in some outskirts areas. One part of the area is that we employ so many people and most of our property have also been destroyed by this wildlife animals but the compensation is not so much here, you find a human life is compensated by Shs.20,000. I have seen somewhere else here in Kenya we have heard whereby someone is killed by an elephant is compensated in terms of millions but in Kenya people are compensated with Shs.20,000/-. That one should be looked upon. So the need of compensation of wildlife animals should be looked at in the next Constitution.

The next issue is the issue of school bursary. Surely our government sometimes try to budget even for the secondary school bursary but this issue bursary in schools this money is just given to a school like that. Then you find that it is manned by the school administration and the beneficiaries of this money are not taken care and that is why you find sometimes they are being double dealt they are sponsoring the same people with the school bursary and eventually our students end up being denied certificates from schools because they are being cheated. So the issue of school bursary funds should be emphasized and if possible ----- because when the US donors come here it is our mothers who go to the (?) singing to these donors. Our children sometimes are even used to go and sing but when it comes to the issuing of (?) they cannot remember. So we want the administration to actually know that these people are made to understand that they are living in a society or community where people are living and also should be supported like anybody else. Otherwise that is the much I can say because most of the things have been said.

Com. Kangu: Thank you very much. Benson Eresei. He's not there, then Abdi Gani. He's also not there.

Cosmus Ane: I am Cosmus Ane I am a teacher. One, I want to talk about the refugee camps. I want to say that before the refugees are brought here they must be screened. They must be screened so that those who are HIV positive must not be brought here and if they are brought here they should be screened.

Next is on MPs. Before MPs are they must be discussed because some of them the children are left here with the local people. So those who believe that must go for the children and I am sure some of the children have been left here and we don't know to look after them. Whatever we shall have whether the Prime Minister or the President should be elected by 51% of the votes and not from five provinces. The whole community should set up a memorandum of understanding (?) to

discuss confirmations and if this comes, it will be permanent here. It has already taken ten years and I don't think they should continue being here. The (?) should be moved after ten years.

Com. Lethome: To where?

Com. Kangu: Endelea ndungu, he can stay there for too long.

Cosmus Ane: I want to say that a vote of no confidence against the government should involve all the Kenyans, all the electorate, not MPs alone and it should be supported by the Electoral Commission of Kenya. All the Kenyans should vote during the vote of no confidence against the government. All Kenyans should vote for the presidency wherever they are. All Kenyans should vote for the MPs in their constituencies because when you are in a wrong polling station they will refuse that you cannot vote but you can vote for the President and the Member of Parliament as long as you are in the right polling station. The government should facilitate for voting for Kenyans abroad.

Com. Kangu: Cosmus Orde.

Cosmus Orde: I am Cosmus Orde, I am a teacher and these are my views on the Constitution.

Citizenship: Anyone who has stayed in Kenya for a period of five years and above should be given Kenyan citizenship unconditionally. All spouses of Kenya citizens regardless of gender should be entitled to automatic citizenship. Children also born in Kenya by parents of Kenyan origin regardless of gender should be entitled for automatic citizenship and it should be given passports unconditionally.

On the rights of the (?) of citizens. I am going to talk about political parties. I recommend that the number of political parties should be limited to three and political parties should be financed by government through public funding. The Constitution has to entrench the formation, management and dissolution of parties to avoid (?) and political parties should relate in a manner that implies moral values. A state is more permanent than a political party.

I don't want to repeat other things, I want to touch on Constitutional commission, institutions and offices. Apart from the opinion that is enacted in the Constitution of Kenya, Public Service Commission and the controller and Auditor General, I propose that office of Ombudsman should be on and just to centralize all the issues that will be in the districts and provincial levels. Office of the Ombudsman should coordinate with other arms of the government to improve service offered to the people, however, the Executive, Judiciary and the Legislature should not be allowed to manipulate the office of the Ombudsman. Human rights commission, gender commission, Anti-corruption commission, Land commission, Justice and peace commission, through a consolidated provision will be established and put down to provincial levels to enable the access

of the service.

Local government: Councillors should not operate under the central government and there is biasness of (?) for vieing for local authorities seats which is insufficient. One has to have a KCSE certificate, that is form four level, be allowed to vie for local authority seats. There should be moral and ethical qualifications too for authority seats. The people have the right to recall their councillor through their mayor or the council chairman. The office of the Controller and Auditor General should be empowered to determine the remuneration of councillors. Nominated councillors should be discouraged. Thank you very much.

