

**CONSTITUTION OF KENYA REVIEW COMMISSION**

**(CKRC)**

**VERBATIM REPORT OF**

**CONSTITUENCY PUBLIC HEARINGS,**

**NAMBALE CONSTITUENCY,**

**HELD AT MATAYOS – LWANYA GIRLS SEC. SCHOOL**

**ON**

**29<sup>TH</sup> JULY 2002**

**CONSTITUENCY PUBLIC HEARINGS,**  
**NAMBALE CONSTITUENCY HELD AT MATAYOS – LWANYA GIRLS SEC. SCHOOL**

**Present**

Com. Pastor Zablon Ayonga - Chair  
Com. Dr. Abdirizak Nunow  
Com. Mutakha Kangu  
Prof. Yash Pal Ghai

**Secretariat**

Jeremiah Nyengeny - Programme Officer  
Hellen Namisi - Assistant Programme Officer  
Grace Gitu - Verbatim Reproducer

**The meeting started at 9.15 a.m. with commissioner Pastor Zablon Ayonga in the chair.**

**Com. Pastor Ayonga:** And we have our staff from the office. We have Mr. Nyangeny Jeremiah, ambaye pia ana mtoto wa upande huu. Yeye ni programme officer, na ninao assistant programme officer, Helen Namisi na Grace Nditu. Hawa kazi yao itakuwa kuandika, ku record. Hakuna neno la mtu litapotea hata moja. We are recording this in a tape so that every word you say, will be collected. And so, when you see professor Ghai is not writing anything don't think that he doesn't regard you views as important or when you see I am not writing, or the other Commissioners. We are recording everything that you say. Even when you cough, your little cough will go into the recorder, and when the day comes, we will say, is that you who coughed? When you deny your views. Now, this morning, we are happy to be here, happy to be here because this is our last leg. Western province, is the last province in Kenya but not the least province. You have to start somewhere and end up. This last day of our coming to western province, we are privileged to have none other but the Chairman of the Commission. Prof. Yash Pal Ghai. Kwa hivyo kuna watu waliyo na bahati kubwa kuliko sisi? We have panels of commissioners spread throughout this province, and they have started this morning, but Professor Ghai chose to be here, and we are here. And not only that we have the DC here. Not everyone in this district is going to have the DC present, the first day of their collection of views. So, ours is a greater blessing. Before we give you the taratibu on how we are going to collect the views today, I would like to invite Prof. Yash Pal Ghai to say few things and then, I will ask Com. Mutakha Kangu to tell us how we are going to proceed. Prof. Yash Pal Ghai.

**Prof. Yash Pal Ghai:** Hamjambo, I am very touched by the warmth of your welcome. I am very glad to be here. I have not been before, except when I was a child, we used to sometimes drive to Uganda, and I believe we passed along this road. But I

had not had an opportunity to spend time here, and I am very glad that I am now able to come here. Com. Ayonga has thanked all of you and those who had to organize this meeting, and also to prepare the ground for this meeting. That process began as we know long time ago, and many of you in this room have helped us by providing civic education. The members of what we call three Cs, who are with us today, have been of very great assistance, and I want to thank them very much for helping us. The district administration has also helped us, may possible for us to hold you here to publicize information and with other arrangements. And I want to acknowledge that assistance. I also want to thank the District Co-ordinator who helped in the backbone of our organization and districts. And finally, I want to thank the Principal of the school for letting us use her facilities and also thank warmly for the planting of the trees as I said a few minutes ago, outside, I hope the constitution will also have deep roots in our country and will provide shade and comfort to all of our people. So, I believe it is a very symbolic act and we are grateful for that.

This part of the process which we hold gathered today here, is in my view one of the most important stages of the review process. You have all been meeting on your own, debating the issues for review and for the form you have taken the trouble to prepare your memorandum, you have come to prepare to give your views orally, and this process can only succeed if the people of this country participate in the process. The Review Act which the process conducted, this is of very special importance and the participation of the people. And this is the forth opportunity we had to influence or determine the shape of the constitution.

It is an extremely important process, because it is also process of re-discovery. As the Commissioners had been travelling to the different parts of the country, we have been to places we had never been before, we have met groups which is not, lead before some groups we did not ignoring the state. So for us as commissioners, it is extreme the privileged situation to be able to meet Kenyans in all parts of the country to learn about these customs, to learn about the hopes of the future. And the important part of the process is this kind of discovery of ourselves and of many communities that make up a country. So I think that aspect is all in itself important as the constitution itself. And if a process is right, I sure you will have a good constitution. So the fact that you have come today, and have been participating in the process and meeting is very encouraging for us. And we hope that the constitution that will emerge, will be something that you will also be proud of as I hope we will be proud of it too.

So I don't want to take more time, I know we have a busy day, I want to thank you also for coming and, that we know that our report is ready, you will have an opportunity to read it, to discuss it, to criticize it and to give out your views, which will assist the constitution conference, which will be the main decision making body. The process is not finished, after this meeting, we hope that we will continue to follow the process and continue to protect part in it, and to the very end of the process and even after that, that you will make use of the constitution to take your rights and to participate in the development of our wonderful country. So, we want to thank you again, many thanks go to our Chairman for today, Pastor Ayonga.

**Com. Pastor Ayonga:** I want to thank Prof. Ghai for those beautiful remarks. And before I give a chance to Com. Mutakha

Kangu, I want you to gate the greetings from North Eastern by Com. Abdirizak Nunow.

**Com. Abdirizak Nunow:** Asante sana Com. Ayonga. Kwa majina ninaitwa Abdirizak Nunow. *Asalam Aleikum?* Asanteni sana. We are happy to be here and as have been said, the most important people today, are you and not us. Because we are coming to collect you views, and we talk of harvesting your views because they have matured. When you go to till and harvest fruits, and products that are ready. So we look forward to our bumper harvest, full of ideas and brilliant proposals and will be with you, we will be in this place for the rest of the week. Thank you.

**Com. Mutakha Kangu:** Thank you Pastor Ayonga, *abaluhya banje, mulembe mewsi, mulembe khandi, ndachendere tsimbeka tsindi neuhuuriranga bandu, rerosangalile ndeche mbulilekho abaluhya banje, ikarikario? Nee, Translation:* My luhyas, good morning to you all, good morning again. I have gone round many parts listening to people, today I am happy to come and listen to my luhyas, isn't? I hope *shichira ndachenda ninderuatsanga amakhuwa, Translation:* An, I went round talking to people. I hope you have prepared. *Shikarikario?* Now, Prof. Ghai, I will just talk to my people in ... I rarely talk this language, so when I get an opportunity I use it to the full. Now, siku ya leo, ni siku yenu, ya kutoa maoni yenu. Mradi tuko nao, ni mradi wa Kenya, na tunataka sikize wakenya wote. Kwa hivyo nataka niwapatie utaratibu tutafuatilia siku ya leo, tukichukuwa maoni. Jambo la kwanza ni kwamba mjuwe, kulingana na utaratibu wetu wa kuchukuwa maoni, mikutano yetu inatakikana tuanze saa mbili kamili. Na itaenda mpaka saa kumi na mbili jioni. So, ukiwa uko na shughuli ingine, unataka kukimbia huko, *urushe otsie oyenjekho shimuosi soboyere shiakha fauna shirie.* Unaeza kimbia kama umeandikisha jina, *nokalukha* we will hear you. Today is your day. From now, up to six, we will not even break for lunch. If you want to go for lunch you can walk out slowly, we will sit here to continue hearing those who are here, because we don't want to interfere with your time. **Translation:** If you want to run and see your calve if you thethed it, if you come back, we shall hear you.

Jambo la pili, maoni tunachukuwa kwa njia tatu; kwanza unaeza kuwa na maandishi, written memorandum, na iwe hutaki kuongezea lingine lolote, utaki kuzungumzia hiyo memorandum, you just hand it in, na hautaki kuzungumza lingine. Ikiwa uko na maoni ya aina hiyo, *olwawinjire*, umendikisha jina kule nje. Unaeza toka pole, tuko na register pale, unaingiza hiyo memorandum yako, unaweka details, unaweka signature yako, na ukitaka *wekhale oulilekho kabandu babola*, unaka. Ukitaka utoke pole uende, uko na uhuru. Njia ya pili, unaeza kuwa na maandishi, written memorandum, lakini, unataka kuizungumzia, unataka kuelezea yale umeandika, ukiwa utafanya hivyo, hatutaki ukuje uanze kusoma yale umeandika word by word. Tunataka, you highlight the most important aspects, because hiyo memorandum tutaenda kusoma yote, sisi wakati tunafanya analysis ya maoni. So, utapatiwa nafasi ya kuja kuelezea hiyo memorandum yako, na kukimaliza, utaipeana hapa tena na uandikishe jina, uweka sign halafu ukitaka ukae ama ukitaka uende.

Njia ya tatu, kuna wale wana maoni, lakini yenye hawaja andikisha, unaataka kuzungumza orally, tutakupatia nafasi oral submissions, utasimama mbele yetu, utazungumza yale uko nayo, *kakhutsunanga mumwoyo, rero obole khuulile.* Si ni hivyo, na ukimiliza, hata na wewe utaenda, jina lako litaingizwa hapo, uweko sign na details, *lwa bana bakhadusha ni*

*barebanga nne makhuwa kene kano kasungubungwa, abaliyo bali babu wina? Bakhabe batusi wa nekema.* So, *nimurula mwabolanga negwe bakasia, ne iregister yeengwa, elira rwo shililokhamo ta.* Itaandikishwa hapo ijulikane umetoa maoni yako. Wakati report inarudi, ikiwa uko na tashwishwi, uweze kusema lakini nilisema hivi, mbona, this is not reflected. **Translation:** If you get in you have to sign, thereafter, you will have a chance to talk speak out what is pressing you in your heart.

Jambo la tatu ni kwamba, time, kwa wale wako na written memorandum ya kupeana tu the question of time does not arise. Lakini kwa wale wako na maandishi, wanataka kuielezea mbele yetu, utaratibu wetu tunasema tunakupatia dakika tano, ya ku-highlight the key issues. Halafu upend. Kwa wale wanazungumza orally, tunawapatia dakika kumi kwa sababu hawo mambo yao haijaandikishwa na tusipo ipata hapa, hatutapata siku ingine kuangalia. But, we have a discretion ya kuangalia, mwanzo, wakati tunaanza kama watu hawaja kuwa wengi, tunaeza ongeza wewe muda kidogo. Lakini tukielekea sasa mbele tunaona watu wamekuwa wengi, and we must give an opportunity to everybody, tunaeza anza kupunguza the time. Na hiyo tena itategemea, because baada ya watu wengi kuzungumza, wengi watapata yale nilikuwa nina fikiria, mwingine amesha taja. So, we may be able to reduce.

Secondly, kwa hiyo discretion, we also look, tunaona this one must be an opinion leader, na ni kama amebeba mambo ya wengi, na maybe let us give him time to explain more. Maybe he is taking on behalf of the others. So, that this discretion is there. Na ukiona we are exercising it, usianze kusema mbona yule mume mmpatia nafasi mingi na *simwakhali mba, no emwonosingia mumanye* from the beginning. We have that discretion.

