

**CONSTITUTION OF KENYA REVIEW COMMISSION**

**(CKRC)**

**VERBATIM REPORT OF**

**CONSTITUENCY PUBLIC HEARINGS,**

**TURKANA SOUTH CONSTITUENCY,**

**HELD AT LOKORI BARASA**

ON

28<sup>TH</sup> JUNE 2002

**CONSTITUENCY PUBLIC HEARINGS,**  
**TURKANA SOUTH CONSTITUENCY,**  
**HELD AT LOKORI BARASA PARK ON 26<sup>TH</sup> JUNE 2002**

**Present:**

Com. Alice Yano – Chair  
Com. Isaac Lenaola

**Apology:**

Com. Prof. H.W.O Ogendo

**Secretariat In Attendace**

Triza Apondi	-	Program Officer
Jomo Nyaribe	-	Assistant Program Officer
Martina Odhiambo	-	Verbatim Recorder
Kaituko	-	District Co-ordinator

**The meeting started at 9.50 a.m with Com.Alice Yano in the chair.**

**Com. Alice Yano:** Mkutano huu ni afadhali tungepata maombi, tafadhali Father utupatie maombi.

**Father Cefalo:** ka ekiro ka apa ka lo alokoku alo etau alo ebusean amin elipa akilip na kitatami ngoni ekapolon yok yesu kristo apokosi lo eyei nadis kipuroi ekiro kon ka akonipolou bo na ichamit iyong tosubae anakwap kwana nasubenere anadis nakinae nakwaar na akimmuj kosi na a ngirwa ka daang torimakianae ngasechasea kosi kwana kirimanakinia sua lu kisechanakinite nyikirik sua na kininget na kaneni toyuunae sua ani arooonoon amin.

**Father Cefalo:** Lord our God, we have been waiting for this Constitution of Kenya Commission here in Lokori, we are expecting so much, we are facing so many problems here in Turkana and we hope with the new constitution you are going to help us to overcome them all, all this we ask through Jesus, our Lord. Amen.( in Turkana)

**Com. Alice Yano:** thank you very much Father that was a very beautiful prayer. (we have to get a translator) kabla hatunjaanza mkutano huu ningependa kuwajulisheni wale wenzangu tumekuja na wao hapa kupata maoni yenu, ili tutumie hayo maoni kutengeza katiba. Kushoto kwangu tuko na Bwana Lenaola, Lenaola ni mwanatume moja wapo mwenye leo amekuja kuchukua maoni yenu.

**Translator:** ngitunga alokori ejok a?

**Com. Alice Yano:** Mimi ndiye naitwa Alice Yano; pia mimi ni mwanatume, na pia tulikuwa na mwenzetu moja ambaye anaitwa Prof. Okoth Ogendo hakuweza kuwa nasi leo, lakini amesema tuwasalimie na yuko na sisi kwa hii kazi ambayo tunafanya. Pia tuko na wasaidizi wetu, wale ambao tunasaidiana kufanya hii kazi, mmoja ni Triza Apondi ambaye ni Programme Officer, Jomo Nyaribo, na recorder wetu Martina Odhiambo. Ninataka kuwapatia taratibu zenye tutafuata tukifanya hii kazi,

**Translator:** topupokisi esakio tokona kidodiunae erot lokiwopi alotooma ngakiro na akwaar kana.

**Com. Alice Yano:** Ndiyo, na tuko na Mheshimiwa, Hon.David Ethuro yuko na sisi hapa na alikuja kuangalia na pia kupatiana maoni yake.

**Translator:**(in Turkana)

**Hon. David Ethuro:** ngikasukou maata? ejok ngikiliok ? anibo ngakimak? Ayong mheshimiwa Ekwee abunit akimalare mere alosi ayong nabo akipotor nakang alo Lodwar etoodikinit ngitunga lu atamar akop kolong ache kosi naga ejok noi kingarakinite akuj.

**Com. Alice Yano:** Asante sana, Mheshimiwa. Nilikuwa nimesema hapo awali ya kuwa kabla hatujaanza kazi tuna taratibu tutafuata, ili tupate kupokea maoni yenu sawasawa.

**Translator:** eger lokilimokin atamar kisaki, esaki tokona ngesi alimokin eesi eger lokipedorea atosuba etic lo nataparacu naga asaki tookana asubakin nagkiro nguna

**Com. Alice Yano:**Ya kwanza ni kuhusu lugha yenye tutatumia tukifanya kazi hii,lugha zenye tungetaka kutumia na pengine nyinyi enyewe mwaweza kutuambia mgependa kuongeza lugha gani, niya kuwa tuko na lugha ya kimombo ama kingereza,tuko na lugha ya kiswahili, na pia tuambiwa ya kuwa waweza kutumia lile lugha wewe mweyewe unaelewa kama vile hapa kiTurkana.

**Translator:**(in Turkana) ebala ngesi kisaki tokona tolimut esi nyani akituk natokona kirurikini kane, akituk na angikakwangak? Kori ngasaali ngesi kisaki eruro kane kori ngaturkana ngesi ebala ngesi emam itwaan itengeritoe ekiyan ka nege kinyou iyong jik todiritu kiruorik akituk jik na erai akon eya ngikekobak.

**Com. Alice Yano:** halafu ukipatiwa nafasi kuongea, kwanza tuko orodha tunayo fuata ama hii list. Hii karatazi kama umejiandikisha hii ndiyo tuna fuata kuwaita ili mupatiane maoni zenu.ukipatiwa nafasi ya kuongea kama uko na written memorandum ama umeandika kijikaratasi, umeweka maoni yako kwa karatasi umeyaandika, hapo tutaweza kushukua hiyo karatasi bila wewe kutaka kuongea.

**Translator:**(in Turkana) kibala kona eyei akarataasis nege na tookana edodiunit ngesi igiritae ngirora ngitunga eger lo enyounete kiruoro kane esi ngitunga lupe nyigiara ngakiro kech nakaratasi na kinakinere ni kaaloman jo bocha iyong to diritu jik tolum akiroit na be ati kiboikin aniboch keya ngitunga lukolong igirito ngakiro kech nakaratsi kipotosi nege na emam ibore nabo iruorikini iyong kiboikin iyong.

**Com. Alice Yano:** Ya pili pia kama ungetaka pengine umeandika na ungetaka kutusomea ama kuyagusia yale maneno umeyaandika, tuna kupatia dakika tano kufanya hivyo.

**Translator:**(in Turkana) ani ngitunga lukolong eboikinosi ngoon akwaar nakolong ayeni atamar kibooi kolong ache kolongit kolong egirta ngakiro yok anikisaki iyong akisomare ngakiro nguna tama ayong asaki tane esomaki pane kikea akan anikiinakinio toruk jik papap kibala sua ne torumor ngadakikae ngakan kiboikin iyong.

**Com. Alice Yano:** Ya tatu ni kama huja andika chochote, unataka tu kuongea, tutakupatia nafasi uongee na tatakupatia dakika kumi kutupatia maoni yako.

**Translator:** (in Turkana) ani ngitunga lukolong nyigira ngakiro kech kiinakinio bocha iyong nikaaloman tonyou todiritu kiruorik jik ngadakikae ngatomon kiinakinio ekoni ne ekokisi kolong sua kisaki kona atochamunosi kona ekokisi ne ngadakikakae ngatomon kiboiikin iiyong.

**Com. Alice Yano:** Na Ukipatiwa nafasi, jambo la kwanza ya kufanya ni yakuwa utatumbia jina lako ili tufanye recording.

**Translator:** (in Turkana) nakitonyounere iyong topupokisi mono essi ngikassuko anitakae kitonyounio ibore ni ekingaren ngesi en tolimu ekiro kon tama ayong kanyaritae lo atimoe kigirakinae nege ngakiro na ilimuni iyong daang.

**Com. Alice Yano:** Na leo ni siku ya kushukua maoni yenu, ni siku ya kushukua maoni yenu ili hayo maoni tutatumia kutengeza katiba, uko huru kusema jambo lolote, usikoagope na usikaogope hata kidogo.

**Translator:** (in Turkana) topupokisi mono esi akolongit naga kinakinitae eesi ni kaaloman tolimut ngakiro daang napalem ngitalio na isakete esi kerai kigirakinae na barua kainyo ngaakiro natona ilimunete akolongit naga ngesi moi iwopio tananga ngalesia na moi epote ngesi iwopio kwaipio ani inyouni kuria nabo nyiteyemik tonyou jik tolimu tama iyong kisaki ekokisi ne napolosio kosi monan dae

**Com. Alice Yano:** Na pia tukikupatia nafasi kuongea, uko na hiyo huru ya kuongea, ikifika wakati pengine ungetaka kutaja offisi Fulani, tafadhali taja offisi na sio watu ili tutaue hiyo furugano ya kusema pengine na patiana example kama pengine uko nashida na chief yako usi anze kusema ati chief Ekai ama ndiyo iko na shida na mimi, utasema offisi ya chief, blaa, blaa hivyo halafu ndiyo tutaelewa manenoyako.

**Translator:** (in Turkana) topupokisi mono esi namidimida robo na esakio akikeun ngakekiro anitakae esa loetamarere iyong ati tonyou na ilimunio iyong ekiro kon tama iyong kane anibocha kisechakina kolong ka ekatukon ekoe korir emwalim eche nyi nyou tama ekatukon lobe ati edimasta lobe ati ngesi kinyanyasae sua kane mam inyoooni iyong jik tama aapisi na a ekatukon kiaar sua apisi ngina esukul lobe ati kiar sua ekopolon ngolo. Nyesakio ngiroroa angitunga kane nyesakio ewapas kane nyesakio ngoni atolomakisi ngakiro nguna.

**Com. Alice Yano:** Halafu pia ukipata nafasi ya kuongea, toa pendekezo kama kuna shida Fulani sema ndiyo shida ndiyo hii lakini pendekezo ni hii. kwasababu jawabu ya kila shida ni nyinyi mko nayo, mkisema pengine hapa tuko na shida Fulani ya insecurity, ni nyinyi wenyewe kutuambia kama kama hiyo shida ya insecurity iko unge taka nini ifanyike.

**Translator:** (in Turkana) achekiroit na anitete enyouni itwaan na itamaria iyong sua robo kane sua robo kane ngakiro angimoe ngesi kichanito esakitae tolimu kongina na itamaria iyong kichanito sua ngakiro aremo anijio kane na ilimunio iyong ngakiro nguna tonyou nabo toma iyong anibocha kisaki eyangasia anakiro ka nguna ekokisi ne nyilimu atamar ekiro angimoe bon ngesi eya ne kiaara kolong tomam ngakiro na ibala iyong kikokin ai? Torochak ngakiro nguna daang naarei eyei aremo ne anierumor na ilimunio iyong ngakiro aremo tama ikokinio tokona ai iyong nabo ilope.

**Com. Alice Yano:** Halafu kama kuna wenzetu hawaja bahatika kuwa kusikia, ‘deaf ‘ kama kuna wezetu viziwi hawa sikii, tuko tutajaribu tuone vyenye tutasaidiana.

**Translator:** (in Turkana) esakitae kane ebeyo keyei itwaan ni kinim nipalem nyiiranari ngakiro epitee kikeun angachotiangate na ikote nu nyirari ani keyei itwaan ngini ne iteokechi kane eyenete kechi akisian ngitunga ngulu tani lu kinim. Eya ngatiangate kech ibaate ngakan kona toyena jik atamar ebala ne kwa hivyo ngitunga tani lukiming keyakasi ne tolimutt ngakiro kech tolimut eya ngikongolikianak nege.

**Com. Alice yano:** Halafu ukimalisa kusema maoni yako, utaenda kwa hii meza, ujiandikishe.

**Translator:** (in Turkana) arumoret na inyounio iyong na ilimunio ngakon kiro daang ani arumoret a ekiyan kon bu jik ne towo kane kigirakinae ekiro kon kiboikini tanyaraunae iche twaan nabo.

**Com. Alice Yano:** Sasa hii ni kkikao rasmi ya tume ya kurekebisha katiba, na wakati huu tunanza kazi yetu.

**Traslator:** (in Turkana) anang tokona atukor na akisiakin etich loko ani akiroit na elimunio kigirakis kech yaasei jik kwa hivyo kisaki esiakisi tokona.

**Com. Alice Yano:** Na kama pengine tuko na walimu ya shule, na pengine wanataka kupeana maoni ili warudi kufanya kazi zao mko huru kutuambia mapema na kama pia watoto wa shule tutapatia hao nafasi.

**Translator:** (in Turkana) kibala kanenge, anikyakasi ngiMwalimuo nege lu esakete alimun ngakiro kech epedorio ainakin nikaaloman kirurorikisi jik atipei tobongete lokaasi kech ngide a esukul dae keya lu eya nege todiritu ipei tama kisaki sua kona toloto losukul kech.

**Com. Alice Yano:** Asante sana, na kungetaka kuanza na bwana Erupe, Erupe Kochilyan

**Traslator:** (in Turkana) ekasukout lo enyaritae Erupee Kochilinyang. Esakitae iyong kiboikin diyate nege

**Erupe Kochilyang:** (in Turkana) ayong robo itwaan be Erupe Kochilinyang

**Translator:** Kwa jina yeye anaitwa Erupe Kochilyang.

**Erupe Kochilyang:** (in Turkana) ngakiro na kiyaunito nege elalak.

**Translator:** Chenye imtuleta hapa kuna mambo mengi ningependa kusema.

**Erupe Kochilyang:** (in Turkana) tokona nege ekirame lo kiriami ngoni lo nyatapanari ngakiro na angawaitin kama atapanari ngakiro na erai ngangorok.

**Translator:** Yeye anaona kwamba hataongea mambo ya nje nje huko, kuna mamabo mengine wa kitambo hapo awali yenye ningependa kusema tu.

**Erupe Kochilyang:** (in Turkana) kotere atiaka kolong akwap na ngaorot kan kitetet.

**Translator:** Katika maoni yake ameonaa hali ya kuishi saa hizi sio kama wanaishi hapo awali. Mambo imebadilika kuna kitu imegawa maisha.

**Erupe Kochilyang:** (in Turkana) kotere ibore eyeni eyani ayong kidiana echida lo eyei nakwaap nakosi na.

**Translator:** Anaongea matatizo ambalo hao wanapata hapa.

**Erupe Kochilyang:** (in Turkana) ibore en ngesi en

**Translator:** Ni kwamba,

**Erupe Kochilyang:** (in Turkana) tokona eboyer lokiboyo sua lo, elalak ngakiro eya nakwaap na ngakiro nguna ngesi ne ngesi ibore ni enyaritae matatizo. Tojongo akibunyakinit.

**Translator:** Haja sema point bado ana jaribu. Haya sasa anajaribu kuongea mambo ya boundaries, mambo ya boundaries.

**Erupe Kochilyang:** (in Turkana) be kirudin bo epaka kirudin tooma ne.

**Translator:** Yeye anaona mpaka hapa kwetu Turkana imerudi ndani sana, naona kama imerudi ndani.

**Erupe Kochilyang:** (in Turkana) ibaasi tokona esii sua kikosis ngakiro na ikote nguna ai?

**Translator:** Yeye anaona kabisa katika mawaso yake na vile ameona mpaka imekuja karibu karibu itupate hapa nyumbani.

**Erupe Kochilyang:** (in Turkana) ani akinyikini ayong ngakiro nguna eyaunete ngakiro nguna ibore ni erai esinyi.

**Translator:** Sasa tunaona mwishoni baadaye mamabo hayo yataleta tatizo na majirani.

**Erupe Kochilyang:** (in Turkana) kotere ngikatukok dae nyepupete ngitunga ngulu eya lopakae.

**Translator:** Kwa sababu inaonekana watu ambao wako kwa mpaka huko hawasikii habari ya machief, machief wanajaribu kueleza hao lakini hawataki kusikia.

**Erupe Kochilyang:** (in Turkana) ata sua ngikasukou.

**Translator:** Hata sisi wazee tumewahii kuengea mambo hayo hakuna mabadiliko.

**Erupe Kochilyang:** (in Turkana) ibaasi tokona sua kikosi ngakiro na ikote nguan ai.?

**Translator:** Na sijui mko na wazo gani, mnataka tuseme namna gani sasa tujue jambo hilo.

**Erupe Kochilyang:** (in Turkana) ekokini kolong epaka ebonguni ani kolong ngorot

**Translator:** Na je imefanyika namna gani mpaka boundary ikakuja ndani, nini ilipoteza ile ya kwanza ile?

**Com. Alice Yano:** Tafadhali mzee, Mimi ninataka uwe huru kusema yale maneno kabisa kabisa kabisa. Ni nani huyo amelele mpaka yako mpaka imefika penye unasema imefika, sema toboa, kazi yetu ni kuchukua manene yako leo, leo hapana ogopa.

**Erupe Kochilyang:** (in Turkana) ngiupe

**Translator:** Nasema Pokot



**Com. Alice Yano:**Endelea

**Erupe Kochilyang:**(in Turkana) nyo kolong atyauni epaka ngolo tolor Lomelo?

**Translator:** Mpaka, mpona mpaka yetu na Pokot nini ilileta mpaka hapa Lomello? Lomello iko sehemu hii ya Kapedo.imekuja karibu na mello.

**Erupe Kochilyang:**(in Turkana) Erai akop na eya ngitunga ngulu akop kosi

**Translator:** Tunaona mahali west Pokot wanaishi saa hii kama Lomello, hapa ni nyumbani, kwetu hapa.

**Erupe Kochilyang:**(in Turkana) tokon neni kingolikinit sua neni atamar erono noi.

**Translator:** Tunaona vile mpaka imekuja ndani hatusikii vizuri, tuna huzuni kidogo kabisa.

**Com. Alice Yano:** Pendekeza sasa.

**Translator:**(in Turakana) ibala tokona iyong kikokisi ai?

**Erupe kochilyang:**(in Turkana) kibala sua ngitunga ngulu tobongo nakwaap kech.

**Translator:** Tuna taka hoa watoke sehemu hapa nyumbani, warudi kwenye mpaka yao.

**Erupe Kochilyang:** (in Turkana) ani akienyikini nabo ayong kane alowae alo tokona ikoni lotokona angiturkanan ka lo, eya ngichan lowae lotokona angiupe noi lokojokon.

**Translator:**Na imekuwa na mashambusi yaani kuna watu sasa wa pokot wanakuja kuchambulia hapa.kwa wingi sana mara nyingi.

**Erupe Kochilyang:**(in Turkana) nyayeni atamar ikote ngitunga ngulu ai? Eya ngaki kori emam

**Translator:**Na tumejaribu kougea na hao hata mkutano kama hii, wanaonekana wako na amani lakini baadaye unastukia wana kuja kushambulia.

**Erupe Kochuilyang:** (in Turkana) nyo esakete tokana ngitunga ngulu?

**Translator:** Na hao watu wanataka namna gani, wanataka aje, na sisi tunataka amani.

**Erupe Kochilyang:** (in Turkana) ani nabo akienyikini ewae lokosi lo a ngikasikou atokienyikisi ewae lo a serikali, emam sekaali msaidis ani eya sua ngikasukou

**Translator:** Mzee anaona kwamba sijui, anasema ....., hao wazee wakiwa wazee mtaa, eeh, haitambuliwi na serikali, sijui kwa njia gani kupeana kipande sijui, (laughter) aa sawasawa.

**Com. Alice Yano:** Mwalimu by the way translate word by word.

**Translator:** right, right.

**Erupe Kochilyang:** (in Turkana) kotere erai ngitunga erai serikali ngesi lu erai ngikasukou imorikina ka ngikatukok.

**Translator:** Yeye anaona wazee ndiyo serikali. wanakaa pamoja na chief.

**Erupe Kochilyang:** (in Turkana) na ngesi eyei ibore ni apolon sana.

**Translator:** Na wao ndiyo serikali.

**Erupe Kochilyang:** (in Turkana) tokana neni,

**Translator:** Kwa hivyo,

**Erupe Kochilyang:** (in Turkana) neni iko eyei ibore ni apolon

**Translator:** yeye, wao hawaja furahia vile wanashirikiana na serikali hapo.

**Com. Alice Yano:** pendekeza

**Translator:** (in Turkana) ibala tokona iyong kikok nangolenyang ai?

**Erupe Kochilyang:** (in Turkana) kibala sua nangolenyang kingarak. Sua emusaada lo a ngikasukou, ibore ni diocici.

**Translator:** wao sio wazee kwasababu wanafanya kazi saidi serikali iweze kuwalipa kitu kidogo, malipo kidogo.

**Erupe Kochilyang:** (in Turkana) kotere ngitunga ngulu ngesi etingito ekaasi loopolon ka ngikatukok.

**Translator:** kwasababu sisi waze ndiyo tunapambana na kazi nyingi hapa.

**Erupe Kochilyang:** (in Turkana) ata keputu ngakiro na apolok kalalo wazee na chifu ndio nachungulia maneno kama iyo.

**Translator:** mambo mabaya yakitokezea wazee ndiyo kwanza wanakabiliwa kabla hata watu wengine.

**Erupe Kochilyang:** (in Turkana) ngadakikae ngai

**Com. Alice Yano:** umemaliza?

**Translator:** haya amemaliza.

**Com. Alice Yano:** asante sana.

**Translator:** (in Turkana) ejok.

**Com. Alice Yano:** ngoja kuna swali hapa.

**Com. Isaac Lenaola:** asante sana mzee wetu kwa maoni yako, swali kwanza, boundary za Turkana na Pokot inafika wapi?

**Translator:** (in Turkana) iyong nyai ni erai epaka a ngiturkana ka lo a ngiupe?

**Erupe Kochilyang:** (in Turkana) ngesi ibore ni enyaritae ngoni yaye amadet lokolong ka abongo eyei karibu lokolong be loritit.

**Translator:** mzee ambaye anaitwa Abong yake iko lorikiti huko juu.

**Com. Isaac Lenaola:** asante swali ya pili.

**Translator:** (in Turkana) akingiset na angaarei

**Com. Isaac Lenaola:** ungependa hao wazee wafanye shughuli gani katika mtaa, mambo ya mapenzi ya familia, mambo ya security, mambo gani inafanya wazee serikali ikubali kufanya katika mtaa.

**Erupe Kochilinyang:** (in Turkana) tama iiyong ngesi kisaki atamar ngakiro nguna na alimunitor ngakiro nguna ngesi ne kotere ngikasukou ka ngikatukok eya ngichan sana echamit kingarakinete esi

**Translator:** ebeyo iyong kane nyo isaki iyong nangolenyang ngikasukou tosuba kane? Nyo ekaasi kus lotakae ibaa iyong kisaki nangolenyang kitotach kongina nyo etich lo isakete esi tosub iraakasi ngikasukou?

**Erupe Kochilyang:** (in Turkana) kotere ekaasi lokisaki sua akisub kanega anakwapa anakosi kana, ngesi ne kotere epote ngiupe ne potu ne eger lo eponeta ne ipote esi dae akingit ngikasukou na ngikasukou ngesi erai ngakonyen angitunga alu ebeyo ngiraya ka ekatukon ngesi erai ngitunga ngulu.

**Translator:** wazee wanaonekana wanafanya kazi ya kutosha ikiwa mambo ya security, mambo haya yana kuja kwao, mambo ingine makesi yote, inakuja kwao kwa hivyo wao wana ona wanafanyishwa kazi kabisa nyingi.

**Com. Alice Yano:** asante sana bwana Erupe.

**Translator:** (in Turkana) basi ejok noi Erupe

**Com. Alice Yano:** kwa maoni yako

**Translator:** (in Turkana) kotere ngakiro na ilum nguna

**Com. Alice Yano:** kuna jambo nataka kurudia, hat mlisikia Father akifanya maombi alisema ya kuwa hii ni jambo mumekuwa mkiongejea kwa muda kurekebisha.

**Translator:** (in Turkana) abala katolimok esi atamar natete elipia tani epasait loyok abla elimokini akuj ejok noi akuj kainyo natete kibokinor sua ne kolong sek dae kidarit sua ngakiro nu pot ejok kotere iyauni.

**Com. Alice Yano:** maneno ya kurekebisha katiba ni jambo inayo kuja wakati moja tu, si vile utafikiria tuta rudi tena. na ndiyo hivyo nasisitiza yakuwa, ukipatiwa anafasi ya kupatiana maoni, tafadhali usikaogope, patiana maoni yako vilivyo ili tutatumia hayo maoni kutengeza katiba.

**Translator:** (in Turkana) abala katolimok esii atamar aponere kech nege, kipunit kech asapar nage emam nabo nykibonguni

kech nege ekoe ani keya ngakiro na eya iyong lotau nakinomito sek kainyo a kwaar naga kiyania emam moi nabo achekwaar.

**Com. Alice Yano:** na msikaogope eti ya kuwa ukisahapeana maoni yako utafuatwa, na pengine ufanyiwe madhara, hakuna, usikakuwe na hiyo uoga hata mnaona tuko na chiefs hapa na pia hata hao wako na uhuru ya kupatiana maoni yao, so tafadhali msikaogope hii ni kazi ya wananchi na serikali pia imekubaliana kuwa wananchi wapatiwe nafasi vilivyo watoe maoni yao venye wanataka kutoa.

**Translator:** (in Turkana) ebeyo kane nyeem itwaan akolongit na akiruor ngakiro keya ngakiro napalem kinomito iyong tolimu jik emam itwaan kitingi iyong akolongit na ilimuni iyong ngakiro daang nangolenyang eyei nege mam nabo nangolenyang ache na iemit iyong na ibala iyong tokona nabo kalimu ngachekiro kasubere ngache.

**Com. Alice Yano:** Asante mwenye anaye fuata ni Lokuang Ebeey.

**Translator:** (in Turkana) Lokwaang Ebei. Esakitae iyong na ibunio iyong kaama kirukut ka ngakiro ngakiro na isaki alimun nyibongonok nabo ngakiro angitunga alutakaache kuruor jik niajokon.

(Noise at the back)

**Lokuang Ebeey:** (in Turkana) abala robo ayong esi tookona kemalae esi daang itiaakasi nege, champo daang kote neni champo? Eei be ebit bo isidiyete ngiche anyamit ayong ibore kech a? ani erumor ni tokona kiruoror nege eya ngakiro nakaronok nakolong apote nakwaap a dunia. ... Ayong ekiro anaita Lokwang Ebei.

**Translator:** anaitwa Lokwang Ebei.

**Lokuang Ebeey:** (in Turkana) ekasukout a ekatukon alo eria kalo.

**Translator:** yeye ni mzee wa chief wa hapa lokori.

**Lokuang Ebeey:** (in Turkana) kesiasi kolong ngakiro naaronk anakwap kana.

**Translator:** kuna mambo mengi ambayo yanahusunisha yeye.

**Lokwang Ebei:** ngesi kolong kesikara dae tani erogo lotaookona lo

**Translator:** na hiyo ndiyo hata sababu mwili wake si mzuri.

**Lokuang Ebeey:** (in Turkana) ata tani kainu serikali tani ngipeipiya ngikan nyianyuni tani enyeme anyami.

**Translator:** hata serikali akileta mahindi hata haoni vile atakula hiyo mahindi.

**Lokuang Ebeey:** (in Turkana) ani eringa edorokinit abala akimat kidorok kona epungar jik.

**Translator:** na ikiwa bado mahindi bado inachemka kidogo, anaacha mahindi hapa ana kimbia.

**Lokuang Ebeey:** (in Turkana) koter inyoni

**Translator:** sababu gani?

**Lokuang Ebeey:** (in Turkana) koter engorokoonu lokong alakakini serikali elomuni nakwaap.

**Translator:** kwasababu ya ngoroko ambao serikali hawa kabiliani na wao.

**Lokuang Ebeey:** (in Turkana) nyo kolong esidat serikali kotere ngingoroko ngulu akiratakin?

**Translator:** mbona serikali wameshindwa na ngoroko?

**Lokuang Ebeey:** (in Turkana) tari bo serikali ngesi eya ngikup.

**Translator:** na serikali wako na nguvu.

**Lokuang Ebeey:** (in Turkana) eya tani ngadeke

**Translator:** kuna ndege,

**Lokuang Ebeey:** (in Turkana) eya tani ngakimia nako apolok ngibomia

**Translator:** iko na maborm.

**Lokuang Ebeey:** (in Turkana) epiyori kolong engorokonu logo kwaani?

**Translator:** naye ngoroko ni wa watu wawili watatu walishinda serikali namna gani?

**Lokuang Ebeey:** (in Turkana) lu angiupe dae?

**Translator:** ngoroko ya pokot,

**Lokuang Ebeey:** (in Turkana) lu angitürkana dae?

**Translator:** ngoroko ya Turkana,

**Lokuang Ebeey:** (in Turkana) amunya robo kolong ibore ngini akwap

**Translator:** basi hawo watu wametatiza kabisa sehemu hii.

**Lokuang Ebeey:** (in Turkana) etudunge akwap nakolong eyakasi ngitunga luche.

**Translator:** kulikuweko na watu hapa wengi sikuhi ni wachache kwa sababu ya.....

**Lokuang Ebeey:** (in Turkana) anikikokisi ngitunga ngulu aluwae

**Translator:** na wale wamebaki hapa watanisaidia namna gani ikiwa kuna....(claping of hands)

**Lokuang Ebeey:** (in Turkana) tarae bo serikale ngesi ilolot angalup

**Translator:** na tunaona serikali ndiyo ulinzi wetu.

**Lokuang Ebeey:** (in Turkana) be serikale bo ngesi erai akimuj angitunga

**Translator:** yeye anamini kuwa saerikali ndiyo ana lisha watu wake.

**Lokuang Ebeey:** (in Turkana) be serikale ngesi erai ngakonyen a ngitunga dae

**Translator:** serikali ndiyo nalinda watu wake.

**Lokuang Ebeey:** (in Turkana) anikikokinae serikale ipiyo ibore ngini ai?

**Translator:** mbona washindwa kusuluhisha mambo ya ngoroko?

**Lokuang Ebeey:** (in Turkana) karai bo ibore ni tokona kiruoro ngon en tamam ibore ngini

**Translator:** na mamabo haya anapenda anaendelea kusema,kama ingekuweko sehemu hii,

**Lokuang Ebeey:** (in Turkana) kejok robocha ibore en aloger alokolong kiyauneta esi dae kejok cha.

**Translator:** na sheria hii ambaye tunaunda saa hii ingekuwa mzuri.

**Lokuang Ebeey:** (in Turkana) ikoni akiroit daang ebunene ikoni.

**Translator:** na mambo hayo yote kama hakuna matatizo, majaliwa mambo tena itakuwa mzuri.

**Lokuang Ebeey:** (in Turkana) tokona esi daang ngitunga luu iripete ngakaratasia lugu pe aringa tokona iberakinosi kolong anyuun kitatam ni tokona nege

**Translator:** na hata nyinyi wenye mna andika saa hizi hamkuaza jana mlianza kitambo kufundishwa mpaka saa hii.

**Lokuang Ebeey:** (in Turkana) taanyuneta tokona ibore ngini akigir tokona ibore ngini.

**Translator:** hiyo ndiyo sababu hata mnaweza kuandika.

**Lokuang Ebeey:** (in Turkana) Eringa robo ayong eboi anikolong eboiyo robo

**Translator:** yeye katika maisha yake bado yuko mahali aliashwa wakati, mahali aliaza huko.

**Lokuang Ebeey:** (in Turkana) kibucha robo kolong ayong ka ngakiro nguna

**Translator:** mambo hayo ya kalamu hana habari.

**Lokuang Ebeey:** (in Turkana) toonyut robo esi ngide lukang lucik lu.

**Translator:** sisi tumeweka nyinyi mjue masomo , kwa hivyo mnaweza kutufanyia mambo zingine.

**Lokuang Ebeey:** (n Turkana) kajoikinito bocha tokona ngakiro na yaunete esi dae na isemeuniyete anakwaapin kajoikinito.



**Translator:** na kwasababu mumetembea nyinyi mumejua mambo mengi ni mzuri mta tu guide kwa mambo mengine.

**Com. Alice Yano:** pendekeza sasa.

**Transilator:** (in Turkana) isaki iyyong kwai?

**Lokwang Ebei:** (in Turkana) erono ibore en tolemarae ani kiruoro ibore en kituko tolemarae engorokoonu anakwapa kana jik tolot lo angiuoe dae lo a ngiturkakana dae

**Translator:** kitu ya kwanza kabla hata ya hizi masheria tunatengeneza saa hii serikali itowe mambo ya ngoroko kabisa. (claping of hands) tutapumzika na kufanya mambo zingine sawa.