Speaker: Naumo David?

Com. Kangu: Haraka, haraka ndungu.

David Naumo: I want to talk on resource development of arid areas like Turkana. Others said that they should be provided free education to primary level, but I say that they should be free education upto University because now there is no (?) on primary levels. Secondly the security of these areas, especially the border areas and the neighbours like the Pokot and Turkana, there should be anti-corrupption unit but now it (?) in the Constitution that security orders that give independence on these issues of security. And these orders should be left for the locals like in the case of Turkana district it should be run by the Turkanas because Turkanas are the security forces sometimes are entitled but the locals can fight and save their people.

The police and pulic or civilians, you find out sometimes when there is aggression against the police force and the civilians they find out civilians are going to the police stations and they are fighting against the police. So I recommend that in the Constitution we will have to have a law or somebody like a lawyer for the public. When you are harassed by the police you go to the lawyer and the lawyer takes the case to the court instead of you going to the police again.

The creating of new constituencies, for Kenya they say that we have to consider population but some areas like Turkana you have to consider things like distances if you have to campaing. Here, I think we need to consider distances, size and transport and communication. Some places have no tarmarced roads and you want the same entry to cover the whole areas. So a size of 20 km squared we need an MP there, in marginal areas.

The next point is qualifications of public officers like MPs and those who are vying to be a President or a Prime Minister. First of all there should be academic qualifications for MPs and they must have a first degree and then they should also have moral qualifications. Like for example somebody could be having scandals aspiring from such a position, somebody who has a bad record of mismanagement of public offices or even some people who do not have stable marriage. So we need people who have moral and ethical qualifications. This should apply to ministers and PS and improve their CVs and then Parliament should

set a policy that it is going to get those who have to be considered to be appointed by the Prime Minister if we will have a Prime Minister or the President. The MPs should not determine their salaries; the ECK should be given more powers so that they have the power to either to fix election date, to determine salaries of MPs and to run the electoral process and be an independent body not from the central government. Somebody said that we should do away with nominated MPs and councillors, I want us to do away with it but I think we have a different way of nominating them, that is we should have special interests groups to be reinstated for this positions like for example disabled, youths, marginalized communities and all that so that in the Parliament they will represent those groups.

Com. Kangu: Utamaliza sasa tupatie wengine nafasi. Umemaliza, asante. Betty Chemtai.

Betty Chemtai: I am Betty Chemtai from Our lady (?) secondary school. I am going to contribute on our Constitution. First I will talk about the (?) brought forward by The institution brought forward should not be considered such as a high (?) and openly so that true information and clear should be given. Now media being high, this include when many a leader has done something wrong, the major institution to the people are fearing that action will be taken upon them. Another thing is about the students. The Kenyan embassies abroad governed by our ambassadors, should help Kenyan students financially if problem arises the students are not able to solve. This is due to complaints brought to our nation where Kenyan students were being harassed, this is commonly in India.

I would like to say that stern action should be taken to those teachers who literally contribute to the rate of drop-outs of girls from schools. This is due to making them pregnant. Also, I would like to say that equal job opportunities should be given to both men and women. This is whereby many girls would like to do engineering, even if she goes there with qualifications she will be doubted and this is not good at all. Equal opportunities I think should be given by the government and in case anybody is found taking bribery. So that this is an issue that is in our society now, if you are a lady and you want a job you go to an office there, you will be forced to bribe maybe by (?) of bribery so that you may be given a job. That is not good at all, since it is our right and maybe your qualification will prove you to be given that job. So that one should be taken into action.

Com. Lethome: What should be the punishment of a teacher-----

Betty Chemtai: A teacher who is found, should be sacked or imprisoned for 20 years.

Com. Kangu: Regina Isuara.

Regina Isuara: I am Regina Isuara from Our lady secondary school. I am going to talk about child rights. Child rights should be abolished to preserve our African culture and instead the children should have a right to have education. Due to this you find that most of the girls are being denied the rights of going to school. Also I want to talk something about the pregnancy

to add to what Betty had said. The penalty of boys and men who impregnate schoolgirls should lower the rate of unwanted pregnancies of the outgoing schoolgirls. Also, no conditions should be taken to the girls if at all they want to go to .
That is all.

Com. Kangu: Thank you very much, sign the book. Francis.

Francis Ebwoni: Commissioner, I am Francis Ebwoni. Most of the things have been said.

Com. Kangu: So don't repeat them, just mention those that have not been said.