Jambo la nne, ni kwamba, huu mkutano tunataka tusikize kila mtu. Wazee, wamama, vijana, walemavu, watu aina yote. But we want tolerance. Kwa sababu tumesema, constitution making must produce a new Kenyan people who have learnt how to tolerate each other. Mtu akisimama pale anaanza kutaja mambo yake, *niyerwatsa keke, katanolakajamire tawe*, nyamaza. Hapana kuwanza kupiga kelele, because you don't agree with what he is saying. Wait, wakati nafasi yako itakuja, itafika na wewe utakuja useme *ulire* fulani *niyeerwatsanga ari, shifuruchaniakho na keke kalia ta, nasi proposal yange njie ino.* Hivyo ndio tutaenda sawa sawa. Lakini, saa ile mtu anazungumza, wewe unaanza kunungunika because you don't agree with his views, we don't accept that. Peana nafasi, mtu ajieleze vile anataka, utapata nafasi yako, na wewe utajieleza. And you are free, sababu mtu fulani amesema hivi, you are not bound to say what he has said. You are free to come and say your own, give us your own perception, even if it is outright indifferent from what the other person has said. *Kata nali mukhaye uwo, kata nali musatsa uwo*, you are free to come here and speak what you want.

*Nerula bwene awo*, nataka kueleza, this meeting is the meeting of the commission. And everybody is free to speak freely, hapana kuogopa nemeona bwana DC amekaa pale, *nimbola endi nakharebere*, you are free, even bwana DC is free to give us his views, the chiefs and sub chiefs are free to give us their views, freely, hapana kuogopa tumesema huu ni mradi wa serikali ya Kenya, walifika kiwango wakasema, things are not going the right way, can we sit down and find out what is wrong, and

decide how we want to move forward. And we are not going to solve that by fearing to say what is wrong. Mko na uhuru, na Bwana DC amepatia sisi assurance, we have worked with him, *esianda isaino*, so many times I have been here, I have been in the DC's office, we have spoken in very many meetings, and Bwana DC has been very helpful and he is not here to intimidate you from speaking your views.

Come and speak your views. Even if you want to come and say now we don't want Provincial Administration, don't fear that the DC is here, speak your *shikari*, si ndiyo hivyo Bwana DC? I am sure you have set him a little, now he understands.

**Translation:** If a person talks what does not please you, don't shout at the person. Everyone will have time to say what he/she has.

Now, jambo lingine, ni lugha, tulisema katiba iwe based on the views of the Kenyans, and because of that, you are free to express yourself in the language you think will give you the opportunity to do so quite effectively. Niwenya khwiratsa mululuhya, nosinjira sa ana no obola luluhya, we will get someone to translate so that even Prof. Ghai can follow what you are talking about. If you want to talk Kiswahili, you will be free to speak Kiswahili. If you want to speak English, you will be free to speak English. It is your choice. Usianze kujifinyafinya, *mbu mbere mbolekho lakini olusungu lwene lwanje ni luremu*. You come and speak the way you want in your own language, so that we get what you have to say. Now, lingine, ukimaliza kuzungumza, Commissioners wanaeza kuwa na swali moja ama mbili to clarify one or two things kuhusu yale umesema. Na tukikuuliza swali, if you have no answer, if you have not thought about it, you tell us, I have not thought about that, maybe I will go and think about it. You are not bound to answer, we are only seeking clarification. **Translation:** You are free to speak any language of your choice, be it English, Kiswahili or Luhya.

And finally mjuwe, mumeambiwa tukitoka hapa, this is the last province. Na mnajuwa tunafanya hii mambo, kulingana na utaratibu umepeanwa kwa sheria ya bunge and the position kulingana na hiyo sheria ni kwamba, wakati tunamaliza western province which is the last province, tutaenda kukaa chini, we will analyze your views, we will prepare a report, we will prepare recommendations, we will prepare a draft bill. Once we finish that, hiyo sheria inasema, turudishe hizo vitu. Ndiyo tumesikia Bwana Chairman akisema, we are not supposed to report to parliament, or any other body anywhere, we are supposed to report to the people of Kenya. You people included. So, our report atikuja kwenu, and hiyo inasema we will give you 60 days to read through, to debate, to discuss that report, you assure yourself, *ngalwekhali Lwanya, khwabola khuri, nombamba bakhuchishire*. Tunakubaliana na hii ama tunataka waguze kitu ingine. The law says we will give you 60 days. That is it remains what it is. If it is changed, too bad, but if it remains what it is, we give you 60 days to study, to discuss, then we come back to you at the provincial level, you give us your comments about what we have proposed, as a constitution.

And then from there, the law says, after we have taken your comments and we call a national constitution conference, which will discuss, debate, adopt or reject the proposals we would have made. *Ne ndamubolera*, wakati nilikuwa hapa, that conference will have representatives from the districts, so, as Busia district you will have an opportunity to choose three representatives, *ne*

*ndamubolera, nechakhabe milwano. Ne nimubukula ishurushi icha mumilwano, mubukulanga inyala khulwana, shikarikario? Nemuksi dola sa akhatembukha muirayo, shauri yenu. Tukimaliza national conference, watapitisha mambo tutakuwa tumepeana ama wa reject.*

If they reject, yale hawatakuwa wamekubalieana, tutarudisha kwenu by way of refrundum, mpige kura muamue ni nikhurula abwene awo bulano ndio tuingize maneno kwa bunge, ndio bunge nayo ipitishie khumunyole katiba *imbia*. Hizo stages ndiyo baada ziko mbele. *Nokhumala*, this is a very important stage, lakini *nekhurula ana ndamubolera anakhutsie mwene, na ni milwano, mwakhaulirakho kamshiri khuulirakho*. Lakini *kho, nekhutsie khulwana*.

Tuanze tutafata list, hiyo sikuwa nimesema, ukiingia unaandika jina pale, na majina tunafata hiyo list, tunaita mmoja, fulani Fulani. But at that level we also have discretion, tunaeza sema *mshere uno alolokhanga ujonnyere*, tumpatie nafasi atsie inga. Tunaeza ruka list, lakini, utaratibu tunafwata list. Kwa hivyo, nirudishe mkutano kwa chairman, Bwana Pastor Ayonga, aendeshe halafu tuanze kuchukuwa maoni yenu.

**Com. Pastor Ayonga:** Asante Com. Kangu, katika discretion tuliyo nayo, zaidi ya kufuata hii orodha ambayo tumepata, ningependa kuwambia kwamba, we may have to change from time to time, for instance, if we have a very old person, coming in to give views, the minute we notice that person or that person's name is passed to us, we will give that person the preference. Ikiwa ni mama, ikiwa ni mzee, tutaweza kuwapa that preference. Kitu kingine, inawezakana kuna mtu mlemavu namna ya pekee, na ambaye makuja hapa kutoa maoni yake, that such person, we would give him or her, the preference.

Another group is mama waja wazito, kukaa katika bench hii, kwa muda mrefu, na unabeba mtu mwingine, we would like to free that person atuambie maneno na atoke. Another one, ni watoto wa shule. We know they have got classroom, subjects going on, and we would like not to keep them here, longer than it is necessary. We would allow such ones to give their views and then be released to go to their classrooms. One other item that I would like to attend to, is about the red book which we had sent to you. How many of you have got that red book or pink book? At some places we, we have gone to those places, and someone comes in front when his name or her name is read, and he starts like this, question number one, this this this... I say, yes. Question such such.... He says like this, I say it no. That is not what we have called you here for. It is not the textbook that you are going to answer, that was our book. It came from our office, it was to give you just guidance on areas of your thinking. It is not what you have come here today for you to answer us. Otherwise we would called one person from this constituency to come and give us the answers and after she or he finishes, we could say thank you, you have passed the test or you have failed the test and we go back. Today we have come to collect your views, what you think.

Another thing, don't come here to tell us ninawaambia commissioners sasa hii maneno mwangalie, sisi hatuendi kuangalia, tumekupa all this time for you to angalia, sasa leo tunataka utuambie, nataka mfanye hivi na hivi.

Another thing, we have not come here to discuss personalities, we have come here to get maoni on issues. Usije hapa na kusema yule chief fulani ambaye anatufanyia hivi na hivi, unajuwa huyu mtu nini nini.. we tuambie kama kuna jambo ambalo ni ngumu katika provincial administration, tumia issue. Lakini, si chief fulani, chief Nicodemu au Erastus, hapana. Na, kuna kitu kimoja, nataka kuwaomba nyinyi nyote, that is, obey. Wakati ambao tunasema your time is up, it is up. You are not the only person here. There are so many people. You see now the hall is full, and everyone wants to say something, let him or her say that thing. So, when we tell you, your time is up, kindly, cooperate, kindly.

Na sasa, ninataka kuambia kitu kingine, hatutaki clapping. This is not a political rally. Hapa tumekuja for very serious matters ambayo ni mambo ya taifa letu. If someone says something, and you are happy with what he or she has said, please, don't clap. We want you to give this place, this audience, give it that silence that you observe, when you are in the court room.

Na ninataka kusema la mwisho, kikao hiki, kimufunguliwa sasa kirasmi, kama kikao cha katiba. Na tutafuata list hii jinsi ambavyo imetolewa. Lakini nitaanza hivi, na watoto wa Lwanya High School, wana poem ambayo wata tutolea. Mko tayari? Where are you? Come forward please. While they are coming, ningependa Francis Webuye, awe tayari. Atafuatwa na Maurice Opili, nikisema jina lako vibaya tafadhali unisamehe, ni kwa ajili ya maandishi mengine ni magumu kusoma.

### **Watoto wa Lwanya High School – Poem:**

Inaudible..... It is like you are bearing on the family wheelbarrow

Inaudible... you bearing on the family wheelbarrow?

No I have to take what is in this time.

What.....inaudible

Go back to the kitchen

That is where you belong to

Over my dead body

They say I will have to participate

In the preparing of the wheelbarrow

Since immemorial time,

If men have been participating in the wheelbarrow

And not anybody else.....Inaudible, change, changed over what?

Women, children are not

Participate in the preparing of the wheelbarrow.

This is the family wheelbarrow,

And everybody has the right to participate

In the repairing of the this wheelbarrow

What .....inaudible



A right?

This wheelbarrow

Your grandsons need the service of this wheelbarrow

Are sure?

Very sure

Let them participate

Then ....come, let us do it

Yes, mzee let us go home

And we do it at home

And you

And you there

I say not sure

That you are also participating

In the repairing of the Kenyan wheelbarrow

Thank you.

### **Students' choral verse:**

...Inaudible Ninayumba kama chombo, ...

Wanifumbia mafumbo

.....katiba turekebesheni,

Nasi tuwe na sauti

Miaka imefika mingi,

Alipo nizaa mama

.....Ninashukiwa kwa wengi

Kila upande na vuma

Katiba turekebisheni

Nasi tuwe na sauti

.....wote wajambalala

Wapokea mishahara

.....Katiba turekebisheni

Nasi tuwe na sauti

Nimepigwa mijejeji

.....kwa usalama

.....duniani sina kazi,

Japo mimi mtu mzima

Katiba turekebisheni  
Nasi tuwe na sauti  
.....Kamwe sina mhisani  
Ndiposa yalakibani  
.....Katiba turekebisheni  
Nasi tuwe na sauti  
Naonekana mchafu  
Hivyo ndivyo nitaitwa  
Msiniite mhalifu jamii yangu  
Ndiyo halifu  
Kwa nitupa kwa uchungu  
Kusiagika kihalifu  
Katiba turekebisheni  
Nasi tuwe na sauti  
Duniani nateseka  
Ingilia mola wangu  
Nifurahi na kucheka  
Nijiskie kipungu  
Niwasaidie kaka  
Dada, mama na baba yangu.  
Katiba turekebisheni  
Nasi tuwe na sauti  
Kwa mola hii ni dhambi  
Mama baba nawataka  
Nimefungwa na miumbi  
Ndani la jaba la kiza  
Natavema kama vumbi  
Ndani na ile miujiza  
Katiba turekebisheni  
Nasi tuwe na sauti.  
Shukrani

**Com. Pastor Ayonga:** Asante sana kwa hawa wanafunzi wa Lwanya, Francis amekuwa tayari? Hebu kuja mbele. Okay, yeye pia nenda kule kwa microphone, nasikia ana poem naye kama hawa wanafunzi.