**Lokuang Ebeey:** (in Turkana) tobong akwap kiboikin ni kolong.

**Translator:** turudi katika hali ya kitambo hapo awli vile tulikuwa tunaishi bila ....

**Lokuang Ebeey:** (in Turkana) tokona Lomelo elimuunio atamar be apena ngiupe araut aka ngiupe tarae aka ngiturkana

**Translator:** na Lomelo sasa wanasema Pokot, Pokot waliingia huku juzi tu na sisi tukawafukuza...

**Lokuang Ebeey:** (in Turkana)kotere inyoni atom robo epunguza ngitunga kaneni.

**Translator:** ni bunduki enye wanaoyesha huko ndiyo imefukuza watu.

**Lokuang Ebey:** (in Turkana) be ta lochakula

**Translator:** kwa sehemu ngine naitwa Lashakula,

**Lokuang Ebeey:** (in Turkana) edongo ngaseemwa nguna longina

**Translator:** hapo yote hakuna mtu anaishi.

**Lokuang Ebeey:** (in Turkana) kotere atom nakkolong epesakin nakwap nag.

**Translator:** kwasababu ambaye bundika ambaye kila mtu ako naye.

**Lokuang Ebeey:** ( in Turkana)nakolong alakakini serikali imiakinio epetakin nakwap kongina

**Translator:** hilo ndiyo sababu nalaumu serikali, hapana kubalia kila mtu kubeba bunduki.

**Lokuang Ebeey:** (in Turkana)arau kolong atom ngina eremi ngibaren taari dae

**Translator:** wanachukua mali tena watu wanauwawa,

**Lokuang Ebeey:** (in Turkana) ngae tokona etachene ngitunga lukolong eraanene atom ngina.

**Translator:** ile watu ambao uwawa na hiyo bunduki nani analipa?

**Lokuang Ebeey:** (in Turkana) ata ngibaren lukolong eramanari atom ngae etacheene?

**Translator:** hata ile mali inpelekwa na hiyo bunduki,eeh nalipwa na nani?

**Lokuang Ebeey:** (in Turkana) Ikokinio tokona kolong tokona sua ibore ngini ai.

**Translator:** tutafanya namna gani jambo hilo?

**Lokuang Ebeey:** (in Turkana) be atapaikito sua ibore ngini atamar eyei apokosi ngesi serikele

**Translator:** unaona ni kama serikali ndiyo imelekeza kamba kidogo hapa.

**Lokuang Ebeey:** (in Turkana) nyo isindat serikale kaneni akeri serikale itwaan ngini kwai

**Translator:** namna gani, je mnaogopa ama hamna uwezo kusulihisha jambo hilo?

**Lokuang Ebeey:** (in Turkana ) abala ayong ibore ni tokona iyaunito esi en ejok

**Translator:** na mambo haya ambao mumeleta ni mzuri.

**Lokuang Ebeey:** (in Turkana) tani bo moi edikino eronor dae.

**Translator:** hata kama mtakuwa mbaya baadaye,nafikiri sawa saa hizi.

**Lokuang Ebeey:** (in Turkana) anitokona akwaar na tokona na abala ayong ejok be iyaut bo esi ngitatem lu itatamere akwaap  
toyonia robo kori tojoker akwap

**Translator:** basi kama mumekuja tuna wakaribisha.

**Lokuang Ebeey:** (in Turkana)ngae tokona eyeni tokona ibore en nyalimuni tokona atamar ejok noi sana dae

**Translator:** hata sasa sitasema hii mambo haya mnaongea pengine ni mzuri zaidi,

**Lokuang Ebeey:** (in Turkana) nyayeni ayong ni ikoni nitokona been iyauneta ani kolong kiyauneta.

**Translator:** na vile mlikuja na huku mlikuwa na nia gani?

**Lokuang Ebeey:** (in Turkana) ijok a?

**Translator:** mambo itakuwa mazuri?

**Lokuang Ebeey:** ( in Turkana) irono?

**Translator:** ama itaendelea kuwa mbaya.

**Lokuang Ebeey:**(in Turkana) nyikitinganakisi robo atamar be icham ngoon tarai nyaanyuna ayong atamar ajokis keng.

**Translator:** hatutaki kutusukumia hii mambo mkisema na yeye bado hajajua uzuri wa mpango.

**Lokuang Ebeey:** (in Turkana) katama tokona ayong akwaar na kori ejokok ani namoi ariamunia kwa erono

**Translator:** na mambo hii leo tunaweza kusema ni mzuri lakini baadaye tagundua kumpe ni mbaya.

**Lokuang Ebeey:** (in Turkana) aniroobo moi ariamuni ayong kane atamar kwa erono, atonger robo ayong jik atamar nyayeni ayong ibore en

**Translator:** mambo yakigeuka yeye pia ataruka ataona mambo hawezani kwa mkono yake.

**Lokuang Ebeey:** (in Turkana) anirobo anyuni ayong atamar ejok atanaikinos robo ka ibore atarata ngikaitotoi.

**Translator:** basi ikiwa mambo haya tunaongea itakamilishwa vizuri, basi tutafurahi.

**Lokuang Ebeey:** (in Turkana) ekoe tolemarae kare ngingorokoonu

**Translator:** ngoroko watolewe

**Lokuang Ebeey:** (in Turkana) eboikinosi ka ekaasi lo kisubi lo eboikinosi ejok

**Translator:** na hatuishi kwa inchi vile tulikuwa tuna ishi wakati ule vizuri kabisa.

**Lokuang Ebeey:** (in Turkana) emam tokona kisubi ngon ekasi logo toroko ngingoroko eyakasi nege

**Translator:** na hata tukiongea hapa na ngoroko bado wako hapa wanatupatia tisho kubwa sana.

**Lokuang Ebeey:** ( in Turkana) tookona keruki atom kane anamatengin yok kane elaar ekuko yok tolot.

**Translator:** hata tukikaa hivi saa hii na bunduki iyanze kulia tuta toka hapa mbio.

**Lokuang Ebeey:** (in Turkana) ekokisi aluwae

**Translator:** sasa tutaishi namna gani.

**Lokuang Ebeey:** (in Turkana) ibore nitakae apupi ayong ichetwaan elimit ibore be epaka, ayei kolong epaka a ngiipe ka sua ayei ibore be Loritit

**Translator:** mpaka Turkana na Pokot ilikuwa lotitu

**Lokuang Ebeey:** (in Turkana) kitor ibore be ati chor ngaren.

**Translator:** ikipita ilchoror mbele.

**Lokuang Ebeey:** (in Turkana)toloma jik kaapedo

**Translator:** inaingia kapedo.

**Lokuang Ebeey:** (in Turkana)eyei asimit neni

**Translator:** ina sema kuna demacation ambaye iliwekwa hapo.

**Lokuang Ebeey:** (in Turkana) nyo kolong esilami ngiupe esilami epaka ngolo tolomut ibore be lomelo?

**Translator:** mbona Pokot walitoka huko wakacha hiyo mpaka wakaja upande huu lomelo.

**Lokuang Ebeey:** (in Turkana) eyei itwaan ni etukotor ngiupe eyei na kwaap angiupe bon?

**Translator** inaonekana je Pokot peke yake watu wanasikizwa?

**Lokuang Ebeey:** (in Turkana) mam anakwaap ana a ngiturkana

Kana?

**Translator:** hapa kwetu hakuna viongozi ambao wanazikizwa na hata na serikali.

**Lokuang Ebeey:** (in Turkana) lo eyeni epaka ngolo ni kolong ayei a?

**Translator:** ama yule mtu ambaye alikuwa anajua hiyo mpango hapo awali.

**Lokuang Ebeey:** (in Turkana) mere ba ibore ba ngini demanaro ngalup kotere akilioko robo nakolong keenyut ngupe

**Translator:** basi sisi tumeona pengine Pokot wakuwa na uwezo nyingine ambao ni lasima waje watunyangaye mchanga.

**Lokuang Ebeey:** (in Turkana) na idongit nyeenyuna akop na angiturkana

**Translator:** ibala tokona iyong ai?

**Lokwang Ebei** (in Turkana) abala ayong jik tolot epaka jik tolom nikolong neni kiyotokisi ngupe

**Translator:** ee anasema tunataka turudi mahali tulikuwa hapo awali, mpaka mahali ilikuwa.

**Translator.** Ebei iyong tolimu pantane ache kiroit nabo be takae bo ibala iyong nyikibunyakis

**Lokuang Ebeey:** (In Turkana) abala robo yautu robo ibore en yautu robo ibore en akiteyerea sua kitoka sua, mere neni nyo ibalatar esi mere neni akimiakin cha esud ayong .

**Translator:** anasema jamani mtusaidie, mtusaidie kwa mpango huu.

**Com. Isaac Lenaola:** tumesikia. Jambo lingine?

**Translator:** (in Turkana) ache kiroit keyei

**Lokuang Ebeey:** (in Turkana) itamari iyong ibore ni alim ayong ngesi ngini.

**Translator:** mambo hayo ndiyo amesema.

**Lokwang Ebei:** tojongoto nabo atamar tolimu achekiroit tara bo elal nadae ngina anibo tokona keyatak ache mere nabo itamarete be elalak nako kon nu?

**Translator:** (in Turkana) arumor ejok

**Com. Alice Yano:** asante sana.tumeshukuru sana kwa hayo maoni.

**Translator:** (in Turkana) basi kilakara noi kotere ngakiro na alimun nguna

**Com. Alice Yano:** kuna swali hapa. Ngoja

**Translator:** (in Turkana) haya kidarou mono kingisi ache kingiset

**Com. Isaac Lenaola:** mzee Ebeey,

**Translator:** (in Turkana)iyong ekasukout Ebei

**Com. Isaac Lenaola:** ulisema ya kwamba Pokot,wako na bunduki, wako na kila kitu, ungesema nini juu ya security katika

Turkana, hakuna polisi, hakuna, nini hakuna kule Turkana?

**Translator:** (in Turkana) nyo ibore ni emam kane eger takae ibala iyong etingito ngupe ngatomian sua kane kiboliare, nyo emam polisi emam kane ekoe esi nyitingito ngatomian ekoe kwai a?

**Lekuang Ebeey:** (in Turkana) ekerit robo itungunan daang edokole a ibore kongolo

**Translator:** watu hata kama wangekuwa, watu wanaogpa sauti ya bunduki.

**Lekuang Ebeey:** (in Turkana) emam itwaan enaikini ebala itwaan daang nyatoni ayong alotooma ngibaren a itwaan aniche

**Translator:** wale ambao wako wanasema hawataki kufa kwa ajili ya mali ya watu wengine.

**Lekuang Ebeey:** (in Turkana) nyaanu bo ibore ni kolong angatar ngesi atamar alomari ngesi lokasi lotokana serikale ngolo tarai bo kolong abei ngesi toloma robo toyunea akwap

**Translator:** na nina shidwa kwasababu watu hawa walikuwa wameamua kufanyia serikali kazi lakini wakati kazi inatokezea, inaonekana hapowako waoga hata hawataki...

**Com. Isaac Lenaola:** asante sana.

**Translator:** (in Turkana) basi ejok.

**Com. Isaac Lenaola:** na je ungesema nini juu ya home guards ambao ni waturkana, hata hao wanaogopa kufa kwa ajili ya mali ya Turkana?

**Translator:** (in Turkana) ani iyong tokona be ebeyo bo eya ngiomukaadia nege eyemito ngulu dae alosit ejie a?

**Lekuang Ebeey:** (in Turkana) eyemito tani ngulu  
(laughter)

**Translator:** hata wao ni waoga.

**Lekuang Ebeey:** (in Turkana) ketamar tonyoutu dae na enagiata yaye ngikito lugu tobongutu towaa kanen tamasi emam ibore eyei ne.

**Translator:** (in Turkana) ejok noi

**Com. Alice Yano:** asante sana. Tumeshukuru sana mzee.

**Translator:** (in Turkana)kilakara noi kape ama

**Com. Alice Yano:** wakati huu ningetaka kupatia wasichana wa shule ili waweze kurudi madasani mwao.

**Translator:** (in Turkana)kibala ainakisi ngide lu a esukul kiruorikisi tane wadio cici alafu tobongunioto nakilasia

**Phylis Osagi:** my names are Phylis Osagi. From Kanyitit High School. I would like to preset the students of kanyitit, now the following are the students recommendations to the commission reviews commission. The first one independent of the judiciary, the chief i.e the chief Justice and the Attorney General should not belong to any political party. They should be appointed or the recommendation by the judicial community.

- **The second one**, is the free and the compulsory education for the children, their should be equal number of schools for boys and girls in each district. Also their should be more special schools for the poor e.g like Starehe High School, I hope that they don't consider girls at all.this because they have only the high school for boys that offers free educatin, we need also girls to be given a free education. Parliamentary representations, all members of parliament should pass the language test in kiswahili and English. they should minimize academic pontification for the councilors and M.Ps. salaries for the M.Ps should be reduced because they do not do any productive thing in our country.all the norminated M.Ps should be women (laughter)

**Com.Alice Yano:**hayo ni maoni yake tafadhali wache aongee.

**Phylis Osagi: - the fourth one:** the distribution of the resources , there should be equal distribution of the resources in all parts of the country,i.e factory's,roads communication and facilities and dance. Like in lokori the means of transportation is very poor,

- and then **number five:** the President representative. The President should be the leader states hence he should not be amember of the paliarment and then the President should be prosecuted when he commits any crime.
- **Number six:** women rights- family property should owned both the husbands and the wife. Incase of the death of the partners eg thje women, the women inherits all the property for the sake of the children.
- **Number seven:**job creation and the government should try to create jobs for all qualified personel, this because in Kenya there is qualified people while they don't have any job. And then employment should be given on the basis of the qualification and not tribes, religion sex and bribery.
- **Number eight** is corruption: use of posts and bribery to get official services should end hence identity cards i.e I.D., pass ports , birth certificate should be issued freely and easily.



- **Number nine** : the local government- the mayor should be elected by the citizens.
- **Number ten**: Administration-the D.Os and the Chiefs should be elected by the people.thank you.(clapping of hands)

**Com. Isaac Lenaola:** thank you phylis, you said M.Ps and Councillors must have minimum qualification but you didn't tell us what qualification.

**Phylis Osagi:** I hope that in Kenya they elect M.Ps that are not qualified, to be....

**Com. Isaac Lenaola:** from four or university?

**Phylis Osagi:** Universities, this is because there are university people who are just roaming around they don't have any work and yet the M.Ps are illiterates.(laughter) who can't pass any thing.

**Com. Alice Yano:** thank you very much phylis, we also have the teacher, please come and give us your views.

**Translator:**(in Turkana) emwaalimu robo a ngide ka ngul ngesi kisasi bu tolimu tolimu ngakiro nakeng nakech na been kirurosi kech kiraakasi ngimwaalimo.

**Wambati Walter:** thank you very much, my names are Wambati Walter, a teacher in A.I.C church. Wambati Walter. So this are recommendation of staff of AIC candidate Lodwar.

-First we will talk about Pre-amble. This is the introduction to the text. We felt that such an important documents should have the pre-amble to state the goals of the constitution as a nation as a whole. so first of all it showed the commonness or the unity of the people, within the pre-amble also we felt that it should also provide for freedom and the rights of the Kenyans which should be clearly indicated. And three it also encompass the philosophy of the country especially if it can achieve the ideas of the peace for the people, seek to promote love and unity has always expressed in some quarters.

-Two the state policy- the state policy should provide for regular elections after every five years, so that the leaders, the political leaders can be elected after every five years. Secondly its about the independence of the electoral commission. The electoral commission should also be independent, and of course to be independent it also to be done through the parliament so that the nomination to the electoral commission should be made through the parliament and finally the chairman to be elected by the members. during the time of elections normally we have a problem because the party or the government at that particular time takes advantage of the situation, so we also recommend that there should be an interim government during the three or so months of the campaign i.e and if this interim government we felt that it can be lead by the chairman of the electoral commission, or may be by the ass. of the secretary to the civil service and of course this are people who should have the

security of tenure so that they are not influenced very easily. That is about state policy, then we come to the constitutional supremacy, the importance of the constitution, we feel that since that the constitution is a very important item in order for there to be any changes in this constitution thereafter, they need to be some parliamentary amendments. But they should not exceed about a quarter of the constitution once it has been put in place and the amendments should be done maybe one, two, or three, but once they get to beyond a quarter, then they should be a referendum which should be conducted by a certain commission so that the changes reflect the will of the people are not just the parliamentarians. Two we want to recommend that normally the constitutional changes are carried by 65% of the votes of the parliament. So from today henceforth we recommend that it should be 85% of the parliamentarians so that it is not just change that will come very easily. Three I will talk about citizenship and here we have an advantage so we felt that such children they can choose they can have the ability to choose where to belong in terms of citizenships and here we recommended that such children should have the privilege of having dual citizenship so that maybe if they have chosen to be of the parents' nation then a problem arises, they can also simply be allowed to go to the mother's side and shouldn't be any problem with that. So I think that should be provided for dual citizenship for the children of the parents who are from the different nations. Also this issue of the identity cards, i.e. as an identification for citizenship we feel like this thing has been a bit abused by the powers especially police, you find that you just walking most of us don't walk with the I.D.s, and you get to a point where the police comes and say bring the I.D. if you don't have so you are criminal, so we say that there should be a small birth certificate, as a mark of identification of a citizen of this particular country. And then the I.D.s, the identity cards should simply be used or shown in cases where the court demands and not where the policeman asked for it.

-the other issue is defence and national security, I think I want to share with the presenter who has been here about the national security, we recommend that the government should provide for the security of its people and this armed personnel in the regions should not be there, arms should be only in the hands of the qualified and recommended people i.e. the police, maybe the army and so on. So all the arms in the communities should be recollected and these people disarmed and then the government takes the responsibility of providing the security to respond people may be along side with that is also the idea of border boundaries especially provincial and district. It has also been a question a problem to do with security, it is fueling where boundaries have been changed at will, it fuels some sort of internal insecurity and therefore if there is any change in the boundaries of the districts, provinces etc. the communities in this particular region should be consulted so that they can give the guidelines on the basis of the history and the background of the people.

-four is the political parties, we feel that political parties play a very important role in the democratic process and the existence of such parties i.e. formation management and the conduct should be regulated by the constitution so that they did not misguide the people in this particular regions. The constitution should also limit the number of our political parties, I think this was a suggestion by some of the members to about three so that we don't have maybe one man, one party sort of situation in the country. And three maybe one will ascend to become the government, to lead the government, another one should be the

opposition and another one may be represent the interest of the minority in this particular region or in the country. The issue of the financing the political parties we feel that it should done with, it has only been recommended because normally the party in power tence to side some money from government to finance it's party. But if all parties can be neutral so that none is taking the advantage of the nations resources, then this resources can be used in the other development activities instead of finacing the political parties, the political parties should look for there own ways of collecting funds may be through registration through may be harambes and so on so that the little money in the budget should just go in to the national development. Alongside that we also felt that the country should provide for government of national unity, so that parties can come together to form a government.next I will talk about the structerers and system of government, we say that the constitution should be allowed for the introduction of the possition of the Prime Minister, would be the head of the government alongside with the President would be the head of the state and the President should not be elected the member of the paliarment. That means that after he has been elected to become the President, then it should be by-election to provide an M.P for that particular group of people or the constituency who have been may contributed President in this particular case.about also the system of or the structure for that matter of the government, we also feel that the provicial administration should be done away with completely. So we felt that it acts normally as sort of middle group, where we have the headquarters in Nairobi then the province then the district. But most of the work is normally done by the district, most of us has never even been able to see live alone even getting the assistentance from the provincial administration, so provincial administration should be done away with, and those services should be provided or be given by the district levels.also we feel that mayor and D.Cs if possible should be elected directly by the people infact we also felt that chifs and the ass. chiefs who are mostly in touch of the people with the people and know there problems. Alongside with that may be the post of the D.O and ..... then we discussed things to do with the basic rights, and here we are interested more seriously about the education, and also we recommended that education for Kenyan's children i.e boys and girls should be free and compulsory especially at the primary level so that beyond that when the education is abit expensive people can have the choice. And how primary education should be compulsory and totally free they should be levis in the school of this and that. Alongside that also the government should seek to provide schools with all facilities that are required to facilitate the lerning in this particular schools.

-two the educational system, we felt that the current educational system of 8.4.4 may be should looked in to more critically because it is not line with other communities, other place let us say East African countries especially you look at the Uganda,Tanzania they are having different systems all together so students from Kenya who want to go to Uganda for example, to get university education they are forced to get A-level before they go to the university. So you find that may be there be provincial for further discussion on the system of the education to be adapted so that it can be in tune with the East African communities. Also we find that when the 8.4.4 was recommended it was suppose to be technical kind of oriented system, but of late we having cases where even the technical subjects are being removed from the syllabus, and therefore it is defeating the porpose that is the contridition of the system therefore we feel that something to ba don emay be more technical or specific technical schools to be built to provide such a case.next it is about the education still, we feel there should be housing

scheme that is where the government builds houses for teachers and other civil servants. We find that people who are working in this particular country, most of them go without houses and it's actually a problem. But if the government should build houses and require the civil servants and teachers, to contribute in terms of payment for these houses, then eventually you will find that they will own these houses after the completion of the cost of the particular house. So that there should be a housing scheme for teachers and the civil servants in this particular country. Teachers and civil servants for that matter working in hardship areas, should also be liable to compulsory transfer with the replacement after a period of let us say three to four years. And we felt that this is in line with the provision of the resources equal distribution of resources in all parts of the country. This practice is being done especially in the Armed forces, or the discipline forces where after you graduate from a given college you have to serve in a hardship area for at least 3 years. And then you can go and somebody else comes and serves at least 3 years so they will no gap left this thing should also be extended to other areas, to the civil servants, so that the morale of the workers the teachers, the civil servants does not go down because maybe they are taken transfers. Everybody should be able to come and work in such areas so that there is a smooth flow of the services.

-Next also along side the same, the government should also be made to subsidize the cost of university education, currently the system being adopted is that one of help in the higher education loans board, and you find that people, or students who are qualified for university are forced to apply for loans, and also even those ones who are able to pay who have parents who can pay they also apply and also they are forced to cheat to give some false information so that they get the loan...(in audible) I didn't know the limit of the time.

**Com. Alice Yano:** I said that if you have a memorandum, you want to read, it's five minutes

**Wambati Walter:** okay let me rush now.

**Com. Alice Yano:** by the way you are beyond ten minutes.

**Wambati Walter:** okay I will rush through, so about schools we said that the ranking system of schools should be abolished because schools do not have equal facilities.

Also about the education we said that students who are not able to go to secondary schools should be village polytechnics to provide for that.

Also we felt that the TSC should centralize its facilities, so that some facilities can be offered at the district level.

In terms of the death penalty for the criminals , we say that this is abit too much and wrong so we recommend that there should be life inprisonment instead of death penalty.

About management of natural resources, we said that the community within a given region should be empowered to recommend the use of such resources may be forest, the land and so on.

The so called trust land should also remain under the control and the use of the communities and not just the government.

Local government: we recommend that councilors should be elected and they shall also have a minimum educational qualification of at least O- level education.

About the legislator: we said that members of paliarment should at least be graduates so that the graduates one and two they should have the certificate in law, so when they are discussing the law affairs in the paliament they should also understand.

The Executive: we said that the President should also be like amember of the paliarment, should be a graduates with a certificate in law, like other M.Ps, two, should only serve two terms of five years each, three should be impeashed or even, ya should be taken to court if he misbehaves while he is in power so he should be prosecuted as tobe impeashed it should be discussed in the paliarment a law to be passed to that effect. and should not be an M.P as I already stated.

The judiciary: there should be a judicial committee that set the criteria for appointment for senior judical proffesors and aolso set the court of conduct of the judicial officers.

International Relations: Kenya should passue the non allied policy in terms of international relations.

Commisions: all commission should be in acted in paliament and the report should be sent to the relevant select committees, and not just to the president. You realize that we have commissions they present the commission to the president and we don't see the recommendation and money have been used. So the commission should present there views to the paliarmentary committee.

Trans of power: this is I tink is the last one, so one the chairman of the electoral commission, should be the one to guide during the time of the elections, and two, the former President should not be immune from any legal proceedings, he should be charged for any criminal activitiesjust like any other persons who have done any wrong in the society.and also should enjoy the priveleges like any other citizens who are in this particular country. So I think because of time that is all we have thank you.

**Com.Alice Yano:** thank you very much Mwalimu,

**Com. Isaac Lenaola:** no question but thank you for saying that I am qualified to government (laughter)

**Com. Alice Yano:** I think we have another one. Consolata Kionga.

**Translator:** (in Turkana) cosolata kiyonga

**Com. Alice Yano:** Mwalimu

**Consolata Kionga:** kwa majina naitwa Consolata Kionga, Mwalimu. hapa hivi nime andika tu vitu chache kwasababu kama walimu tulikuwa tukutane lakini tukakuwa na activities nyingi kwa mashule lakini nikajaribu tu ku scribble tu kidogo kwa upande ya elimu sana sana ndiyo nilikuwa nimesema.

Kwa hivyo kitu cha kwanza ambaye ilikuwa recommendation on behave of the other teachers, lakini wakipenda kunisaidia watanisaidia kwasababu nilifanya nikiwa pekee yangu.

Ni maneno ya free primary education : free primary education sana sana kwa upande ya pastoral community kama hapa Turkana tuna hiyo shida sana. Wakati wanasema kama saa hizi kama tuko shuleni sana sana tunategemea community kwa upande wa malipo ya shule lakini juzi tu I don't know last year tukasikia primary education inatajikana iwe free, na hapo mbeleni tunalipisha PTA kitu kidogo karo kidogo ya kuendelea shule, lakini sasa kwasababu imekuwa shida kwa mashule ya primary, wazazi nao hawana wakati wa kukaa chini kujadiliana na wao halafu walipishe wanafunzi, kwa hivyo serikali wakitusaidia free primary education halafu wa revive boarding school sana sana halafu, zamani kulikuwa na kitu inaitwa Kenya school equipment scheme, ilikuwa inasaidia kwa mashule kwasababu ukienda kwa hawa pastoral communities unachukua tu mwanafunzi ana kuja anaaza shule vitabu na kila kitu ilikuwa inapatianwa kwa shule. Haina haj ya kuambiwa ununue hii na hii wana kuachia mwanafunzi kabisa na kuendelea kusoma. Hiyo ndiyo kitu cha kwanza ambaye nimeona.

Halafu nyingine ni kwamba role of the sponsor kwa kila shule primary school sana sana iwe revived. Mashule hapa wako na shida ya maji kwa hivyo community based water provision iwe supported na serikali halafu kwa hiyo support community wawe waki control hiyo maji. Community lakini support kwa serikali kwasabu ukiona hapa hivi tuna shida ya maji yenye tuna pata, tuna pata kwa laga ama mito na hapo hivi ni seasonal, sasa shule tunapata shida sana wakati pengine tukipata chakula ambaye tuna pewa na World food programme wanafunzi wanachoka sana kubebana na maji at the same time, wanakuja kusoma. Na most of them wana pata tu chakula cha shule lunch halafu wanaenda nyumbani hawawezi hata pata chakula, kwa hivyo tunasema serikali wakienda hapa hivi, wakiingia wa tu provide na maneno ya maji. but now control iwe kwa community water users associations.

Public Schools: kwa upande wa sanitations iwe ni kitu ambaye serikali wanaigilia. Kwa upande wa sanitation wa provide

sanitation, na kits for school iwe siwe common at least medical kits si providediwe mashule kwasababu unapata kwa upande wa health, mashule ya public hapa hivi Turkana inakuwa ni shida sana ku ran. Halafu kuna common illness ina kumpa wanafunzi wa primary ndiyo maana nilikuwa ninasema sana sana I will base my argument on kwa upande wa primary children. Illness kama homa, maneno ya malaria, malaria iwe charges iwe free kwasababu unapata hawana namna halafu ukienda kwa maneno ya cost sharing mwanafunzi tu anatumia mpaka baadaye pengine baadaye inalete maneno ya kifo ama anatumia tu kwasababu hana pesa kuduhumia kwa hospitali, kwa hivyo tulikuwa tunaoneleza at least common illness kwa watoto wa primary iwe free of charge. Maneno ya cost sharing watupilie mbali kidogo.

Halafu free medical services for children and casualties, serikali wa meet cost ya upande huo kwasababu pengine umepata mtu amepata accident na hii maneno ya clinics ama mahospitali tofauti tofauti wanasema lete pesa kwanza kabla hujahudumiwa, hasa inaleta shida especially accident imetokesea tu halafu watu wako hawako hapo hivi unapata madaktari sana sana wanataka pesa itangulie kabla huja tibiwa na pengine mwanafunzi pia wako hivi ama watu wengine tu, kwa hivyo nilikuwa na fikiria kwa recommendation at least iwe free medical services for children and casualties government to meet the cost.

Halafu tume sema tena masomo ya 8.4.4: 8.4.4 hapo awali walikuwa wamepeana subject kadha halafu juzi serikali wakasema wamereduce lakini ukiona reduction yoa wa base sana sana kwa technical subjects zimeondolewa, lakini hizo technical subject wangalie tena vizuri wange involve at least maoni kutoka walimu from different schools maoni kutoka kwa walimu all over the country halafu kabla hawaja ondoa waone maoni ya walimu kwa zile subjects kama art and craft, music, home science, zile ziliondolewa agriculture zile ziliondolewa tu wakasema hakuna mtu anafanya mtihani, you find of those subjects were very important to some of the pupil kwasababu pengine kama mtu haja endelea, na alipata ujuzi inamzaidia as a self employed person. Kwa hivyo mambo kama hayo warudishe tena kwa walimu enyewe kwasababu ndiyo wanajua halafu sasa baada ya kuamua gani ndiyo itaenda zitaendeleza mtoto.

Security kwa community hiyo ndiyo inaleta shida kwasababu you find saa hizi enrolment kwa mashule ilienda chini kwasababu ya insecurity kwa areas kama saa hizi naongea nikiwa mawana wa Lokori, unapata saa hizi enrolment ukizunguka saa hizi enrolment inaenda chini kwasababu ya maneno ya insecurity wakati ya insecurity enrolment ina affect enrolment, sasa walikuwa wamesema saa zile unataka wafanye nini, sijui sasa watasidia kwasababu hata serikali wamesaidia sana waleta askari lakini bado hayo maneno ya vita ya majirani bado yako, sijui sasa tufanye aje lakini nilikuwa nimesema tu ina affect hata mashule ina leta enrolment chini.

Education for Girls: iwe kitu ambaye inafaywa kama samani offisi ya chief ina mobilize community na kuwa ku create wareness kwamba wasichana na wavulana pia wote wako sawa halafu wanatakikana waambie community umuhimu wa ku educate wasichana pia na wavulana halafu wajenge sawasawa pia ya wavulana na wasichana. Kama haiwezekani at least mixed schools for both boys and girls. Kama ya wasichana pekee yake haiwezekani. Nafikiri kama kuna Mwalimu mwenye ningeomba kama kuna Mwalimu ameona sija sema mambo zingine aongezee kwa niaba ya walimu.



**Com. Alice Yano:** asante sana consolata, anaye fuata ni Father Raffael Cefalo. Farther karibu.

**Father Cefalo:** thank you very much, well I didn't concentrate on the issue of constitutional reform but I will try to be local, here in Turkana, the needs of Turkana, the problems of Turkana. All these years I have been in Turkana, sometimes I heard them saying somebody going in down country he was going to Kenya, ho! Namna gani where are you? Are not in Kenya? We are going to Kenya. Now people of commission remember that we in a very special country, Kenya that is not Kenya we thought that with uhuru, with independence the pastoralist, the nomads, the semi arid nomads will improve their lives that the fight against poverty, against ignorant, against disease do start here in Turkana poverty mingi zaidi, ignorant mingi zaidi, disease mingi zaidi. Na what is the, I think the main problem is their any future for the pastoralists? Our first proposal is just peace commission here in Lokori parish of Lodwar dioceses.

The first suggestion is that we need the special ministry for the pastoralists. We have a lot of pastoralist in Kenya. There is a future for the pastoralists, Kenya needs our meet, our mbuzi here in Turkana are the best in order to add in to these the ministry for pastoralist will help a lot. Our M.Ps can do but you know, there is a ministry for that is much better. And the big problem we are facing in Turkana is being repeated so many places is a problem of security, security, security. People don't feel secure, people are scared to death, people are fencing themselves with fences, go to Lokwamosir they have fenced themselves, go to Kapedo they are all crowded in a small place it is a little world, I mean the constitution has to provide the meaning of minimal security for this people that is the only thing we are asking for. We want more security. We want to be able to move around. I mean here in Turkana. From Lokori to Lokicharr almost 60km well you are lucky you came with the aeroplane, by the helicopter (laughter) I wish you have come by road (clapping of hands) now from here to Lokichar okay forget about the road, the road is what it is you see but beautiful grassing grounds, no sheep, no goats, no cows, no camels why? Insecurity. From here to Kapedo, 104 km wonderful grassing grounds no human being everybody is scared to death, insecurity from the enemies from the Pokot, insecurity from the Turkana Ngoroko's, last January Ngoroko's killed the woman killed a woman here in Lokori. We know the culprits have not been court yet, where are we? What is the government doing for us? We want the security and I repeat it because that is what the people want. Security is the top priority, once we have security we can move around. (clapping of hands) once we have security we can grass anywhere, once we have security, I mean we want the Pokot to come and grass in our area. In Kapedo they stole the Pokot cow this is also for you.