Matters on Judiciary, I would like to say that a person that has been imprisoned for a long period of time he has to be paid after he is released. On the (?) disabled persons should be free education from the lower level from the lower level to the higher level. The teachers who were education system should be established in the (?) qualifications should be indicated where an because it is very bad to be a Turkana instead of (?) being a refugee as if doing something that is very objective at any time. Thank you.

Com. Kangu: John.

John: Arai ayong ekasukout abunit kama alokop

Translator: Yeye ni mzee ametoka huko chini.

John: sasa ngichani kang abala tobokakinai ngakip angatuuk

Translator: Anataka maji. Wao wakiwa wachungaji wanataka maji.

John: na asakia ayong ngakipi na akiru mam ngache ngakipi anyuuuni

Translator: Kwa hivyo wakati ambao wanataka maji ni wakati ambao kuna mvua, kama hakuna mvua hawapati maji ndio inafanya wanangia Sudan ndio wapata hiyo shida.

John: bala tokona tobokakinai ibore nibe nikus eken nibe ngadakarini

Translator: Wanataka dam ichimbwe ya ku-harvest maji.

John: asaki tokiona katobokakini ibore nibe ndadakarini

Translator: Com. Kangu: Point ingine mzee.

John: ngache nguna abala ngitunga lulkolo asakete kori epanyete ekas eroko neanyuna ngaropiaae kech tani tokona ikokinio ai?

Translator: Wale watu wame-retire mpaka sasa hawajapata pension.

John: anialosi akingita lodwar tamarai kape Nairobi

Translator: Akienda kuuliza anaamimbiwa nenda Nairobi.

John: atarai itwan nipe naayeni Nairobi ejok anialosi ama katongoliari edokole

Translator: Na yeye hajui Nairobi.

Com. Kangu: Maliza mzee.

John: Eya ngache kiro kopo nege. Abala apote kolong ngitunga kiteyut kolong adaunete a ngibareen, kingolikinai kori kimarai ngakine ngatomoni arei kang

Translator: Kwa hivyo anasema ya kwamba watu wa highland juzi walikuwa wanafanya stock.

John: anibene eroko ngitunga ngulu kityunuto apotu ngikansolai iteni ibore nibe urban. Potu ibore nibe ngiakansolai kiritasi

Translator: Kwa hivyo hawatakuwa wanafanya hiyo mambo ya stock ma-councillors wanaingia ndio maana wanapendekeza kwamba councillors wanatakikana waajiriwe kama wajumbe.

John: ngesi atamar sua totieka ngimjumbe ka ngikansolai

Translator: Kwa hivyo anapendekeza lazima kuwe na uchaguzi ya ma-councillor na wabunge.

John: atokin naro

Translator: Ndio tufanye hadharani.

John: ngache kiro ngesi nabo nugu, ngakiro na ngikipandei kitingiti ngakaritasia tani ngimiakai ngikan ka pei, etoro kolong ngikipandei ai? Ngakiro nakang daang ngunu.

Translator: Anasema ya kwamba hiyo wananchi ni mbali sana kwa sababu wakati ni five years na bado hajapata.

Speaker: Francis.

Francis: Mimi kwa naitwa Francis na kuna mambo ningependa kuchanga kwa usafiraji wa . Ningetaka kusema juu ya yale magari yanabeba watu ile inaitwa PSV. Kwa kweli kabisa tunaumia kwa sababu hawa watu juu gari ni yake, matatu ya Nissan inabeba watu zaidi ya ishirini na sita na unakuta kwamba capacity ya hiyo gari inatakikana ibebe watu kumi na nane. Na unakuta kwamba magari hapa ni nyingi sana na zingine zinagapanga laini na mtu anajaza tu mpaka ifike ishirini na tano-----

Com. Lethome: Wewe unataka nini?

Francis: Mimi ningependa kila gari ibeba watu kumi na nane sana kwa Nissan na serikali itoe sheria kwamba kila gari Kenya inatakikana ibebe kiasi fulani ya watu. Unapata kwamba katika hizo magari ni kama nyinyi abiria hamtakikani hata mzungumze, mwenyewe kabisa ako na uwezo wa abiria na nyinyi ndio mnaingia.

Com. Lethome: Unataka aje?

Francis: Ningependa sisi kama abiria pengine tusiwe tunalazimishwa kuingia gari ambayo tunaona haina migurudumu nzuri.

Com. Kangu: Next point?