**Mr. Francis Webuye:** Hamjambo wananchi, poleni sana.

**Com. Pastor Ayonga:** Please, I would like for you kuendelea na yale ambayo yamekuleta, salamu tuwache kando.

**Mr. Francis Webuye:** Maoni yangu, ya kwamba, mimi nataka kama inawezakana, kazi moja, mtu mmoja. Halafu, mimi naona huzuni ya kwamba mtu akifunguwa kiosk yake, ya kwamba watu wa county council wanakuja kuchukuwa, ati ni mwizi. Sina receipt ya kununua hivyo vitu? Asanteni.

**Com. Pastor Ayonga:** Amemaliza, huyo Francis. Sasa Opili, Maurice.

**Mr. Maurice Egesa Opili:** Sisi tunasomeshe watoto wetu,

**Com. Pastor Ayonga:** Unaposema, ngoja mzee, unasema majina yako, mimi ni fulani fulani, ili iingie katiaka recordi yetu.

**Mr. Maurice Egesa Opili:** Mimi ni Maurice Egesa Opili. Kutoka Bukhaya West Location. Sisi shida ambayo tunaona, tunasomesha watoto wetu, ikifika saa ya uchaguzi wa kazi, kama hii ya askari, mpaka mtu uwe na elfu hamsini, elfu arobaini, ndiyo mtoto wako achukuliwe. Hapa sisi tunaona shida sana.

La pili, sisi, kama wazee tulizoea kutumia pombe yetu ya kienyeji, na sasa imekuwa kama baada ya kazi askari sasa ndiyo inakuwa kazi yao kubwa ya sisi na kumalizia sisi pesa. Hiyo ndiyo yangu. Asanteni.

**Com. Pastor Ayonga:** Next, asante sana mzee. Ukishamaliza, jilandikishe. Kenneth Wandera, atafuatwa na Joseph Omwa. Kenneth Wandera.

**Mr. Kenneth Wandera:** Mimi ni Kenneth Wandera. Maoni yangu ya kwanza, mimi napendekeza Rais asiwe mbunge. Ili wale ambao wanangia bungeni walipigania bila kutaja Rais.

Pili, mimi napendekeza tena, waziri, asiwe atatuita mahali. Sababu, utapata mtu ni waziri, tena mtu ni mbunge, mtu akiwa rahisi, akiwa mbunge mahali kama waziri, awe mbunge na asiwe waziri. Waziri wachukuwe mtu ambaye amesomea taaluma fulani, ili aendeshe nchi vizuri.

La tatu, nasema utawala wa mikoa utoka, sababu, utapata mtu ambaye siyo mzaliwa pengine kama Busia, unachukuwa Njoki ambaye si mzaliwa Busia, hajui shida ambazo ziko Busia, tunataka sisi watu wa Busia wapigie kura yule mtu ambayo yuko pale.

Halafu tena, upande wa ....za kitaifa, unapata shule kama national schools zote, ziko mkoa wa Nairobi, na mkoa wa kati, lakini

mkoa wa magaribi, ukiangalia hatuna university, .....inaudible kwa sababu hatujapata president ambaye anatoka huku. Sasa tunataka, hizi vitu yote visambazwe kila mkoa sawa sawa.

Haya nikija upande wa viwanda, viwanda navyo, unapata kama watu wa Busia sisi, tuna samaki, na utapata kiwanda cha kutengeneza samaki kiko Thika, mimi napendekeza, ikiwa vile mali yatoka ulaya kama Busia, kiwanda kiwe pale pale.

Haya, tena naendelea. Nikiendelea na hiyo, nitaenda upande wa Local Government. Upande wa local government mimi, nataka mayor na mwenye kiti cha baraza, achaguliwe moja kwa moja na wananchi.

Halafu, chief officers, pamoja na town clerk, na town treasurers hawa, wachaguliwe na lile baraza. Asitolewe kwa serikali kuu Nairobi, aletwe Busia. Ma councilors wenyewe wa Busia, huyu mtu aweke maobi pale, halafu wale wenyewe wamchaguwe kulingana na kazi yake.

Halafu upande wa Public Holidays, ..... Vyama vya siasa navyo, nataka viwe vyama viundwe kikatiba. Vikuundwa kikatiba, tujuwe Kenya tuna vyama vingapi, na hivi vyama vidhaminiwe na sirikali. Siyo mahali tu ambapo unapata chama kimeundwa, kwa mtu kutafuta tumbo tu. Halafu, kuhusu vyama, hivyo vyama vipatiwe nafasi vitoe mtu mmoja. Ikiwa mtu anataka kupigania upresident, afanye campaign Kenya nzima kwa nchi saba. Siyo mahali ambapo watu wanatolewa hapa, wanapelekwa Kasarani, hata kazi yao tu inakuwa ni kubeba miguu, hii naitisha fulani, mtu afanye campaign Kenya nzima katika kila chama. Sasa yule ambaye atashinda, ndiye mtu ambaye atakuwa anawambia urais kwa vyama vyote hapa Kenya.

Tena naendelea,

**Com. Pastor Ayonga:** Inaudible

**Mr. Maurice Wekesa Apili:** Asante sana.

**Com. Pastor Ayonga:** Kwenda huko ujiandikishe, na hiyo vikaratasi vyako ukituachia pia si mbaya kama unaona. Lakini, nenda huku ujiandikishe. Joseph Omwa. Anafuatwa na Paul Ogoya., uwe Karibu.

**Mr. Joseph Ouma:** Mimi naitwa Joseph Ouma, kutoka Nang'oma Location. Napendekeza ya kwamba, tuwe na serikali ya ubunge. Na katika hiyo serikali, wananchi watachaguwa waziri mkuu, ambaye atatoka katika chama ambacho kimeshinda kwa wingi wa wabunge. Na yeye ndiye ataunda serikali. Na wananchi tena watachaguwa Rais ambaye atakuwa wa heshima. Na Rais awe amri mkuu wa majeshi yote ya nchi ya Kenya.

Pili, ningesema ya kwamba vyama vya kisiasa vipunguzwe na ikiwezekana viwe vitatu peke yake. Kwa sababu, katika nchi ya

Kenya, vyama vya kisiasa ni karibu na nambari ya makabila ya Kenya. Na ikiwa wataacha vyama viwe na nambari kama hiyo, tutakuwa tunaeneza ukabila. Kwa hivyo napendekeza kwamba katiba ambayo tunataka, ikubali vyama visivyo zidi vi tatu.

Na vyombo vya habari vya uma, viwe huru kwa vyama vyote. Ikiwa chama ambacho kinatawala au vyama vya, upinzani,.

Tatu, upande wa ardhi: Napendekeza ya kwamba ardhi iwe mtu binafsi. Mtu awe na mamlaka kumiliki ardhi yake. Ningependa ya kwamba katika katiba mpya, usoronea wa ardhi wazee watatu chini bila kupeleka kortini. Ikiwa utakuwa na maneneo yote ya kuongea kwa ardhi yote ya marehemu, wazee wapewe jukumu, si korti. Ikiwa serikali itapenda kununua udongo mahali popote nchini Kenya, ili kuendeleza maendeleo, au kujenga viwanda, udongo huwo ununuliwe kwa bei ya soko ya wakati huwo.

Wanaume wawe na uwezo wa kumiliki mashamba, kwa sababu Kenya baada tuna wanaume wengi ambao wanaowa wake kuzidi moja, kwa hivyo ikiwa itakuwa kwamba wanawake pia wawe na uwezo wa kumiliki mashamba, hautakuwa na mashamba ya kutosha kwa familia yote.

Mtu asiye Mkenya, asimiliki shamba popote nchini, ikiwa wanataka kutumia shamba au udongo wa Kenya, akodishe. Unaezakuwa na wale ambao wanaweza kutaka kuja Kenya kujenga viwanda, basi, wakodishe na wajenge. Lakini wasinunue. Wanakenya wawe na uwezo wa kumiliki shamba mahali popote nchini Kenya. Asanteni.

**Com. Pastor Ayonga (Interjection):** Je, umesema mtu ambaye si Mkenya asimiliki shamba. Tutawafanyaje wale ambao si wakenya, lakini wamesha miliki mashamba?

**Mr. Joseph Ouma:** Mtu ambaye si mkenya asimiliki shamba hata, kwa sababu namini kwamba, popote alitoka, anashamba pale. Kwa hivyo wote ambao wanamiliki shamba, na si wakenya, wachukuliwe, mashamba hayo yanyakuliwe na .....

**Com. Pastor Ayonga (Interjection):** Yanyakuliwe? Na ngoja kidogo, unataka kutuambia, mashamba haya ni yale kwa mfano, tunamashamba ambayo kuna chai juu yake, kahawa juu yake, mashamba ambayo yamekuwa developed. Hawa watu wanyang'anywe. Is that what you mean?

**Mr. Joseph Ouma:** Kama yako developed, nimesema ya kwamba kama watayanunua na wamejiandikishia, basi, hayo mashamba yarudishwe kwa serikali na mwishowe tutakapo kuwa tunafata katiba mpya, basi....

**Com. Pastor Ayonga (Interjection):** Hiyo katiba iwanyang'anye mashamba?

**Mr. Joseph Ouma:** Ndiyo, kama si wakenya wanyang'anywe.

**Com. Pastor Ayonga (Interjection):** Hayo ni maoni yako. Okay, mwingine ni Oboya Paul. Patrick Makulo awe karibu.

**Mr. Oboya Makokha Paul:** My names are Oboya Makokha Paul. I propose, the constitution which will set up goals that which will foster national unity, that which will establish a democratic government, constitutionalism and rule of law. That which will provide equality for all people, ensure the provisional basic needs of all Kenyans. That which will recognize, respect and protect our cultural values, traditional rights and ethnic diversity without threatening national unity. That which will give people power to participate in the governance of their country. And that which will acknowledge the coming hero and heroine, the present generation, and the future generation in their collective efforts to make Kenya a better place for Kenyans.

The parliament be allowed to ammend the constitution by 85% but only after the people have been told of the pending amendments that the power of participation in the governors of the country will be working.

On defence and national security: In the absence of emergency, armed forces may be in need to perform other duties like roads and bridge construction.

The police unit has gone beyond its purpose. They no longer serve, but forced to be served. I propose that they be taken for refresher courses and their duties be categorized. That is those dealing with civil cases, be made specially for that.

Those in theft or cattle rustling be on the same line.

Administration police be left to serve the government officers. And an officer jumping his line of work to face disciplinary action.

The recruitment of the forces be done at the constituency level.

Institutions and departments: I propose that the constitution, address the decentralization of government departments and institutions from Nairobi to other towns. This will ease congestion that is now a trade mark in our capital, the .....(Inaudible) and it will enable wealth and services distribution in other different towns.

Production be made at the point of extraction, should be processed in that area, for example fish in, ...cotton, sugarcane, is harvested in Western province will economically empower the locals. Most of our industries end up with five products which are not well utilized, for example, sugar factories, use molasses.

**Com. Pastor Ayonga (Interjection):** Paul ningependa kuambia tupe tu yale maneno makubwa makubwa yako, usitusomee hiyo. Nitakunyang'anya time na hatatuambia yote yaliyomo katika hizo kurasa zingine. Just give us the highlight.

**Mr. Oboya Makokha Paul:** Compensation for people affected by industrial pollution be addressed in the constitution. The constitution should address and ....our markets and manufacturers against outsiders. And that is liberalization and revive collapsed industries, like cotton, cotton industry.