And then the other point you see it has already been mentioned before the boundaries. I mean why are we in the third millennium? Recently poor man who died I mean Francis Lotodo, and his successor Moroto, they are claiming that Pokot area there is up to Kalimorot is all there's. This people here in Baringo they claim that their area the Pokot area is up to Lalapeton. and the people of Kapedo are very strong you know they have been always have waiting say this is our land, the Turkana area and we are not hand it over to Pokot. This is the constitution, I mean we need the boundary. The boundary is the course you know for, and once the future for our pastoralist is you know, security number one, number two if we can have just inevitable



market for our animals and the better communications. Here in Turkana infrastructure is hopeless, is very poor. I mean the serikali had neglected let us hope the ministry for pasrolist will do something we have prepared this memorandum here for them. And the few other points we would like to stress, because you see some are normalities, we are in the third millennia, if the constitution has to solve that, now many countries are going ahead, there are the human rights, what about the human rights here in Kenya? Why don't we accept the human rights and implement them? One of the things that have been mentioned before and we stress it again, the President calls himself, baba ya taifa, now the taifa is the whole nation, but from experience we have seen he is baba for Kanu people. Those who are not Kanu people he is their baba (clapping of hands) I mean how is that possible, how is that possible. Again we have this tribal clashes and one of the reasons we say you see this is a wrong big mistake when we prepared the kipande, the I.D. why we all Kenyans, we can go anywhere in Kenya, why do I have first to write that I am a Turkana here? I am a Kenyan. you see what happened in Burundi is just that you are Hutu and you are Tutsi, and therefore, tribal clashes, we are against you know even Bishops are very stronger about that. Why should we stress the point of the tribe? Abandon the tribalism let us be united let us be united.

Another point that we said you know we are here in favor of impeachment, in every other nation there is impossibility of impeachment. Be the President of whatever it is, if he does something wrong, if he goes against the constitution he has to be impeached, he cannot continue, he cannot be our leader.

Another point is as you have mentioned before, we have so many commissions of inquiry as you see, but nobody has done anything, nobody knows the result of this commission of inquiry. Murders have taken place nobody knows who have done it, I mean what is going on? I mean how can we accept the situation like that? Sorry but it is like that.

Another point especially for us the religious leaders, here in Kenya we have, that is what I heard, 1,280 religions have been registered and before registering a new religion find out what their items are. What are they going to preach, some of these new religions are just teaching hatred. The government cannot approve the constitution cannot approve on them, religion must be there to unite the people. Even if we have different muslim and the muslim, Christian and Christian what, must be united by the religion, instead many religions are here just to cause hatred.

Another point, well let us speak of Turkana but also elsewhere where there is marijakt. Now the constitution has to clarify that, we have the traditional marriage, because I don't want to involve the Christian marriage. The polygamy marriage that you choose whatever you want. But we have the concubinage. Go to Kitale you find hundreds of Turkana children, the street children due to what, because things were not very clear about the marriage. Man getting a woman pregnant they have children abandoning them, these poor children left there. Street children. Clear registration of the foundation of the society is the family. Once we have broken the family, we have broken the country, we have broken the society. So all these street children that will be born this tomorrow will be criminals tomorrow. I mean we can do something by saving the family so that the question of the marriage and the few of

other points, any how but this is what I felt you know was many connected with our situation here in Turkana. Thank you.unless you have any question.

**Com.Alice Yano:** thank you very much father, we a very greatfull.the next one is Nicholas Eugor. Nicholas Eugor, karibu.

**Nicholas Eugor:**ningependa kusalimia watu wote ambao wamefika mahali hapa, habari yenu(response “mzuri”) yangu itakuwa machache kwasababu niliandika memorandum yangu na nitapeana kwa Commissioners,ili waweke pamoja na watu wengine kama vile wamesema.

Tuna furaha kwa siku ya leo kabisa kwasababu ya. Jina mimi naitwa Nicholas Eugor Nixon. I am a social worker in this community, that is the work I do.ningependa kutaja vitu chachache tu na tuko na furaha kabisa kwa wale wamekuja hapa kama Commissioners,hiyo ndiyo kitu ya kwaza kwasababu tuko na mtu kutoka hapa karibu tena na ni hapa karibu baadaye tutajuana.kwasababu utachukua yote tu. Nafikiri maneno yetu inalingana, mahali maimi nimetoka huko, kwa hivyo wakati mko hapa maneno nafikiri itakuwa sawasawa kwasababu maneno yetu ni sawa kabisa.

Nitaongea kabisa, kwanza kabisa nitaanza na maneno ya insecurity, nimeandika kwa kimombo kidogo lakini nija jaribu kuchanganya. Juu ya security nimeona ya kwamba hii nchi yetu kwa maneno ya security aangalii kabisa na mimi nimeonelea yaani, it is security in our country poorly provided insome areas, especially here in Turkana. So pendekeso langu ni kwamba yhe government of Kenya should require the internal and external boundaries, by deploying the military units to guarantee security around our borders when I talk about this internal, the war now between the Tukanas and the Pokot and the sabeji and the pokot in that side, and also the northern part where the other country who attack our country. you find the Turkana themselves give protection to their properties and the live and the government is less concern about that. The other thing is, there have given us proposal on the new constitution is, the government which does not protect her people,should be removed from the power. Kama serikali hailindi wananchi wake, hakuna maana tunakaa na serikali kama hiyo, ni kutolewa iwekwe serikali ngine ile inaagalia wanachi wake.(claping )

Kitu kingine nimeonelea ili iwekwe katika katiba mpya ni ya kwamba compesation for lifes, families who lost there relatives and properties during raids. Kama watu wanaweza kuchambuliwa na mali yao ichukuliwe na watu wao ichukuliwe, serikali basi isaidie wao wape hao kitu kingine ambao itarudisha kusema hao asante , yaani poleni kwa yale ilitokea lakini imetoka tu mali imeenda(claping ) kwahivyo chukueni hii ili munyamaze naye lakini kufa tu,polisi wanakuja kuhesabu watu na kunyamaza naye hivyo, hiyo wanakuja kuhesabu ya nini. (claping )

Kitu kingine ningependa ingie katiba hii ya sasa,wacha ile katiba ya zamani, hiyo kabisa tumekataa, na tunataka hii mpya kabisa itengenezwe, ile yetu ya Africa. The Kenya Police Reserve i.e KPR, should replace police and A.P, so that the Kenya police should socialize with on crime issues. Yaani wale askari wa raia ambao wanaitwa KPR, wangepewa jukumu wa A.P na Polisi,

vile polisi na AP wanafanya ati ndiyo wanakimbia huko na huko kuchunga wanyama nini na nini. KPRwapewe hiyo aksi ya AP halafu, polisi wapewe hiyo kasi yao ya kuchunguza hii maneno yao kidogo ya kupigana na nini na nini vitu kama hiyo. Waache kufuata mali, KPR wapewe mshahara na risasi ya kutosha mabundiki ili wachunge mali yoa. (claping )

Kitu kingine nafikiri hiyo tu ndiyo ilikuwa nikuta juu hapa nafikiri ndiyo ya area. I am talking now specifically in South Turkana. Kuna hii njia ya alliance.

Ponit number two is about land, when I talk of land, there is aland grapping in our country na imeendelea kabisa ni kama ni kitu ambye imeingia kwa damu yetu, ukikata mzaliwa wa Kenya hii tu, damu ile itatoka utapata land grapping iko ndani.na hiyo kitu iko mpaka inaenda ndani hapa kwa maploti nini ukitaka kufanya nini kuna land grapping.na mimi ninaonelelya hii kitu ingie katika katiba mpya.ownership of any land shall be entitled to the community, mchanga ile iko sasa sehemu hii ya lokori, iwe ni ya watu ya lokori. Na iwe ni community ya lokori ndiyo ina shughulikia, kama watajigawa wenyewe wagawe, lakini sio mtu mwingine tena ndiyo inasimamia huko ati ukitaka unaenda tena mpaka Lodwar, unaenda kutafuta kartasi ya hiyo uchukue land, why not here in lokori?

Kitu kingine ni juu ya government should compesate families and pastrolists who's land it acquires it purpose. Serikali ikichukua sehemu Fulani kufanyia shughuli yake, sehemu hiyo ni lasima hata sisi tulipe kwa mfano sasa nyuma hapa hivi ama mbele imesemekana hati hapo wakati hao watu wa works barabara, hiyo ni sehemu ya serikali hao watakuja kuishi hapo. It is our land we need to be compensated, wale watu wakikaa pale,watoe pesa halafu tupeane land serikali watumie kwa kasi yake (claping )

Kitu kingine nimeona ya kwamba, men and women should have equal access to their land. Wanawake na wanaume wawe najukumu ama na huru ya kuwa na haki ya mchanga. Isisemekane tu hii ni ya wanaume, mwanaume tu ndiyo anashughulika na maneno ya land. Je bwana akikufa mwanamke hiyo atarudi kwa nani? Si wote washughulike kwa hiyo land kama ni ya wote iwe ya wote?

Kitu kingine ni juu ya the local people should benefit from the land given to the internal organization. This should be inform of employment, social amminities, like schools , hospitals etc. for example now in Lokichokio or here in Takwel mchanga ni ya Turkana lakini imechukuliwa, benefits enye inatoka hapa hata ile tax inatoka we not benefiting from that, what is that now?(claping ) tunatakikana tupate kitu kutoka hii land, imechukuliwa, yes ama kuna kitu imewekwa hapo, kama sasa ya Lokichokio ile makampuni ina ishi hapa yote, mturkana ana faidika na nini?ti was our grassing land it has taken by those international bodies what are we getting from our land? Where are our animals grassnow?Tutapeleka wanyama wetu wapi kwasababu land imechukuliwa?ngine iko hapa Nabusmuru, it has been fenced 60 hacs. Ilikuwa grassing land it has been given to an individual, what are we getting from it? So we need those lands to benefit our people.(claping )

Let us move to citizenship, the government should detralize the distribution of essential document such as, ID cards, passports,

birth certificate to a district level. Saa hizi ukipiga kipande hapa tu na unapigwa picha kwa ofisi ya D.O. unangoja kwa mwaka moja hati iende Nairobi sijui ipitie Nakuru ikuje Lodwar, sasa utapata hiyo kitu wakati gani? Inatakikana kitu kama kipande, passport, maneno ya birth certificate, ikuje hapa katika divisional level, district level ilituapote kwa urahisi, unapiga tu picha hapa unarudi nyumbani. Sasa utakuwa tu ukitravel kwenda Lodwar unangalia kipande haijakuja unarudi (clapping of hands) unaenda tena unarudi. So kitu kama hiyo lasima uangalie katika katiba ya sasa. ID cards should be issued free, lasima ipeanwe siyo hii shilingi kumi kumi, sijui hii kumi kumi ya nini. Na hii kitu tena unambiwa wapi kipande yako. Si unpatie bure ndiyo utake basi kama unataka, kwasababu ni yako. (laughter and clapping of hands) kwa hivyo sasa ninataka tupewe free ili ile mtu anashughulika kutafuta huyu atafute kipande kwasababu basi ni yake. sasa hii kitu ya kupeana kununua kipande ndiyo imefanya hata serikali kupata kipande polisi wanasukuma sisi usiku na mchana. Wapi ID yako kwasababu tulinunua kutoka kwake. Inatakikana tupate haki ya kupata kipande bure.

Pension and Terminal benefit: that one should be offered in the district level. Hii maneno ya NSSF. Hati kama mtu ameacha kazi, AP ame retire, chief ame retire, ana kaa miaka na miaka hata anakufa kwasababu amekuwa mzee he is almost to go. Ati unangoja tu pension yake kutoka Nairobi. Kwa nini hii kitu hailetwi katika district level ilitupate hapa hivi au karib. Kwa hivyo tuangalie vitu kama hiyo. (clapping) labour office should be at the district level. Ile maofisi yote ambaye inashughulika na kazi ya wananchi, ingefaa tu iletwe hapa ndiyo sisi tukitaka tunaenda tu kupata hapa. Kwasababu kuna watu hapa katika in the station wing or nomadic community we don't go to such places because they are far away us. Public commission office at the district also, what I think is that is, the offices like now this one let us take this example this one of the review commission, it is good that it is recently is put right now we have according to district practise, think of those days, and the other commission offices and public offices we don't have them here in our district here in Turkana. so we need to have such offices here in Turkana so that we can access with them.

Let us go basic rights, i.e point number four, basic needs they are not looked at e.g housing, education, communication, food, health facilities etc. kitu kama elimu ingewesekana tu serikali ipeane elimu bure mpaka kiwango ya shule ya upili. Penguin ile ya juu tujue sisi wenyewe lakini ya hii yashule ya msingi hata nursery siku hizi unalipa kutoka nursery mpaka O-level tupewe free. Health services should be free to citizen of this country. Maana ya kusema ati cost sharing, ile imekuja 1984 mpaka saa hizi imeumiza watu imendelea kuongezeka kuoongezeka hata it's sharing now it's you do all cost. We are not sharing it now. So instead of doing that, we want to be given us free, because we have a budget for that. tunasikia ya kwamba district health has been given this much. inaenda wapi? And all facilities for health we are the one who provide for that nowadays. So we want free health services. the government of Kenya should ensure that every Kenyan should have something to eat all time. Sio mambo ya watu wengine kulala njaa, kuna watu wanakula, and all of us are Kenyans the way father said, we in Turkana when we reach that bridge is when we say we are going to Kenya. Where are coming from? Are from Sudan? So we need the government to look if Turkana's here in Lokori and all this Turkana district, at least they have something to eat. When I say that it doesn't mean that the government to feed them always but also to give them things that can boost their living standard. communication services eg radio, T.v.s and other networks like hii maneno ya dot com we have been hearing, and here in Turkana we don't

even know what is dot com.(laughter) so we want such services to be provided to all areas of this country. Especially here in Turkana. Maana T.V hapa Turkana hatupati.

Kitu kingine, public library services should be found at the divisional level. Maana ya library, kuna vitu vingi watoto wetu wa hapa hawajui kama library ni nini, kitabu gani kinapatikana katika library. There are libraries in some places but here we don't have those libraries. Those places where libraries are, they get something. Children go there and learn all different thing.

The last thing in the District right is, all Kenyan's should have piped water provided by the government. I am sorry to say this because, it was when I started schooling in 1981, they were saying that, by the year 2000 all Kenyans would have clean piped water.

Human rights: nobody is carrying out this exercise in this country. We are just singing it human rights, we have just been hearing from other countries so,there should be a human rights commission to run all human rights activities in the country and each district to have an office, at least ili maneno yote tunasema hapa, tunanyanyaswa hapa, ili tupeleke malio huko.

Kitu kingine ni natural resources: Natural resources are poorly distributed countrywide, especially here in Turkana. Sisi wakazi wa Turkana hatupati ile keki ambayo tulisema tumepata na uhuru, we are not getting it. So, mimi nimesema vitu viwili tu pengine viwekwe katika katiba na viangaliwe, There must be equitable distribution of these resources eg. Senior positions in the state to be given to every district. Sisi mpaka saa hii bila hata kutaja, yaani naona hata haya kutaja. It is 39 years tangu tupate uhuru, naWaturkana wako na D.C mmoja. Sorry to say this.

Kitu kingine ni kwamba government should ensure that National projects should be allocated in some areas, together with the local people eg Turkwel, Lokichogio, international airstrip. It is our National resource, ambaye sisi watu wa Kenya tunge-benefit nayo, hata stima, Kainuk is just a kilometer from where the line is, but it goes up to Lerut, and people there are benefiting, while the local people do not benefit from that, just imagine.

Okay, number seven is about elections: the electoral body to be given power to run the exercise, Mobile polling stations and mobile registration of persons should be done in every area, especially in nomadic communities. Ingefaa wale watu wakuandikisha wapiga kura, na wale wanapeana vipande, wawe wakihamahama pia hawa kama wanaenda Lorian waende nao wapatie hao vipande huko,kwasababu kama mwaka huu niko na miaka 17, tomorrow I will be 18 years but I will be in Lorian, will I be able to access those people now?So we need those stations to be mobile they move with those communities, ili watu wao wafaidike wapate hizo. Kitu kingine, voting should be done anywhere a voter is, sio ile yetu hii ati kama umekata Lokori, rudi tu piga kura yako Lokori.we are not voted in Kainuk, why?na mimi niko Turkana South, kwa nini sipigi kura mahali tu kura itanipata. Kwani ikinipata Kainuk na mimi nimekata kura card yangu Lokori, it's okay, hiyo ile vitu mtu anataja na sisi tunaanza

kujitenga tu na ina-create shida baadaye.

Kitu kingine, counting of votes should be done at the polling stations immediately after the voting from everywhere is completed. Ingefaa tu tukimaliza ya Lokori tunahesabu hapo na tunapeana matokeo hapo badala ya kusanya masanduku kwa gari ati unasukuma mahali pamoja it is wasting of time and resources, and energy.(Claping)

The merging of the current ward should be repulsed and more wards must be created, as the area covered by the current ward is larger especially in South Turkana constituency. Ukiangalia katika sehemu yetu ya ubunge wetu wa Turkana kusini, tunaona tulikuwa na ward 15, sasa imetolewa 7 sasa tumebaki na nane. Kutolewa hivyo pia hawakuja kutuuliza ama kuangalia vile iko, wametoa na area ni kubwa, hata tulikuwa tunaomba iongezwe, lakini hawa wametoa na sisi wenyewe bado tuko na ile shida. Je wanatusaidia ama hawatusaidii? Kwasababu sasa shida wameongeza juu ya shida.(claping). Sasa hiyo ni kuumiza, sasa ingefaa hiyo report ile commission ndiyo itajua hiyo na iongeze.

Kitu kingine nimeonelea katika katiba hii ni kwamba, yaani vitu community board inataka kufanya ni hii tu, tafadhali sana Bwana Commissioners, just two minutes nimalize tu, 2 or 3 min.(laughter)

Kitu kingine Registration of voters should be a continuous exercise, na maneno ya vipande iwe continuous, ifanyike katika wilaya na ifanyike division iendelee na iwe inaendelea, unakata kipande na unakata kura. Hiyo kura inakaa tu mpaka ikingoja, sio wakati wa kupiga kura pekee yake ndiyo watu wanakatiwa.

Women participation should be increased eg through nomination or appointments. Wanawake naye katika hali yetu ya siasa Kenya hii waangaliwe wengine wawe nominated, kuna dada amesema hapa wawe nominated na mimi pia nawaunga, na nataka hawa pia maneno ya appointment iangaliwe.

Minimum education qualification for an M.P should be a diploma holder and above. Hiyo naye iangaliwe, sio tu kuchukua mtu ati anataka kazi ya MP, halafu wananchi wanampatia kura, lazima kuwe na kitu inaangaliwa. Language test will be administered with high standards.

Rights of recall of political leader, or any other civic leader, should be there, when the leader is not performing his or her duties well. Mtu yeyote ambaye hafanyi kazi yake awe mbunge, awe ni rais, awe chief, awe DC, awe nani kama hafanyi kazi yake kulingana na sheria, lazima iangaliwe na we do a vote of no confidence halafu tunatoa yeye katika hiyo kazi tunaweka mtu mwingine yule anaweza kutufanyia hiyo kazi, sio kukaa tu as if ni kwake.(claping)

The occupation of an MP should be full time and be provided with an the office both in Nairobi and the constituency level. Yaani kazi ya mbunge iwe ni kazi, isikae tu wewe unafanya biashara yako na wewe ni MP. Uwe na ofisi mahali tunaweza

kukutembelea, iwe kwa sehemu yako ya kutawala na Nairobi pia.

An independent of statutory body should be set up to determine the salaries every employee in Kenya. Sio maneno ya wabunge huko wanaenda kujiongezea mishahara huko katika bunge, iwe na Commissioners ambaye wameteuliwa katika jamii hii yetu ya Kenya, iangalie mishahara ya watu wote, including the M.Ps (clapping)

The last one, Commissioners, is about the executive. The President should serve for 2 terms of office of 5 years each. Awe na miaka kumi tu, akimaliza hiyo no bargain yeye aende tu kwa sababu sheria iko (laughter&clapping). The President should be prosecuted for any crime he or she committed while in office. Akifanya makosa tu akiwa kwa offisi lazima ahukumiwe. Na akitenda sheria na ni yeye ndiyo anatuongoza, si atatupeleka kwa shimo? The President should not have the powers to dislove the parliament and should not be an MP. Sio ati ako na jukumu ya kuvunja bunge, ati mimi nimevunja bunge kama Rais ya nchi hii na pia hatajikani awe ni mbunge wa sehemu fulani, yeye ateuliwe tu awe MP. Kwa hivyo wale watapigania MP, kama itaingia kwa katiba, pigania na ukishidwa huko nenda nyumbani.

The role of the DO should be removed from the new constitution. mimi sioni kazi ya DO ni nini, kwahivyo ingetolewa. The office of the DC should remain to replace all that work. Kazi ya ile ya DO sasa kwasababu DO sasa anaitwa District Officer, na kuna District Commissioners, why have all these offices in one district? The role of assistant chiefs should be also looked at, and the Chiefs office should remain, but he or she must be elected by the people or wananchi. Chifu abaki kwa ofisi yake lakini, Chiefs tuwachague, kwasababu lazima tuchague mtu sisi tunafurahia kazi yake, sio serikali kutuletea mtu hatujui, hata ni mtoto wa nani. (Laughter)

Borders: maneno ya borders ibaki tu. Sijui mgorogoro iko kati yetu na Wapokot kuhusu ya border, hata serikali yetu inaunga hiyo, ina-support hiyo. Border ingebaki tu vile iliwekwa, kama kuna review commission kwa maneno ya mipaka, iwekwe na ifanye review Kenya mzima, lakini sio Turkana na Pokot pekee yao. Why, why Turkana's and the Pokot are alone? Why not all Kenyans? (Clapping) We are all bitter about that. Why is the government trying to interfere with the borders, the borders between the Turkana and the Pokot. Please something must be done.

All Kenyans must have one nationality, the issue of me having ID cards, me as Nicholas eugor Nixon, from Turkana, born in Lokori, for what reason? I need that ID written Kenyan, that is all. The other information in the an ID is not necessary because if I am a Turkana and I go an office held by a Kisii, he will not employ me, he will employ somebody from his district, Thank you for that (laughter)

**Com. Alice Yano:** Thank you very much, Nicholas. Now, the next one is Councillor James Ekalale. Na tafadhali ukipatiwa muda, tafadhali tumia hiyo muda vilivyo ili tupate kupatia wenzenu nafasi. Itaweza kufika jioni kabla hatujawasikiza ninyi nyote. Tafadhali ukipatiwa dakika tano, tumia hayo dakika tano. Asante.



**Councillor. James Ekalale.** Yangu, Commissionerss, itakuwa machache sana, kwasababu watu wamesema mengi, sijui tutarudia ama namna gani. Mambo ikifuanana itakuwa namna gani?

**Councillor James Ekalale Eyan:** Mimi kwa majina ninaitwa, James Ekalale Eyan. Diwani wa kutoka Lochakula ward, hapa Lokori divison. nina mambo moja, mbili mpaka kumi, na nitaongea kwa kiswahili.kwasababu mumesema hapo awali, mambo matatu inakubalika. Kingereza, Kiswahili hata Kiturkana.

**Com. Alice Yano:** Tumekubali, endelea.

**Councillor James Ekalale Eyan:** Nafikiria nitasema karibu, mumejuja wale watu watasaidia sisi sehemu hii. Bwana lawyer na huyu Msamburu mwenzetu na huyu mtu wa Marakwet kutoka hapa karibu, asanteni. Yangu tukirudia, ni mambo ambaye imetusinya kwa muda mrefu, mambo ya usalama. Serikali ambaye hailindi wananchi, inatafikana kulingana na katiba ya umma, ingefaa iondolewe kisheria. Nyinyi muandike hiyo. (laughter)

Ridhaa ilipwe na serikali kwa watu ambao wanapoteza jamaa na mali yao wakati ya wizi ya mifugo au vita ya ukabila, serikali itume maofisa ya usalama ya kutosha, viwekwe vivaa vya mawasiliano, baina wa jamii yanayo zozana. Hiyo nikifafanua ya kwamba, kwa mfano kama hivi juzi nilisikia kwa radio, iko ndege lipuliwa huko Lockerbie. juzi serikali ya Libya imekubali kulipa milioni kumi kwa wale walifariki wakati hiyo. Pia sisi tunataka kwa hii katiba, hii katiba ilinde sisi watu ambayo tumeshambuliwa mara kwa mara, mifugo yetu inaibiwa, tumepoteza watu, hata ndiyo ilifanya watu wawe wachache, hata inaonekana hatupati kura ya kutosha, wakati inafika wakati wa kura. (claping)kwangu ninasema hivyo Kwasababu haikuwa kwa ile katiba mzee ambayo tunataka kutupa, lazima iingie kwa hii katiba mpya hiyo ndiyo mambo tunataka.

Ingawaje watu wanasema lazima tuwe na KPR, kama serikali itakubali kulinda watu wake vilivyo, hakuna haja ya kuwa na KPR. Kama kuna haja ya kuwana KPR, ilipwe mshahara kama Uganda, isifanye kazi ya maji ili waweze kutuhudumikia vilivyo. Hiyo nimesema mambo ya KPR kwasababu ninataka kwenda haraka haraka halafu watu wengine waongee.

Mambo ya ardhi vile watu wamesema, Nicholas amesema, na wengine: ardhi, vile tunaelewa kulikuweco na hii kitu inaitwa trust land, ilikuwa inasimamiwa na Commissioners for Planning huko Nairobi. Sisi tunataka ardhi yetu kwanza leo tarehe ya leo, Tarehe ishirini na nane mwezi wa sita mwaka wa elfu mbili na mbili, kwa ile katiba mpya. Tunataka ardhi irudi kwetu (claping) ikiwa na mashamba, ikiwa ni milima au nini, ili sisi wenyewe, tujue vile tunaweza peana ardhi. Kama kutakuweco na watu wanatoka nje, kwa mfano Wanakenya wenzetu, wakitaka ardhi, lazima tufanye nini? Lazima tupeane ardhi. Hiyo ndiyo sababu ambaye hatuja pata ile inaitwa title deed. Tangu miaka thelatini na sita ya uhuru, hakuna hapa. Ukiuliza hawa watu hakuna mtu anajua title deed ni nini, maana yake, lakini nyinyi wawili nafikiri mko nazo. Hawa wengine wapate hizo(laughter)Kwa hivyo tunataka ardhi yetu imilikiwe na wenyewe. Nimeandika ya kuwa jamii iwe na haki ya kumiliki ardhi, serikali wakiwa wanahitaji



ardhi, sharti waulize raia vile vile ilivyo risaa. Imeandikwa namna hiyo. Wacha twende mbele.

Nambari tatu, ugawaji wa mipaka, au commission ile ilikuwa inatumika mipaka: tuanataka isitegemee ugawaji wa mipaka ama commission ile ilikuwa inauhusiana na mambo ya mipaka isitegemee ile wingi wa watu ama population kubwa. Itegemee umbali wa area, ukubwa na historia vile iliwekwa na Mungu. Kwa mfano ukitoka hapa ni kilomita mia sita kutoka hapa Lokori, sasa tukisema hiyo itakuwa namna gani? Isitegemee idadi ya watu, iwe mawasiliano, historia, sehemu kwa hivyo napendekeza iongezwe viti bungeni katika Wilaya ya Turkana, kama sheria itakubali, kama katiba itakubali ya kwamba isitegemee wingi ya watu.

Kunataka iongezwe viti bungeni na udiwani katika wilaya hii ya Turkana. Tunataka katiba iandikwe namna hiyo.

**Com. Isaac Lenaola:** Unataka muongezewe ngapi?

**Councillor James Ekalale Eyan:** Tunataka kuongezewa tatu. Na ile ya diwani irudi vile ilikuwa, ilikuwa sabini na moja. Saa hii tuko na thirty five, irudi kwa ile seventy one.

Nambari nne: mipaka ya ukoloni ya katiba ya 1963, ya mpaka ya wilaya ya Turkana na Pokot, ibaki vile ilikuwa 1963. Kulikuako na mzungu anayeitwa ----hata mimi nilikuta yeye. Ibaki vile ilikuwa kwasababu wale walijua, hawakuweka kimakosa, ibaki vile ilikuwa wananchi tu ndiyo (word not clear) hiyo ni habari ya Mipaka ile mlikuwa mnauliza kotini.

Nambari tano: Serikali lazima ilete huduma muhimu karibu na wananchi, pia uwezo ya serikali inastahili kuongezwa wilayani. Kwa mfano vile watu wamesema hapo awali, kuna mambo mengi ambayo inafanywa Nairobi, sasa imetuchukua sisi miaka thelatini na tisa, sisi hatujui kama hiyo mambo itafika hapo, hata ile birth certificate ambaye unatumia, death certificate, hizo vitu ni muhimu, inatakikana ikuje hata hapa tarafani. Kwasababu hakuna haja ya kuwa huko, vitu kama hizo. Kitu kama licence ya gari, lazima uende Lodwar, halafu uende Eldoret. Zote tunataka ziwe hapa, juu magari ziko hapa. Watu wa Lokori wafanye test hapa na wachukue licence hapa. Hii ndiyo stakabathi muhimu ambaye inatakikana iwe karibu na wananchi.

Jambo lingine ningependa kusema ni mambo ya mahakama au kortini. Ukipatikana na makosa hapa Lokori lazima upelekwe Lodwar ama upelekwe Kitale, na ukienda sehemu zingine za Kenya utapata iko kila tarafa. Tunataka mahakama iwe kila tarafa ama kila location, ikiwezekana iwe na ile inaitwa mobile court. Hiyo iko ama haikuwanga? kwasababu mtu unapopeleka mtu wa hapa na aende na ashinde kesi na awachiliwe, utaona huyo mtu, hawa akina mama hawakuwa na uwezo yeyote, watasema mumeleta shida. Tunataka kwa katiba iandikwe ya kwamba, sisi tunataka ya kwamba, kama ni kuvunja sheria tushtakiwe mahali popote. Hiyo itatusaidia kwa ile katiba mpya ambaye mnaandika sasa hivi. Wacha twende mbele kwasababu sitaki kuchocha sana.

Mambo ya malipo: malipo kwa mfano mambo kama hii, mambo ya uzeeni, yaani Pension. Kama mtu akiwacha kazi, kabla haja wacha kazi, kwa mfano kama mtu alikuwa chief, wakati imebaki mwezi miwili alipwe pesa zake na akitoka, apige kwaheri halafu akuje akae nyumbani (laughter), kuliko mtu kungojea miaka kumi.(claping) Kwa nini isifanywe hivyo? Imebuniwa ati shirika la NSSF. NSSF ni kushughulikia watu ambao wanaenda retire. Sasa imekuwa mahali ya watu wengine kuponea huko. Sijui hawa ni wakora ama wanafanya nini, ama namna gani wazee?(claping and Laughter)Mtu labda amebakisha miezi miwili, alipwe pension yake na aende. Kwa vile pesa ambaye watu wana ruhusu mtu wa serikali, mtu akifariki, lazima mtu akuje na ile inaitwa death certificate bora hizo zitoke tu, kwasababu saa hizi ukiwa Lodwar, mtu apatiwe, kwasababu mtu wakati kufuatiliwa kile kitu cha kifo, inachukua muda kwasababu hujui unaanzia wapi, wewe mwenyewe huku unafanya kazi na ufatilia mambo ya mtu yako ambaye alifariki. Ndiyo hizo mambo ninasema ikuje karibu na sehemu.

Kitambulisho: watu wamesema ipeanwe bure kwasababu, ukiona hawa watu, utapata mtu wa miaka hamsini hapahaja kata kitambulisho, kwasababu gani? Ile shilingi hamsini, na kitambulisho inakaa Lodwar haifiki hapa tangu tupate uhuru. Karani anakuja hapa badala ya kutufungulia anatoroka, hakuna mawasiliano, hakuna nini. Kitambulisho, hatuna vitambulisho. Hata saa hii ukituambia tupige kura hapa ni watu hamsini tu pekee yake. Kitambulisho hauna, tunataka kitambulisho ipeanwe bure. Sababu gani sisi tunawekewa masharti? Kwa wale watu wengine wameongea.

**Com. Alice Yano:** Uko na dakika moja.

**Councilor James Akalale Eyaran:** Okay, tunataka kuwa na mtu ambaye hapendelei upande yeyote. Mtu hata kama ni kiwete, mtu akiwa ni tajiri, mtu akiwa ni wa aina gani,mtu ambaye atakuwa anasikiza shida za hawa watu bila kwenda kwa DC, bila kwenda kwa chief, mtu kama huyo. Tunataka tupewe kwa katiba hiyo sisi hapa vile tunataka hiyo mtu. Sijui atoke kwa Father wa Catholic, sijui atoka huko Nairobi, lakini yule mtu ambaye hatapendelea upande wetu. Mali nasikia kama kuna kitu ile inagawanywa huko Nairobi, kama wakati wa budget, kuna pesa inatengewa kila wilaya inaitwa pesa ya maendeleo, pesa ya mradi igawanywe sawasawa isionekane kama Waturkana pekee yao, elfu mia nne, wacha tupeleke huko Maralal shilingi milioni moja. Tukipeana shilingi milioni kumi kumi, kila mtu akule milioni kumi.