Francis: Ile ingine ningependa kusema kitu juu ya road block. Road block ambazo zimewekwa kwa njia yetu ya Kenya, zimeharibu sifa ya Kenya kwa kutoza pesa nyingi kwa hawa wakimbizi ambao wanatoka kwa nchi zingine. Wanasema ukienda Kenya lazima uwe na ten thousand ndio utoke Kakuma mpaka Nairobi kwa hivyo kila road block wanaitisha mia sabab, elfu saba. Sasa tutaka kusema kwamba hiyo kitu sisi kama wanakenya hatungependa sifa ya Kenya iharibike kwa sababu ya watu kama hao.

Kitu kingine ningependa kusema juu ya sub (?) Ningependa sheria kusema kwamba wakati mwengine viongozi wetu wanaweza kusema kwamba wacha Kakuma iwe district au wacha Lokita iwe district. Nitaka kusema kwamba tumpatie serikali nafasi ije investigate kama ni Kakuma ndio iko na population ambaye inatosha iwe district ama ni Lokita iwekwe kulingana na hiyo population ambaye inahitajika. Sio kusema tu kwamba tuweke Lokichogio na tunajua kwamba Lokichogio hiyo population haitoshi.

Com. Kangu: Maliza.

Francis: Mambo ya employment ambayo kwa vile watu wengi wakienda ku-demonstrate kuonyesha watu kwamba hata sisi tunahitaji hiyo nafasi, unapata kwamba wanaenda wanatoa tear gas, wanatoa bunduki watuvamia badala ya kusikiza badala ya kusikiza mawaidha yetu. Halafu pia kwa upande wa kazi ya serikali unapata kwamba serikali sijui ni nani huko juu anampatia moja nafasi ya watu ishirini. Anaambiwa kwamba enda uandike watu ishirini na hao watu hata hawajui kujua kwamba wanafanya hiyo kazi au namna gani. Hata tunataka watu wa serikali kama pengine ni mmoja wa wale wana-recruit mambo ya army wapatie wao nafasi wafanye hiyo kazi. Sio mtu binafsi ambaye pengine amekuja aseme kwamba huyu ni wa kwetu, huyu ni na anaona kwamba wanapata shida. Halafu kuna mambo ya youth ambayo utaonelea ya kwamba kuna wengi ambo wako nje, wengi wanakaa bila kazi na serikali pengine ingewasaidia na loan wajisaidie nayo.

Halafu mambo ya kura, wakati wa kura tungependekeza kuwe na watu wanaitwa observers ambao wanaangalia vile kura inafanyika ili watu wasiibe kura. Halafu katika mambo ya campaign tunataka kwamba ingekuwa ni vizuri campaign isifanywe na pesa kwa sababu pesa inaharibu watu. Wakati mwengine unaweza kupatiwa 50,000 halafu baada ya kura pengine huyo mtu akishindwa anakuja kukuambia kwamba hiyo pesa haikutumia vizuri. Na ingekuwa vizuri watu aongee tu wakubaliane waone kwamba hawa watu pengine watu wapeane nafasi kwa huyo mtu.

Kitu ingine ningependa pia kusema ni kwamba wakati rais anapochaguliwa, unapataka kwamba watu wengi hiyo hawajaona ule alichaguliwa kama rais. Tunesema kwamba ingekuwa itakuwa vizuri akitembelea division aone kila ya hiyo sehemu na wala kwamba anawasaidia kwa njia gani. Na pia tunaomba haya maneno tunasema siku ya leo isitoke kabla ya uchaguzi ujao. Na elections ya rais ama ya mjumbe, wakati mwengine anapochaguliwa ule mwengine asije baadaye kumuandama na yule mwengine katika kazi yake kwa hiyo muda amepewa. Asanteni.

Com. Kangu: Mtu wa mwisho ni Stephen Biwott. Dakika mbili umalize.

Stephen Biwott: Commissioner, my contribution is follows. The first point I will talk about is on Constitution. We know here in the , most of the people they don't what a Constitution in the first place, leave alone constituting these constitutional reforms. People who are locations have to be taught before people contribute on the Kenyans.

Com. Lethome: At what level do you recommend to be taught, isomeshwe wapi?

Stephen Biwott: From nursery school upto university level so that as we engage graduates we get graduates who get who know.

Com. Lethome: Point taken.