It should fill to dream loophole, as it has resulted in the loss of project, brains and hiring substandard expatriates. ....(Inaudible) should recognize cooperative .....(Inaudible) which will facilitate the empowerment of people with noted resources to improve their wellbeing. The constitution should address the issue of applied skills.

On political parties: Formation, management and conduct of political parties should reflect a national outlook.

Registration of parties should be under an independent electoral commission. Each party to have branches in all the fifth of the country and at least 200 registered party members are also once registered voters.

.....(Inaudible). I propose that political parties should not be financed from public funds solicit their revenue through but party members, .....(Inaudible) donation and donations from other well wishers only in Kenya. And donation .....(Inaudible) or any source of revenue outside the country should not be allowed. All parties be required to declare their sources of revenue and publish audited accounts annually. All registered parties be brought equal price to represent their programme to the people on a state owned media.

The constitution should also provide for independent candidate, their policy must reflect public interest and opinions.

District boundaries created on tribal basis to be snapped rest. I propose, that the aged people be accorded the right to enjoy all basic needs and in case where, people be able to attain self-fulfilment. Government should establish homes for the aged to care of them.

Language: It is the first identification, identification for our cultural and ethnic diversity, therefore, I propose the constitution should be provide for our indigenous languages, make kiswahili a national language and English compulsory right from school.

Bear bursar browsing is our traditional practice in our .....(Inaudible) which makes some values that maybe protected in the constitution.

Besides the practice is economically viable if regulated. Conclusion, it is my proposal that the constitution be written in clear, clean and straightforward language, to be part of the school curriculum and commit the government to continue as to offer civic education to the citizens. May God bless you.

**Com. Nunow (Interjection):** Paul, you mentioned the need of compensation through hazard industrial pollutants, have you ever thought how we could determine those specifically affected by industrial pollution as opposed to other ailments from elsewhere?

**Mr. Oboya Makokha Paul:** I want to give an example, of the papermill, we know very well that Webuye Paper Mill, releases fumes that are very dangerous. Doctors can be used to determine.

**Com. Kangu (Interjection):** Thank you very much, can we now have Patrick Makhulo.

**Mr. Patrick Makhulo:** My names are Patrick Makhulo, I have taken a bit of time to write down my views, and I wish to present them they way are, without any additional word.

**Com. Kangu (Interjection):** John Sireka, kama hayuko, Lawrence wanjala,

**Mr. Lawrence Wanjala:** Kwa majina naitwa Lawrence Wanjala Bururu, niko hapa na memorandum, lakini nataka kuipresent vile ilivyo.

**Com. Pastor Ayonga (Interjection):** Na Stephen Tata. Okay, Prisca Andera, Okay, and then Christopher Ojiambo.

**Mr. Christopher Ojiambo:** Asante sana commissioner kwa kunipa nafasi hii lakini sina lolote la kupresent mbele yenu, tulikuwa tumepeana kupitia kwa mzungumzaji Joseph Nangoma. Asanteni.

**Speaker:** Inaudible

**Mr. Christopher Ojiambo:** Hapana.

**Com. Pastor Ayonga:** Now, Ali Okello hata wewe hauna mambo? Okay, then Gilbert Ouma. Haya kuja mbele.

**Mr. Gilbert Ouma:** Mimi nitasoma, kisha nitasema. Memorandum .....(Inaudible)

Political Parties: Be reduced to three.

Members of parliament not be allowed to defect after they have sworn in parliament.



Political parties to be funded by the Exchequer.

Structure of government: Parliamentary type of government with an Executive President, Prime Minister to form the government with an understanding of judiciary. Thereafter, the devolve power to the district level.

Legislature and the executive: Members of parliament to attend parliament proceedings on fulltime basis.

MPs to be of form four academic level and 30 years of age. Nominated MPs to be abolished.

Women MPs to be given opportunity to be elected from the grassroot level to the provincial and a woman representative at the provincial level to be a member of parliament.

In Kenya we should have presidential candidates having these constituency as Kenya, but not Nambale or such.

Presidential candidates, to be of the age of 45 years and above.

Election date and the dissolution of parliament to be fixed by he electoral commission.

And parliament to appoint electoral commissioner.

Salary: Members of parliament, a commission should be set to check into the members salaries.

MPs to serve five years and if elected more, not more than ten years.

Presidential: President not to be above the law.

Provincial administration: Abolish office of the district officer and provincial commissioner.

District commissioners to be elected by the people.

Assistant chiefs and chiefs to be elected too.

They should be of form four academic level.

Local leaders popularly known in our vernacular ligurus to be employed by the government and payed from the Exchequer.

Local authority: Mayors to be elected by the people, chairman to the council too to be elected by the people and of the two to serve for five years term.

Qualification: Form four academic certificates, good character, no criminal record and married.

Councilors' salaries to be paid from the exchequer but not from the council.

International authority removed after 245 that gives the town clerk the councilors. Therefore, we empower the councilors.

Local authority to support or provide services such as water, education and health and construction of roads no nominated councillors.

Land and property rights: Individual land ownership: Government to leave landline fallow for farming activities.

Reduce procedures for land transfer, abolish land taxation fee and lower levy for land surveyor.

Girls who are married, not to inherit land from their fathers.

Problems arising from land, to be solved by assistant chiefs, chiefs and village elders.

Those who have already embezzled government land to surrender it.

National Resources: Parliament to control and dispute, these public finances.

Basic Rights:

Death penalty to remain.

Family of the deceased to be compensated.

Health services to be free and medical officers not to operate private clinics.

Education: Free primary education, secondary to be paid for by parents, and secondary school fees to be equal in all schools.

Like schools in Nairobi, a child is charged 35 thousands. That is too expensive for a poor man in the rural.

Employment: One man, one job policy.

Street children, children homes to be built and ran by the government.

Old age: Homes to built to cater for the old.

Disabled: One parliamentary seat to be reserved for them in parliament.

Free education for the disabled from primary to whatever levels.

All organizations concerning the disabled, to be headed by the disabled.

Ethnic and communal rights: Traditional brew such as *busaa*, and *inguli* to be legalized free.

Other rights such as pensioners: Those who are working in the government are now earning pension.

Commission to be set to look into their pension scheme, because some of them are earning up to 200 shillings a month and this is so little for our daily life.

On corruption: That is economy, the economy has been killed by corruption. An independent body to be set, look into corruption activities and anybody found having embezzled public funds to be taken to court, charged for treason.

Kenya armed officers: The General Service Unit, Administration Police to be enjoined in the Kenya police for better control.

Traffic police to be removed, set up inspection units at every district level to inspect the vehicles after completion of after every 20,000 km mileage.

Set up an independent body to investigate and prosecute police officers who misuse their power by torture, legal confinement, land disputes on innocent wananchi.

The Kenya Army: Kenya Army should not sit and wait for a war that is not there. It should assist in the development activities such as building roads, schools, bridges and etc.

The National Youth Service, since it was formed in 1964, it made its objectives known before. Now, volunteers who are serving in the National Youth Service, end up being wasted. They are not offered employment. They should be rewarded and be absorbed in the Kenya Army, Kenya Police or Kenya Navy. Therefore outside, it should serve as a basicuring for the

Kenyan forces and guarantee employment to them. The Kenya constitution should not be left for parliament to carry out this new amendment., all important issues touching on the interest of the Kenyan people to be carried out by the people but not parliament.

**Com. Kangu:** Thank you, then sign our register, then we have Magero Wawire.

**Mr. Magero Wawire:** Kwa majina naitwa wawire Magero, kutoka Bukhayo West, Mnongo Village. Jambo langu la kutoa, commissioner, ni ya kwamba, pesa za NSSF, malikpo ya uzeeni iwe ukiacha kazi uwe ukilipwa. Hata hapo hiyo imeleta ufukara kwa watu wengine. Ni hayo tu.

**Com. Pastor Ayonga:** Asante, unaeza kuenda kule ukajiandikisha. Next, who is next?. Wapi huyu Getrude Ajuma. Getrude Ajuma ni mgonjwa. Mama ngoja, okay, then she has to come there. Mama ngoja kidogo. Get, those who are leaving please, leave so that we can have it quiet. But for those students who wanted to give their views will give. Wanafunzi wanaotaka kutoa maoni wabaki wengine wanapotoka. Wale wanafunzi nitawaita baada ya huyu mama, lakini nataka wale mnaotoka mfanye haraka kidogo. Now, mama anataka kuongea na lugha gani? Okay, sawa sawa.

**Ms. Getrude Ajuma:** *Nesie Getrude Ajuma. Abakhongo, nende mweyo kienywe, khandi sangalile mno okhwicha, okhumubiswa abalema. Kharo sangalire mno. Basaba, khandi muendeleo nende likhuwa ero. Basaba mukhonye, mbula musacha, msacha wange yecha yafua, yandakha nindwala, Nyasaye yecha khonya*

**Com. Pastor Kangu:** Wewe interpreter tafadhali, mama akisema, afikishe pahali Fulani halafu utuambie. Utakuja sahai maneno yake.

**Translator:** Huyu mama ni mjane.

**Com. Pastor Kangu:** Tafadhali, wewe tuambie vile anavyo sema. Usituambie huyu mama, leo, utakuwa mama.

**Ms. Getrude Ajuma:** *Lano, basaba obukhonyi.*

**Com. Pastor Ayonga:** Hebu tuwe na ukimia.

**Translator:** Kila ambacho mtakuwa nacho, mnisaidie nacho.

**Ms. Getrude Ajuma:** Nibobasaba bonyone.

**Translator:** Nawasaidia peke yake.

**Ms. Getrude Ajuma:** *Abafwire ni bangi, abalema ni bangi, fukirire tangasia mno khandi bakhesia nende milemba kia Nasaye.*

**Translator:** Waliofiwa ni wengi na walemavu ni wengi. Naomba mnisaidie.

**Ms. Getrude Ajuma:** *Basaba ibo bionyone, bulano balekha nende busabi bwange ndasaba.*

**Translator:** Kwamba upande wa serikali mnisaidie.

**Ms. Getrude Ajuma:** *Enywe bene bulano nie mukhola si, nipara sindu siosi siosi sa mudakha khumberesia. Nesie Getrude Auma, ndula Mundika, Obung'eng'i.*

**Translator:** Mimi ni Getrude Ajuma natoka Mundika, Obung'eng'i.

**Com. Pastor Kangu:** Asante sana. Now, kuna mwanafunzi ambaye alikuwa anataka kutoa maoni? Mwanafunzi au wanafunzi, if you are representing a group, a girl or a boy. Ngoja kidogo, huyo mama akisha weka kidole au kuna kiti kingine kule unaweza kuanza. Hebu uanze utuambie majina yako, shule gani, uko form gani.

**Ms. Mudiba Violet:** My names are Mudiba Violet, Lwanyia Girls, 18 years old I am in form four.

Cultural and Regional Diversity and Communal Rights: I propose that Kenyans need a sense of identity and this should be recognized in the constitution. For instance, when one sees a Nigerian or Ugandan, you will definitely recognize them by the way of dressing. Kenyans have actually been alienated by the Western culture. We need our creativity to be shown through specified attire by the designers. This will give us a sense of identity.

Cultural values like wife inheritance, polygamy and female genital mutilation should be banned.

Circumcision for men should be done in the presence of a medical officer correctly.

Land and property rights: Land should only be inherited by single mothers and widows.

Basic Rights: Free education should be provided up to form four level, so that one can be employed or be self-employed, whereby he can pay for himself for further education if need be.

Participatory governance: Women seats should be secured to enhance equal participatory governance of alternating the sexes. For instance, if an MP of a place is a man, this time next time it should be a woman.