Niko kwa nambari nane: nitaongea juu ya Council, tunataka ile serikali, kuu ilipe mshahara ya madiwani, ili pesa zinazosanywa kama kodi, itumike kwa maendeleo nyingine. Kwa mfano kama sasa serikali ingeweza kulipa madiwani kutoka central government, ile kodi kidogo wananchi wanalipa irudi kwa sehemu kama hizi. Kama ya Lokori ni elfu mia moja, ibaki hapo na wananchi wenyewe wajipangie kazi ambaye watafanyia. Kuliko sisi kupeleka hizo peza huko district headquarters halafu ndiyo inakuwa allowance ya madiwani, iwe ni, tumefanya kazi ya kutoonekana, kazi gani. Regionals tumekubaliana na hiyo?(laughter) kwa hiyo ya namba nane tu tunataka sheria iwekwe kwa katiba isiwe Wasiri wa Serikali za Wilaya, asiwe na uwezo wa kuvunja au kufuta diwani yeyote. Kwa mfano kama ile ilitokea Mombasa, Minister aliandika barua ya kwamba yule Mayor ya Mombasa aondolewe mamlakani. Tunataka sheria hii iwekwe katiba, Minister asikuwe na powers kama hiyo. Tunataka hata

Rais asiwe na uwezo wa kuvunja council kama vile alifanya Kitale, alivunja Municipal ya Kitale na Madiwani wote wakaenda nyumbani, hiyo ndiyo sasa hatutaki tunataka iwekwe kwa katiba, na kama itakuweko na shida iteuliwe kamati ambayo itachunguza na ilete ripoti. Iende kisheria, isiwe na ile power ambaye Minister na Rais wako nayo. Tunataka mtu anaye itwa mayor, Chairman ya council achaguliwe na waraia moja kwa moja na asiwe councillor. Ili wakati anapokuwa Chairman, ana pokuwa mayor sasa ni mtu mkubwa, ashughulikiye shida ya wananchi vilivyo. Kwasababu ikiwa ni madiwani ndiyo wanachagua, itakuwa tu ni kitu inajaa corruption.

Nataka sasa nimalize ya mwisho. Nataka tuwe na tume iliyebuniwa na katiba kusimamia mambo ya mshahara ya wafanyi kazi kote nchini, wabunge wasiwe na uwezo wa kujiongezea mshahara bila kuwa na maoni kutoka kwa wananchi, kama vile wamejiongezea mshahara mara nne, wamejiongezea mshahara, wamejiongezea house allowances, wamejiongezea sijui medical fee sijui what, wamejiongezea pension kwa wakati moja. Kama ingekuwa na kamati ambaye ingebuniwa kisheria ambaye iko kwa katiba, hawangejiongezea hii kitu, lazima kila moja wangepanya kwa miaka tofauti tofauti, lakini sasa hawa wanajiongezea kwasababu hao ndiyo wanatunga sheria, na kama sasa wewe ukiambiwa ujiongezee utakataa, na wewe ndiyo unashika n' gombe pembe.

Haki ya kimsingi: haki ya kimsingi tunataka elimu ya bure kutoka primary mpaka secondary school. Watu walikuwa wanasema tulipe, hatutaki kulipa chochote. kama ikwesekana sehemu hii kama hii yetu, Turkana, Samburu, Pokot, Wasomali kwa upande ule mwingine. Halafu sehemu zile zingine wataendelea kujilipia lakini sisi tukae namna hiyo mpaka secondary school, (laughter) kwasababu sisi hatuna mashamba.

Tunataka matibabu ya bure, Bwana Commissioners. Matibabu ya bure, saa hii mimi nikiwa mgonjwa pamoja na wewe, wewe utapelekwa Nairobi hospital na mimi nitapelekwa Lodwar hospital, hiyo malaria yangu inanipeleka. Sasa sijui serikali wanataka kupunguza watu ama wanataka watu waongezeke? Kama wanataka watu waongezeke, matibabu ya bure na dawa ipatikane. Hata matibabu ikiwa ya bure bila dawa haiwezi saidia, lazima dawa ipatikane ya kutibu watu ili dunia iendelee.

Tunataka kuwa na maji kila mahali, kama ni borehole, kama ni water tank, kama sijui ni nini, kama ni mfereji, kama ni malori ya kubeba maji, tunatakikana tuwe na maji kila wakati.

Ya mwisho, tangu tupate uhuru watu wengine hawajaona kile kitu kinaitwa television, sijui inaitwa KBC, sijui nini. Kama itakuwa na magari ya mobile ya kupeana vyo vitu, runinga kitu kama hiyo, haijafika hapa kwetu. Sijui sasa tutakuwa sawa na Wanakenya wenzetu ama tutakuwa tumbaki nyuma? Asante.

**Com. Alice Yano:** Asante sana, Bwana Coucillor kwa maoni yako. Ninaona bado tuko na Mwalimu hapa, kuna waalimu bado wanataka kupatiana maoni, kabla hatujamalizana na walimu? Yes, tafadhali. Ekowan Naboye, yuko?

**Moses Erus:** Ninaitwa Moses Erus. Mimi ni Mwalimu. Kama waalimu wa Kangiti, tulikuwa tumepeana maoni yetu lakini kuna mambo mawili ninaona kama yalikuwa filtered out na ninaona kama yanahusu watu wetu hapa Turkana. Kwahivyo naona nitaje mambo hayo mawili.

Jambo la kwanza, ningependa kupendekeza jambo kuhusu food security. Shida moja ambaye tuna kabiliana nayo hapa Turkana ni kuwa serikali imekuwa ikitupa msaada wa chakula kwa muda mrefu, na tunashukuru kwa misaada hiyo, lakini ninaona serikali ingefanya mambo mengi zaidi. I think the government should be able to make an input more than just giving us food relieve. So I realize that there are things that are possible that the government are not making an input towards, for example we have the non- governmental organiozations like World Vision, which is doing something, especially in Lokori Division on food security, and it is succeeding. If it is succeeding with a non-governmental organization, the government has more powers, the government has more resources, the government can do a little bit more. In trying to help its people, I am talking of the Turkana people, I want to say that the Turkanas has been marginalised for just more than enough years, and I think the government must do something, and it has to be in the constitution that, wale watu ambao hawajiwezi, wale watu ambao historia na hali ya geographia imewatenga, wasaidiwe, because being in Turkana is not our own making, it is historical and it is geographical, and we cannot be blamed for these. And I think the government has the duty and I think as Kenyans in Turkana, we have a right that the government should take care for us and the government has to provide for our needs. and so I want to say that, let it be constitutional that the government ensures that it has an input in providing food for the people in this area, and let the government budget in trying to exploit the available resources in this places. For example, if there are water catchment areas, if there are rivers that could be tapped, so that the water in these places could be used to irrigate land, let the government budget for this, and let the government provide for the resources through this, so that people can have food. It is working, and it is possible and the government, I believe should be able to do something.

I have only two things, Commissionerss to say, secondly, I would like to say something on the rights for children, and especially I want to base my talking on the girl child. Now, I would like to recommend that measures and far measures are taken against people who abuse children, and especially the girl child, and I want to be specific on sex abuse. Now, nataka kusema kuwa serikali au katiba iweze kuchukulia hatua kali watu ambao wana-abuse ama wanaharibu watoto, haswa wasichana, na nataka kusema kuwa, kuna watoto wengi, as far as tunasema watoto wetu wapate elimu, watoto wa Turkana wapewe elimu, na tuna sema watoto wavulana na watoto wasichana. Lakini tuanaona ya kuwa shida ambayo inatukabili, hata katika sehemu ya Turkana ni ya kuwa, kuna watoto wasichana ambao wanawashishwa shule, kwasababu ya kupewa mimba na watu wengine, hata viongozi. Nataka kupendekeza kuwa sheria iweko na iweze kukabiliana vikali na watu kama hawa ambao wanaachisha watoto shule kwasababu ya kuwapatia mimba. So that there is Law, I mean and there is something in the constitution that takes firm action and punishes these kind of people, who cause the children that we want to campaign for to be in school, you know are causing them to leave school. I want to say that these are things ambaye inasumbua hata elimu ya watoto wetu, katika sehemu ya Turkana. Asante.

**Com. Isaac Lenaola:** Asante sana Mwalimu. I just have a question. (1) What sort of punishment are you looking for those who abuse this girl child? What sort of punishment and

(2) There is something they called ---- .(in Turkana) the dowry which when somebody makes a girl pregnant, you have to compensate the price, is that the sort of thing you want for people who abuse, or is that a separate issue all together?

**Moses Erus:** Okay, thank you. Mr Commissioners. One, you have asked about what kind of action? it is legal action I am talking about, I want to place people who abuse children sexually, I would like to place them on the same category with people who would want to rape children. Now these are minors and this is canal knowledge on people who are considered not mature, and I think that the law should be common or rather the law should be fair here that somebody who is mature enough to know that raping is wrong and somebody who wants to get hold of a minor girl, say fourteen, fifteen, sixteen and makes her pregnant and is therefore out of school, should be treated the same way.

**Com. Alice Yano:** Thank you very much, Mwalimu. Can we have Simon Esokon. Simon.

**Simon Esokon:** Asante kwa kunikaribisha. Mimi ninaitwa Simon Esekon Lechakwel, ninafanya kazi ya uwaalimu hapa Lokori. Ninakuja kuongea maneno yangu juu ya walemavu.

Ikiwa mimi pekee yangu ama wale wengine pande zote za Kenya mahali walipo, kama itawasaida ama itakuja kuwasaidia, kama mtaweka hapo mpeleke huko, ama mtatupa njiani, kwasababu hii ni mara ya kwanza kuruhusiwa kuja kuongea mambo yetu ya walemavu katika Wilaya ya Turkana.(noise from the back)

Hii ni mara ya kwanza kwa wakati wa leo, kwa hivyo nina point nne ambazo ningependa muweke katika katiba ya kisasa.

Specific concern of people with disabilities: one, the board for the disabled be established at the district level independent from the department of the social services.

Two, free education for all the disabled.

Three, free medical services.

Four, settlement schemes to be offered to the disabled or loans for small business enterprises.

Kwa hivyo yale ambayo nitaongeza baada ya hizo point nne ni wale watu wanaohusika na sisi watu walemavu katika Wilaya ya Turkana waache kukaa Lodwar. Wawe wakitembea katika kila division ya Wilaya. Kwani sisi sio binadamu ambao hatuna

masikio? (Laughter) Je, sisi walemavu hatuwekewi seminar? ma-seminar hatuletewi?Na Ministry zingine wanapelekea watu wao seminar, na hii kampuni yetu ya walemavu, social services hakuna wakati wanakuja kutuweka katika seminar. Haya, kuguzia kwa wale ambao tunasema pengine wanaweza kukimbia huko na huko. Mahali ambaye imetatiza sisi ni kwa security. Wachana na mambo ya kusema KPR walipwe mshahara. Sawa, kila mtu ana suggestion yake.tunataka mahali, kuna mahali inaitwa Lochagula, iwekwe Kenyan Army kama mumekuja kusaidia, iko mahali inaitwa Lomelo, Kenya Army huko, iko mahali inaitwa Napeiton, weka hapa KPR mia moja, weka hiyo. Ni hayo tu kwa siku ya leo.(laughter and claping)

**Com. Alice Yano:** Asante sana, Mwalimu kwa hayo maoni yako, lakini kuna swali kwako Mwalimu. Na tumeenda sehemu zingine na tumeweza kusikia maoni ya walemavu, na wengi wao walikuwa wanasema eti ingewezekana, wapatiwe viti bungeni, wawe nominated waende bungeni, ili waweze kusimamia maneno yao, uko na maoni kuhusu hayo?

**Simon Esokon:** Sasa hiyo ni sawasawa vile hawa walisema. Mimi pia napenda.

**Com Alice Yano:** Asante Sana.

**Com. Isaac Lenaola:** Mwalimu, you said free education, up to what level? All levels or basic education?

**Simon Esokon:** All levels in education, because some of our disabled pupils, are in the forests or in the communities, they are not brought to learn.

**Com. Alice Yano:** Asante Sana. Tumeshukuru sana. Ekuwan Naboim, halafu afuatiwe na Aparo Micaeli.

**Ekuwan Naboim:** I'm Ekuwam Naboim, teacher's council, as teachers we had discussed and presented, but I want to add a few things, just two.

Now on the Participatory Governance: I want to make a mention on minority interest. Now, it is an issue to be discussed and everybody has seen that in most cases what happens is that the issues to do with most of the community, the local community are discussed and passed from the headquarters in Nairobi. The local community is not ment to maybe discuss and think of what to do. I want to give you an example of what is happening here in Turkana, and especially when the drought was there. The relief was brought in but the community was not consulted on what they expect from maybe the government or the NGOs. There is need to involve the community, the local community, so that they can decide on there own, on what long term activities they would like to do in their community, so that in case of such happenings repeating itself, then they will know how to tackle it.

I also want to make a mention on federal government, what most people have mentioned and they want this system to be introduced in Kenya. To me I want to say that, Kenya is not prepared for this because part of the country is not endowed with

the resources so and this country is not even industrialized, maybe to have this kind of federal government, so its no time for that, although it is a good system but the time is not right for that, Those are the issues I wanted to make. Thank you.

**Com. Alice Yano:** Thank you, very much, Mwalimu, and the last teacher now, Aparo Micaeli, tafadhali ukuje utoe maoni.

**Adaro Michael:** My names are Aparo Hesbon Michael. I am a teacher by profession.

So to start with, I will start with the education: when I was still learning, that is in form four level, I used to hear something on affirmative action. It was just written but idon't know really if that thing is in place, because when it comes to maybe colleges, Turkana can be given a chance for maybe 120 teachers and maybe due to finacial problems, only 40 turn up, I feel the others from nrich families should not exploit that chance, instead those places should be placed and they should go back again to other Turkanas, I am not talking about Turkanas alone, it can be applied to the Samburu, Isiolo and other Districts. When it comes to university entry, every now and then the entry requirement raised and we are not catching up. So, for marginalized districts, because we are not responsible for our marginalisation, it should be reduced, at least to C+, because you can't compare us with those people who are in Nairobi, those people have access to many facilities that can promote education. That is why when some Turkanas say they are from Lodwar going to Kenya, they are right. Because if there is no T.V reception in this place and it is there in Kitale, then it must be true.

Then there is this 8.4.4 sytem: I think this system is failing completely, it should be scrapped, and if it could be possible, right now, because the objectives that were stated, that is by the commission that was appointed, the objectives have not been achieved. Then on education alone, I am one of the son of a pasrolist, my parents are pastrolists, now you find that here in Turkana, in some Locations it is not a surprise to find that up to now, since uhuru, they have only, maybe two children who are learning in standard one or standard two. But those lucky ones may be have one who is a form four. So due to that, I feel if it is possible, why can't the government provide mobile schools, like mobile health facilities, and also employ mobile teachers,if it issible. This problem of ignorance is due to failure to direct machineries in education, you find among the pastrolist, if I am not wrong, get 200 of them, only one may be in school, and that school is very far, even the conditions are discouraging. Also teachers in those places will have to be special, and I feel also in the ministry of education, some of the special departments should be set for pastrolists to cater for their children's education.

Then briefly on the side of election, I don't intend the constitution to future that, but I feel for the case of the councilors due to some of the marginalized sub-location, locations, maybe standard eight or stardard seven, level of education is good, but if at all in that ward, to avoid importation of councilors from other areas, at least they should be given a test in reading, both Kiswahili and English, maybe written too.

Security: I think here in Turkana to curb insecurity, security, if at all at least aquater, of the pastrolist children are taken to



school, because those are potential people who are causing a lot of harm to security. I think in security will be reduced and if it is possible... We used the right disciplinary machinery to discipline them. Because I remember one time what happened in Kapedo, there was a peace talk between the Turkana and the Pokot on Napeito raid and Lomelo, something of the sort. It was around 1994 December, around tarehe kumi na nne, mwezi wa kumi na mbili. There was a meeting at same place where the raid occurred. How did it.....Just try to understand that logic, how can that really happen? There is this meeting for peace talks and then a raid happens on the same day. Which means some people had a clue about that raids, but they have just decided to let be.

About the addition of commissions: I feel to have national security, I think we should have a security commission.

Some people are talking about disarming the security; I can call them our security personnel. If we disarm these people, also the government will suffer in future because we not only dealing with the Pokot, on the Northern Part we are boardering Sudan and Ethiopia, so the disarming is not a solution, because that person who came up with that technology of making AK 47, the Alexander Kalashnikov. That technology is still there, so we have not killed the manufacturer of that whatever. Thank you.

**Com. Alice Yano:** Thank you very much, Mwalimu. Joram Masia, you have five minutes.

**Joram Masia:** Mimi ninaitwa Joram Masia, I am just going to talk on maybe so many people have talked about what we were suppose to talk about.

First let me talk of the disabled: in points form, the views I have personally, being part of the Kenyan population, is the reliability in terms of school, food security, you understand that there is a place called Morim which was funded by USAID. That was the government that is away, even several miles from their oceans they crossed, you know and that has brought a lot of development, they never rely on relief, I am told the relief is ending this month, where will these people go? They have been used to eating it for about five, one, four and three years.

**Com. Alice Yano:** Give us the recommendations.

**Joram Masia:** The recommendation was that the government, there is this river called River Kerio, they should put (inaudible) scheme from where it started, that is where we have the Turkana's. From right up we should have the first (inaudible) scheme here in Lokori. Getting the canal, channeling the water all the way up to this place, instead of having water scheme in Morilim we could have the first water scheme here in Lokori, then Morilim, Lokoi, Lotubai and Nowererangan all the way to where the river gets into the lake.



Second thing is about the security: security is a very disarming and discouraging issue here. We understand we have neighbours, maybe for those who read the bible, there is a place that says love your neighbour as you love yourself, I don't know how this applies here. So my recommendation was, when the Pokot raid these people, the government has an aeroplane; it can get them because they go very far. Now, it comes here after ten days, they are gone where will these people go? State the animals that have been taken? Where will the kids feed? Now it brings the issue of relief, how long are we going to live on relief? If the government, can no longer bring us relief, why would ever the USAID, the wazungu huko, why would they put donkeys, camels, cows or goats it will be multiple or even the sheep bring us we better than stealing.

**Com. Isaac Lenaola:** Read the recommendation.

**Joram Masia:** I am running on the recommendations, the recommendation is that I was in a meeting, a full security involving World Food Programme managers, and they were saying, my friend was saying that, we very weak because we have been (inaudible) Maybe, I can survive on maize and these relief things, what about a Turkana, a Turkana that is about 80 kilometres from where we are situated now, he doesn't know even a five shilling coin, if you give him a hundred bob he thinks you have given him a thousand or he thinks you have given him nothing. it cannot buy us anything, so we are living in a very black environment, primitivity. So why can't now when we come to substituting things for these people, why can't we bring something that is compatible with their living standards, like export our milk, skins so we can live.

Education: by the way, Commissioners I have gone to school, I know about Nairobi I know the big building are called skyscrapers. There is a big problem with education for the marginalized Turkana, we don't have money, my mother is very poor so is my father, the Pokot have taken the goats, so we don't have money, so the school needs money. We thank World Vision because that is why I can speak English I couldn't know English. So they took me to school, I used to walk all the way to up to a place called Katinabati 10kilometers from here. Now that it has come around, we appreciate that. Now the government does not rely on funds from the donors, so we are asking the government to give the bursaries for the marginalized areas, those are the Turkana's, the Samburu, the Maasai's and even the Somali's because they happen to be pastoralists.

Constituency: I think we talked about the government. The government, which brings people closer to it. So, I was asking if we have a big land here in Turkana, maybe the government doesn't see the land being productive, so I am asking if this government could in the essence, divide constituencies, I am told (not clear) we want to create new constituencies, 90 infact all over Kenya. Turkana needs some of them but even this one called Turkana south needs to be broken down into two or four.

Infrastructure: you people came by the plane. We use, some of us walk and are better of catch the first matatu or the lorry that brings the relief. The roads are very bad mum, you can really vomit in that car even if it is a cool car, it is very bad. By the way vomiting is better, you can even stuck there for about five days or four and the Pokots are around. Then Communications, just part of the frastructure

Communication: communication here I think we are part of the government. The government should really realize that Turkana's live. I was somewhere and I was talking to my friend, that is when I went to college, they were saying you are Turkana, we saw you last night on television, we are also hearing you on the radio, and even seeing you in a Nation, and now you standing like this. So he was scared, so the issue of communication that is why our issues even now cannot be realized now when the people are starving there is no communication. Saa hizi, if something happens you really cannot go an even call for help.

Police: the police, I don't think we need them over here, because they have done nothing, before this tap was changed for several years through the old city map and now but it is the modern one, so we can't come here, even to fetch water at night, security, police.

Employment: that is the last one, Mum. Unemployment, really you realize that we all want to live. I want to marry, I want to have family, I have my everything, I have my certificate. So in still in school, because there are NGOs that comes around, I am told when am doing somethings that, when a project comes to your place, there are things which the project does for the society. They build schools, they build toilets, they build dispensaries they buid every thing. So the community will say we thank you for coming, and then lastly they will employ people because they have gone to school or they will do something, or they speak languages. If I haven't gone to school, I wouldn't talk to the old mzee. Thank you very much.

**Com.Alice Yano:** Thank you very much Mwalimu. There is something I want to clear the air about. Hii maneno eti hatujui shida ya hapa, tumekuja Turkana mara mingi na tumekuja na barabara na pengine leo tu ndiyo tumetumia ndege kwasababu ya kuja tufike mapema tuchukue maoni yenu. Personally, I have done civic education here, nimeenda mpaka Lokichar nimetembea hapa Turkana, ninajua Turkana sana. Na ukisema maneno ya infrastructure naelewa. Asante sana. Mwenye anayefuata ni Josephat Sikiria, halafu Joseph Ashuka tafadhali uwe tayari. Joseph Ashuka utafuata.

**Josephat Sikiria:** Kwa majina ninaitwa Sikiria Josephat, kutoka hapa Lokori. Sijui kama utaongeza neno juu ya neno lingine ambalo limesemwa kitambo, maana yake mada zangu zote zimesemwa hapa na sijui kuongeza niongeze moja tu. Niongeze moja tu kwasababu sijaridhika vile wenyewe walikuwa wanasema hapa hivi.

Juu ya ofisi ya chifu, juu ya harambee juu ya wazee ambaye tuko hapa na korti mbili, polisi wanakushika huko ama wazee wanakushika kwa upande kuwa mtoto msichana umemweka mimba pale na sasa umeletwa kwa wazee, halafu kabla mzee hajakuletea maneno wale wanaitaji kitu kidogo, ili askari wa chief wapeleke mtu kwenda kuchukua mwenye makosa. Sasa kitambo ichukuliwe pale, yaani hiyo maneno imechakuja hapa, wewe umekuliwa kitambo lakini hujakuliwa pale tena. Sasa wewe unakuwa na hasara sasa, umechuliwa mtoto, bibi amechukuliwa, mali imechukuliwa, wewe umebaki namna hiyo. Sasa fikiria hiyo mapendekezo tuseme hivi, maana yake mimi, I have a question that demands an answer from you. Sasa hiyo ndiyo jawabu ambalo ninahitaji kukuambia, maana sina jibu.

Land grabbing hapa, kwa mfano mimi nimelelewa hapa, baba yangu, kaburi ya baba yangu iko hapa, halafu mtu anakuja kujenga shule hapa. Sasa mimi wazazi wangu pengine wamekufa kitambo, mimi na wandugu zangu ndiyo tuko hapa, sasa wewe unakuja kuweka ploti yako, shule yako hapa, mbona hujanilipa? Na hapa ni Turkana tena mimi ni Mkenya hapa, na hulipi yangu na tangu zamani ulinikuta hapa na unakuja kubandika shule hapa. Mbona hunilipi basi mimi nisonge pahali pengine. Nimemaliza.

**Com. Alice Yano:** Asante sana kwa hayo maoni. Joseph, na afutiwe na Isaiah Loren.

**Joseph Aukon Achuka:** Mimi kwa majina ninaitwa Joseph Aukon Achuka. Mimi mwenyewe ni mkulima na nimekuja ili nipate kuongea haki ya katiba kwa wananchi. Nikiwa mkaaji wa hapa Lokori, mimi ningeonelea kwa ajili tuko na eneo kubwa hapa South Turkana tungekuwa na wajumbe sita ingewezekana.

Cha pili ni kwamba ma-chief wangechaguliwa na wananchi wenyewe bila kuteuliwa tena ama kitu kama hicho. Wananchi wenyewe wawe wasimamisi wa ardhi yao bila tena mtu mwingine kuwasimamia.

Mipaka yetu ya zamani ipate kuheshimiwa na sheria ya nchi yetu, kwa mfano Turkana, Pokot na Samburu. Tumesukumwa na Pokot kweli kweli sijui ni kwa nini, inamaanisha ile chama inatuongoza kama KANU, imesahau ya kwamba watu wote ni wake? Kwa hivyo watu kama hawa, wale wamesonga kama la Peiton, Lomelo tumesukumwa na hali boundaries yetu iko mbele ya Kapedo, sio nyuma vile Pokot wameingia mbele yetu namna hiyo.

Cha tano, tuwe na kamati inayezimamia mshahara ya wafanyikazi wa serikali na pia wabunge kote nchini, ili wajumbe wasiweze kuongeza mshahara yao kiholelaholela na kule hali wanajitegemea wenyewe hata hawana ofisi inayozimamia wananchi wao. Madiwani walipwe mshahara na banki kuu. Yaani Central Bank of Kenya ilipate kuwainua maana tumebadilisha, ni ya kwamba tunahitaji madiwani ambayo wamesoma, kwa hivyo waendee mbele. Hata sasa tukikaa hivi tukiona wananchi wako mbele hawasikii tunasema nini. Kwa hivyo hiyo nikuendelea, ingawa wamebaki nyuma vile tunaongea hivi sasa.

Kitu cha tisa ni ya kwamba kitambulisho, ambayo ni ID card, inayochezewa na polisi kila siku, na hata haipatikani katika taarafa hii yetu, iweze kupatikana kama ni yetu kwa wananchi yote.

Ya kumi, elimu iwe ya bure kwa wananchi wote ili tuweze na manufaa kwa kila jamii ama kila households kupata kuendelea katika masomo. Tukiwa Turkana ambao nyuma kwa mda ambaye imepita.

Matibabu iwe ni ya bure kwa wananchi, hiyo mambo ya kusema toa kitu kidogo, sijui hiyo kidogo inatolewa inaenda wapi? Hata sijui hata madawa vile inatolewa, inatolewa kidogo, hatuoni hata madawa katika mahospitali. Serikali tena iweze kuwa shughulikia watu ambayo hawajasoma, maana tukiendelea na mambo ya kusoma na wale hawajasoma kama Turkana, Pokot pengine na Samburu wataanza namna gani hali ya maisha yao? Hata hapa tunajiuliza maofisi ya kila idara iletwe hapa Turkana

iweze kuwashughulikia watu kwa mahitaji yao.

Bei ya vitu ama bidhaa isimamiwe na serikali isiwe tu mtu moja, ama mwana biashara anasimamia hiyo na kutufanyia mambo yake mwenyewe, bila control by the government. Nauliza tena wazee wa chief walipwe na serikali ili wapate kuona ya kwamba serikali inayotawala ni yao. KPR, walipwe mshahara na wafanye kazi na ofisi ya chifu, ili waweze kutumika karibu karibu maana wakati wanakaribia ofisi ya polis wanapotelea mbali. Mfanyi kazi wa serikali ambaye anastaafu ashughulikiwe apate pesa zake za kustaafu mapema kabla hajaangaika, kama vile wengine wanahangaika hapa leo, mtu wao hayuko hapa. Sasa anangaika na alistaafu na alikuwa chifu, hiyo ni mbaya sana.

Serikali iwe na amani ili apate kutuuliza jinsi tunavyoangaika, tunahitaji kitu kingine ambaye inafaa tutilie maanani mkiwa Commission. Bunduki zote ambazo sizo za serikali ipigwe muhuri na kuachiwa wenyewe waweze kujilinda nayo, bila kuchukuliwa.

Sheria ipitishwe ya kuwa corruption haitakuwa kamwe, yeyote yule atapatikana na corruption adhibiwe sana hata kama ni chifu, hata kama ni wengine hawa.

Resources: resources yetu kama vile tunavyoona Turkwell Gorge, ni mambo ya kuhuzunisha na kufanya uliye. Turkwell Gorge, wapi yule anasimamia mambo ya Turkana? Huyu apate kutusaidia kwamba hiyo ni sehemu yetu na hiyo resource ni yetu na ingefaa isikuwe na maneno ya kusema ni baina yetu na Pokot. Pokot wako nyuma yetu kwa ajili ya hiyo resources na wao ndiyo wanashughulika na imerudi kutoka Turkana na imeenda Eldoret. Inaenda Eldoret kufanya nini? Na sisi tutajisaidai lini? Na ni kwa nini ina fanyika hivyo?

During raids, the government should pay the people killed. Wakati watu wanauwawa, kama vile ilifanyika kule Riyet, kule Riyet jamani, jamani. Ilifanyika vibaya. Watu kumi akina mama na watoto waliuwawa na mali ikaenda, haijapatikana hata leo tukaletewa ngamia mbili ambayo sio zetu si zetu. Iko kitu hapo. Serikali iweze kutuchunga vizuri.

**Com. Alice Yano:** Asante sana, unaweza kupeana makaratasi zako hapa. Tutaenda kusoma, na kama uko na memorandum umeandika kazi yetu ni kwenda kuisoma na tutaenda kuichambua. Guzia tu yale maneno moja moja na upatiane hiyo memorandum, sisi tutaenda kuketi na tuisome. Five minutes.

**Isaiah Euren:** Yale niliandika hapa sitayasoma, lakini Ningependa kuongezea yale nina kumbuka. Kwa majina ninaitwa Isaiah Euren, ni mkatikista wa kanisa la katoliki.

Ningependa kuguzia maneno ya bunduki vile mwezangu alivyosema, Ningependekeza ya kuwa iwe katika sheria bunduki zote ambazo siyo ya serikali, serikali itafute njia zozote ya kusanya na kuweka katika ofisi, tuseme kama Lodwar, hata huko

Waturkana wako. Halafu serikali ipate kupanga njia yote ya kugawia tena hao watu hizo bunduki kwa sheria, ili tupate kupunguza hayo ya mashabulizi. Kwasababu bunduki ikiwa mkononi mwa serikali, nafikiri hakutakuweco na maneno mengi ya mavurugano.

Pili, ningependa kuguzia maneno ya kura, ningependekeza kuwa sheria ipitishwe ya kuwa, kura ifanyike baada ya miaka mitano bila kuongezea miezi mitano juu.

Tatu, ningependekeza katika sheria haya maneno ya makamu wa Rais. Tukiona sisi Wanakenya wote, hakuna siku tumechaguwa makamu ya Rais, huwa anachaguliwa na Baba wa Taifa. Mimi ningependekeza ya kuwa sisi wananchi tupate kuchaguwa makamu wa rais ambao sisi tuna penda, sio ambaye Baba Taifa anapenda. Ni hayo tu.

**Com. Alice Yano:** Asante sana kwa hayo maoni. Patrick Lolyo.na afuatiwe na Ndasabuk Erison.

**Patrick Lolyo:** I am Patrick Kaman Lolyo, and I work for KPF na ninapeana views yangu hivi.

Citizenship: Napendekeza ya kwamba national identity cards to be provided freely. Secondly, the government should provide security and compesate citizens in the event of being killed by cattle rustlers.

Army and GSU to guard national boundaries and not the police. Kwa sasa unaona ya kwamba polisi hawatekelezi hiyo kazi vizuri. Kwa hivyo sisi tuanpendekeza ya kwamba the military should be deployed to guard these boundaries.

There should be free medical care and minimum cases of kama bills zinaenda juu ndio tunaweka cost sharing but the common ailments like malaria, ina-occur time and again, so this government should provide for free medical care.

Also, the government should provide clean piped driking water. Kulingana na promises ya serikali that we should have be having clean water by the year 2000, tunataka serikali itupatie maji masafi kwa kila mtu.

We want to have free and compulsory education. We were just mentioning free education, but we also want the education to be compulsory kwasababu, like the Turkana being a marginalized community, serikali iweke sheria ambaye inalazimisha wazazi kuleta watoto shuleni.

We also propose that the ministries of the government should provide employment to the citizens. Kwa hivyo mtu akimaliza shule ni kazi ya serikali kupeana kazi, because these people when they finish school, wakimaliza Tasisi mbali ya mafunzo wakikosa kazi wanakuwa wahalifu. Kwahivyo government to provide the employment. So we propose the government to create employment for it's citizens.