Stephen Biwott: The second point, I will talk about the presidential age. Presidential age should be limited to 65 years and below and above 40. The president above 65 politically he becomes political menopause age is gone. So we should have localized government where people of a given area should rule themselves, that is, if there is for Turkana district, the Turkana people and their priorities should not be dictated from above.

Employment of civil servants. In our administration here you will find that a chief or any leader here is politically appointed. We need qualifications, qualifications should be the first merit.

We have secondary education. The government has been complaining for a long time that schools are costing parents a lot of money. We need the education system to be centralized whereby even the finances to be given to schools, parents should be

paying at a central place and children go to school. If the parent is not able to pay, the central place will follow the file of the student. You find the same students all the terms they are out, going for school fees, going home for what, we need the government to have central place whereby the parents are directed when it comes to paying of school fees.

I will talk about our MPs. We sometimes are the people who vote for our MPs for five year but at times you find that an MP contribute nothing for five years. Voters should be given a chance to pass a vote of no confidence to their MP if he is not productive. He should not stay there and eat money until five years is over. That is my contribution and I wish all my contribution will be considered.

Com. Kangu: Asante sana basi. Nataka kurudisha shukurani kwa watu wa Kakuma Turkana, na niseme tumetosheka ni kweli mnaelewa shida zenu, mkipatiwa nafasi mnaweza jua wenyewe mnaanzia wapi na mnaelekea wapi. Mtu yeyote akisema hawa Waturkana hawajui lazima mwengine awapangie huko juu, mimi nitasema hajui vile anasema kwa sababu nikikaa kuwasikiza nyinyi imeonekana Com. Kangu: wazi mnajua shida zenu na mnajua suluhisho na kwa hivyo mnaomba mpatiwe nguvu wenyewe mtatuwe mambo yenu. Ninawarudishia shukurani na ninasema mturuhusu kuweza kuenda kungojea wenzetu walienda Lokichogio ndio tuelekee. Mambo yenu tumechukua na tutaingalia wakati tunaangalia mambo ya wengine ya Wakenya wote. Tunaomba mwishowe tuweze kupata Katiba yenye itafaa Wakenya wote. Na ikiwa hukupata nafasi ama unaweza kuenda kufanya research na uandikishe maoni yako, uko na ruhusa kuyatuma kama hatujafika mwisho wa mwezi ujao ndio wakati tunaangalia maoni ingine tuanglie. Wale walitupatia memorandum they were good, lakini nilisema kuna mambo ingine mngeendelea kufikiria na ikiwa kuna yale na ikiwa kuna yale mnataka kuongeza mko na ruhusa mnaweza kutafuta yule district coordinator Bwana Kaithuku mumpatia atatuma kwetu halafu tuingalie. Lakini nimesema lazima iwe kama mwisho wa mwezi ujao haujafika kwa sababu tunatarajia kuelekea mwezi ujao mwisho tutakuwa tumemaliza provinces zote hizo. Tukimaliza hapa Rift Valley, mwisho ni Western tutaenda huko na tuimaliza tutarudi sasa kuanza kuangalia maoni ya watu. Ninarudisha asante na ninampatia Chairman wa committee atufungie mkutano kama kuita mtu aombe halafu tuweze kusonga mbele. Asante.

Chairman: Asante. Kwa sababu tumefika mwisho nataka kuchukua nafasi hii kushukuru honourable Commissioners na wenzao kwa kufika hapa. Shukurani ya pili inaenda kwa wananchi wote wa Kakuma Turkana North constituency, hata wale walitoka Lodwar tunawashukuru kwa kutuchangia mambo ya Katiba nzuri ambayo tutatumia hapa Kenya. Kwa hivyo natoa shukurani yangu kwa watu wote, kwa wananchi wote wa Kakuma. Nashukuru hata kwa wale walitusaidia kutengeneza tent hii, nashukuru bwana DO kwa sababu ya security na kwa sababu ya kusaidia transport ya kutoa wageni kutoka sehemu za Kenya mpaka kwa hapa kwa meeting. Nataka pia kushukuru wanakamati wote wa Turkana North constituency ambao wako hapa Kakuma. Mara ya mwisho inatajikana pendekezo ya watu wa Kakuma mwaandike, msisahau yeyote na wakati mtakapo rudisha hatutaki kuona kwamba hakuna kitu iliandikwa. Kwa hivyo tunawashukuru tu wakati tunapona mambo yetu inaandikwa katika Katiba. Mwisho nataka kualika mtu mmoja sana sana mama kwa sababu hawa kina mama ndio wanatulinda sana akuje atufungie.