A maximum age should be set by the constitution, so that the ones in office retire and leave for the youth.

There should also be a minister representing the youth and their rights in the parliament. Thank you.

**Com. Pastor Ayonga:** Asante sana, kuna yeyeto ana swali? Unaweza uende ujuandikishe. Kuna mtoto yeyote wa shule? I want you to go back to classroom, okay, hakuna. We go back to our list. Albert Wandera, Walter Owade. Kuna Walter Owade, uwe karibu baada ya huyu.

**Mr. Albert Wandera:** *Esie ndabola mululuhya. Kwa majina ni Albert Wandera.*  
*Elikhwa liamberi,*

**Translator:** Neno la kwanza,

**Mr. Albert Wandera:** *Mishahara kwa babunge nende president kipungusibwe kifunye asi.*

**Translator:** Mishahara ya Rais na Wabunge, ipunguzwe irudi chini.

**Mr. Albert Wandera:** Eliakhabiri,

**Translator:** Ya pili

**Mr. Albert Wandera:** Abadirirwe, nikhwiira bandu abadirirwe mujela,

**Translator:** Tukipeleka watu walioshikwa kuenda jela,

**Mr. Albert Wandera:** *Bamalanga barusibwa mna nibasiola khu case thana.*

**Translator:** Kutolewa kabila kufikishwa kwa case.

**Mr. Albert Wandera:** *Ne nakalukha,*

**Translator:** Akirudi, anataka kisabi.

**Translator:** Anataka kisasi.

**Mr. Albert Wandera:** *Kho, khusaba mbu serikali ya Kenya Katiba elikhuwa ero libemo mundu ayasibwenge, khandi aboyua.*

**Translator:** Kwa hivyo naomba serikali ya Kenya jambo hilo lichunguzwe, ili afungwe.

**Mr. Albert Wandera:** *Ni ako ario kandakhaba ni nako.*

**Translator:** Ni hayo tu niko nayo.

**Com. Pastor Ayonga (Interjection):** Ipunguzwe, kutoka what to what?

**Translator:** *Ndakha mshara kwa president kupungusibwe khutula ena khula ena.*

**Mr. Albert Wandera:** *Serikali yene ilamanya mbu efwe khuimia, khuba banyolanga amapesa kwa akulu zaid.*

**Translator:** Serikali yenyewe inajuwa sisi tunaumia kwa sababu wanapata pesa nyingi sana.

**Com. Pastor Ayonga (Interjection):** Wewe unajuwa hizo pesa?

**Translator:** *Omanyire sende echo?*

**Mr. Albert Wandera:** *Esende echo sinyala khumanya khulokhobera mbu banyolanga amapesa ako nikukulira mu fununu mbu omunbu anyola million chibiri nende bindumo.*

**Com. Pastor Ayonga:** Hebu tumsikize anasema nini?

**Translator:** Mimi sijui kiasi cha pesa hizo, lakini tunasikia fununu kwamba mtu khupata shilingi million mbili na juu.

**Com. Pastor Ayonga:** Kwa hivyo ipunguzwe mpaka million moja?

**Translator:** Kwa hivyo, ipungusibwe mpaka imillion ndala?

**Mr. Albert Wandera:** *Ikhore ipungusibwe ibe imillion ndala au asi.*

**Translator:** Ipunguzwe million moja au chini hapa.

**Com. Pastor Ayonga:** Asante. Yuko wapi yule mwingine? Walter Owade. Walter Owade atafuatwa na Pius Okanga au Okana. Pius Yuko?

**Mr. Walter Imbia Owade:** Walter Imbia Owande, from Nasewa Location. On political parties Mr. Chairman, I propose that we have two parties and that these parties be funded by the Exchequer equitably. Other points have been said and I am speaking out those that have not been said.

On Legislature: Members of Parliament should be a degree holder academically from a sound university.

Councillors: One should attain a D+ at O level and be linguistically fit to express himself.

Mr. Chairman, On Executive, I propose, that having two parties, in plain, we should elect a president who will have a majority vote of 51%.

In provincial administration, I propose that we reduce of districts, therefore, saving some money for the Exchequer, to care of the orphaned children whose parents have died of HIV Aids, to be educated from class one to the university.

And of the same, the elected president should have at least a minimum academic qualifications of a degree, from a recognized university.

Local government: Mayors and county council chairman should be elected directly by wananchi and academic qualifications should be at least form four with D+.

Basic Rights Mr. Chairman, we should have, the law should actually provide security in rural areas, as there are always some thugs in houses by the name of police without arrest warrant. The law should take care of this.

The police should actually come to our home with apparent reason and from the authority. I also want to emphasize here, that to avert drunkenness among the poor, the traditional liquor be legalized. Thank you very much.

**Com. Kangu (Interjection):** Ngoja, yes, Bwana Owade, najuwa wewe na wengine wamesema vyama vipunguzwe vifike, wengine wanasema tatu, wengine wanansema mbili. I don't know whether you have any thoughts about how we should go about it, because at the moment, we already have over forty political parties, and you are saying we remain with two. How do we decide which ones must go and which ones should remain?



**Mr. Walter Owade:** I am proposing that we have two simply because, the political parties are now tribalistically oriented. And we should have two so that when a party like for example KANU is incumbent, after five years, we can have another one. Just like the other countries, we have the Democratic, the Republican and it has all gone like that without very much a do. But here it is political oriented.

**Com. Pastor Ayonga:** But I think what Com. Kangu wanted is formula of reducing the present forty plus parties into two. A formula to follow, you can't just say, let us have two. How?

**Mr. Walter Owade:** Thank you very much, I think here, we will have a forum, we should have a forum for wananchi to suggest. If it can be put in law that in future, we reduce the parties that are there, from forty to two, we, have a forum throughout the country.

**Com. Pastor Ayonga:** I think Bwana Owade, you are not prepared for that question, you go, think about it. Thank you very much. Next is Pius Okang'a, take your seat.

**Mr. Pius Okang'a Ojwang:** Kwa majina ninaitwa Pius Okang'a Ojwangi. Mimi ni mkulima natoka Bung'eng'e Sub Location, Bukhayo West, Matayos Division Busia District. Ninapendekeza kuwe na sheria ambayo itafanya serikali iheshimu mila za wananchi. Kwa vile wananchi wanapata pesa, kulipa school fees na vyakula vyao, serikali siingilie sana. Sasa ninataka kugusia pahali ambapo serikali imekataa ya kwamba wananchi wasinywe pombe, ya kienyeji, na pia wamekataa wanachi wasinywe chang'aa. Ni wazi kwa area hii, hata wale watu wamesoma na wako town, wakuja nyumbani, kununua chang'a na kukunyua chang'aa, na kubeba chang'a yetu kupeleka hata kuuza huko. Ni wazi ya kwamba wengi wetu ambao wamesoma, wametumia pesa za chang'a. Kwa hivyo ninaomba serikali isiingilie kufunga chang'a na iwache watu wachache matajiri ambao wanaweza kunywa whisky na Ginny waendeleo kukunyua, hii whisky iuzwe kwa maduka na sisi chang'aa yetu ambayo iko nzuri kuliko whisky isikataliwe.

**Com. Pastor Ayonga (Interjection):** Ngoja, this is not a political rally, tafadhali, what you are telling us ni kwamba, chang'aa iwe legalized. Mbona husemi hivyo kwamba unataka chang'aa iwe ligalised kuliko kupeleka sisi round.

**Mr. Pius Okang'a Ojwang:** Asante, ningependa sheria ijaribu kupunguza uwezo wa mku wa sheria. Kwa sababu mku wa sheria ni mbunge na hapo ni mwana siasa. Saa hiyo hiyo yeye ndiye mku wa sheria, ambaye ni mtumishi wa serikali. Ningependa mku wa sheria apate mbunge na mtumishi wa serikali awe public prosecutor. Na public prosecutor office itoke kwa mku wa sheria, iende kwa police commissioner. Nina propose ya kwamba, mwananchi akiwa convicted by the law courts na mwisho wake appeal na ashinde case, finger prints zake ziharibiwe.

Nina propose serikali ambapo isiwe ya kikabila. Na mwana Kenya yeyote akiweza kuwa president ama mbunge ama civil leader, hata kama hayuko kwa chama, na anaungwa mkono na wananchi, akubaliwe kupigania kiti, hata can president, hata cha MP bila kupitia kwa kikundi fulani cha siasa.

Nina propose ya kwamba, serikali, president ambaye atachaguliwa na wananchi, akiunda serikali, hiyo serikali iwe ya national unity, na ahakikishe ya kwamba imewakilishwa na wabunge wate ambao wamechaguliwa kwa bunge hilo bila ku - form government ambayo ni ya party yake tu.

Ni na propose serikali ambayo hatutakuwa na nominated MPs. Kwa sababu hawa ni nominated MPs wakienda kwa bunge, wanatetea masilai wale waliowachaguwa. Hapana ya wale waliwapigia kura.

Nina propose ya kwamba tuwe na serikali ambayo inaongnozwa president kama mtu msheshimiwa tu, lakini kazi ya serikali yote ifanywe na prime minister. Na nina propose ya kuwa tuwe na majimbo katika Kenya.

Nina propose ya kwamba, powers za administration police ziwe checked, kwa sababu mara nyingi administration police ambao hawaja soma sana, wamesumbua raia na kuingilia raia bure bure. I propose that adiminstration police wabaki tu kwa administrative work, na wasiingilie utawala kwa jumla. Waende tu kwa watu kama wametumuwa na administrator, na I propose that adminstration police ikuwa na jurisdiction power, si ati administration police ya Matayos, anakwenda Nambale kunyanyasa wananchi huko.

Ya mwisho, ni hayo tu kwanza, kwa hivyo asanteni.

**Com. Pastor Ayonga:** Kwenda kule ujiandikishe. Next atakuwa James Obila. Na Domiano Ouma awe tayari. Okay, chukuwa microphone na sema majina yako na endelea.

**Mr. James Obila:** Kwa majina ni James Obila, yangu ni kwamba, bunge, nataka iwe formed, iwe na mwingilio wa serikali. Judiciary pia nataka iwe huru. Executive pia nataka iwe huru, bila kuingiliwa kwa hizi organs tatu, ziwe tofauti.

Rais awe kuanzia miaka arobaini na tano, mpaka sabini na tano.

Upande wa elimu, free education, kuanzia standard 1 mpaka std 8. Mtoto ambaye anapewa mimba na mwalimu, ama mtu yeyote anaye fanya kazi, mwalimu huyo afutwe kazi. Na huyo mfanya kazi pia apelekwe kortini.

Kwa elimu ya watu, watoto wote wapelekwe shule. Iangaliwe na administration, hakuna mtoto kubaki, watoto wote waingie shuleni wa primary schools.

Corruption: Nataka tuwe na mtu achaguliwe, ambaye atafuatilia hii maneno ya corruption. Na mtu yeyote akipatikana, amefanya hii maneno ya corruption, afungwe, ama alipe hiyo pesa, zile ambazo atakuwa amechukuwa.

Pesa za serikali zigawanywe kwa kila district hakuna pesa kuenda mahali pamoja tu.

Local government: Councilors wawe elected na wananchi. Education level iwe form four.

Education ya Mbunge iwe form four, hata presidential candidates. Form four leavers who have lead are very well.

Abortion ikubaliwe.

**Com. Pastor Ayonga:** Hayo ni maoni yake tafadhali.

**James Obila:** Watoto kuanzia mwaka mmoja mpaka miaka kumi waende kwa .....(Inaudible).

Land title deed: Itolewe free, kwa wananchi.

Mashamba ambayo yako .....(Inaudible) bila watu leased kwa watu wafanyie kazi.