Communication: communications to be improved. Communication is very wide. I am talking about televisions, network ifike hapa hivi, mambo ya simu, saa hizi hapa these cellular phones hazishiki kwa hivyo, serikali ijaribu kuweka boosters tuweze ku-communicate na wenzetu ambao wako other parts of Kenya.

Halafu, we would also like the government to decentralize the Public Service Commission, services, of it is only now the Teachers Service Commission and office of the President which are decentralized. Kuna ofisi nyingi kama ya health, mtu akisimamishwa mshahara mpaka aende hadi Nairobi we want just personnel officers wawe Lodwar. Mambo ya employment, kuna jobs, which are advertised in Nairobi but people here, don't know, so tunataka hii mambo iwe kwa district level.

And then being a member of parliament isiwe kitu ambaye mtu anaenda jumanne, jumatano na alhamisi, hizo siku zingine mtu anaenda kufanya biashara yake, halafu ukiona katika ile system iko sasa, most of the time MPs are on recess na hakuna kazi wanafanya, and also we realize that these people are paid a lot of money, so tunataka iwe-full time occupation, from Monday to Friday. From 8.00 am to 5.00 pm kama wafanyikazi wengine. (Clapping)

Halafu ethical and moral qualifications should be there for all civic and the parliamentary candidates. Kabla mtu ajasimama kuwa mbunge ama councilors, lazima tujuwe tabia yake ni gani. Yeye ana-relate aje na wanawake, kama yeye ni mwanamume, na akiwa mwanamke ana-relate aje na wanaume, kwasababu hatuwezi toa mtu ambaye tabia yake huku nyuma ni mbaya so we should look at those things. That is what we propose.

There should be a vote of no confidence for MPs, kwasababu unaona ukiapisha mbunge leo, na akianza kuwa mbaya next week, we shall have to wait for five years ambaye ni mbaya. Sasa tunataka mbunge akiwa mbaya next week, tunatoa yeye next week tunaweka mwingine, (Clapping) Such that we can have, hata tunaweza kuwa na MPs hata kumi, as long as they prove to be bad in that 5 years term (laughter)

Tunataka pia ku-establish aboard ambaye ina-regulate salaries, like now the current parliament is very autonomous, they will just wake up one morning wasema wanataka kula mshahara ingine zaidi ya ile iko saa hizi. Na itafanyika kulingana na sheria. Kwahivyo tunataka kuwe na independent board ambaye ina-regulate salaries, kama saa hizi waalimu wanapigania mshahara, kama tungekuwa na board inachunguza mshahara ya watu ingekuwa mzuri. The last point is, allow me to rush faster, point by point. Okay

Tunataka pia education levels for councilors iwe in C.P.E holders and above.

President should be prosecuted and he should not be above the law.

Chiefs to be elected. Proficiency test in English and Kiswahili for civic candidate.

Presidential, paliarmentary and civic elections zitenganishwe. Asanteni sana.

**Com. Alice Yano:** Thank you very much. Teresa Akuam. Teresa. After Teresa itafuatiwa na Stephen Namoi. Stephen Namoi, ujitayarishe.

**Teresa Akuam:** Kwa jina ni Teresa Akuam, na mambo mengi watu wamesema ambaye nimeandika hapa, tulikuwa tumeandika sisi wanawake wa Lokui Women Group ninasema yote watu wamesema na hakuna haja ya kurudia rudia, hiyo ni kupoteza wakati. Nitasema jambo moja kuhusu wanawake na wanaume.

Inatakikana wanawake na wanaume wawe pamoja. Na tena ardhi yao iwe wanapatiwa wakiwa watu wako na nguvu, yaani wako sawa. Mwanamke pengine hana bwana lazima apewe ardhi, na isiwe ati wewe unataka ardhi na huna bwana namna gani? Lazima mwanamke atumikiwe vile yeye anataka mwenyewe. Tena nikiongeza ambaye sijaandika, wanawake ambao ni wajane, ambaye pengine wamefiwa na wanaume wao, lazima wachunguzwe na serikali kwasababu hapo hana mtu yeyote ya kumlisha, watoto wake hana mtu wakuwasomesha, lazima serikali wamtumikie na tena kuna pengine wanawake ambao wanaume wao walikuwa kazini, na wakati huo wa huyo mwanamume kuondoka, kuna wazazi ambao wanakuja ku-interfere na mali ya mwanamke huyo, au ya bwana, so serikali inatakikana ichunguze kitu kama hicho. Wachunguze watoto hawa na mwanamke huyo mjane ambayo amebaki, ili wazazi hawa wasikuje kumsumbua na mambo mengi.

Sisi wanawake wa maendeleo, tunatakikana serikali watupatie nafasi, saa zingine ma-seminars ya kutueleleisha, watupe loans za kuendelea biashara kwasababu mnajua vile sisi wanawake tuko, tunasumbuliwa na wazee sana na wakati tuko na biashara yetu wenyewe, tunajizaidia kwasababu mwamume saa zingine anasema wewe toka hapa, lakini wakati tuko na biashara yetu sisi wanawake, tunaenda kumsaidia huyo mwanamke. Lazima serikali ituzunguke. Kwa hayo yote nimeandika hapa, watu wamesema na sitarudia. Asanteni.

**Com. Alice Yano:** Asante sana Teresa. Stephen

**Stephen Namoi:** Mimi nilikuwa nimeandika kwa Kimombo, kwa hivyo nitajaribu kubadilisha Kimombo kwa Kiswahili halafu wengine wasikie. Kwa majina ni Stephen Namoi Nakamai.

Kuanza kwangu ni kuhusu serikali yetu ya Kenya ambayo si kama baba ya Wakenya wote, ni baba wa kama Wapokot pekee yao si ya Waturkana, si ya Waturkana. (Claping) Sasa kwa upande ya Wapokot kushambulia hakuna helicopters inawafuata, lakini ikisikika ya kwamba Waturkana wakishambulia Pokot, helicopters, machifu wao, councilors wao, MPs wao, nini wao



wanafuata hiyo mali mpaka hapa. (claping)

Kitu cha pili ni operation: kutoka 1967, wakati GSU walikuwa Kapedo, nilikuwa mwanafunzi darasa la tano, walikuwa wanapiga watu sana huko Kapedo mpaka hapa, walitumia tear gas, ilikuwa, wakati wa Kenyatta siku hiyo, na hiyo sheria sijui ni nani aliitengeneza, ni wazungu na wale machifu wa zamani ambayo hawajui sheria. Walikuwa wanapelekwa tu kama punda ambaye hajui malisho, ama maji mahali iko.(claping)

Kitu kingine wakati Waturkana wanauwawa, hakuna anayeja kusuhudia, isipokuwa juzi niliona, kushuhudia makaburi ya watu hao mahali waliuliwa. Huwezi kuona helicopter, huwezi kuona serikali wakielekea pale.

Okay, ya tatu, mapendekezo yangu ni wakati serikali wakikuja, kama wakati watu wameuwawa, walipe watu. Kama vile America wanalipiwa na Arabs, watu walipwe wale watu wa America wanalipwa billioni kumi, kwa nini sisi Waturkana tusilipwe? Mapendekezo yangu ndiyo hiyo, tulipwe ten billion. (Laughter) Na tena mimi ninaongeza tena kwa upande wa serikali, wanatufinya sisi watu wa chini, wafanyi kazi wa serikali, councilors, halafu wanaweka wabunge pekee yao. pesa ya juu bila kufikiria sisi wengine. Tunataka sasa tunganishwe kama councillors na MPs wagawanishwe, sisi na wengine ma- DC, ma-chief tugawanishwe. Hiyo ni mapendekezo yangu.

Cha tatu ni upande wa ulinzi, security mnasema, watu wanasema tunataka KPR. KPR ni watu huchaguliwa nyumbani, mahali hakuna hata chakula ya kukula. Tunataka usaidizi kama kupata mshahara kama polisi, walipwe kawaida kama wengine si kubebe bunduki pekee yake. Halafu tena upande wa security, tunapendekeza upande ya mpakani, sisi tutakuwa kama refugees. Tunataka Army, GSU na polisi na KPR kwa upande wa Lokichokio, Kibish, Laya na upande wa Kapedo wawe walinzi wetu. Kama saa zingine adui wakitokea, sisi tutakuwa refugees wapi? Tutakuwa Somalia, Ethiopia, Sudan na Uganda, si Kenya. Tunataka usaidizi, Army wawe kwa wingi mpakani. Nimeandika kwa wingi na nitawachia tu hapo.

Na upande wa korti ndiyo nitasema tu pekee yake. Korti tunataka the divisions, magistrate to be here, in every division, not to be central only in Lodwar, because I have seen some people in Lodwar after being released, they have no money to come to there places. They are forced to stay there and they die there because of hunger, Whyt? Transportation,umbali wa nchi. Tunataka kortini ziwe hapa. Kama mtu akikosa hapa, akamatiwe hapa, aende nyumbani wakati wa mwisho akimaliza kesi yake. Ya tatu nikimaliza na hii karatazi nitapea tu wale.

Lazima tena tunahitaji kwa upande wa snatching of plots: snatching of plots, you should be born in where your people are for the time being, may be ten years and more or twenty years and going down.and you see somebody who has energy who comes and snatch your place wher you have buried your person lilke father, mother and sister. Where will you burry those who have remained who is still living? Yes, I am saying wakati utakufa wewe (in Turkana) Nimemalizia hapo. Asanteni.



**Com. Alice Yano:** Asante sana Bwana Namoi. Anayefuata Namoi ni bwana Jackson Ekiru. Na tafadhali tuheshimiane, hii kelele ni ya nini? Na nimeshawaambia, kile tutachukua Nairobi kwa hii recorder ni kelele tu na haitakuwa mzuri sana. Tafadhali, tulieni na kila mtu atupatie maoni yake. Mama endelea.

**Translator:** esi a topupokidi tafadhali ngakiro yok na emusho nu angikaru alo eponito kadaang mpaka emwisho angide angide yok ekokisi moi ai? Kililinga tojongoto akiyan keya ngakiro kisasi akiyan tolot itwaan kiyan anawi.

**Nakabuk Eriton:** ipuroi ekapolon, ipuroi yesu, emam robo abela kolong ayong etau nakolong karidia amoru

**Translator:** Mama anasema hajawahi kufurahi tangu mda mrefu san. Anaitwa Nakabuk Eriton.

**Nakabuk Eriton:** Nakaabuk Eriton

**Translator:** Yeye hakai vizuri maana hana amani.

**Nakabuk Eriton:** kotere awosin nakolong akodakin

**Translator:** Kwasababu ya mambo ambayo siyo mzuri wakati huu.

**Nakabuk Eriton:** nakolong erdunor awas na toisik ni kolong erai ekukor kurudin tokadakin ka nache.

**Translator:** Tangu wale watu tunapakana na wao waje upande huu, sasa sisi tumesonga sana na tena tumesongeshwa kabisa.

**Nabuk Eriton:** kurudun nache ya

**Translator:** Na watu wa sehemu hiyo tena wamekuja upande huu.

**Nabuk Eriton:** tongop ayong ni engoliari

**Translator:** Sasa yeye amekaa tu katikati akiwa amefinywa kabisa.

**Nabuk Eriton:** angopa kolong ngiturkana ni itorete

**Translator:** Tumeshindwa tutaishi wapi?

**Nabuk Eriton:** aliwor tokona erogo ngesi iri ngiturkana

**Translator:** Na kwasababu wote tumekusanyika mahali pamoja basi tunaona ni moja moja tu wakiaga.

**Nabuk Eriton:** atiaut kolong ngakes ansekon atiaut ngamor.

**Translator:** Kama ungeweza kutembea ungeona makaburi ya watu wengi barabarani.

**Nabuk Eriton:** na ebunio eupesit toruja ngibaren kimoria ka ngiturkana.

**Translator:** Majirani wetu wa Pokot wakija wanachukua mali, wanauwa watu na sisi tunabaki tu tukizika wale wamebaki.

**Com.Alice Yano:** Mwambie apendekeze.

**Translator:** ibala iyong tokana ai?

**Nabuk Eriton:** tobua eupesit erogo eri ngitunga kotere ngibaren lukolong aruja eupesit ka engorokot, kibala eupekit torujasi eupekit kiwakisi ekukor kech ni kolong kabok

**Translator:** Sasa mama anasema mtusaidie tu kuwaonyesha Wapokot mahali mpaka yao iko, wawe mbali na sisi hapa.

**Nabuk Eriton:** esubakinere ani ebongi ekukor ewakisi robo etianga lapalem be etiangate, ekisil

**Translator:** Anasema hawa Pokot wakirudi, hata sisi basi tukirudi sehemu basi tutakuwa na amani na tutaitisha mkutanao ya amani na tuishi.

**Nabuk Eriton:** kisubakinete robo aliwor kolong nakiruoro daang na ilomuuniyete esi aliwor ngapasita.

**Translator:** Nataka kusema hata hii mambo tunaongea leo ni kama yale tuliongea siku nyingine na hakuna matokeo mazuri, kwahivyo hana hakika kama mtafanya kitu.(laughter)

**Nabuk Erikon:** angopo kolong ekegangan lo kigangi sua

**Translator:** Sisi tumeshindwa, hatuna mtu ambaye anaweza kutusaidia.

**Nabuk Eriton:** kilwor kolong sua ngatokoi kongina kiria engorokot kiria eupekit

**Translator:** Tumekuwa katikati ya maadui wawili, Pokot wakija na kutuuwa hakuna mtu anakuja kutusaidia, nao ngoroko, vijana hawa wetu wakija kutuuwa, hakuna hatua ile inachukuliwa.

**Nabuk Eriton:** mam tokona ni kiya sua akwaar natokona.

**Translator:** Hatuna wakutegemea saa hii.

**Nabuk Eriton:** ngakiro kang robo daanga nguna emam nabo ngache.

**Translator:** Ni hayo tu ndiyo ako naye.(claping)

**Com. Alice Yano:** Asante sana mama, kwa hayo maneno. Kuna hakikisho moja nataka kuambia.

**Translator:** basi ejok.

**Com. Alice Yano:** Hii katiba ambayo tunaenda kutengeneza, tunachukua maoni yenu ili kutumia hayo maoni kutengeza katiba.

**Translator:** topupokisi eyei akiroitt na esaki alimokin esi

**Com. Alice Yano:** Na hii katiba ni yenu.

**Translator:** ngitalio lu ngakiro na ilimuniyete esi ngesi moi elosere tosubakinere ngitalio lu erikerte akwaapa naga.

**Com.Alice Yano:** Na hii katiba ni yenu.

**Translator:** na ngitalio lu erai ngikusi

**Com. Alice Yano:** Ni ninyi wenyewe ndio mnatengeneza.

**Translator:** esi tokona ngesi isubete ikoni akolongit na.

**Com.Alice Yano:** Hakikisho ni ya kuwa, hii katiba kwasababu ni wananchi wenyewe wanatengeneza, inatofautiana sana na yale maneno mengine ambayo yalichukuliwa hapo mbeleni.

**Translator:** abala katolimok esi atamar, ngitalio lu tokona akwaar kana erai jik ngitalio lu iwakinio na kitabia kiwapae esi ewapa kitoriko tani ngoni nyikwaan ka ngakiro nakolong ewakini emusungut kolong tani kimam ngoni kanege.

**Com. Alice Yano:** Na kwasababu ni katiba yenye inatengenezwa na wananchi, ni jukumu lenu kama wananchi pia kuhakikicha kuwa hii katiba imetengenezwa ili ishughulikie maisha yenu.

**Translator:** ani aloger alo erakar tokona ngoni ayaun ibore ngiataio lu atasuba kane toyen atamar ibore ni kilimuni ngoni nyikipotu moi nabo atamar ekoni kolong ai? Tolimutu jik ibore ni iyenete atamar emam moi ngichan lu kiinuni.

**Com. Alice Yano:** Asante sana. Jackson Ekiru. Halafu atafuatiwa na John Ezron.

**Translator:** basi ejok noi

**Jackson Ekiru:** Mimi kwa majina ni Jackson Ekiru, kutoka kanisa la katoliki hapa Lokori. Leo nimekuja kuongea mambo ya katiba mara ya kwanza hapa Lokori. Hii ni mwanzo tu kwa miaka nyingi ambazo zimepita. Leo ninataka hii katiba isaidie kila Mkenya kujua ya kwamba ana haki ya kukaa mahali popote kwa usalama. Iwe na sheria ya kuangalia mwananchi anakaa kwa usalama. Maoni yangu ni kwamba hapa Kenya kuna wale wanaolindwa sana hasa wale walio karibu na town. Na wale wako nje hakuna mtu anawajali. Hakuna barabara ya kuwapelekea dawa, hakuna maji mazuri wanapata huko, hata relief saa wengine hawapati.

Pendekezo yangu ni kuwa tuwe na barabara za kufika Loriu, za kufika Sukuta na hata za kwenda Barakaju. Sehemu kama Lochakula barabara saa hizi haionekani. Hata sehemu za Nadome kule yote ambaye kulikueko na mashamba kwa wananchi hakuna mtu analima, tunataka barabara huko.

Katika katiba ya leo tunataka pia serikali yetu iwajali Wanakenya hasa wale watoto wanaozaliwa sehemu za mbali wapate birth certificate. Pamoja na hayo hata wazazi wao hawapati vipande. Lakini wakati wa census wanasema kuna mahali pengi huko pa kuhesabu watu, lakini hawaendi kwasababu hakuna barabara. Tunataka sheria ya Kenya kutumikia kila mtu ili wajue ya kuwa mahali wananchi wako wanahitaji barabara ya kupelekea huduma. Nafikiri zangu zilikuwa machache na mengi yamesemwa na wale wengine. Nashukuru kwa hayo.

**Com. Alice Yano:** Asante sana bwana Ekiru. Anayefuata ni John Ezron.

**John Ezron:** Kwa majina ni Ezron John. Hata mimi ninataka nipendekeze maneno machache lakini imeshaemwa, sijui kama itarudiwa ama namna gani.

Ningependa tena kusema juu ya ulinzi, unajua tukiwa tunahitaji kila jambo maendeleo, kuishi kwa amani sisi tukiwa watu wa hapa Lokori, sehemu hizi za Lokori tumefinyika sana na ukiona hata watu hawa ambao wanakaa hapa, sio watu wa Lokori. Hawa watu wametoka sehemu mbali mbali ambaye wametolewa na Wapokot au maadui, Ngoroko hawa wamewachezea. Hawa watu wametoka Kapedo, hawa watu unawaona wametuzingira wametoka Kapedo, Lomelo na Domee, Napeiton, Kamuge, Lochakula, na mahali pengine. Watu wa Lokori hawako hapa, tukihesabu wako pengine watu kumi, na ni kwasababu ya ulinzi. Ningependekeza ya kwamba kulingana na hii sheria mpya ambaye tunaitengeneza saa hii, serikali ichukue jukumu kubwa sana kuwasaidia watu wake sehemu hizi za Lokori, warudishe watu kwasababu watu wamekaa na wasiwasi na hata shule zimefungwa, hata walimu wamekosa kazi na wanaenda kurundana kwa shule moja, ma-headmasters wanaenda na wana-collide kwa shule moja kwasababu shule zao zimefungwa. Ningependa sana ulinzi wa hapa Lokori uimarishwe. Askari ambao wako hapa, si ya kwamba hawafanyi kazi, lakini ni wachache. Ukiona stesheni ya polisi unapata askari watano, APs watano, KPR wawili na adui wakija nani anaweza kupoteza maisha yake kwa watu elfu kumi ambayo wanaweza kuingia. Kwa hivyo serikali wangeweka ulinzi ambayo inatosha sana, sehemu hizi za Lokori.

Jambo lingine ni maneno ya birth certificate: huwa inachukua muda kutafuta birth certificate, ile certificate tunapata hapa ni hii ya ma-clinic na hii ya makanisa. Pendekezo langu ni kwamba serikali wangetoa ofisi iwe karibu, hata hii maneno ya kuzaliwa kwa wototo, birth certificate, death certificate iwekewe ofisi hapa kwa division pengine kwa ofisi ya DO, au ofisi ya chief. Hiyo ndiyo ilikuwa pendekezo langu.

**Com. Alice Yano:** Asante sana. Anayefuata ni Councillor Peter Ekoloi. Councillor.

**Lokinoit Losire:** kimiek atosubakin mono ekiro kang enyaritae Ekunoit Losire

**Translator:** Jina lake anaitwa Lokinoit Losire.

**Lokinoit Losire:** eya ngakiro ngadikidio abala atolimu kane na kelimut takae ngitunga daang.

**Translator:** Kuna mambo machache ningesema na mengine yamesemwa.

**Lokinoit Losire:** eyei apei noi na kanomiarit.

**Translator:** Na moja kati ya yale anazo,

**Lokinoit Losire:** akiroit na epol sana na asaki ayong alimun kane ngesi na angalup.

**Translator:** Angetenda kati ya maneno ako nayo ni juu ya ardhi.

**Lokinoit Losire:** Mungu mwenye kutumba na kutuweka huko mbinguni, alitumba na kutuweka hapa duniani tukakaa kwa ardhi yetu tukawa kwa nchi yetu, kama kila moja aligawiwa nchi yake. Kwa hivyo sasa ardhi ni yetu si ya serikali.

Nyingine nitaongeza juu ya hayo ni kuwa nchi ni kubwa, tunahitaji wajumbe hata ingawa wanafanya kazi kwa madakika chache, na kulipwa pesa nyingi lakini tunataka wajumbe sita kwa upande huu. Upande huu mpaka Baragoi ati tuko na Mjumbe moja, hajui hata hapa Sukuta huwa hafiki. Na haya mambo yote ninayosema, ninayasema nikiwa na haki ya ukweli.

Nyingine tunarudia ni kuwa watu wetu wakiuwawa, hata wakiwa ni Wapokot wameuwawa wauwawe na Wartukana, hata ikiwa Waturkana kuuwawa na Pokot walipwe, wasiende bure namna hiyo. Kurudisha ngombe itanifaidi na nini? Mwanadamu ndiyo atanifaidi, nitaongea na yeye, nitakaa na yeye nitaenda kunywa maji kwake na nitakula na yeye. Lakini kurudishiwa ngombe na huyu mtu wangu amekufa, ni faida gani nimepata hapo. Mali warudishe kweli, lakini mwadamu alipwe.

Ya tatu ni amani, amani tunaimba kwa uongo tukisema amani iko Kenya, na Wakenya wanajiumiza, wanauwana. Wapi hii amani? Kwanza sisi Waturkana tunafinywa, hata wale wajumbe watatu hawana uwezo wa kusema kitu, ati tunapewa watu watatu tu, nchi kubwa namna hii mpaka Kibich ee ati hata hawa neno itarepotiwa na nani wataachwa namna hiyo. jambo moja ambayo ninapenda zaidi kutaja hapa ni kuwa tunataka ofisi hii ambaye hakuna Kenya iwe Kenya, kwasababu Wakenya wamesoma, wako na degree, wameenda ngambo hii ofisi (unclear) na DC nitaenda kusaidiwa wapi na nipate mshahara wapi? (in Turkana) nitaenda kwa nani.(in Turkana)

**Lokunoit Losire.**katapaki police akanamatengen katakaribik kwap pasikwangin. Ni taenda kwa nani ? kedich police kane pe akokoit dae pe angarit engorokoonu dae atolot ni angae na emamakar apisi ngina kane

**Translator:** yeye ana support ya kwamba angetenda ofisi ya DC iweko ikiwa watanyayazwa na watu hapa chini iweko na mahali ya anawesa kukimbilia.

**Lokinoit Losire:** Si ya DC

**Translator:** Hiyo ndiyo jambo ile nimesema,

**Lokinoit Losire:** kimieki atorotorotok ngaren

**Translator:** Tusonge mbele kidogo

**Lokinoit Losire:** ngakiro a ibore ani be akooka engalasi ani enyaritae corruption

**Translator:** Mambo ya corruption vile amesema,

**Lokinoit Losire:** elelebun Kenya napion naapolok

**Translator:** Iko Kenya imejaa kwa maofisi.

**Lokinoit Losire:** kwanza ni tokona be roadblock oitakoi! Kigiritetei ngitunga tonyamete emushara.

**Translator:** Kwa road block hawa watu wameajiriwa na bado wanaitisha vitu vidogo kwa mabarabara.

**Lokinoit Losire:** mere kidogo lokaalan ile nyingi nyingi zaidi

**Translator:** Ile nyingi, nyingi zaidi.

**Lokinoit Losire:** akiroit na amina ayong alimun aria maoni kang ngesi na

**Translator:** Nigependekeza juu ya jambo hilo,

**Lokinoit Losire:** kilocho serikali a roadblock tolemu eche tal lo iyokiyore roadblock.

**Translator:** Serikali iweze kuweka sheria nyingine ya maybe kulinda watu ambao wako kwa barabara kwa roadblock.

**Lokinoit Losire:** Erika roadblock ngitunga tungtung, nabe a matatu aka roadblock ngina emam tani apei.

**Translator:** Matatu hiyo inatajirisha wale wako kwa road block.

**Com.Alice Yano:** Pendekeza sasa

**Translator:** ibala iyong kikokisi tokona ai? Ngikanyamak ngulu ?

**Lokinoit Losire:** kituarakinae kiwakinae ichetwaan ni eyeni ateni

**Translator:** Na wawekeke watu wengine ambao wanafuata haki.

**Lokinoit Losire:** ekasi a ekokolan akikotoo kaneni kiwakinae iteni.

**Translator:** Kazi ya mwizi ni kutolewa na kuwekwa mwingine.

**Lokinoit Losire:** nace ngisukulio kosi lukolong agol aremo.

**Translator:** Na nyigine ni juu ya mashule ambayo kwasababu ya maadui, imefungwa.

**Lokinoit Losire:** agoli adome

**Translator:** Adome Primary school ilifungwa,

**Lokinoit Losire:** lomelo arumor ngolo

**Translator:** Lomelo ilifungwa kitambo,

**Lokinoit Losire:** napeitom nyengina

**Translator:** Loitom Primary ilifungwa,

**Lokinoit Losire:** ni ebei iyong amaler

**Translator:** Madero Primary school ilifungwa,

**Lokinoit Losire:** kiyetuyetu nipei ne lochakula nikos ne

**Translator:** Lochakula primary ilifungwa,

**Lokinoit Losire:** agologoor kileleba tookona ngitunga akwap na pich lu eyenete akisomare.

**Translator:** Tungekuwa na watu ambao wanajua kusoma hapa.

**Lokinoit Losire:** agoli kolong ngisukulio daang



**Translator:** Walifunga hapa pote,

**Lokinoit Losire:** abuakinit akuj alakara kotere a katiba na.

**Translator:** Na nashukuru kwasababu ya katiba hii.

**Lokinoit Losire:** nyai mono nikolong amurakinitae

**Translator:** Wajumbe wa katiba hii walikuwa wapi?

**Lokinoit Losire:** nyeketeperenete ayong ngakiro akatiba kana na etamunia.

**Translator:** Yeye tangu apewe habari juu ya katiba hakuna ile mzuri.

**Lokinoit Losire:** be aberakiin bo kolong ehuru abunere

**Translator:** Na kama mambo ya uhuru ilikuwa hapa awali,

**Lokinoit Losire:** be abaasi wakenya kiriamu ehuru

**Translator:** Na nilisikia watu wa Kenya wakisema mambo ya uhuru,

**Lokinoit Losire:** nyai ni ewakinitae akatiba

**Translator:** Mlikuwa wapi na hii katiba wakati huo wote?

**Lokinoit Losire:** iwakinit iyong akatiba ai?

**Translator:** Mlikuwa mumeweka wapi katiba hii?

**Lokinoit Losire:** abuwakinit lu anganyunete ngakiro nu abuwakinit akuj elipakinit akuj.

**Translator:** Basi ninashukuru wale ambao walileta jambo hili wazi kwa wananchi.

**Lokinoit Losire:** a aurianut

**Translator:** Kwa ufupi tu,

**Lokinoit Losire:** eruoro ta ekasulait kane tama aditun ngakiro kang dit

**Translator:** Councillor mwenzake aliongea na aliongea mambo yote.

**Lokinoit Losire:** eruoro takae itwaan ni enyaritae Nicholas tama adituni.

**Translator:** Moja ni Nicholas naye aliongea, na akaongea yote.

**Lokinoit Losire:** akiroit abala keliip esi ngesis naga

**Translator:** Jambo moja tu,

**Lokinoit Losire:** abala esi nyiitikokis robo ngakiro nu nyikisuroro cha pas kongin eboyoto kane tolotoi togolokinoe nakabatio.

**Translator:** Mambo ambayo tuliongea hapa kutoka asubuhi mpaka saa hii, tunawasihi tu mkishafikisha huko mshapishe na kila mtu asome, sio kuwekwa ndani ya kabati vile ile ya kawaida.

**Lokinoit Losire:** nangoon atamarere sua ipote esi

**Translator:** Vile tuliambiwa mnakuja,

**Lokinoit Losire:** ipote esi a ikeny

**Translator:** Tukaambiwa mtakuja Kwa ndege,

**Lokinoit Losire:** atokienya tani kiira ikeny nikaloton ni elosi ngambo atamasi kori ngesi ngini atokinyutu

**Translator:** Ndege zingine zilipita hapo, tukadhani nyinyi mlifika.

**Lokinoit Losire:** kidarit sua esi a etau kadaang

**Translator:** Tulikuwa tunawatarajia kabisa.

**Lokinoit Losire:** kibuakinit akuj alakara na kiyoki esi tanangut ne.

**Translator:** Tunashukuru Mungu kwasababu aliwafikisha.

**Lokinoit Losire:** kisasi ekingaren ngakiro angalup kitobuwakin ngalup nguna atamar ngakus ngalup.

**Translator:** Mambo ya mchanga iwe juu ya community hapa.

**Lokinoit Losire:** epaka kosi eyei diyete kinyeng

**Translator:** Mpaka ya hapa iko karibu na Nkinyang huko.

**Lokinoit Losire:** eya ta apakang lukolong atubio epaka erukito kata abong nege eyenete epaka ni edupakinitae amoru

**Translator:** Wazazi wake, wazazi wale ambao walishuhudia wakati mpaka ikiwekwa wako hapa wangali hai.

**Lokinoit Losire:** Mungu awabariki.

**Com. Alice Yano:** Asante Sana. Anayefuata ni Julian Edapal, unapatiana maoni ama wewe ni observer? Julian Edapal na Julian atafuatwa na Joseph Kamaro.

**Translator:** Julian Edapal, tolimu ekiro

**Juliana Edapal:** ekiro kang ngesi ekiro be Juliana

**Translator:** Jina lake anaitwa Juliana Edapal.

**Juliana Edapal:** itwaan akijij kana

**Translator:** Yeye ni mtu wa kijiji hapa karibu.

**Juliana Edapal:** awaikinit ngakimak

**Translator:** Yeye anasimamia akinamama

**Juliana Edapal:** endelea maidi ainak emaidi.

**Translator:** Yeye ndiye anasimamia chakula ya relief.

**Juliana Edapal:** emam ngakiro enyarare echunitere ngitunga nege.

**Translator:** Yeye ameshidwa munakusanya watu hapa kuwafanyia nini

**Juliana Edapal:** kiboi sua anidio etia ne

**Translator:** Sisi tunakaa maisha yetu iko hivi kidogo,

**Juliana Edapal:** wadiocici

**Translator:** Kidogo tu,

**Juliana Edapal:** kilosi kona itwaan daang lomelo kaapedo adome lochakula kakulit ngimoru ngul daang lulung ngitunga daang lu,

**Translator:** Tumesanywa sisi wote hapa, sisi ni watu ambao tulikuwa Lomelo na tulikuwa Napeiton, tumekusanyika wote na sasa tunaishi hapa.

**Juliana Edapal:** ka loriu elulung ngitunga daang akide

**Translator:** Hata watu wa huko nyuma wote, tumekusanyika sehemu hii.

**Juliana Edapal:** nyai ni eyei akiyar

**Translator:** Tunaishi namna gani?

**Juliana Edapal:** alotooma eboyer lo

**Translator:** Na kama tumekuja pamoja, tutaishi namna gani?

**Juliana Edapal:** ngikatukok lu angakopin anache

**Translator:** Machifu wa sehemu zingine zote

**Juliana Edapal:** aliwor kolong echugurerete kona

**Translator:** Hawana amani hata mahali wanakaa hapa.

**Juliana Edapal:** angop tani ni itutukioto ngitunga lu kech

**Translator:** Hata maendeleo kwa kukutana na watu wake ni ngumu kwa vile wako kwa mtu mwingine.

**Juliana Edapal:** lokori bon ngesi igumokinitae akou kona

**Translator:** Wote wamekaa hapa Lokori,

**Juliana Edapal:** ayema kolong

**Translator:** Wamekuwa waoga kabisa

**Juliana Edapal:** emam ibore iche ata kinakin serikale ache

**Traslator:** Mama anasema kama serikali ambaye iko saa hii imeshidwa kuwapatia amani, basi watafutiwe serikali nyingine ambayo itawapa amani.