Serikali itoe pesa kwa farmers, ipeane, wafanyie farming.

Forestry: Watu ambao wako karibu na forests za serikali, wawe ndiyo wanatakikana walinde hizo misitu. Hakuna kuleta watu wengine kutoka mbali kuangalia.

Churches: Mekanisa yanatakikana yawe registered.

Marriage: Tunataka kuwe na miaka ya mtu kuoa. Kijana aowe kuainzia miaka ishirini na saba. Msichana kuanzi miaka ishirini.

Inheritance: Msichana awe na uwezo wa kupata mali ya baba yake.

Forces: Uchaguzi wa forces wapeleke kila district.

Mahali pengine, mtu akikosa this death penalty iendelee.

Na wafungwa wa miezi tatu, waje wafanye kazi na raia. Ni hayo tu.

**Com. Pastor Ayonga (Interjection):** Ulisema, mwalimu akimpa msichana mimba, afutwe kazi. Ndio, lakini hutuambia huyu msichana aliye pewa mimba yeye afanyiwe nini?

**Mr. James Obila:** Huyo msichana awe forced kuoleka na huyo mtu. Lakini kazi nayo hakuna.

**Com. Pastor Ayonga (Interjection):** Sasa kama mwalimu atafutwa, sasa wataenda kula nini na huyo msichana na huyo mtoto?

**Mr. James Obila:** Ndiyo, aende aone hiyo maisha.

**Com. Pastor Ayonga (Interjection):** Akule maisha ngumu?

**Mr. James Obila:** Maisha ngumu.

**Com. Pastor Ayonga (Interjection):** Okay, maoni yako. Kijana rudi. Domiano Ouma, halafu anaye mfuata ni Denis Afande awe karibu. Unaweza kuketi, lakini pia unaweza kusimama uchaguzi ni wako.

**Mr. Domiano Ouma:** Thank you. I am representing a group of poor people I have a Memorandum, which has already been handed over to your people there. Thank you.

**Com. Pastor Ayonga (Interjection):** Wapi hiyo memorandum? Unaita halafu unajiandikisha. Okay, thank you. Umesign? Did you sign. Let him sign. Sasa ni bwana Denis Afande.

**Mr. Denis Afande:** My name is Denis Afande. My home is 1 km from here. My presentation will focus on the bill of rights in the current constitution of Kenya, and as shown in the chapter five of our constitution, on the protection of parliamentary rights, and freedom of the individual.

The bill of rights and freedom of the individual: The bill of rights in the current constitution of Kenya, was basically modelled on the 1948 universal declaration of human rights. It protects, basic, civil and political rights. And the time the constitution was being drawn up, we were just about to get our independence and the focus, naturally, was on civil, and political rights. Freedom of expression, freedom of assembly and so on. Although it was also based on the international covenant on civil and political rights. There are areas which were not rightly included in the KANU constitution. There is a drawback in the sense that although there was so much focus on civil and political rights, from what we have heard and from members presentation here, there is so much focus on economic, social and cultural rights. Unfortunately, our constitution at the moment, has very little to

say on economic, social and cultural rights. As I said earlier, the initial can be excused on the understanding that the time of independence, was no focus on civil and political rights.

The constitution as it is, from section 70 to section 83, has areas which definitely need to be improved, particularly on the issue of basic fundamental human rights, and economic, social and cultural rights. It should be noted that the country's constitution, gives guarantee, and the covenant between the government and people. And set out targets and goals to be achieved, between the supreme law of the land.

And I can see people are concerned about the basic needs, economic, health, social educational and environmental issues.

I do not wish at this stage to emphasize or highlight the issues relating to those economic, social, cultural and basic education. As provided likely so in the children act of 2001, which became effective on 1<sup>st</sup> of March this year.

There is a call of course for food, shelter, water, health care including protection against harmful products, waste and environment.

On the health issue, I would suggest that if any person who presents himself or herself, to a doctor or to a hospital, should not be denied treatment, just because the person does not have money or payment to make. Of course this cannot be possible if we recognize our insurance policies. Instead of National Hospital Insurance Fund, there should be national health insurance fund. And everybody, be compelled to have some sort of insurance for his health.

For the problem of implementing, free health care, is tied up with the kind of insurance, the hospitals, or doctors allow to be covered.

If we had included, some of this measures in our constitution, I am sure, we would have found a way, of setting targets and obligations to achieve these goals. We would have avoided the degradation of our forests, and the environment including water and the air pollution. As well as the street children problem, which have not been contained.

By keeping the government and other players in this field on their toes to comply with this commission of the constitution, we will be able to achieve more than what we are doing at the moment.

Section 90 of the current constitution of Kenya, spells a the person born outside Kenya, after 11<sup>th</sup> December, 1963, shall become a citizen of Kenya at that date if her father or his father is a citizen of Kenya. This means that a child born outside Kenya to a non Kenyan father, and the Kenyan mother, is not a Kenyan. That is gender discrimination. Whereas a child born to a Kenyan father, is a Kenyan, it fails me to understand, because the jews, I believe that you give yours to your mother, that

means that it we cannot be established 100% that our father is really our father. So, when we just say that just because somebody can say it that the father of my child is a Kenyan. And we accept that the father is a Kenyan. And if the mother is a Kenyan, we deny that mother the rights for the child to be a Kenyan citizen. And I am saying this because of my own personal experience, when I was resources, a lot of young girls who got children there, with the fathers, who are not Kenyan citizen, some of them had to fly back to Kenya to give birth here. And return with the babies to Europe or America. So that those children can qualify to be Kenyan citizens.

The last one Mr. Chairman, is the issue of dual citizenship. At the moment, Kenya does not recognize dual citizenship. I believe that it is high time we accept dual citizenship. It is understandable, at the time we got independence, we all failed that if we are now dual citizenship, a lot of people will become Kenyans when they are also citizens of other countries. But I think, now we have grown out of that. We should be in a position to accept somebody to be a Kenyan citizen and a acquire another citizenship. At the moment, there is a lot of corruption in acquiring this citizenship. People are getting this citizenship within maybe less than the time they required. This is only because they want to beat the rule of the law. And I think it is the time which people are committing in order to become Kenya citizens. And we should avoid that. Of course this will also eliminate the problem I had said earlier about our Kenyan women, known girls giving birth to children out of the country. If the fathers of those children are nationals, they maybe nationals of that country and not nationals of Kenya. That will meet the requirement upon the constitution. I thank you very much.

**Com. Ayonga:** Thank you huyu alikuwa Bwana Afande, kuna swali? Bwana Afande nadhani lazima tukuulize swali.

**Com. Kangu (Interjection):** Now, since you have talked about citizenship, and so much on parents passing it over to children. I would you to also tell are your views about spouses passing citizenship to the other spouses currently only husbands pass to their wives. Wives don't pass to their husbands.

**Mr. Domiano Ouma:** That the moment, if you marry a non-Kenya citizen, the constituon provides that after staying here, your wife can register as Kenya citizen following a certain procedure. But the other way, if a girl marries a non-Kenyan, it becomes very difficult for her husband to register as a Kenya citizen. And I think it is where there is in the gender disparity.

**Com. Kangu (Interjection):** So what is your proposal on that?

**Mr. Domiano Ouma:** My proposal is that there should be no discrimination. We should be treated fairly whether a person is a man, there should be no discrimination just because the person is a woman. Thank you very much.

**Com. Ayonga:** Asante jiidikishe kule na utuachie makaratasi yako. Bwana Apollo Nyangweso. Na Apollo Nyangweso anafwatwa na Sarafin Were. Were yuko? Aliyekuja kwanza, Apollo Nyangweso, ni wewe, na huyu mzee ambaye ameketi

ndiye nani? Mzee ungoje kidogo tu, tafadhali. Nimemuita Nyangweso Apollo na Sarafina Were awe karibu atamfuata.

**Mr. Apollo Nyangweso:** My name is Nyangweso Apollo. I am representing Lwanya Girls Secondary school staff and they have a written memorandum. And there are few areas that need some highlights which were .....(Inaudible).

**Com. Ayonga:** .....(Inaudible).

**Mr. Apollo:** On the side of Education: Members of Lwanya Girls Secondary School feel that education should be free for all and to make it at least, to realize this, the government needs to set up more schools, because the current ones will be congested and employ more personnel, that is teachers.

Every Kenyan child should be free to learn in any public schools.

On Education: There should be free basic education for all. To realize this, the government needs to set up more schools and employ more personnel in form of teachers to ensure that this succeeds. Any Kenyan child, should be free to learn in any public school anywhere in the country. This means, that the selection students on the 85% and 15% policy, should be scrapped off. If this is done, this will promote national intergration.

On higher Education: The Higher Education Loan Board should device other means or use of raising funds to support university education.

Environmental Pollution: It is our wish that in the constitution, there should be laws as regards to vehicles, industries, etc, which pollute the environment. That is to say that their licenses should be withdrawn or withheld until they check on their pollution.

We also have a feeling that within the constitution, noise pollution should also be considered, because at the moment we have every industries and other bodies which produce a lot of noise and hazards. And even people also make a lot of noise for others. So there should be a law forbidding that.

To enhance national resources management, it is our viewing that industries should be set at the source of raw materials for instance, in Busia here, we produce a lot of fish, from our L. Victoria, and you find that the fish that is gotten from there, is transported as far as Thika for processing. That is denying the Busia people job opportunities.

The molasses plant, which was to be built in Kisumu, it would have been suitable for that plant to be placed where the raw material is got, for instance, Mumias or Nzoia sugar factory.

With that most of our views are within the memorandum and we wish to hand it over.

**Com. Ayonga:** Thank you mwalimu. Unaweza kujiandikisha na utuachie hiyo material hapo. Patrick Odunga, yuko, halafu atafuatwa na councilor Alfonse Ashiba. Councilor Aflonse Ashiba uwe karibu.

**Mr. Patrick Odunga:** My names are Patrick Odunga and we start with the Department of Agriculture, Matayos came with a memorandum. I will just highlight on what we discussed and what we proposed.

In the current land rights, it does not fully support the investment of agriculture because you find that, most of the people with the land, or those who own the land, are the elderly so the youths who are more energetic have to take a lot of time to take this land, so we propose, that on marriage, about 25 years, the youths should be allowed to own land, and in case there is intention to sell that land, then parents should consult them.

We also feel that women who are mostly on the farm, don't have the title deed. So we propose that on marriage women should share, should own the land do it through the husband and be entitled to using that resources for security for to get credit of course for agriculture development.

We also propose that the large parcels of land which have not been put into use, for more than fifteen years. They should be given to farmers who need it for development. Alternatively, the tax should be put on that land so as the owners are able to.....(Inaudible).

The we also propose that land given for public utility, by the owners on th last century, should be automatically be registered under those utilities. Because the incidence of compensation claim coming up at a later stage.

And then future utilities should be only be put on land which has been registered under that name.

On management of resources, I just say one, this one we say that salaries for differenet cadres should be harmonized such that there is no major disparity in the purchasing powers, because we feel that all these people operate in the same economy, so the purchasing power should at least be harmonized.

We also suggest that the constitution should protect the farmer against cheap imports which are flooding the market.

On electoral process, we prose that this requirement, that civil servants should resign before they contest any sort in the election should be repealed to enhance quality of leadership.

We also propose that, the president to be declared the winner or candidate to be declared the winner in presidential election,



should have governed or obtained 51% of the cast votes.

And all nominees for cabinet posts, the vice president inclusive should be subject to be approval by the 2/3 of the parliament.

Thank you very much.