**Juliana Edapal:** atopuponokinosi

**Translator:** Na tuweze kuongea na hawo.

**Juliana Edapal:** atojongoto robo akilulunga kwa ngitou a ikale

**Translator:** Ili tusiwe tunakaa mahali pamoja kama vile tumekaa hivi.

**Juliana Edapal:** eh

**Transaltor:** Anauliza kama serikali wako, kwa nini wametuweka pahali pamoja na wakakuballi kukaa namna hii bila uhuru?

**Juliana Edapal:** nyo bo pe eebunio serikale kiteyu

**Translator:** Si hiyo serikali basi ikuje na ituweke huru ndiyo kila mtu arudi mahali walikuwa wanaishi.

**Juliana Edapal:** akiroit kang alimuni ayong daang nyengina.

**Translator:** Basi hapo ndiyo mwisho.

**Com. Alice Yano:** Asante Sana. Joseph Kamaro.

**Translator:** nyali Joseph kamaro?

**Com. Alice Yano:** Joseph, I can see you have amemorandum. (inaudible)

**Sammy Etan:** (in Turkana)

**Com. Alice Yano:** Kamaro, huelewi Kiswahili?

**Sammy Etan:** Kwa majina ninaitwa Sammy Etan na ninakuja kwa niaba ya Joseph Kamaro. Kile ningependa kusema ni ya kuwa, hapa kwetu Lokori tuna muungano wa makanisa ambaye tunajiita Lokori Christian Witnessing. Na hapa tuliweza kuketi pamoja kulingana na review yetu tukachangia na tukapendekeza. Na yale tulipendekeza, kulingana na wale wametangulia wameweza kuguzia, kwa hivyo sitaenda kurudia haya, ila tu nitapeana karatasi baaadaye.

Ninapendekeza juu ya amani: nimesikia watu wengi wakitaja juu ya amani lakini ningependa kusema ya kwamba katika sheria hii ambao tunatengeneza sasa, ni vizuri nchi yetu iweze kupatia upande wa kanisa sehemu kubwa, ama sehemu ya kwanza katika utafutaji wa amani. Sababu ya kusema hivyo ni hii, wale watu ambao wanaendelea kueneza mambo ya vita au mambo ya unyanganyi ni watu wa mipaka na hata sisi tukiwa watu wa makanisa tulikuwa na hali ngumu ya kuwafikia ili waweze kupata neno la Mungu. Nikisema kwa mfano, si hii sehemu yetu ya Turkana ama upande wetu wa Turkana, kuna sehemu nyingi kama mpaka ya Turkana na Pokot, Kule Samburu na hata sehemu nyingine ambayo sita taja. Kwa hivyo lili tuweze kusaidika kwa upande wa usalama, ni vizuri tutumie watu wa makanisa, yaani waweze kuwa katika mstari wa mbele katika utafutaji wa amani. Ninapo sema hivyo, katika nchi yetu hata inafika mahali pengine watu wa makanisa wanawekwa nyuma kidogo, lakini ni vizuri wapewe sehemu ya kwanza kwa njia ya amani, maana kuna sehemu zingine kama Loriu na hata sehemu zingine za katikati ya

Waturkana na Wapokot, ni wale watu tu wa mifugo ndiyo huwa wanaingia mahali pale, lakini watu wengine sio rahisi wafike ili hata waambie jinzi mambo inavyoendelea. Kwa hivyo ni vizuri tuangalie vile hata wao pia wanaweza kupata au kujua jinzi mambo inavyoenda. kwa hivyo ni hayo tu.

**Com. Alice Yano:** Asante sana. John Mark Oyien na afuatiwe na Sarkani Ururi.

**John Mark Oyien:** Kwa majina ninaitwa John Mark Oyien, na ninafanya kazi na Turkana World Vision. Yale ambayo tumeongea na tumeandika kama shirika, ingawaje watu wamesema mengi lakini mimi nitasoma tu na watu watasikia. Sawa

Point ya kwanza ni ya kwamba, Kenya should become a mixed economy country. What we mean is controlling and regulating prices of in commodities produced within, and the government should control imports from other countries, by putting tariffs, total bulk and quotas on imports.

The second point. There should no harassment of the citizens from people in authority by demanding taxes whose results are not seen. Taxes or levies should be charged equally on the purchasing power of every citizen and zones. What we mean is that you don't impose the same taxes equally to the person living in Kitale, Lodwar or Lokori or Boryen or whatever place so, it should not be equal.

The government should come out clearly on education measures on the use of taxes.

The administration department, that is the DO, the DC, the PC and whatsoever; that department should scrapped out and the chief and the chief elders to be chosen and elected by their own communities.

Six, the citizens have taken the initiative of protecting themselves by holding illegal arms, while they are selling taxes meant for protecting their life and properties. The government should therefore disarm the bandits and compensate people who are killed and properties stolen and destroyed by the bandits.

Seven, the local authorities to continue paying for councillors and councilors workers. The minimum qualification for councillors should be O-Level and be a mature citizen. The minimum qualification for the members of parliament should be a graduate and above. There should be no nominated councillors or members of parliament, we don't know their purpose, because if we elect an MP or Councillor, we don't have to nominate another one; those others are enough to lead the people.

The eleventh point. The Kenyan economy is agricultural and livestock based therefore, the constitution should address the promotion of these sectors by: taxing free all agricultural inputs. (B) Removing all taxes on agricultural products. (C) Infrastructure and communication systems to be improved, that is roads, credit facilities, electricity, water T.Vs and the rest.

The twelfth point is trust land: Turkana District included, should be community-owned and not government-owned.

Thirteen, the three arms of the government i.e Executive, Legislature and the Judiciary. They should be autonomous or independent and act as checks and balances in practice and not in theory. There should be bodies to regulate their salaries and parliament should be increasing in their salary and allowances at their own will.

Presidential powers should be reduced; the appointment of the Judges, executive should be done by the parliament. The ethical balances should be considered in matters of national importance i.e the minority groups should be considered in the matter of the national importance. When the President maybe appointing the ministers or the DC or any other bigger posts, let the minority groups to be considered. Thank you.

**Com. Alice Yano:** Ekore yuko? Na afatiwe na Lobei.

**Chepkou Ekor:** ekiro keng chepkou ikori

**Translator:** Chepkou Ekor.

**Chepkou Ekor:** emam tani ngakiro eringa alimuni

**Translator:** Anasema kwa hakika hana mengi la kusema.

**Chepkou Ekor:** esunyut ngitunga ngakiro kane na apupi ayong ka na nyepupi

**Translator:** Na watu wengi wameongea yale mengi nimeyasikia na mengine sijasikia.

**Chepkou Ekor:** euriaka tokana na alimuni ayong

**Translator:** Nasema machache tu

**Chepkou Ekor:** natakae ibunio iyong adekete a?

**Translator:** Vile mumejuja kwa ndege,



**Chepkou Ekor:** Nairobi mon irotokinio?

**Translator:** Mlitoka Nairobi?

**Com. Alice Yano:** Tumetoka Lodwar

**Chepkou Ekor:** be emam ngakiro iyanyunit

**Translator:** Basi mnaonekana hamjaona maneno barabarani, kama mumetoka huko

**Chepkou Ekor:** abala tete ayong kori Nairobi ngesi ibunitor iyong

**Translator:** Nilifikiri mlitoka upande wa Nairobi.

**Chepkou Ekor:** kainyo tayanyu ni erai epaka kosi a ngiturkana elulungikinotor sua ne

**Translator:** Mgeona mpaka yetu mahali iko, na mahali saa hii tuko.

**Chepkou Ekor:** na kipegar ka ngikor,

**Translator:** Na kama tuna pakana na Samburu,

**Chepkou Ekor:** epakas ka ngichumus kolong epaka kosi

**Translator:** Na tukiwa upande huu wa Baringo,

**Chepkou Ekor:** anitoakaona enangi ngirwa lu

**Translator:** Na saa hii vile tunaishi,

**Chepkou Ekor:** sua lu kiya lokori kwa ngaanei na iratakinitae alochor

**Translator:** Sisi watu wa Lokori tumekusanyika hapa

**Chepkou Ekor:** tokona

**Translator:** Sasa

**Chepkou Ekori:** tolemu kona

**Translator:** Fanya hivi

**Chepkou Ekori:** be ibala bo iyong ibunit akongolikin ngakiro angalup na a ngitalio

**Translator:** Vile nyinyi mlisema mumekuja kutengeneza katiba, tutengeneze sheria,

**Chepkou Ekori:** mere tokona nginya lu eyakasi ekwakaye mere akwaap kosi ekwakaye neni

**Translator:** Angalia vile nyasi iko, hata huku saa hii hatupeleki mali yetu

**Chepkou Ekori:** nyani tokona awi kosi na eyei ekwakaye angolol?

**Translator:** Hata ukiangalia nga'mbo ya mto huko, hakuna hata mtu moja anaishi huko.

**Chepkou Ekori:** nyali esukul kosi lo eyei ekwakaye ne?

abala tangaasi akwap ngina atopudosu sua

**Translator:** Na tunataka mtuwekee amani sehemu hiyo, twende tuishi huko mahali tulikuwa.

**Chepkou Ekori:** nyo tokona anapit ayong?

**Translator:** Yeye amevaa nini?

**Chepkou Ekori:** si esuka anapit

**Translator:** Ni shuka tu

**Chepkou Ekori:** na ngide lukang lu a esukul a?

**Translator:** Na watoto wangu wa shule,

**Chepkou Ekori:** tarai aisikis esukul anapeitom

**Translator:** Na wameacha shule huko Napeiton,

**Chepkou Ekori:** tarai aisikis esukul alomelo

**Translator:** Wameacha shule huko Lomelo,

**Chepkou Ekori:** ekanisa dae edoong inaa

**Translator:** Hata kanisa

**Chepkou Ekori:** ngikanisae dae edongo tani napeitom

**Translator:** ibaa iyong kikokisi tokona ngakiro nguna ai?

**Chepkou Ekori:** abala ayong tangaasi.

**Translator:** Tunataka mfungue ili niende huko na watoto wangu.

**Chepkou Ekori:** be ebaasi bo ngitunga luji ekanisa kiriti ji ekisil

**Translator:** Na kuna watu wengine hapa wanasungumzia mambo ya amani, na hiyo amani hatujawahi ona.

**Chepkou Ekori:** tarai bo ngitunga ngulu ngitunga a ekanisa

**Translator:** Amengoja na kungoja na haoni hiyo amani

**Chepkou Ekori:** toliwor nyo?

**Translator:** Na sasa tumengoja hiyo amani mpaka saa hii

**Chepkou Ekori:** ekoe mere akingal kiingalate.

**Translator:** Inaonekana mnaendelea kutudanganya tu.

**Chepkou Ekor:** ekoe nyikigol ngakonyen akisiror abaanganut

**Translator:** Sisi tumechoka na hii maongeo, kila siku mnatuambia amani inakuja na hatuoni hii amani.

**Chepkou Ekor:** engolik iche barabar dae eyepio ngiikwa kane

**Translator:** Hata juzi tumeona barabara mnafagia, sijui mnataka kuturudisha huko

**Chepkou Ekor:** ekoe kiburak akook ajoker atamar ekoe atiba nyidodiunit ne niajokon kori pas

**Translator:** Ameona ya kuwa kama barabara inafagiliwa, basi maneno yenye wanaongea ni ya kweli, kumbe nitarudi huko.

**Chepkou Ekor:** ekoe kori robo cha epeotee ngakiro nan tojoketa.

**Translator:** Kama mambo itakuwa ya ukweli.

**Chepkou Ekor:** nakang daang ngun.

**Translator:** Haya, ndiyo hiyo mwisho.

(noise at the back)

**Lobei Atuko:** ayong Lobei Atuko

**Translator:** Anaitwa Lobei Atuko

**Lobei Atuko:** na emam ngakiro na kaalak alimuni

**Translator:** Nina mambo machache tu,

**Lobei Atuko:** nata alimut ngitunga daang arumor ketemokino

**Translator:** Yale watu ambayo wengine wameonge, nanimeyasikia ya kutosha.

**Lobei Atuko:** ngapei kiro tokona engita

**Translator:** Jambo moja tu ningependa kuuliza,

**Lobei Atuko:** atamar kolong erai Kenya ngitunga kori ngalup

**Translator:** Angependa kuuliza swali, ni kitu gani kinaitwa Kenya, ni mchanga, ni watu? Ningetaka kuuliza hiyo

**Com. Alice Yano.** Pendekeza

**Translator:** ani iyong itamitt iiyong atamarr Kenya ngesi inyo ngesi inyo ngesi nggitunga kori ngeesi ngalup

**Lobei Atuko:** eya ngakiro na erai ngesi alimunitor

**Translator:** kechi anu tokona ngesi esakio iyong akingit.

**Lobei Atuko:** tolemarae ayong pole pole nyikilemasi kidiama. Kotere abaakar neni nyayeni ayong atamar Kenya abala kolong kori ngitunga erai Kenya ka ngalup dae

**Translator:** Yeye alikuwa anafikiri Kenya, wanasema Kenya ni watu na mahali tunaishi hapa

**Lobei Atuko:** na kwa be egal kolong itwaan erai Kenya.

**Translator:** Na kumbe kuna mtu alikuwa anaitwa Kenya zamani.

**Lobei Atuko:** kwa ngesi nikolong alosi kwa mere iyong

**Translator:** Ndiyo alienda wakati ule, kumbe sio sisi.

**Lobei Atuko:** alimuni apei na epaka make

**Translator:** Na ni mambo ya mpaka tu ndiyo anataka kusema.

**Lobei Atuko:** atamar ayeni epaka

**Translator:** Yeye mwenyewe, akiwa shahidi anajua mpaka mahali iko.

**Lobei Atuko:** anikenyou epaka ayong lo ariki ngitunga lokolong angalup kanguna.

**Translator:** Siku ile mtatafuta mtu wa kuwaonesha mahali, yeye yuko tayari.

**Lobei Atuko:** esunyar ngakiro nache tete esunyut ngitunga luche nyabilakini nabo akitepeg ngitunga ngulu

**Translator:** Hakuna kitu nitaongeza juu ya yale watu wengine walisema.

**Translator:** (in Turkana)

**Edward Pelpel:** Mimi ninaitwa Edward Pelpel Etin. Neno la kwanza mimi nitaongea hata kama watu wamepitia nitasema kwasababu nilipanga mwenyewe kutoka kwa ulimi yangu.

Kuna sehemu, warudishe Waturkana kwa sehemu zao, nikisema hivyo kuna sehemu ambayo ilikuwa bora na wakati huo nilikuwa chief nika-retire, na hata niliwakilisha mahali panaitwa Lochakula location. Hapo zamani mwaka wa 1972, amani ilikuwa imekaa kamilifu kutoka Lotoku mpaka West Pokot na Turkana. Hapo kulikuwa na askari. Lochakula ilikiwa na askari, Namarer ilikuwa na askari, Napeiton ilikuwa na askari, Lomelo ilikuwa na askari. Sehemu hizo zote zilikuwa zimefanya Turkana kutambaa. Kuna chakula ya Turkana ambacho kimebaki hapo, ambacho ni wezi ndiyo wanatumia, na hiyo chakula imeletwa na Mungu kitu ambacho kinaitwa edung, edung ni Chakula cha Waturkana, kitu ambacho kinaitwa Nkhalaleu ni chakula cha Turkana, na kengine kinaitwa edome na ni chakula Turkana, kitu kinaitwa engo'lomo ni chakula cha Turkana. Ilikuwa ina saidia Turkana kule reserve wakichunga Mali yao. Kwahivyo tunaomba katiba, kwasababu hii katiba ni ya haki na ni ya kweli, tunasema hapo pafunguliwe kabisa, kirasmi kabla hata hii mwaka kuisha, ili tusiwe kama refugees ambayo wanasanyana mahali pamoja. Hiyo ndiyo maneno yenye nitaongea kwasababu amani ndiyo kila kitu, na inaweza kuendeleza chochote. Hiyo maneno nimemaliza. Hiyo ni number one.

Number two, nitapitia tu nikisema kipande wapatiwe wananchi wa Kenya kwasababu watoto wa Turkana hawana vipande, kabla ya siku ya kura kufika. Hiyo nitapitia hivyo. Halafu juu ya KPR, zamani walikuwa wanaitwa home guard kwasababu hawa home guard walikuwa mikononi mwa chifu, kwasababu wale wanachaguliwa kwenda kuchukua bundiki ni wale wanatoka kila location, na kila chief ndiyo wanajua watu wake wa location yake. Lakini hivi majuzi ilibadilika ikawa KPR. Sasa hawa watu ndiyo wanachukua bunduki na lazima chief ndiyo anaweza kujua watu wa location yake, kama watu hawa ni wazuri ama sio wazuri na ndiyo wachukue bunduki. Sasa pengine kwa mfano kama mimi naweza pita tu kwa njia yangu, nipatiwe bunduki na hata chief hawajui, kwasababu hawa watu wanatumia bunduki kulinda nazo mali. Mahali mali inaenda, nao wale wako na bunduki wanaenda nazo. Kwa hivyo mahali ambapo nilisema kama Lochakula, ifunguliwe kabisa, kirasmi, kusiwe na askari wawili na watatu ama wanne, iwekwe majeshi. Serikali sio maskini waweza kushidwa, hapana. Mapendekezo yangu ni kusema ya kwamba kufunguliwe Lotongot, Amener, Lochakula, Lomelo, Napeiton, Chamuge, ningependa hivyo ifunguliwe. Pendekezo langu la pili ambalo nitasema, ni juu ya KPR, warudishwe ili waweze kuwa mikononi mwa machifu, lakini cheking zote ziende kwa polisi kama kawaida kwasababu hata hapo mbeleni ilikuwa hivyo kwa home guards, kwasababu chifu anajua watu wake. Basi ni hayo tu, nimemaliza hapo.

**Com. Alice Yano:** Asante sana. Councilor Isaiah Lokiru.

(a lot of noise at the back)

**Cllr. Isaiah Lokiru:** Mimi ni Isaiah Lokiru. Councillor kutoka Kamuge. Na mimi nitatumia lugha yetu ya Turkana. Kwasababu nilipoona hawa watu wa katiba, nilijiuliza ni watu wanaotumia Kiswahili, Kingereza na sisi wengine tunataka kuumba hii kitu ili tusikie.

**Com. Alice Yano:** Ningependa kuwaambia kuwa hii maoni mnatupatia hapa, sisi wenyewe tutachukua kwenda kutengeneza hii katiba. Lugha yenye mnatumia hapa iwe ni lugha yenye sisi tunaelewa wenyewe, tukiweka hapa interpreter, tuta-interpret kwa wale ambao hawajui lugha nyingine kama Kiswahili au Kingereza. Ingekuwa ni afadhali ungetumia Kiswahili au Kingereza kwa muda ambaye interpreter angetumia ndiyo ungetumia kulete maoni yako.

**Cllr. Isaiah Lokiru:** alotooma alomaaon anakang asaki ayong esheria lo ikoni lokolong angitirkana kiboikin ni ikoni nikolong keng

**Translator:** Kulingana na yeye kama ile sheria ya Turkana iliokuwa hapo awali ingekuwa, angependa hiyo sheria iendelee kufuatwa hivyo.

**Cllr Isaiah Lokiru:** kama ekishul

**Translator:** Kama mambo ya kutoa mali kama vile msichana akipata mimba, kuna pesa au mali inatolewa kama huyo mtu hataki kuishi na huyo msichana.

**Cllr. Isaiah Lokiru:** alotooma kolong ekishul kolong ayei apese angibaren angitomoona ka ipei

**Translator:** Hapo awali, msichana akiwekwa mimba, kuna mbuzi kumi na moja ilikuwa inalipwa.

**Cllr. Isaiah Lokiru:** aye na angibaren atalasin

**Translator:** Na kuna yule alikuwa analipwa thelatini na moja.

**Cllr. Isaiah Lokiru:** kisakit esheria ngolo kiboikin ikoni neni

**Translator:** Tunataka hiyo sheria iendelee vile ilikuwa imewekwa hapo awali.

**Cll.Isaiah Lokiru:** a peachamit elamario

**Translator:** Yeye hapendekezi itolewe.

**Cllr.Isaiah Lokiru:** eyei ewae lo angaberu an etingitae

**Translator:** Kuna mali ambaye inatolewa kwa watu wawili wameoana, yaani mahari.

**Cllr. Isaiah Lokiru:** kisakit aberu na earitae emong kanape nyaaritae emong ewakisi aberu na erikit itwaan kimorikin ka na earitae emong.

**Translator:** Yule bwana ambaye ameo mke na hajaua dume kirasmi na yule ambaye ameua dume, wote tanaona kama wameoa na wanaishi pamoja.

**Cllr. Isaiah Lokiru:** kwa sababu itwaan ngini erikit ake beru eyakar eyakar tooma nawi keng

**Translator:** Na kama mtu huyo anaishi na mke wake,

**Cllr. Isaiah Lokiru:** aberu ngina ani esechi iwakinio etal ngolo kimorikin ka aberu na earitae emong

**Translator:** Na kama wanaishi vizuri, basi huyo amemaliza sheria zote na mipango yote na mke wake.

**Cllr. Isaiah Lokiru:** asaki ayong ewae ngolo erai esheria kang abala ayong asaki ayong esheria ngolo kidong ikoni aloturkan kidong ikoni neni

**Translator:** Yeye anaona tu hiyo mila au sheria vile ilkuwa imepangwa, haoni ibadilishwe chochote.

**Cllr. Isaiah Lokiru:** asaki ayong kiatakinae alotooma ngiturkana kiaatakis esheria lokosi lo angide alu a esukul

**Translator:** Angependa sheria iwekwe kwa watoto ya shule.

**Cllr. Isaiah Lokiru:** sabu ikoku ni a esukul,



**Translator:** Mtoto ya shule mwenye alipelekwa shule, msichana,

**Cllr. Isaiah Lokiru:** eya ngitunga tani ipotoneretetani ngide ngulu nakis ekile toringa isomae.

**Translator:** Kuna watu hapa, hata wanapeana wasichana wao kabla hawajamaliza shule.

**Cllr. Isaiah Lokiru:** echamit ikoku ngini ilipakinio kiwakinae esheria lo erai keng lo a esukul.

**Translator:** Basi kama kuna mtu ataleta huyo msichana shida, lazima kuwe na sheria itatumika.

**Cllr. Isaiah Lokiru:** kainyo itwaan ngini na eurikinere

**Translator:** Kwasababu msichana akipatiwa mimba,

**Cllr. Isaiah Lokiru:** tolemunae atamar kene itwaan ngini ama kiwaakinae itwaan ngini kiwaakininae atamar toenae ama nakinae ekile ngolo toting jik.

**Translator:** Na yeye amenelea huyo mtu afungwe au apewe huyo msichana amuowe.

**Cllr. Isaiah Lokiru:** basi nakang daang nguna.

**Translator:** Basi hiyo tu ndiyo angependa kusema.

**Com. Alice Yano:** Asante sana. Raphael Kamar

**Translator:** nyali Raphael Kamar

**Raphael Kamar:** Kwa majina ninaitwa Raphael Longurus Kamar, nimekuja kuwakilisha kikundi cha vijana ya Kailale, Lokori. Mengi ambayo tulioyapanga yameshazungumzwa na wenzetu ambao walitangulia, bali nitagusia machache kati ya hayo na mengine ambayo haijatajwa.

Kwanza ningependa kuzungumzia juu ya ardhi, mengi yamezungumzwa juu ya ardhi lakini yale ambaye ningependa kuongezea kuhusu ardhi, tunaweza kusema ya kuwa tuweze kuwa na kiwango fulani cha ardhi ambaye mtu mmoja anaweza kuchukua, tuseme ploti tatu hivi. Kwasababu kuna wengi wana-grab land, na wengine watafanyaje? Vizazi vijazo watamiliki ardhi gani, so tuwe na kiwango, kama ni hekari kiasi fulani iwe ni maximum kiasi hii. Nataka kupendekeza kwamba mtu awe na ploti kama

tatu maximum, ama ikiwa nyingi sana iwe ni five acres hivi sio twenty ama thirty hivi halafu wengine wanaumia.

Nyingine ni juu ya corruption, kama vijana tunaambiwa tukifikisha miaka kumi na nane lazima tuwe na kitambulisho. Lakini hapa corruption imeingia kwa vitambulisho kwasababu kuna section ambayo wazee wanatakikana wa-sign. Sasa ukipeleka kwa wazee lazima utoe kitu kidogo, lakini hiyo kitu kidogo inaenda kuwa kitu kikubwa. Je, swali tunauliza, sisi ni wa Kenya ama sisi ni Wasudanese, sisi ni Watanzania ama ni ya wapi? Ni haki yetu kupata kitambulisho, ili tuweze kuwachagua viongozi ambao tunaona wanaweza kutuongoza.

Halafu nyingine ni kutumia power ama nguvu kuwakandamiza wengine, wananchi. Kwa kweli, unaweza kuwa na power na kuna yule mdogo ambaye umemwajiri akufanyie kazi kama kuchungia mbuzi, anaweza kukaa mwezi mitatu bila kupata mshahara yake. Yeye hana uwezo, hana mahali anaweza kukupeleka akushtaki, kwa hivyo ningependekeza kuwe na korti ya kuweza kuwashtaki wakubwa kama hawa, ili wasiweze kuwakandamiza wale wadogo.

Nyingine ni juu ya bursary, sana sana unaweza kusikia juu ya presidential bursary, na distribution yake si fair. Sehemu kama Lokori hatupati. Ninaomba tuwe na kitu kama national bursary sio presidential, kwasababu presidential hiyo iko chini ya mtu fulani na inaweza kulete mtu fulani, au specific person sifa, sio national. Kwa hivyo iwe national ambaye tukitumia, tukipata benefit tujue ya kwamba imetoka kutoka nation, lakini sio kwa specific person.

Nyingine ni kuhusu employment, tukisikia ya kwamba askari wameandikwa tunakimbia mahali umezaliwa, yaani your district ndiyo unaandikiwa. Ningependekeza ya kuwa as a Kenyan citizen, mahali popote ambapo kuna employment, hata kama ni ya askari ama kama ni ya nini, uandikwe hapo kwasababu hii ni Kenya yako. si lazima uende Turkana kwasababu wewe ni Mturkana. You should be employed anywhere in the republic.

Halafu kuna shida nyingine ambaye inakabili wale wanamaliza shule, wana-apply colleges, university: kwa ma-advertisement kuna kitu inaitwa non-refundable wakati una-apply ukichukuliwa au usichukuliwe, hiyo pesa inaenda hivyo. Na isitoshe watu ambao sasa wanaishi hapa, mahali hakuna posta, hiyo non-refundable uwezi kuweka kwa bahasha na utume hivyo, lazima utumie njia ya posta. Na hapo lazima ulipe shilingi mia tatu kwenda mpaka Lodwar, pesa ambaye utakula naye, pesa za kurudi naye, kwasababu tu ya non-refundable pekee yake. Ningependekeza hiyo kitu ya non-refundable kwa ma-colleges na ma-university waondoe ili sisi wale ambao, kuna wengi ambao wamepita lakini hawakuweza kufuzu kwenda ma-colleges kwasababu ya maneno ya non-refundable. Halafu kuna employment ya kitu kama askari, tumekuja kuona ya kuwa watu hawaangalii quality ya mtu, wanaangalia meno. Sijui kama kuna vita wanapigana kwa meno na maadui, ama ni kwa bunduki.

Halafu ninaonelea ni lazima kuwe na equal chances ya employment kwa Kenya nzima, sio kuja hapa Turkana na kusema wanaandika watu ishirini, sio hata ishirini ni watano na pahali pengine thelathini, hamsini, na sisi hapa Turkana tuko wengi sana.

Na mengine ningependa kurudia ambaye imesemwa ni juu ya constituencies, ambaye inatakikana iwe ni Turkana South. Turkana South kweli ni kubwa sana na hizo constituency tatu tuko naye inatakikana, hata Turkana South inatosha kugawanywa mara tatu, ili huyo MP aweze kutosheleza, awe anaweza kuongoza watu wa eneo lake vizuri. Sasa kuzunguka hapa, hata MPs wengine hawajui maeneo zingine kama Parikaji, it's under this constituency of Turkana South, lakini hawajui iko karibu na mipaka ya Wasamburu, hawajafika kwasababu eneo ni kubwa kutoka Kainuk huko yote. Nafikiri ni hayo ninaweza kuzungumzia, mengine yamesemwa lakini singetaka kurudia, kwasababu ya saa.

**Com. Isaack Lenaola:** Asante sana, Raphael, kwa hayo maoni yako. Halafu afatiwe na Didymas na baada ya huyo ni Ekiru.

**Didymas Chegem:** Hapa mbele yako ni Didymas Shegem, kutoka Morlem na ni mkulima. Nilikuwa nimeorodhesha points mingi, lakini wenzangu wameyazungumzia. Lakini sitarudia yale wamesema.

Cha kwanza ni water permit, mimi nikiwa mkulima ninaongea kama mkulima. Kuna kitu inaitwa water permit. Je, water permit ni ya kufanyia nini? Kuna mahali mtu anaweza toa maji, kama si Mungu? Kwa hivyo maoni yangu ni kwamba kusiwe na hiyo water permit kwasababu maji tumepewa na Mwenyezi Mungu.

Cha pili ni taxes ama levies ama malipo, ingawaje wenzangu wamesema lakini kuna mahali ninataka niseme. Kumekuwa na shida sana sehemu hii ama ni kwa vile miradi mengi huwa inatoka na kuingia area hii. Jambo moja limekuwa ni tatizo ni kwamba serikali imekuwa ikitoza malipo kwa vitu abavyo vinaingia kwa vile sasa unakuta miradi ambazo zinatoka nchi za ngambo zina-withdraw na zinaenda kwasababu serikali wamejaribu kuwatoza malipo ya juu. Sasa hawa wasema ya kuwa ni hawa watu ambayo nilikuja kuwasaidia au ni wengine? Sasa unarudisha msaada hiyo, na hiyo miradi ingetunufaisha. Mimi ninaonelea ya kwamba serikali wasijaribu kutoza malipo ya juu, au waachane nayo kabisa.

Cha tatu, nilisikia Councillor ya Kamge akisema juu ya mila ya Waturkana kama (in Turkana), yaani dowry. Mimi ninaona ikiwa mtoto amelipwa mahari mtoto awe ni wa mwanaume na kama hujalipa na unataka kuachana na huyo na pengine huyu msichana amekukataa, au umeachana naye na hujamlipa, bibi anaenda na mtoto. Halafu lingine ni kwamba kama sasa pengine ni mambo ya kulipa mahari, ninaonelea ya kwamba kuna wazee wanatoka sehemu za mbali hata hawajuani, hawalishi huyu mtoto, wanakuja tu na kuchukua mali na hata wanaacha huyo mtoto hapa, na hawampatii hata huyo mtoto kitu hata moja. Sasa mimi ninaonelea namna hii, badala hawa wazee wachukue mali yote, kama hata ni thelatini wampatie huyu mtoto nusu ya mali ili mamaye amlishe, ampeleke shuleni. (Noise in the Background)

Uridhi ya wanawake: mabwana na wanawake, sasa hii ni kama seniorlity, ninaonelea tu. Pengine kuna hii mambo ya kuishi maisha ya kupendana kiholela holela nje. Sasa jambo moja ninaonelea ni kwamba, ikiwa kuna tabia kama hiyo inapatikana kutoka jamii, na sasa kwa wakati huu kuna magonjwa hayana tiba, kama ville ukimwi, jambo linaloweza kutusaidia ni kwamba

ikiwa mtu mmoja ama watu wengi wanachukua mke wa mtu bila idhini, ama kwenda kujaribu kum-convince ili awe mke wake, au waishi na yeye, ningeonelea huyu mtu amlipe yule wa kwanza mwenye aliishi na huyo. (Claping) Nimesema hivyo kwasababu mimi ninajua ya kuwa wazazi wa huyo mke hawamjui huyo, mimi ndiyo ninajulikana. Sasa badala mimi nilipe huyo pekee yangu, hata yeye anilipe ili nipate kuwalipa wale.(laughter)

Haya jambo la mwisho kabisa ninamalizia, hapa katika tarafa ya Lokori kuna maofisi yamejengwa hapa kama vile ya forest, agriculture na saa nyingine mimi kama mkulima, ninakuta kama imefungwa tu, na mimi mkulima pengine ninataka technical support ili nisaidiwe mahali, ninakuta kila mahali imefungwa. Sasa mimi ninaonelea hii mambo yote kuna kitu imesababisha, ni kwasababu serikali hawashughulikii sehemu hii yetu. Kuna ofisi ya mtu wa agriculture hapa na kumwona huyu officer hapa hayuko. Kwa hivyo nimemaliza.

**Com. Alice Yano:** Ngoja kidogo. Kuna hii water permits, utufafanuliwe ili tuweze kujua hiyo nini.

**Didymas Chegem:** Okay, sasa kuna wakati pengine watu wa county council, pengine kuna maji, mimi ni mkulima tukitumia haya maji kwa ukulima wanataka tulipe ndiyo watupatie water permit, yaani charges ya maji.

**Com. Alice Yano:** Sawasawa, nimeelewa sasa. Joseph Ekitui.

**Joseph Ekitui:** eya ngakiro ngakan asaki alimun enyaritae ekiro joseph Ekitui.

**Translator:** Ninaitwa Joseph Ekitui,

**Joseph Ekitui:** abunit ayong aloperott ani ebalu Biwott akekwap.

**Translator:** Yeye ametoka Loperot mahali Biwott ana-claim ni land yake huku chini, Loperot.

**Joseph Ekitui:** ayakar ayong ngakiro ngakan

**Translator:** Ana maneno matano ya kusema.

**Joseph Ekitui:** na ekingaren kidiana ngakiro a ekura.

**Translator:** Juu ya uchaguzi,

**Joseph Ekitui:** nakolong atikaunere atamarr ngikaru ngikan tarau ngikaru tarau ngikaruk ngikan jik

**Translator:** Na kama wameamua iwe ni miaka tano, basi iwe ni miaka tano tu.

**Joseph Ekitui:** kotere eyauni ibore ngini eyauni ngiturum.

**Translator:** Kwasababu tukibadilisha italeta ugomvi mingi.

**Joseph Ekitui:** asaki ayong jik tosubakinae jik ekaru lo.

**Translator:** Kama kura wakati wake imefika ifanywe.

**Joseph Ekitui:** akiroit na angarei

**Translator:** Jambo la pili

**Joseph Ekitui:** kidiana ngakiro angatomean ana angikulepek anaetingito nawiyei.

**Translator:** Juu ya bunduki, yaani silaha ambaye wako naye,

**Joseph Ekitui:** echamitae ngatomean nguna toyen nangolenyang toyena ngikatukok dae.

**Translator:** Ningependa serikali wajue hizo bunduki na hata machifu wajue.

**Joseph Ekitui:** anierumor tokorae tani ngimalia tokoroe tani ngatomea nguna

**Translator:** Halafu ikiwezekana, serikali ipeane risasi kwa hizo mabunduki.

**Joseph Ekitui:** ani akolongit na esubakineta ngitunga ngulu esubakineta emokos sodi toyen ekatukon toyen atamar atom be ati ngesi asubakini emokos ngolo kori toyen nangolenyang.

**Translator:** Na ikiwa hawa watu wanafanya kosa lolote, basi itajulikana na serikali.

**Joseph Ekitui:** akiroit na angauni

**Translator:** Neno la tatu,

**Joseph Ekitui:** kidiama ngikilinga lu itumiarito ngitunga lu esiasa

**Translator:** Juu ya uwezo ambayo watu hawa, politicians wanatumia, wana uwezo fulani.

**Joseph Ekitui:** eya ngakiro na ebeyo ngakiro a ekisil

**Translator:** Wanasema amani, amani kila mahali.

**Joseph Ekitui:** kisaka esi ngaakiro a ekisil kangolo egogong lojojokon.

**Translator:** Na ikiwa hawo wataendelea kusema amani, hakuna siku tutapata amani.

**Joseph Ekitui:** itumiaritae ngitunga lu erai asiger ka ngikatukokok kori ngitunga lu ana ngolenyang daang itumiaritae nikakaron ngitunga lu esiasa

**Translator:** Ninaona watu hawa pamoja na chifu wanatumia watu kwa njia mbaya kutangaza amani.

**Joseph Ekitui:** kotere anyiu tokona nagolenyang alemar ngatomian aloturkana kori aloupe kori kidet ngitunga ngulu

**Translator:** Kwasababu serikali wakiamua saa hii, leo tunaweza kuchukua mabunduki kwa lazima,

**Joseph Ekitui:** elosi emujumbet jik tama nyo ebuungare ngikatunga

**Translator:** Mjumbe pamoja na councilor wataenda tena kwa serikali kuwaambia mbona watu wetu wamepigwa na mabunduki kuchukuliwa.

**Joseph Ekitui:** Kwa hivyo maoni kang ngesi na

**Translator:** Kwa hivyo maoni yake ni kwamba

**Joseph Ekitui:** echamitae na eremeto ngiturkana taara ngipe kori ngiipe taara ngiturkana kirumunae emujumbet ngolo toenae

**Translator:** Mimi ninapendekeza ya kuwa, ikiwa Pokot watakuja na kuuwa watu hapa au Waturkana wameenda na kuuwa watu huko, yule mbunge wa hapo ashtakiwe.

**Joseph Ekitui:** sodi totakanuut ngikilinga ana ngolenyang anaetingit ngatomean mere emujumbert lo akituk

**Translator:** Basi serikali itakuwa imeonyesha nguvu zake kuliko mjumbe.

**Joseph Ekitui:** Kwa hivyo etiyaaritae ngup lu angitunga alu anangolenyang

Etiyaritae kwop kwa hivo ngitunga lu esiasa ngesi eya ngup kuliko ngitunga lu anangaolenyang.

**Translator:** Sasa ninaona serikali wamefinywa sana hata hawatekelezi jukumu lako.

**Joseph Ekitui:** kwa hivo maoni kang ngesi na

**Translator:** Maoni ndio hayo,

**Joseph Ekitui:** ngitunga lu a esiasa nakinae ewae lo erai ekech

**Translator:** Watu wa siasa wapewe sehemu zao

**Joseph Ekitui:** ngitunga lu anangolenyang kidiama ekisil nakinae ewa lo erai ekech.

**Translator:** Na serikali ipewe jukumu na nafasi ya kutenda kazi yake.

**Com. Alice Yano:** Uko na dakika moja.

**Translator:** Dakika moja,

**Joseph Ekitui:** kidiama ngakiro na army.

**Translator:** Juu ya wanajeshi.

**Joseph Ekitui:** nyiidar army nyidar ngakiro ani ka arap moi ba ngesi eloso ajiere ka ngiupe

**Translator:** Ninataka kusema ya kwamba hawa askari wakiwa wamewekwa mahali wasisubiri tu mpaka waambiwe haya, mpigane,

**Joseph Ekitui:** epanyi kolong ayong ekaasi kaama alokainuk ekaru lobeen

**Translator:** Yeye alishuhudia kisa nyingine ilitendeka huko Kainuk, kuna jambo ilifanyika,

**Joseph Ekitui:** aario ngitunga lukosokaalak kiboye army kotere eringa apakech nyeinakina erusa.

**Translator:** Kuna sehemu inaitwa Loyapad, siku moja Pokot walikuja wakauwa watu na hapo kuna jeshi wamekaa na kutulia, wanangojea tu kuambiwa haya anzeni

**Joseph Ekitui:** nyali bo ekaasi lokolong ainakinitae komander a army erai moi kololong ngesi ipanyi ekaasi ajiere ama itwaan ngini.

**Translator:** Na yule ambaye amepewa uwezo wa kuongoza hawa askari mbaona wanangoja, wanangoja tena nani huko?

**Joseph Ekitui:** echaamitae robo anikerai army itwaan ngesi ichunga ni ibooi kama anairobi badala akiyok ngitunga bas towot towot ama kuiliko akiboi aloyapap

**Translator:** Wakiwa hawa wanajeshi hawana kazi ya kufanya katikati ya watu basi warudi wamlinde huko, watuache sisi hapa.

**Joseph Ekitui:** nakang daang nguna.

**Translator:** Basi ni hayo tu.

(a lot of noise at the Backgroud)

**Com. Alice Yano:** Asante sana. Epungure Egiron.

**Translator:** Epungure Egiron. Ebunit a?

**Com. Alice Yano:** Yuko? Halafu John Atelo, tafadhali.

**Translator:** Haya mzee John Atelo,...aya kiboikin Atelo etemokino bu tolimu tokona akiroit tokona apei cha jik na eringa nyelimuna jik chum nakongu.

(noise at the background)

**Epungure Egiron:** aoyong robo kanyaritae Epungure Egiron.

**Translator:** Anaitwa Epungure Egiron.



**Epungere Egiron:** ngakiro na alimuni apegí ayaunit nege.

**Translator:** Mzee anasema yeye hana maneno mazuri ya kusema hapa saa hii.

**Epungure Egiron:** abala apegá nyai nia abunio ekapolon adakani ngiturkana adakuni alochoto?

**Translator:** Huyu mtu mwenye anataka kutuinuwa saa hii sisi anatoka wapi?

**Epungure Egiron:** ngesi abunitor ne

**Translator:** Hiyo ndiyo sababu ameshangaa kuona mtu angependa hata sisi Waturkana tuishi.

**Epungure Egiron:** abala atoyen itwaan ngini

**Translator:** Anataka kujua huyo mtu ni nani,

**Epungure Egiron:** kotere be ilomasi bo kolong ngiturkana nikirion

**Translator:** Kwasababu Waturkana hawana mtu wa kumulika hao kuleta hao juu.

**Epungure Egiron:** ngakiro abunit akiyen ngesi mguna.

**Translator:** Hiyo tu ndiyo ningependa kusema.

**Epungure Egiron:** nakolong kitiakar ka ngamuk na samaan nugu

**Translator:** Na tangu zamani tulikuwa na viatu vingine vizuri na sasa angalia vile tunavaa siku hizi.

**Epungure Egiron:** aliworosi ngamuk na burur ngesi eya akwaap

**Translator:** Imekuwa tu tunavaa vitu ambavyo ni geni kwetu.

**Epungure Egiron:** tokona ngamuk nu amukat na ekeu na ayong bono anapit kane

**Translator:** Na ni yeye tu ndiye amevaa viatu hivi

**Epungure Egiron:** aatama ngakiro nguna be atona bo kolong akwap

**Translator:** Yeye ameVfaa hivi viatu kwasababu wanasema hakuna hata mtu wakutusaidia sisi, wacha tuvae tu viatu hivi.

**Epungure Egiron:** be ebei ngalup angiturkana ariamuni kolong apakang eyei nalup ngiturkana

**Translator:** Mzee anasema wakati yeye alizaliwa, akaishi akakuta baba yake, akalindwa na baba yake mahali hapa sasa tunaishi.

**Epungure Egiron:** kedodik ngalup na turkana atamar ngalup na turkana ngesi natokona laurik ayong yo nu

**Translator:** Alimpeleka mahali mpaka yetu iko, na akasema kutoka hapa ndiyo kwetu. Sasa hapa pote utaishi.

**Epungure Eguiron:** ngiupe ngalup kech.

**Translator:** Na akamwambia huko, sehemu hiyo ni kwa Pokot.

**Epungure Egiron:** ngikor ngalup kech abala jik ngikor ngalup kech

**Translator:** Sasa hiyo ilikuwa ameonyeshwa kila mahali akasema huko ni Kwa Wasamburu pande huu ni Pokot pande huu ni kwao Waturkana

**Epungure Egiron:** nyayeni tokana ibore ni ebala ngalup angiturkana atingi.

**Translator:** Sasa yeye anashindwa, ni nani huyu mtu mwenye kusema mchanga ya hapa ni kwetu, hapa ni kwetu.

**Epungure Egiron:** epaka lotokona iruoroe ebeyo epaka

**Translator:** Mahali wanaongea juu ya mpaka saa hizi,

**Epungure Egiron:** katolilmokisi kolong ta apakang lukolong kauriete atamar eyei epaka eyei nakitoekirion.

**Translator:** Yeye alikuwa moja ya wale walionyeshwa mahali mpaka iko Nakitokion, yeye anajua.

**Epungure Egiron:** epaka lokolong erai eka achuka.

**Translator:** isaki tokona iyong kikokinae ai? Epaka robo ye ka iyong kane kikokinae ai?

**Epungure Egiron:** abala jik epaka lokolong a ngiturkana ngesi lokolong ka Achuka

**Translator:** Yeye anaweka wazo ya kuwa ile mpaka ya kwanza ya Ashuka, hiyo ndiyo mpaka yetu.

**Com. Isaac Lenaola:** Sawa, ako na nyingine?

**Translator:** eay ngachekiro? bua ekasukout...

(noise at the background)

**John Atelo:** Kwa majina mimi ninaitwa John Atelo. Mturkana mwema. *Eyei erot lo loketeriangakinit ayong aria erai kane aria eturkaanait*

**Translator:** Hajafurahia, kuna mambo ambayo yeye mwenyewe hajafurahia.

**John Atelo:** engolikinit serikale na ngoon engareni natokana erikit akwap engolikinit atamar eminakinit epewoe tachakarite epewoe.

**Translator:** Serikali ambaye inaongoza saa hii, inaonekana imelalia upande moja.

**John Atelo:** eminakinit ngitunga lu isomato ani ngitunga lu pe nyisomato tochaka ngulu

**Translator:** Na yeye hii serikali imependelea sana, ina mapendeleo. Watu ambao wamesoma wako karibu na kuacha wale hawajasoma

**John Atelo:** kainyo ekaasi dang lo ebini tama epit itwaan ni isomat

**Translator:** Kwasababu kazi ikipatikana inasemekana yule anaye kalamu ndiyo atapewa nafasi.

**John Atelo:** anibo itwaan niche ni pe nyisomat ngae ingarakini tarai ngesi erai apekeng

**Translator:** Na wale hawajasoma watapata kazi wapi?

**John Atelo:** echamit kona echamit lu isosmsto torekinde ekaasi kech torekinde lu pe nyisomato ekaasi kech.

**Translator:** Pendekezo langu ni kwamba, serikali iwape watu wote nafasi sawa, kama kazi hii kwa watu wamesoma na hili ni kwa wenye hawajasoma.tufaidike sote.

**John Atelo:** ani nabo anierumor sua ngiraya lukiya ama nikalapatan

**Translator:** Sisi ambao tunaishi huko reserve,

**John Atelo:** na ebunio akolong kiinun emahindi

**Translator:** Na tukikaa huko, njaa ikija tunaletewa mahindi.

**John Atelo:** erikasi emaindi toboa ilope emaind ngolo kotere ilipunitae itwaan niche

**Translator:** Na tukimaliza mahindi tunakosa kitu cha kula.

**John Atelo:** edongo sua kirika erogo

**Tranaslator:** Basi njaa saa inaingia,

**John Atelo:** nyo bo pe ingolokinis serikale kona atamar sua kiliko ainakin emaindi kiinak icobore ni ani kidongio edongo kite ibore ngini kerai ngibaren kiyeni sua kinigit sua atamar nyo tokona isakete

**Translator:** Ningependekeza kuwa serikali iweze kututafutia kitu kingine ambayo tunaweza kutegemea badala ya kutegemea mahindi.

**John Atelo:** kerai ngibaren

**Translator:** Kama mali,

**John Atelo:** kori ngaropiyae

**Translator:** ama pesa.

**John Atelo:** sua ngiraya lukibooi kama anikalapatan

**Translator:** Sisi watu ambayo tunaishi huku nje.

**John Atelo:** be arukari ayong ngitunga ebalasi amani amani

**Translator:** Na watu ninasikia kila wakati wakisema amani, amani,

**John Atelo:** anikisakeet amani ibore ni be amani be ngesi erai maendaleo

**Translator:** Na kama kweli mnataka amani na amani ndiyo maendeleo,

**John Atelo:** kiwakinae tangaarae napeitom kiwaakinae asiger neni natokana erai KPR

**Translator:** Wafunguwe Napeiton na waweke KPR,

**John Atelo:** (in Turkana) anierumor alimunitor atamar KPR kigirae KPR a alalau yarae kiwakinae napeitom ka echa kula ka lomelo kotere nyo tobongo ngitunga lukolong ebooyete sek anakwapa kangina tobongosi nakwapa ngina torotokinio maendaleo tangarare ngisukulio lu a akwap kangina

**Translator:** Watu wamekusanyika hapa na wanaendelea kuumia kwasababu wanaishi mahali pamoja, hata ikiwezekana tu serikali wafanye juhudi na ifungulie hizo mahali ambazo zilikuwa zimefungwa kwasababu ya raids, ili watu waende huko na tukuwe na nafasi.

**John Atelo:** kainyo etakanuni amani kaneni ka ekatukon lo akwap kangina tobong lo lokechion keng nakinae asiger natokona KPR nakinae tosakak sirigale emuchara kainyo itungunan daang esaki akipany ekaasi esakakinio eropit edio lo ikoni ni ingarakinit ngesi dae ngamashae keng.

**Translator:** Home guards wale wa KPR wanaweza kupewa mshahara, malipo kidogo.

**Com. Alice Yano:** Sema ya mwisho.

**John Atelo:** kainyo eya na angaarei echamit nabo sua ngiketak lu akwaap kana ana akolong kana echamit na esakia serikale ainiakin emusaada kitobokak ngakipi na erai pamanet na kita sua kila ekaru kotere nyo ngakipi tokona a ngolol ngesi kitumiarit sua ngakipi na angolol nguna edaunun eche karu lo aronon

**Translator:** Pendekezo la mzee ni ya kuwa anauliza serikali, tafadhali ikiwa kuna sehemu iko na maji ya kutosha kama Lake

Victoria, ama wapi, serikali iweze kutumia maji hiyo iweze kusambaza maji mpaka mahali kama hii, ili tuweze kunyinyiza kwa mashamba, badala ya kutegemea mahindi ya relief.

**John Atelo:** kainyo engolikinit atamra ngakipi na angolol kitengemea sua eyei sua akolong nyikingarkinito sua ngirwa lu elalak

**Translator:** Kwasababu tukitegemea tu maji hii ya mvua, hakuna siku tutavuna, itaendelea tu kidogo na itaisha.

**Com. Alice Yano:** Asante sana. Councillor Loru Najulo. Na afuatiwe na Mary Mug halafu Benjamin Lomeyan Ewoi ajitayarishe.

**Loru Napulo:** Mimi ninaitwa Loru Napulo, councilor wa Location ya Napeiton.

**Translator:** Anaitwa Loru Napulo, Councillor. ebal alimuni tokan ngakiro ngauni mambo tatu

**Loru Napulo**tu. Alimuni atamar ibore nitakae eruorosi ngitunga daang abala ayong enyagakini kotere sua ngitunga a ekukor

**Translator:** Mambo yale ambayo watu wengine wamesema awali, nitarudia tu kwasababu ni sisi ndiyo tunapakana na Pokot.

**Loru Napulo:** kotere alakara tokana abala ekoe mere ibore nitookana erai katiba en ngesi erai ngupu kedodikini tani ayong ni etori .

**Translator:** Yeye ameona ya kwamba ni hapa tu ndiyo anaweza kupata haki kwa sehemu hizo.

**Loru Napulo:** abala kipeakinae jik tangaarae akwap ngina

**Translator:** Sehemu hiyo ifunguliwe ili turudi huko.

**Loru Napulo:** kotere bunio maendaleo toloosio nakwapa ngina

**Translator:** Ili tuweze kusambaza maendeleo ya hapa mpaka huko.

**Loru Napulo:** tolosio ekanisa dae tolosia nakwap ngina.

**Translator:** kanisa iwe huko na shule ifunguliwe na maendeleo yote.

**Loru Napulo:** tolosio esukul dae tolosio nakwap ngina. Torumor nguna kaneni abala ebiashar

**Translator:** Anataka biashara

**Loru Napulo:** alotoma turakana kane

**Translator:** Hapa Turkana,

**Loru Napulo:** aria kolong ngirwa lukolong ngiche rwa kolong erai nangolenyang erai ngesi elimuni ebei a ibore be ngibisharea

**Translator:** Hapo awali, ni serikali ndiyo ilikuwa inaweka bei za vitu.

**Loru Napulo:** tokona akwaar natokona na

**Translator:** vile tunakaa hivi,

**Loru Napulo:** abala anyamasi ngitunga

**Translator:** watu, wanabiashara wameanza kunyanyasa wananchi.

**Loru Napulo:** aliwor ichetwan ebei keng abal kingolik katiba dae totiyaya ebei angiboro

**Translator:** Angependa kusema ya kuwa bei ya vitu viwe chini.

**Loru Napulo:** kotere eya ngiche tunga lu erai egialarete ngiboro tofautitofauti.

**Translator:** Kwasababu uwezo ikiwekwa kwa mikono ya wanabiashara, wanabiashara wataamua kila mtu na bei yake.

**Loru Napulo:** basi toliwor ebei a ibore kadaang tarau epei.

**Translator:** na basi sisi wananchi tutaumia.

**Loru Napulo:** ngakiro na igorosi ngitunga tokana kane ebeyo ngatomean

**Translator:** Na bunduki

**Loru Napulo:** ikoni tokona Uganda iboi kwaani

**Translator:** Uganda, hebu tuchukuwe mfano ya Uganda, wanaishi namna gani.

**Loru Napulo:** si epeap Uganda ngujup jik lu etuduungio akwap ngina edongio erai serikale lo alo uganda etwarit ngitunga.

**Translator:** Serikali yao ya saa ndiyo imetuliza mambo ya bunduki huko, na watu wanaishi kwa amani.

**Loru Napulo:** basi echamit tokona tani ewa logo tolomarae kama Uganda.

**Translator:** Basi nauliza hata serikali ya hapa Kenya ichukue mtindo yenye imenyamazisha mambo ya amani huko.

**Loru Napulo:** todunge akwap bu maendaleo.

**Translator:** Na tutaishi tu, na tutaona mambo mengi ya maendeleo.

**Alice Yano:** Mary.

**Loru Napulo:** basi nakang daang nguna.

**Translator:** Mary bua nege.

**Com. Alice Yano:** Mary, Mary halafu Lomeya Ewoi.

**Translator:** nyani Lomeyan Ewoi.

**Mary Merimo:** alokkiro robo kang kanyaritae ayong Mary Merimo

**Translator:** Yeye anaitwa Mary Merimo Mojo

**Mary Merimo:** alosi akiyan kidiana ngakiro angberu

**Translator:** Anaongea juu ya wanawake.

**Mary Mirimo:** sasa na arakar ayong aberu,



**Translator:** Nikiwa mama

**Mary Merimo:** kauriki ayong ekile

**Translator:** Nimepewa mimba na mzee mwaka jana,

**Mary Merimo:** ekile lo iwesekini topeg

**Translator:** Na baada ya kufanya mambo yake ananikataa,

**Mary Merimo:** sasa edongo ayong ka ikoku nawi kaapakang ekile lo aloma nabo eporonaberu nache aurikin

**Translator:** anabaki na mtoto kwao nyumbani, halafu ameendelea na amepata tena mwingine.

**Mary Merimo:** ejaribuutu tokona kona ewapawapakisi robo nakinae robo idiobore nikkolong aitwaan kaen tama kane kape ya ekes ni isaki iyong

**Translator:** Na sasa ukiona kabisa wewe humtunzi basi wana (unclear)

**Mary Merimo:** sasa alowae robo a esheria kisasi itwaan ngini ipanyakinio atamar tolemu ibore ni itanere ikoku ngini

**Translator:** Yeye kwa maoni yake, yule jamaa amemweka mimba na kutoroka basi atoe mali ya kulisha mtoto.

**Mary Merimo:** atoloto naberu naiusitae

**Translator:** Yule mama ameolewa rasmi,

**Mary Merimo:** sasa aberu ngina ruko kolong ka lokilekeng ani kiruket abucha ibore atiaka alokiding

**Translator:** Wameishi pamoja kwa miaka mingi na baadaye wakawa na shida kati yao.

**Mary Merimo:** ekile lo etwarak aberu na aberu na itwaarakinitae kona erikoret ngini keng nyobo natiakare jik pe ainakinere abeeru ngina ibore ni keng tolosio kitaniwarea ngide ngulu yaye.

**Translator:** Yeye amependekeza ya kwamba, kama huyo mama ameishi na mzee kirasmi na kuweko na shida apewe talaka, na vitu vidigo ili aweze kulisha watoto wake.

**Mary Merimo:** atoloto lowae lo akuuta be iutanakinio kerai taapakang ngibaren

**Translator:** Na twende kwa mambo ya ndoa,

**Mary Merimo:** eutakin apakang ngibaren akwaar na iutakinere ngina alema ani eyei ekile lo ekile lo eringa kirukit ka ayong na kiriamu sua ngichan

**Translator:** Yeye anaona ya kwamba yeye ameolewa na yule jamaa, na baba yake ameenda kwa yule jamaa amepewa mali

**Mary Merimo:** na elemarea apakang ngibaren lugu, kidong ayong ka ekile lo esukul ama yaasi ngide losukul esaki esukul ngaropiyae

**Translator:** Sasa baba yake amekuja na kuchukua mali kwa bwana yake, yeye amebaki pamoja na mme wake, nani ata somesha watoto? (in Turkana)

**Mary Merimo:** sasa kichamit esheria ngolo alowae alo esukul enangi nguna kongina ama ekile kimiakinae ekile ngolo kiskusoma kangibaren ngulu toting jik  
(claping and laughter)

**Translator:** haya hebu Mama,(in Turkana) Mama huyu anasema kwasababu sasa maisha yamekua magumu, yeye ameenda na kuishi na bwana yake, bwana ako na mali. Anauliza baba yake, wewe ukae tu kwasababu mimi na mume yangu, na mali yetu kidogo tutasomesha watoto, wewe poa. Na mimi nimeona hiyo taabu iko, na wazee wanaanza kulalamika sasa.

**Mary Merimo:** kolong esukul lo a kingaren robo aria kolong esukul isiakinio esomao pas sasa esukul lo a ngirwa kalu nataparachu ngaropaiayae anaparan ebong ngaropiyae  
(a lot of noise in background)

**Com. Alice Yano:** Tafadhalini mpee nafasi, hiyo ni maoni yake. Kama unataka kuja kupatiana maoni yako ya kumpinga, uko na huru. Umpatie nafasi aongee, tafadhali.

**Translator:** topupokisi ebeyo kimiekisi ikoku naga tolimu ngakrio nakeng daang keroko dae kejokak dae keyei itwaan ni enyouni kaama tama pe nyikote neni..basi kidiiriu token bu kiboikin neni.

**Mary Merimo:** sasa alimunitor ngakiro nguna daang esukul lo angirwa ka lu ilipao ikoku kwanzia nursery mpaka klass 8 kidarite sekondari

**Translator:** Maisha ya wakati ule ilikuwa rahisi, watoto walikuwa wanapewa elimu ya bure lakini saa hii maisha yamekuwa ngumu, yule mume na yeye ndiyo wanasomesha watoto hawa. Sasa baba anakuja kutafuta mali gani?

**Mary Merimo:** kisaki esheria ekoe totiyau robo ngaikro na esukul dae kimiekinae tani akitach esukul kwanzia nursery toliwor kerai secondary bon ngesi etachio.

**Translator:** Na kwa njia hiyo pia analalamikia, na awanataa wazo kwamba, ikiwa mambo ya shule imekuwa garama kutoka nursery mpaka secondary, ikiwezekana basi malipo yawe chini au watoto wasome bure. Tunaendelea kuumia kabisa

**Mary Merimo:** atolotolowae arumor nguna atolimu nabo akiroit apei na emucho alosi lowae anangolenyang nyo erakar nangolenyang ngikatukok eyeni akiritokin sua a lodwar nyikiinakinite nangolenyang na kiyoki.?

**Translator:** Mama anauliza mbona wanaleta machifu wengi badala ya kuleta askari wengi? Machifu wamekuwa wengi.

**Mary Merimo:** na ngikatukok ngulu nyikiyeni sua ni igirenere igirio kama kijukakin sua kwa masekin kanega.

**Translator:** Wengi wanaandikwa huko Lodwar na waletwa. Unasikia ukiambiwa ati huyu ndiyo chifu wenu, na sisi hatujui.

**Mary Merimo:** na sasa ngikatukok kiyeni sua amar echamikina esheria ipanyi kona tarata ngikatukok kotere kibooi ka sua toruwor ngiraya ngesi elemunete tarama akura

**Translator:** Yeye anapendekeza ya kuwa kwasababu hawa machifu watutumika sisi na wanaishi na sisi, tupewe nafasi tuwachaguwe wale tunawataka.

**Mary Merimo:** ibore nabo nice ni eyei kilipa kidiama ngamor. Eya ngamor eya ngamor ngace irisieneo kane alokati kane anapusimoru. Ngamor nguna be eyei a factory kech esubio awachie sasa badala akisubi anakwap anakosi ana elemere tolotoi nabo tosubae awache?

(claping)

**Translator:** Mama anasema ya kwamba kweli kuna resources hapa, kuna mawe inatolewa hapa kama kilomita 50 hivi na inapelekwa mpaka Uganda, kuna factory ya hizo mawe, na mama anapendekeza hii factory iwekwe hapa karibu ili wamama

kama hawa wapate kazi na watu wengine.

**Mary Merimo:** ani erumor kilosi lowae lo akiram akura ngirwa lu esheria ngolo kipalikini lokolong ngorot kisaki tokana atolemutu itwaan ni ebekek kitorik kotere kibela ngamsekin nakirionok alemuunun.

**Translator:** Mama anasema basi uchaguzi hii tunataka watu ambao wanaweza kuandika, wanaweza kusoma kuliko wale watu ambao hawaoni kitu, hata kuandika jina, hata kusalimia watu kwa Kiswahili ni shida.

**Mary Merimo:** kibel robo be erai akisomat angitunag kangulu tolot iyong tama be alosi nitwaan nikolong be alemuni kichakae tarau ekidole ngesi igiri ngesi na barua.

**Translator:** Ukienda kwa viongozi umwambie mimi niko na shida wakuandikie barua ili hata nipatiwe dawa, yeye anachukua kidole na kuweka, sasa kidole huko hawaoni, sasa tunataka wale wanaweza kuandika.

**Mary Merimo:** bit ayong daang natakae asaki alimun nguna

**Translator:** Basi hiyo ndiyo nilikuwa nataka kusema.

**Com. Alice Yano:** Uligusia tu, na ukasema members of Paliament wawe na elimu, ungetaka wawe na elimu kiasi gani?

**Mary Merimo:** Kuanzia secondary, from form 1,2,3 and 4.

**Transalor:** engisitae ngesi abeyio esakio itwaan ni isomat nyo tama bocha ngasekondario ama

**Com. Isaac Lenaola:** Asante Mary. Ninajua kwa Waturkana msichana ni kama shamba si ndiyo kwasababu akiolewa ndiyo mzee anapata mali, sasa wewe unasema kwamba mzee asipate mali, na bwana yako apate mali, na baba yako shamba lake itatoka wapi kama wewe hutampatia mali?

**Translator:** ngaya nyenguna ira mono iyong ebeyotokana iyong tolimu ngakiro nguna iyong robo iyeni iyong apokon atamar iyong ngesi erai aman ka apokon natokona itamaria iyong ekile eruko kama kitor apakon ai?

**Mary Merimo:** asakit kona asakit alocheria totiakae ayeni tu ayong atamar ikoni lakini echamikina etiekio nyerau apakang lorikuni tolot tolem anak nakolong angapamili daang poni kidetae ngibern kidong awi iriono esakitae apakang totuba afamily ngina kimaru lu enakinio

(claping and laughter)

**Translator:** Mama huyu anasema ya kwamba kwasababu desturi iko, na ninaamini desturi iko lakini kwa sasa maisha imekuwa ngumu, zamani mzee baba yake anaenda kuokota watu wa jamii yake kama uncle, anatafuta watu zaidi ya watu hamsini wanakuja kwa jamii yake. Sasa mimi ninawauliza, baba aokote ndugu yake wakuje wakiwa wawili ili wapewe kitu kidogo ili watuachie sehemu nyingine.

(clapping and laughter)

**Com. Alice yano:** Asante Mary. Lomeyan Ewoi.

**Benjamin Ewoi Lomeyan:** Kwa majina ni Benjamin Ewoi Lomeyan. Mimi nitajaribu kuongeza baadhi ya mambo ambayo wenzetu wamejaribu kupendekeza. Nami pia ningependa kupendekeza mambo kadha wa kadha.

Ya kwanza nitaanza hali ya marginalization, hali ya mapendeleo, katika serikali ambaye tuko nayo wakati huu, kuna hali ya upendeleo ambapo keki ya serikali hatupati vilivyo kuwa sawa. Hakuna usawa katika keki ya serikali.

Ya pili, katika hali ya security, security is not instilled equally. Security pia iko katika hali ya mapendeleo ambapo watu wakipatikana na majanga fulani ama shida fulani, sheria ya security haipatiwe power ya kutosha. Kwa hivyo ningependekeza kwamba ikiwa ni upande wa security, watu wapatiwe powers to execute the duty as commissioned, wasifuatue sheria kutoka juu.

Pia social amenities, hapa tukiangalia katika Turkana, watu wameangamia sana, social amenities are very poor; tukiangalia hospitali, mashule, maji, barabara ziko katika hali mahututi na hali ya kutopendeza. So ningependekeza serikali itoe usawa katika ukarabati wa barabara, na hata hali ya elimu kwa mashule, na hata hospitali.

Banking services: tukiangalia katika banking services, mahali tunaweka hazina zetu za pesa hatuna kabisa. Banking services tuna service moja ya bank hapa, Kenya Commercial Bank benki zingine ziko wapi? Tunahitaji ziwe decentralized, zizambazwe kila mahali ili tupate bank services.