**Com. Ayonga:** Thank you, if you can submit your papers and then sign. Now, Councilor Alfonse Asiba. Councilor unaweza kuja hapa mbele halafu Wycliff Odaba, Wycliff Odaba yuko,ukae karibu hapa, hizi bench za mbele, halafu kuna Arnold Adungo. Uwe karibu. Endelea.

**Councilor Alfonse Asiba:** I am Councilor Alfonse Asiba of Nang'oma Ward, Nambale Constituency. My first point will be about the Cap. 265 of the local authority. We demand that Chap. 265 be replaced or the scrapped off for this chap denies councilors all the powers, but the councilors remain as rubber stamps in the county councils. Powers remain with chief officers. Same the, PCG are not transparent, enough they are causing confusion in the councils. They are miadrising councils to save the chief officer. When the councilors have proposals to claim or want, clarification normally, the PLG office will come up with the chief officer.

Next, we have so many the mushrooming of all town councils which are not able to sustain their services to wananchi. I also suggest that those mushrooming councils be merged so that the wananchi can benefit from the local LATF funds.

The vice president, the mayor, chairman of the county council should be elected directly by wananchi. Although it has been repeated but I am forced to say it here because it is in my memorandum. We should like to form, I feel we should form a supreme a clean council that should appoint, we be made to appoint permanent secretaries, ambassadors and heads of parastatal bodies. For this powers have been left for the president and therefore, wananchi are not feeling .....(Inadible) for them.

Thirdly, the mushrooming of these county councils ...

Councillors, monthly allowances are delayed. They stay for about three to four months and when they pay, they only pay one month, yet we have a lot in the areas to raise harambees every mwananchi is running to towards usfor assistance. The wananchi do not know that we are not getting this monthly allowance regularly. For that reason, I suggest, that the councilors' allowance apart from being delayed, I suggest that be raised to Kshs.100, 000 shillings (One hundred thousand shillings) to meet the commitment of the councilors at the grassroot.

Fourth, the MPs are not anything but is position, I said MPs are rarely with us the local areas. So, one leader who is supporting is this councilor and that is why thus, I am proposing that we raise his allowance to hundred shillings, and let it be equal whether it is in the municipal council, county council, or the city.

I also suggest that the councilors should qualify for pension after one term of office after one term of office that is 15 years time. That is happening with MPs, we also do the same kind of work. So, the appreciation should also be extended to the councilors.

I feel the constitution is not providing much in the side of , it has already been mentioned, health care, water services, education, shelter, food and employment. I suggest that the constitution should ensure, that wananchi will benefit in those fields with services.

**Speaker:** Inaudible.

**Councilor Alfonse Asiba:** I am not reading, I am just highlighting. La mwisho ambalo halingekuwa la mwisho lakini umenilazimisha nitasema, ile mambo ya land, cases za land, ziwachiwe kwa wananchi zisiende kwa court, na ma advocates ambao wana benefit. Na hawawezi kuchunguza na kujua kosa liko wapa? Land disputes, should not go to court. And the succession also should not be treated the way it is being treated, the way it is being treated. Let it remain in the hands of wananchi.

**Speaker:** Inaudible.

**Councilor Alfonse Asiba:** I feel that the provincial administration, the chief and assistant chiefs may include a work properly if they are well paid. On the salaries they are getting, it makes them not to perform expectation of wananchi. I hope you will understand and unless you say want me to elaborate that one is clear with most of us.

**Speaker:** .....(Inaudible).

**Councilor Alfonse Asiba:** Provincial administration should not be considered more kwa sababu hawo wanajiriwa na public service commission.

**Com. Ayonga:** Inaudible.

**Mr. Wycliff Odaba:** My names are Wycliff Odaba from Matayos, Nambale Constituency. Niko na individual memorandum hapo. The first one, foreign women, married to Kenyan husbands should be given national ID card after living in Kenya for a certain period of time.

**Speaker:** .....( Inaudible).

I propose three months or four months that will be enough. Now, this should apply more community actually, to East African Community member states, that is Uganda, Tanzania and Kenya.

**Com. Ayonga:** Please let us give him our ears.

Two: There should be real free formal education which will be compulsory for all school going children in Kenya.

Three: Our tradition drink, commonly known as *amalwa* in western province should be legalized, and that drinking time be regulated.

We should have separate dates, this is about the election. We should have separate dates of general elections, presidential elementary on civic in our country which means, that the parliamentary should be given its own this so is presidential and civic.

Last or the fifth, Local Authority Chairman, Mayor should directly elected by wananchi during the general elections.

And that is all.

**Com. Ayonga (Interjection):** Bwana Odaba, mimi najua nyinyi mnakaa karibu mpaka, na ukweli ni kwamba, watoto wanaona hapa mara kwa mara, upande huu na upande ule. Sasa hii ID unasema, marriage, yenyewe tutakuwa tunajuwa namna gani hawa wameona. Kwa sababu wengine wanaenda kanisa, wengine wanaona traditionally, na wazee watesema kama hawajalipa ng'ombe fulani, hatuwezi kusema wameona, sasa hii tufanye namna gani? Marriage unasema miezi tatu tutakuwa tunapeana ID, certificate ya chief ama namna gani?

**Mr. Wycliff Odaba:** Kwa sasa, ukiona msichana kutoka Tanzania ama Uganda, hata akija kwetu, hawa wanawake wanakuwa denied their rights, hawapewi ID cards, hata kama unafanya miaka kumi, hawawezi kupewa, eti sababu yeye anatoka nje ya Kenya. Unaeza kuwa kwamba, ukiona, katika church, you many in the church or traditionally, it's all the same.

**Com. Ayonga (Interjection):** Lakini swali ni kwamba, wengi unajuwa hawaendi kanisa kwa harusi. Lakini wanachukua msichana nyumbani wanaoa kimila, sasa, unaweza kuwa na mawaidha kuhusu hii marriage ya kimila, katika hii katiba mpya, tunaeza kuwa na njia ya kuarakisha kuonyesha kweli watu wameona, tunaweza sema wakikaa muda fulani ama wakienda na wazee kwa chief, chief awapatie barua ama namna gani? Hata wale wenye wameona hapa nyumbani, silazima wawe wa nje, lakini hata wale wameona tu hapa, tunaeza sema tuwe na barua ya chief au namna gani?

**Mr. Wycliff Odaba:** Hii ni kusema kwamba mkitaka kuona ...kweli kabisa, wazazi wa mke wako, mpaka ukupatie ruhusa ya kuo huyo msichana wao. Na wakisha kuja hapa, akimuo, sasa, itajulikana kwamba huyu mtu ameshapeana, amechukuliwa na mwana Kenya, na sasa yeye ni mtu wa Kenya, hata watoto ambao ataza, watakuwa watoto wa Kenya. Sasa sioni kwa nini

serikali haijaruhusu watu kama hao, kuwa citizens wa Kenya.

**Com. Ayonga (Interjection):** Hebu nikuongeze swali lakini pia nina kuongoza, mbona usingeweza pia kuangalia kwamba mtu akiolewa kinyumbani, ile traditional marriage, mbona uwezi kusema, mtu huyu apewe certificates, kwamba, ni kweli wameona, ikiahiirishwa na chief au na sub chief, na waze wa kijiji kwamba fulani ameona kimila na wao pia wapatiwe certificates.

**Mr. Wycliff Odaba:** Hii ni kusema kwamba, siyo mtu wa Kenya, mwanamke asiyo wa Kenya na mwanaume pia wa Kenya, kila ambacho kinafanyikana, ni mahari,

**Com. Ayonga (Interjection):** Ngoja, tafadhali tumsikize. Kitu ambacho mzee nataka kukuambia ni hivi, watu wetu wengi sana wameona kienyeji, hawana karatasi yeyote ya kuonyesha wameona kienyeji,

**Mr. Wycliff Odaba:** Ziko kartasi,

**Com. Ayonga (Interjection):** Ngoja, tafadhali ninataka tuelewane, kwa maana ile ni jambo si hapa kwenu tu, kwa waluhya, kuna watu hawo huko kisii. Kuna watu wako everywhere in Kenya. Kitu tunataka kusema hi hivi, unaona je, kama watu kama hawo, ambao wameona kienyeji, na inajulikana huyu ni bibi ya fulani, na Fulani alitoa mahari, na kuna wenyeji wengine pia vitu wanavyo fanya, katika sherehe za kuoa. Mbona watu kama hawa usingeweza kuona na wao pia wamefaa, kupewa marriage certificates, kama wale ambao wameona kanisani. Au wale ambao wameona katika office ya DC?

**Mr. Wycliff Odaba:** Hapo ningesema kwamba, ingekuwa vizuri, katika ile position yetu, hata hawa watu hapa pia wapate barua.

**Com. Ayonga (Interjection):** Aante, sasa upeleke vitu vyako huko. Next ni Arnold Adungo. Arnold anapokuja, nataka Richard Obayi, awe karibu. Na Joseph Kinalo au Kimalo. Joseph yuko? Nawe songa hapa karibu. Sema majina yako na anza mara moja.

**Mr. Arnold Adungo:** Okay, my names are Arnold Adungo, Chairman Bukhayo West Disabled Self Help Group. Here I am going to group members views and .....(Inaudible) on the following proposals.

One, is on the rights of the Women in Kenya. On the group members, you find that the law should cater for the interest of the women in the following ways:

To .....(Inaudible) the inheritance, the more which is rampant, there should be constitutionally legalized for their protection. Upon the husband's death, the group suggested that the wife should be given a right to inherit the property acquired jointly by both the husband and the wife.

And then, on the side of title deeds, the group suggested that the names of both spouses should appear in the title deed. This will curb the selling of the land secretly by the husband.

And then I want to talk on the side of employment, the group members suggested that there should be occupation of people in the government as in the case for the men.

To protect women against rape, the group members suggested that the offender should be given heavy jail term and also heavy strokes of canes and if possible castrated. This will enable to reduce the price of STDs/HIV AIDS.

And then on the side of wife beating the offender, the group suggested that the offender should be sentenced to a long-term probation jail.

And then if possible, the offender pays her in terms of treatment.

The second area was on the disabled. The consensus of the disabled people, which should be constitutionally addressed should be as follows. Appropriate means of transport should be provided for these people. E.g. Motor bike and then modified motor vehicles which can be operated by the disabled person.

On our parents as far as the fare is concerned on public vehicles, the group suggested that the fare for the disabled should be removed or reduced to a certain percentage.

As concerning trade, licences should be issued freely to the disabled to enable the disabled who can run businesses freely, sustain  
....

This concerns public offices. Public offices should be situated on an appropriate way whereby, the disabled can move freely e.g. the storeyed offices.

Disabled affairs should be managed by the disabled themselves to stop the way they are being misused by the able people.

In order to ensure this, the disabled should have representation both in public and private sectors. The group suggested that there should be compulsory and completely free education for school going age disabled children.

The disabled need to be given all possible chances to exploit and enhance their talents in activities right from the grassroots to the highest levels.

Appropriate facilities should be availed after ones disability. E.g. Artificial limbs.

There should be free medication for the disabled in public hospitals.

There should also be automatic employment, that is either self or government, employment to enable the disabled to be self-reliant. This should be done through setting aside ... for those not employed by the government or any other bodies, to be self-employed.

Incase the disabled person is raped, stern measures should be taken against the offender.

Guarrantee and protection of the right of children: The constitution can guarrantee and protect the right of children in the following:

The group members suggested that all school going aged children should get compulsory education. There should be completely no child labour exercised.

Abortion should be strictly legalized. Parents who abandon their children should jailed on probation for a number of years, to take care of the children under close supervision.

There should be free medication for all children in public hospitals. Thank you.