Tatu pia ni economy strength: tukiona economy strength it's not distributed equally, tukiangalia hali ya viwanda, viwanda vimewekwa fulani na kwingine vinaachwa bila viwanda na tunaangamia. Tukiona katika Turkana tuna mahali tunaweza weka viwanda kama kiwanda cha nyama kiwanda cha ngozi, na hata vingine vingi tunaweza kuwa navyo hapa, lakini viko wapi na tuko na wanyama wengi. Tuko na ngamia, ngombe, mbuzi. Na hawa ngombe tutawapeleka wapi? Tunaweka market na serikali isambaze hizo services equally tupatiwe.

Elimu: nitazungumzia upande wa elimu na nikiangalia upande wa primary education. Primary education is abused in Kenya, this

is because tukiona katika elimu, imesemekana iko free lakini hatuoni kama ni free. Tukiangalia mwaka wa 70s na 80s iko tofauti kwa wakati huu. Ninapendekeza kwamba elimu iwe bure na ionekane kwa hali na matendo. Services ipatiwe kama vile Kenya school equipment scheme iletwe natupate.

Mambo ya election pia iwe na qualification. Watu wasikuwe tu wakienda kuchaguliwa mbunge mpya, mtu ametoka huko reserve, mtu anachaguliwa tu na kukuwa mbunge. Kwa hivyo tuwe na kadiri ya elimu fulani ambaye mtu anastahili kuwa mbunge. Tumependekeza mtu ambaye amefika daraja ya juu ya elimu, ambapo pengine ni graduate ama form four leaver ambaye hata anaweza angekusema mambo machache.

Property and Life: tumeona ya kuwa property and life is not considered in Turkana. Maisha ya watu, watu wanakufa na hakuna mtu anaona wanaendelea namna gani. Ningependa ya kwamba serikali waone maisha ya watu na rasilimali zao zinachungwa vilivyo, na kuwa na services karibu kama ma-askari wawe karibu, division bila isiitwe division stesheni ya polisi. Stesheni ya polisi iko wapi? Hakuna inspector, division inaitwa tu division by name, by brand na ambapo si mzuri.

Decision making: mtu anaweza teuliwa kwenda kujua mambo juu ya Turkana, lakini huyo mtu ana-make decisions akiwa Nairobi, na haja-visit na ku-make concrete ideas or a decision of the people, ili apate kupendekeza nini watu wanahitaji, ama watu wanakufa namna gani, wana shida gani. Kwahivyo tunapendekeza mtu akitumwa, kama ni commissioner kama vile mumefanya katika hali hii ya kurekebisha mambo ya katiba, ni vizuri mumekuja kuchukua maoni yetu, ni vizuri watu wanapotumwa wanakuja wanatutembelea, si ku-make decision yake mwenyewe akiwa huko Nairobi.

Document writing: kuna freedom ambapo saa zingine inaleta hali ya matusi, tukiangalia kuna document ama kitabu imeandikwa kwamba Turkana awezi kuongoza, kuna hicho kitabu. Tunataka huyo mtu to be sued and even to be summoned. He has abused us that a Turkana cannot lead. Turkana awezi kuongoza, ndiyo sisi tumewekwa chini na kukanyangwa kwamba hatuwezi kuongoza, na hiyo ni abuse. Kwa hivyo kama hiyo document iko, itolewe na huyo mtu awe-summoned na awe sued na atulipe. I do not the book have but I read somewhere, but hiyo document. Iko. Kwa hivyo isikuwe na huru ya uandishi watu wanaandika na kutukana watu. Hiyo ni matusi.

Ya mwisho, lakini nina mengi, tafadhali. Service charges: Hizi na service charges, ziwe part of the services to be given to the community where this services are rendered. There should be law to govern part of the services or income to be given to the people and security also.

Majimbo: mambo ya majimbo hatutaki, tunataka mtu aishi Kenya mahali popote pale anajisikia huru. Iwe na sheria ya kwamba mtu aishi mahali popote Kenya, provided he is comfortable and can live life that is good for him.

Development: tukiona mambo ya development, it is not distributed equally. Kuna mahali districts ziko karibu hamsini na hapa

kwetu ni district moja. Na ukiona the place is so large, mtu anatoka Kapedo is about 300 to 400km to reach the headquarters ambapo hawezi kupata services za kutosha, kwa hivyo tunapendekeza this services ziwe karibu na wananchi vile serikali ingependa.

**Com. Alice Yano:** Thank you very much, Lomeyan. Anayefuata ni Akudo Lofungure, halafu Michael Akadili.

**Translator:** Michael Ekadeli min itemokino

**Akudo Lofungure:** enyaritae Akudo Lopungurei akop ngesi abala tongaa.

**Translator:** Mama anataka sehemu ya upande huu ifunguliwe.

**Akudo Lofungure:** Akudo Lopungurei Nawiyole

**Translator:** Anaitwa Akudo Lofungure Auyale.

**Akudo Lofungure:** tangaarae kerika ekolonyo

**Translator:** Nitolewe hapa, niende kuishi mahali kwetu huko nilitoka.

**Akudo Lofungure:** kerika ekatapan

**Translator:** Hapa siwezi kuishi kabisa, nimeshindwa

**Akudo Lofungure:** kiteyarunit akuj nangolenyang anikolong ayei

**Translator:** Kama serikali imefufuka mahali ilikuwa, basi nipelekwe mahali nilitoka.

**Akudo Lofungure:** abuwakinit akuj alakara kotere nangolenyang ketamunit

**Translator:** Kama serikali leo wameamua watu wake wako Lokori, wasaidie.

**Akudo Lofungure:** nakolong kachakaria ni ngorot

**Translator:** Tangu zamani walinisahau kabisa.

**Akudo Lofungure:** abala robo tokona anikingaunit akuj kipudoroa

**Translator:** Kama mumekuja kunitoa hapa Lokori, hapa si kwangu kwangu ni huko Napeiton huko Lomelo.

**Akudo Lofungure:** nakinae asiger amin atolot atanyam ebei

**Translator:** Nipe askari saa hii ili niende kukula matunda ya msituni huko.

**Akudo Lofungure:** nakinae asiger atolot atanyam edung aka edapal

**Translator:** Nipe askari ili niende tu kupumzika mahali nilikuwa ninajua.

**Akudo Lofungure:** abe ngikang ngide daang lu isomate

**Translator:** Na ninyi wote ni watoto wangu na mnajua kusoma, si mnisaidie leo,

**Akudo Lofungure:** tani lu a ekakwangan ngikang

**Translator:** Watoto wa mzungu

**Akudo Lofungure:** epei eridike a aberu idouni

(a lot of noise at the background)

**Translator:** Yeye anasema watoto wa wazungu pamoja na wa Waafrica wote ni moja. Na mama huwa ndiyo amewazaa wote.

**Akudo Lofungure:** abuakinit akuj alakara

**Translator:** Na ninashukuru mungu kwasababu mko hapa.

**Akudo Lofungure:** kotere kebunit nangolenyang

**Translator:** Kama mlitumwa na serikali,



**Akudo Lofungure:** atama tongarae jik

**Translator:** Basi muamue, hata leo mkinipatia ruhusa nitaenda.

**Akudo Lofungure:** kerikak ekatapan jik

**Translator:** Sasa sina uwezo wa kwenda huko pekee yangu kwasababu ya hali ya nchi.

**Akudo Lofungure:** ayen atamar apen ngakonyen.

**Translator:** Nimejua kama mko sasa nitaishi.

**Akudo Lofungure:** be angaar ngaki

**Translator:** Hata kwa masikio nimesikia vizuri

**Akudo Lofungure:** kebunit nangolenyang

**Translator:** Kama serikali mko hapa,

**Akudo Lofungure:** akiit

**Translator:** Kusikiza shida zetu,

**Akudo Lofungure:** edarit nakanuwan

**Translator:** Nilikuwa ninangoja,

**Akudo Lofungure:** ekoe etoro ai?

**Translator:** Serikali iko wapi?

**Akudo Lofungure:** nangolenyang nyali?

**Translator:** Serikali iko wapi?

**Akudo Lofungure:** nyani asiger?

**Translator:** Watume askari,

**Akudo Lofungure:** arumor

**Translator:** ee arumor ee sawa

**Com. Alice yano:** Asante sana Mama. Anayefuata sasa ni Michael Akadili, halafu William Elepoi.

**Translator:** ejok noi akimat

**Michael Ashuka:** Kwa majina mimi ninaitwa Michael Ashuka, na nina mapendeko karibu kumi na nitasema zote.

Pendekezo langu la kwanza ni kwamba, ikiwa mabarabara za Nairobi ni safi kabisa, mimi ningependekeza kwa upande wetu hapa Turkana, barabara kutoka Kitale mpaka Lodwar ni mbaya na kutoka Lodwar mpaka Kakuma au Lokichogio ni mzuri, na pale ni organizations ndiyo walitengeneza hiyo barabara. Kwa hivyo kama serikali walitengeneza barabara za sehemu zingine ziwe mzuri, hata ingefaa kwa sheria ya kwamba barabara ambaye ni mbaya kama serikali hawataki basi wabomoe, na kama serikali wako na uwezo wa kutengeneza barabara, basi watengeneze iwe nzuri. Isiwe tu ati serikali upande ule wanapewa watengeneze wanaacha vibaya, lakini makampuni zikija wanatengeneza mabarabara ziwe nzuri. Hiyo ndiyo pendekezo langu, kama ni kutengeneza mabarabara itengenezwe na ionekane imewekwa vizuri.

La pili, serikali iko na maofisi hapa na wako na wafanyikazi hapa, ningependekeza kuwa kwa mfano ofisi ya DO hapa imetobokatoboka kwahivyo hiyo inaonyesha ya kuwa serikali hawaoni kabisa wale watu ambao wanafanya kazi mahali hapa ni wamaana. Kwa hivyo wakileta DO hapa, basi ofisi nayo iwe nzuri, kama wamelete AEO hapa wantengenezee ofisi na pia wapewe gari. Kwasababu sehemu zingine unaona tu DO amentengenezewa ofisi na amepewa gari nzuri.

La tatu, wananchi wa Kenya wote ningependekeza iwe ni sheria ya kwamba, kuna haki yake, malipo. Akizaliwa tu hivi anapewa kitu fulani, kama ni pesa, mia moja iwe hivyo kwa kila mwezi, iweze kusaidia Wanakenya wote kwa jumla. Kwa hivyo kwa mambo kama hayo serikali wanapuuza na hawaoni kama ni nzuri Wakenya wawe na vitu kama hiyo ndiyo sababu wizi inatokea na mambo mengine.

La nne, ningependekeza hivi, wafanyikazi wa serikali mshahara yao isikatwe na mtu yeyote pasipo makubaliano ya mwenyewe. Ningependekeza ya kuwa wapate idhini ya mwenyewe badala ya kukata ya Lodwar, Nairobi, unapewa tu payslip pesa yako

imekatwa. Kwa hivyo hapo hakuna haki.

La tano, kila Mwanakenya kama vile wezangu wamesema, kila mtu awe na huru ya kutembea kila mahali pasipo kisuzi au kupigwa kwasababu wewe ni Mturkana unaishi Samburu, utoke uende Turkana.

Jambo lingine ni kwamba KPR ambayo pengine tulipewa, ningependekeza iwekwe kwa sheria, kama tumeruhusiwa tuwe na KPR wapewe risasi ya kutosha, na pia wapewe course, na pesa. Kama sasa wamepewa bunduki bila mafunzo jinsi ya kuyatumia, inaonekana serikali wanataka sisi tukufe ovyo ovyo tu.

Jambo lingine ambaye ningesema ni kwamba, serikali wangepeana kazi kwa Wanakenya, hata kama ni kidogo. Kuna watu hapa wanaitwa Ngoroko, hapa Turkana ndiyo Ngoroko imezidi zaidi kwasababu kazi ni kidogo, hata wale wamesoma wamejiunga na hao kwasababu ya kukosa kazi. Kwa hivyo iwe ni sheria kila mahali.

Lingine ni juu ya benki na posta: benki na posta iweze kuwa hapa kwa division, kwasababu, barabara sio nzuri na mambo ya malipo ya mshahara inabidi watu wanaenda Lodwar kupata pesa na kumaliza siku nyingi huko, kwa hivyo kama bank italetwa hapa Lokori, posta ikuje hapa Lokori itakuwa nzuri. Waalimu watakuwa wakienda bank kutoa pesa huko na wanafunzi wanabaki hapa pekee yao bila kuwa na mtu ya kuwafunza. Karibuni tena, asante.

**Com. Alice Yano:** William Emekui, halafu atafuatwa na Alfred Ekemwa, Lucas Lolemu, na Moses Emeto Loyeye.

**Translator:** Alfred Ekomwa bu ngolo

**Lucas Lolemu:** Mimi ninaitwa Lucas Lopua Lolemu. Mimi ni kijana wa Kenya na tena mtoto wa Turkana, mzaliwa wa hapa. Nawasaidia Turkana nikiwa mhubiri ya reforms katika sehemu ya Lokwing. Basi kuna mapendekezo zangu hapa. Mimi mwenyewe nime pendekeza maneno kama yafuatavyo, nikiwa kijana wa Kenya.

Kenya should have a national uniform, hiyo ni mjadala moja ambayo nimetoa nikiwa kijana wa Kenya. Kama sisi tumedhibithisha katika katiba hii ya kuwa sisi ni watoto wa Kenya na tunabadilisha katiba hii, lazima tuwe na nguo rasmi ya Wanakenya ili tufanane wote ya kwamba sisi ni watoto wa Kenya. Hata mwizi ajulikane badala awe na kitambulisho na hizo zingine za kukaa kwa mfuko. Kwa hivyo hiyo ni mjadala moja nimewapa Wanakenya kwa siku ya leo

Ya pili, mimi nikiwa kijana wa Kenya ningependekeza sisi Waturkana tupewe allotment letter ya kuonyesha ya kuwa hii mchanga ni yetu ya Waturkana. Na kila chochote kile kiko hapa iko chini yetu, hakuna kutawaliwa tena na mtu mwingine(claping), ni jukumu letu mtu kukaribisha mwingine na kumpea yeye na kama hatutaki, basi tunakaa hivyo. Asanteni.

**Com. Alice Yano:** Asante sana. Moses Emeto Loyeye, Halafu atafatwa na Euren Fred

**Translator:** min Euren Fred kitemok

**Moses Emeto:** Okay, asanteni sana na nina mambo machache ya kuongea, na kwa majina ninaitwa Emeto Loyeye Moses. Mimi ni Mwalimu.

Kuna maneno machache ningependa kusema ijapokuwa mengi yamenenwa, lakini nitaenda kwa haraka sana.

Jambo la kwanza ni juu ya recommendations by any commission should be rewarded. Nimesema hivyo kwasababu serikali imekuwa haizingatii yale ambayo yamepitishwa. Tukichukuwa kwa mfano wakati walipopitisha mshahara ya waalimu, walikuja na kufutulia mbali kumaanisha ya kuwa walioteuliwa kwa hiyo kamati, hawakuaminika. Kwa hivyo ni kusema kwamba kila jambo ambalo linapitishwa na kamati ambalo linachaguliwa na serikali ni lazima iwe ni sheria na watakapopuuza yale ambao walipitisha, wale watu ambao walipendekeza pendekezo hilo ni lazima walipwe ridhaa kwa kupotezewa wakati.

Jambo la pili ni hili, government facilities: vifaa vya serikali kwa mfano magari, ningependa kusema kwamba ipishwe kama sheria kwasababu serikali imetumia mali nyingi sana kwa kununua vitu kama magari na inapoenda kwa mikono ya watu, inapoharibika hakuna mtu anafuatilia. Kwa hivyo ningependekeza ya kwamba jambo kama hilo likifanyika, yule mtu ambaye alihusika kwa gari au jambo lolote, ama kwa kifaa chochote, jambo hilo lifuatiliwe kwa makini sana ili rasilimali ambayo itapatikana ielekee kwa wananchi na sio tena kununua magari. Tumepoteza pesa nyingi sana kwa kununua magari na vitu kama hivyo. Kwa hivyo sheria ipitishwe yule ambaye anaharibu gari ama chochote aliye ama achukuliwe hatua kali sana, ili kuokoa rasilimali za nchi.

Jambo lingine ni natural and locally available resources: vitu kama vile madini, ninataka kusema ya kwamba ninapendekeza hivi, madini inapatikana katika sehemu fulani ya nchi, wale wote ambao wako katika sehemu hiyo ya nchi ni lazima wachukue nafasi kubwa sana ya ile asilimia, kama ni hamsini au hata zaidi. Na wale wengine wako katika sehemu zingine za nchi, ni lazima wawe na sehemu fulani katika hiyo nafasi. Kwa mfano tukichukuwa harbour ya Mombasa, wale watu wanaoishi pale ndiyo wanafaidika na pengine sehemu fulani ni ya wafanyikazi wa serikali, lakini wale wako katika sehemu kama Turkana hawafaidiki, kwa hivyo lazima tuwe na share kwasababu sio sisi tumependa kuwa mahali hapa, tungependa pia sisi tufurahie yale ambayo yanapatikana katika sehemu zingine za nchi. Kwa hivyo iwe imepitishwa ya kwamba kitu chochote kitakachopatikana katika nchi, igawiliwe kwa watu ambao wamepatikana mahali pale nyingi iende kwao na ile sehemu nyingine igawiliwe kwa wilaya zingine sawa kabisa. Natumai ni ya kuwa, ama ninapendekeza ya kuwa wale watu ambao wanaishi pale wapewe 60 % na hiyo 40% kwa wilaya zingine.

Civil Servants and teachers who are working in remote areas: ninapendekeza ya kwamba tuwe na special allowance for the teachers who are working in remote areas. Kwa mfano watu kama waalimu, madaktari na wanyikazi wale wengine wa serikali.

Tunaona ya kwamba sehemu hizi zinakuwa na upunguvu wa wafanyi kazi wa serikali, kwasababu gani? Mtu anafika pale na anaona kile ambaye anapata katika mshahara wake ni kidogo sana na anaomba ruhusa ya kwenda kwao au anachukua transfer kwenda kwao, na ile nafasi inabaki wazi na wale watu hawapati huduma yenye inatakikana. Kwa hivyo ningependa kusema ya kwamba wale watu ambao wanafanya kazi kwa sehemu ambaye ni remote, marginal areas wawe wakipewa kitu inaitwa special allowance to cater for those areas. Kwa hivyo hiyo ndiyo nimependekeza.

Halafu jambo lingine, ningependa wa-revive kitu enye inaitwa school feeding programe na school equipment schemes. Na inapokuwa revived, ni lazima iende direct to the beneficiaries kwasababu inapopitia mkono mingi kunakuwa na ufisadi. Inapoenda kwa ministry of education, inagawa sehemu yake, inapoenda kwa DC inagawa sehemu yake, inapokuja kwa tarafa iko na sehemu yake. Ningependa kusema ya kwamba kila beneficiary inapotolewa iende kwa wale ambaye wamenuiwa. Kama ni mwananchi ikuje direct kwa mwananchi, kama ni chakula ya relief isikuwe tena kwa store huko Lodwar, ikuje kutoka Nairobi direct mpaka Turkana kama ni chakula na kadhalika. Kwa hivyo ningetaka kusema ya kuwa chochote ambacho serikali kimetowa kwa wananchi, kwasababu inajua mahitaji ya wananchi wake chochote kile kimetengewa wananchi, ikuje kwa mkono yao na watajua namna ya kugawana. Kwa hayo machache yale mengine yame zungumzwa na sitaki kurudia. Asanteni.

**Com. Alice Yano:** Asante sana Loyeye. Fred Euren, halafu John Ekoyan.

**Fred Euren:** My names are Eren Fred. I have some few things to say. First and foremost, the issue of birth certificate and death certificates. I recommend that these two documents be issued at the dispensary or hospital level.

Second is the issue of the ministerial posts. I have severally seen and observed that this posts are not equally given to take for example, Turkana District. You find most ministerial post are concentrated in Nyanza or Central provinces, which is quiet unfair. I recommend they should be given equally

Three is the issue of Constitutional reform. I tend to see that the issue of the extension of paliarment is as result of delay of constitution. If this case will continue I recommend that you should prepare an interim constitution that will govern these issue.

Lastly, I want also to recommend that our KPR, incase of either raids or fights be given allowances, if the government cannot provide them with salaries. Thank you.

**Com. Alice Yano:** John Ekuyan,

**John Ekuyan:** Mimi kwa majina ni John Ekuyan, na niko na pendekezo langu ikiwa ni baadhi ya mila zetu za Waturkana ambazo zinahitaji zibaki zikiwa hivyo katika katiba.

Moja ni hali hii ya uuaji, mtu anaua mwenzake na katika hali hii, mtu akiua mwingine serikali inamchukua na kumpeleka kumfunga kwa gereza na yule mtu ni serikali ndiyo inamjua, na yule ameuliwa watu wake wanabaki wakiteseka. Sasa kesi hiyo inakuwa ni ya serikali na inaenda hivyo baadaye hiyo kesi inatupiliwa mbali na serikali. Lakini ile familia ambaye walitendewa hiyo mauaji inabaki hivyo na mambo ikalala hivyo. Lakini mbeleni katika desturi yetu ya Waturkana na mila zetu, ilikuwa ya kuwa mtu akiua mwenzake kulikuwa na gharama ambazo zilikuwa. Kama ni wanyama anatoa kiasi fulani ya wanyama, na hiyo mambo inaisha hivyo, lakini wakati huu ambapo serikali imeingia ni ya kwamba mtu anapoua mwingine anapelekwa na anafungwa, na labda kuna mtu yake atamtetea kule naanatoka na wale wanobaki wakiumia, na hapo hakuna ukweli. Kwa hivyo ningependelea hayo mambo ibaki au hiyo sheria ibaki hivyo katika katiba, ama yule mtu naye apoteze maisha.

Jambo la pili ni juu ya wizi, ninaambatanisha yote mawili. Wizi pia huwa hivyo katika hali yetu. Wizi hapa hufanyika na ningependekeza ya kuwa kama mwizi ameiba mbuzi ya mtu na wazee, chifu na askari wamemshika, wameshtaki na wamempeleka gereza vile nilivyosema na anawekewa kifungu ya miezi kadhaa na baadaye anaachiliwa. Yule ambaye wanyama wake walichukuliwa hajasaidika, yule tu ataendelea kutoboa maisha yake gereza na akitoka atarudia tu kile kitendo na tutakuwa hatujasuluhisha ama tumesaidia, lakini mimi ningependekeza kwamba mbeleni wazee walikuwa wanapeana ghathabu, mtu kama huyo akipatikana kuna mambo yeye atafanya, atalipa wazee wafanye hiyo kazi. Kama serikali wataachia hiyo mamlaka wazee waweze kusimamia mambo kama ya wizi ya ndani kama ya mbuzi, na wanyama hapa. Yale mambo mengine makubwa, basi iwe kwa mkono ya serikali, lakini mambo mengine madogo kama wizi wa mbuzi au ya ngamia, Waturkana wenyewe wakalie ile sheria yao.

Halafu jambo la tatu ni mambo ya, na ndugu amesema tayari. Kile kimezidisha wizi hapa ni ukosefu wa kazi. Kama kiwanda ingewekwa hapa ya ngozi, ya nyama ingekuwa ni vyema. Hii ngoroko ambao tunasema wanasumbua watu hapa, hiyo ingeisha. Watu wengi wangekusanyika katika hizo makampuni na wapate kazi, na hali ya ukosefu ya kazi na umaskini ingeisha. Hapo iko gold, kuna mafuta ilipatikana, lakini hiyo yote tutatoa namna gani? Serikali ndiyo lazima iingilie halafu itusaidie, itupe haki yetu kama nyinyi. Hawa wachukue sehemu yao na sisi Waturkana tubaki na share yetu. Kwa hivyo sisi ningependekeza ya kuwa serikali pia iweze kuangalia rasilimali ambaye ziko katika nchi yetu, kama mafuta, gold, mambo ya wanyama, walete kampuni ya kutengeneza nyama hapa, kama ya ngozi, machine ya kutengenezea ngozi iletwe hapa badala ya kuwekwa Nairobi. Sisi tukiwa wanyama wetu kama ngamia tunapeleka huko, ngozi inatengenezwa na tunauzia hapo na tunapata kusaidika. Kwa hivyo hayo ndiyo baadhi ya mambo ambayo mimi ningependekeza.

**Com. Alice Yano:** Asante sana, tumeshukuru. Anayefuata ni James Echuka, Mwalimu endelea.

**James Echuchuka:** Mimi ni James Echuchuka na mimi ni Mwalimu.

Pendekezo langu ya kwanza ni juu ya elimu, itolewe sheria iwe ni lazima, iwekwe sheria ya kusema lazima mzazi yeyote

ampeleke mtoto wake shuleni. Na yule mtoto atapatikana nyumbani na wako na watoto wengi, hata afadhali yule mzazi ako na watoto watano na pengine amepeleka watatu na abakishe wengine ni mzuri, lakini watoto wote tano wako nyumbani, basi naona iwekwe sheria iwe ni lazima mzazi apeleke mtoto shuleni kama ilivyo kuwa hapo awali.

Nyingine, no man should be above the law. Hiyo sheria iwekwe hapo, hakuna mtu anaruhusiwa awe juu ya sheria yeyote. Hata kama amekosa hawezi kushtakiwa, kwa hivyo kama hiyo sheria iliwekwa na wazungu saa hii mtu aone moto. Nobody, even women wakichukua saa hii tutapambana tu sheria ikabili watu wote.

Halafu lingine ni barua ya watu kusafiria kwenda ngambo, inaitwa Visa, iwe obtained easily. Ukienda tu unapewa barua, wewe unasafiri ng'ambo na unarudi nyumbani, iwe namna hiyo.

Ya mwisho, hii ni mambo ya free movement, mimi Mturkana niende mpaka Kajiado nitoke huko niende Marsabit, kutoka huko niende Busia, tuwe free tu vile iko saa hii and I can live anywhere na ninue hata ploti, hata Mombasa huko niishi huko niwe nikitembea nyumbani, iwe vile ilikuwa hapo awali. Halafu ya mwisho kwasababu watu wali-exhaust mengi. Kuna mtu alisema kama maji iko hapa Lake Victoria, si machine itolewe ya ku-bump maji sehemu hizi, ili tuache kutegemea relief. Asante.

**Com. Alice Yano:** Sema jina lako halafu upatiane maoni.

**Joseph Ebei:** Majina yangu ni Joseph Ebei. Nataka kutoa maoni tano, ikiwezekana.

Jambo la kwanza, mimi ni Mwalimu wa pre-school, lakini nimeandikwa na mission. Hakuna mtu anahusika na waalimu wa pre-school na pia lazima serikali washughulikiye waalimu wa pre-school kama vile waalimu wengine huandikwa kazi.

Ya pili, walimu wa pre-school wanaoandikwa na mission wanakanyagiwa chini sana na wanalipwa shilingi karibu elfu moja tu, na huyu mtu yuko na watoto kama watu wengine. Lazima kweli waangaliwe sana, ili wawe sawa.

Jambo la tatu, mahali kama kwetu hapa tuko na (unclear) na lazima iwe na machine au factory ile itakuwa inahusika waje katika sehemu yetu hapa hata watu wa hapa wapate (unclear) na wapate kazi. Hiyo ndiyo njia moja ya wananchi kupata kazi, na hata kuacha mambo ya wizi.

Jambo la nne, ukiangalia sehemu hii mtu anaweza kukaa Nairobi na asema mafuta itapatikana sehemu za Turkana, hakuna benefit Waturkana wanapata na mtu anakuja kuuza. Lakini ningeomba tu mradi kama mafuta hiyo ifunguliwe hapa na watu wapate kazi. Mahali hapa kuna vitu vingi kama salt, na iron. Pendekezo langu ni kwamba hizo factories ziletwe sehemu hii.

Na tena watu wawe sawa, kama ni watu wanaandikwa na mission na kuna wale wanafinywa sana, kama wanaandika watu

wapewe mshahara sawa na wengine. Ya mwisho, ninasema kwamba sehemu hii kweli haina barabara na kufikisha vitu ni vigumu kwasababu ni mbali. Na tena Barabara ni mbaya wakati mtu anasafiri anachoka sana na hata hafiki, kufikisha hata message. Nawaomba hata askari hawafiki haraka au kufikisha message kwasababu hawana magari. Na pia tunahitaji hospitali kwa wingi hakuna free of charge. Asante na Mungu awabariki

**Com. Alice Yano:** Asante sana. Anayefuata ni Joseph, one point only. Anayefuata ni Stephen Eiba.

**Elupungure Wilson:** Kwa majina ninaitwa Mchungaji Epungure Wilson. ninahubiri katika kanisa la Redeemed. Ningependa kukuguzia tu juu ya jambo moja kuhusu serikali ya magereza.

Katika magereza yetu ya Kenya kunakuwa na shida zaidi, wakati mtu mzima anapo patikana na anaitwa gerezani. Pia mtoto mdogo wa miaka tano, sita au kumi na kitu akipatikana na shida ni katika gereza lile lile tu, tunapata watoto wengi wanaumia kwasababu hawezi kurekebisha hiyo makosa aliyo nayo, maana yake akiwa huko atapata waalimu wa zaidi na mtoto huyu kurekebisha ni ngumu. Napendekeza kuwa magereza za watoto na za watu wazima zitengwe. Maana watoto wadogo pia waharibiwa na wale watu wazima katika gereza, wakifanya kama wake zao.

Halafu nyingine pia katika hali ya kuajiri, wawe katika ministries nyingi. Rais anachagua minister hata kama hana qualification ya hiyo ministry. Ninataka mtu akipewa kazi, apewe kulingana na yale amehitimu kutokana na kazi hilo.

Na pia la mwisho, kura inayokuja ingefaa kuwa ya siri. Mambo ya kupanga mlolongo ipigwe marufuku, tuwe na secret ballots ili tuzuie kuhongana ya kutoka na mlolongo.

Halafu ya mwisho, tuwe na wakilishi bungeni kwa sehemu mbali mbali, kama ni kijana katika wilaya achaguliwe katika constituency anayetoka, moja, kama ni mama pia moja and departments, ili bunge inapoendelea pia kuwe na mtu moja kati ya wale watu atakae kuwa pale asikie ni yapi anayeneweka katika ile mahali ya wakilishi bungeni. La mwisho kabisa tafadhali. Thank you.

**Com. Alice Yano:** Stephen Eiba Nusu dakika pia.

**Stephen Eiba:** Yangu ni machache na jina langu ni Stephen eiba na ni mkaaji wa hapa. Ningependa kuongea mambo ambaye watu wengi wameacha nyuma. Kazi nyingi wameongea juu yao lakini hawajaguzi kazi letu, ambaye ni kazi ya ufundi.

Kazi ya ufundi ya kusimama kwa jua na kupanda juu ya nyumba inakazi hapa sana. Kama ni kampuni inaweza kukuajiri kazi na ukishafanya kazi kwa ile muda mliandikiana, hawatimizi malipo yako. Pendekezo ni kwamba tuwe na sheria ambaye inaweza



Jambo la pili kwa kazi hi kuna shida nyingi inatokeze. Kama hii kazi unaweza kuanguka kutoka juu ya nyumba na kufa. Ningependekeza kwamba kama ni kampuni unafanyia kazi, kuwe na sheria kutoka serikali hiyo kampuni ikulipe wewe kwa kuumia kwa kazi. Na kwa mtu binafsi, maanake mtu binafsi pengine hana pesa ya kukulipa wewe na inatakina kuwe na sheria ili serikali inaweza kukulipa wewe maana unajenga taifa. Yangu ilikuwa ni hayo tu.

**Wilson Epungure:** Ningependa sisi wote tusimame tuheshimu tu mwenyezi Mungu, wazee watatoa makofia na wamama watabaki vile mlivyo. Na tuombe.

Baba wetu na Mungu Wetu tunatoa shukrani za kipekee alasiri wa leo, tunakushukuru kwa ajili ya kamati ya ule andalizi ya jukumu hii wa kubadilisha katiba. Bwana Mungu tunajua ya kwamba katiba ni sehemu ya sheria ambayo uliotupa, hasa kule Mlima Sinai kupitia mtumishi wako Musa, hata nasi tukiwa Wakenya katika sehemu kote kule, tunakushukuru Bwana Mungu kwa ajili ya uteuzi huu, na nyakati ambayo tulichukuwa katika makao haya. Maono yetu na mawazo ambazo tumetoa kama Wakenya, tunaomba Bwana wa majeshi upate kuyapokea na wanaoshughulika katika hali ya utengenezaji, uwapatie hekima na maarifa, ili wkapate kuwa na wakati njema katika utekelezaji wa katiba hili. Asante Mungu kwasababu sheria hizi Bwana ni taa ya miguu yetu, ni muongozo katika nchi yetu, hata katika vizazi wanaokuja. Bwana Mungu tunawaweka viongozi wote, tunaomba safari yao iwe salama wasalimini. Tupe hekima na maarifa hata katika wakati huu tunapo achana, na ni katika jina la Yesu Kristo, nimeomba na niamini. Amen.

**Meeting ended at 3.15 p.m.**

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