**Com. Pastor Ayonga:** Unaeza kuenda kule ujiandikishe na Richard Obayi, Richard anapokuja mbele kuna Joseph Kimalo.

**Mr. Richard Obai:** I am Richard Obayi from Nangoma Location. I think I will try to pick main points, most of them have been said.

Number one, the village headmen, ligurus should be considered by the government and be paid salaries.

The offices of the DO and administration police can be removed.

Non partisan bodies to formed to supervise and conduct recruitment into armed forces and its branches in the police and prisons to make fair recruitments. The MPs should not be given powers to discuss on their salaries.

As many have said about chang'aa, it is my opinion that it can be legalized but industrialized and then packed to be exported and earn this country foreign exchange.

The NHIF contribution: That is National Hospital Insurance Fund should be refunded to the member who has ceased membership.

Law on freedom of worship should be revisited and number of churches if possible be reduced. Most of them have turned out to be devil worshipping churches.

In Impregnated mothers, mothers suckling the young and mothers taking care of the children under three years and below should not be given custodial sentences, or placed in police cells and this has made young children or infants to suffer innocently.

According to me, this group of people, that is the women group, the lame, the youth group, should have representatives in parliament.

There should be one common law from the three African countries to manage and control the waters of L. Victoria to favour the free fishermen in the lake, because always quarrels have come up, one group maybe trespassing into the waters of the other group.

The Armed Forces, police, prison etc, have no union bodies of representing them. So, the juniors have always served under the mercy of their seniors. I think such bodies should be formed to take care of the juniors.

Retirees: Or those who have retired from the civil service, should be considered on salary increment every time the government increases civil servants salaries.

They should also be taken care of when it comes to medical care.

Free medical services, and those maybe who build good houses should continue to earn the owner occupier house allowances, after retirement.

Importation of goods that are locally made here, should be completely banned to allow the local people also benefit from what they harvest.

People who have onces been given responsibilities and mismanaged them, should not be reappointed to any post. And the property acquired through dubious ways, while on duty, should be repossessed by the government.

**Com. Pastor Ayonga:** Your time is up. Your time is up. Kama kuna point ya mwisho usema.

**Mr. Richard Obai:** My last point is this, after one dies, the beneficiaries should not be only wife and children. The parents also who might be still alive should be considered for these beneficiaries.

**Com. Pastor Ayonga:** Thank you so much, unaweza kutoa hiyo memo na ujiandikishe. Huyo ni alikuwa, Joseph Kimalo.

**Mr. Joseph Kimalo:** I have personal memorandum can I give a few highlights.

**Com. Pastor Ayonga:** Highlight on those that are important only.

**Mr. Joseph Kimalo:** I suggested that we should have parliamentary type of government and not presidential.

Also the president's duties and powers should be relinquished, there are too many.

The ministers who are heading the ministries should be professionals. We should not choose ministers if they are not professional in those particular things.

Retirement benefits should be constituted so that the delaying tactics can be avoided.

And also the annual increment should be considered, there should be a mandate in the constitution.

.....(Inaudible) the traditional liquor should be legalized.

And the cannal language of the youth should be discouraged. And if there is any, the persons who are responsible should take the children and not the grandparents. These are my points.

**Com. Ayonga:** Thank you very much. Francis Ojiambo.

**Mr. Francis Ojiambo:** My names are Francis Ojiambo Oluoch, representing Bunginyi Primary School.

On Education, there should be fee education right from ECD to standard 8. Secondary schools from form one to form four, there should be cost sharing.

Colleges: The government should provide them with loans so that there should be surety of employment.

Disabled cases: There should be free courses for the disabled and also after the course, they should be given capital. The



government should provide capital for them to start business.

**On land ownership:** The government should settle all landless people, in order to reduce poverty.

The procedure of the transfer of land is too long and cumbersome, and it is also very expensive, especially for the land whose owners have died.

Land lying fallow for years, is also denying the government income, therefore, I propose that there should be, land which is lying fallow should be taxed so that the owners can also make use of it.

The old people with more than one hundred acres should be taxed because I feel they should have a feeling, but some people who have no land.

There should also be a limit of people who are buying land, rich people are exploiting poor ones, somebody who has money buying a lot of land, just because he has money to buy from the poor ones.

**On Corruption:** There should be one man, one job, especially for doctors.

**Government hospitals:** Services are very poor just because these very doctors have private clinics, so, when you go to their clinics, services are very good. Just because they want money at the expense of the poor ones. So, poor ones cannot afford medication because they don't have money to go to private hospitals.

**Forces:** There is a lot of corruption in the forces, especially when it comes to recruiting time. Poor ones cannot get jobs even when they qualify. Therefore, without money you can get a job in forces.

**Com. Ayango:** Tafadhali mumsikize.

**Mr. Francis Ojiambo Orudi:** The police roadblock and traffic police, actually, they don't go to the roads to do their work, but they only go there to collect money. So, this eventually increases corruption in Kenya.

**Creating job opportunities:** I propose that if we can get electrification in rural areas, then people will get jobs. It also reduces, people walking long distances to go to Jua Kali Places.

**Promoting education:** In order for all children to get education, I propose that anybody employing a school going child as a maid or a housekeeper, should be taken to court.

Agriculture should also be boosted especially, in areas where particular crops can do well. The government should provide free seed. And if possible, agricultural extension offices should move round to educate the farmers. Thank you.

**Com. Ayonga:** Asante, now for a change let call women also to give us their views. Now, I don't see many names on this list, they be the names of the women are coming later. But I would like to have a change now so that we hear those feminine voices. Now, are there who are seated in here, can you please raise up your hand those who would want to speak. Could I please ask mothers to come and take the front benches? Mamas who are in here. Wamama, tafadhali kama kuna wamama, hapa ambao wamekaa kati ya watu, au wanaume, najua maneno watu ina meaning tofauti sana, na ingawa original meaning ina mean men, hiyo in original meaning. Tafadhali wamama wale ambao mnataka tu mlijitayarisha kuja kuongea, ningalipenda mje mkea benches hizi za mbele. Kwa maana nataka pia muende nyumbani mpikie watoto lunch na hawa mabwana, baada ya kutoka hapa, wakiwa na njaa, mnajuwa jinsi wana behaviour. Kwa hivyo nataka pia wakifika nyumbani wapate chakula. Ni wabaya sana wakiwa na njaa. Now, sasa, wanaume, tafadhali, mlipo kuwa mkiongoea, wamama walikuwa so quiet. Sasa, na sisi wanaume tuwe quiet tusikie hawa wamama wanataka kutushitaki namna gani? Kwa maana mengi yatakuwa ni mashitaka, na mtu anapotoa mashitaka kortoni anasikizwa vizuri, ndipo uanaachia ndio wata kata case. Mama unaposema, sema jina lako, na kama una umekuja kuongoea on behalf of an organization, sema nimekuja kuongea on behalf of this, we want you to be free, ili m-set standard, kwa maana ninaenda kukata dakika, watu ni wengi.

**Ms. Esther Ogutu Owiti:** My names are Esther Ogutu Owiti. ...Inaudible, are:

**Com. Ayonga:** Just a moment, kuna yule ambaye alikuwa anasaidia wale ambao ni viziwi. Sasa, nani atakuwa anawaambia wale ambao ulikuwa unaambia? Hakuna mtu yeyote? You are the only one. Kwa hivyo sasa, we sema ile lugha yetu wacha hiyo maneno ya vitendo.

**Ms. Esther Ogutu Owiti:** I am here to present the views of Busia Women Lobby Group.

One, for the sake of gender equity, we recommend that it should be clearly stated in the constitution that, on the head of the state is a male, his vice should be a female, and vice versa. And that the two should be good role model all round.

Two: Because of the same gender equity, the number of women in parliament should be increased.

Some seats should be set-aside for women only. We suggest that every district, should produce a lady representative. These ladies should campaign and get votes through a second election, not nomination. That provision should appear in the constitution.

Three: The constitution should legalize HIV/AIDS examinations before any marriage or inheritance, if need be. Therefore, this also means that inheritance should be counted illegal constitutionally.

The constitution should set up a village court to attend to all family issues in the village, and the mostly violences.

The constitution should protect women interest and issues by establishing a women's death at the police station with their own O.B. and the female police officers, to listen to their reports.

The constitution should protect its people from harrasment of street children in the name of chokoras and beggars in the streets.

Chokaras parents should be identified and given back their children. Those without parents should be forced into homes and a law on any child found in the streets to be accused together with his or her parents.

The beggars should be put somewhere special and must be proved beggars, otherwise, the government of Kenya should assist them in their home and a law set to bind them.

The lunatics and mad, immediate action by the provincial administration should be taken on any mad case. They should be immediately sent to hospital by the administration and not the case left to the confined family. Let the law protect them also.

Otherwise, that is all I have.

**Com. Ayonga:** Asante sana mama. Kuna yeyote ana swali kwa mama? Mama ngoja, kumbe umeleta maneno.

**Com. Nunow (Interjection):** Well, thank you, you mentioned that you would to see some seats set a side for women in the parliament? You further said that this shoud come from the districts and these districts should be in the parliament at least one female. And you said that has to be an elected person, I would like to know who you proposed to elect that woman? Will all, the voters in those areas or by women alone, elect her?

**Com. Ayonga:** The women will have to elect this woman that is I said, they should campaign, so as they campaign, the women will give their views as to why they want her to represent them in parliament. The women to vote for them in.

**Com. Ayonga:** Lakini mama, unaposema special seats be set aside for women in parliament, je unaelewa kwamba katika Kenya tulionayo sasa, women are 52% of the population? Na kama watu hawa ndiyo wengi zaidi ya watu wengine, mbona tena seats ziwe set aside for them, na hawa wakitaka wanaweza kunyakuwa viti vyote vya parliament waache hawa wanaume hapa. Have you considered that? Kama ulikuwa huja consider, hebu sitaki jibu sasa, lakini tu ujuwe kwamba wanawake ni wengi. There must be a problem, elsewhere.

**Ms. Florence Nakhulo:** Inaudible.

**Com. Ayonga:** They shouldn't be considered as weaker sex kama wao ni wengi, kwa maana every person has got one vote, awe ni stronger sex, weaker sex. Enda ufikirie hayo, na uwambie wanawake katika ile mikutano yenu. Next, wamama, mmoja akimaliza, mwingine anakuja. Unatuambia majina yako, na kama una represent group, sema hivyo, kama ni maoni yako peke yako, sema ni yako peke yako. Na fanya haraka, watoto wanakungojea nyumbani.

**Ms. Florence Nahulo Mubweka:** Kwa majina najulikana kama Florence Nakhulo Mubweka. Nimekuja, hii ni memorandum yenye ilipitishwa na akina mama wa Mundika. Kwa hivyo nitasoma na nipeena.

**Speaker:** Inaudible.

**Ms. Florence Nahulo Mubweka:** Nitapitia. Jambo la kwanza ambalo akina mama walijadiliana, hilo limesha semwa, na ilikuwa kuhusu pombe ya kienyeji. Na ile ambayo inaitwa pombe haramu, akina mama walitaka serikali ihalalishe hii pombe iwe ya kirasmi. Na waliomba, ikiwezakana, iweke kwa pakati, na iandikwe, inaweza andikwa Kenyan Waragi ikiwezakana, na iuzwe na pia tunaweza hata tukaiza katika nchi zote za ng'ambo.

Jambo la pili, ilikuwa kuhusu urithi.

**Com. Ayonga:** We want you to be quiet please, kwa sababu tuna record maneno ya huyu mama. Kama wewe una baraza lingine hapa nyuma, kwenda fanya, kiwanja ni kubwa. Mnaeza kwenda mkafanya baraza kule nje, halafu rudi. Lakini kwa hapa ndani, kila mmoja anaye ongea, is just as important as you are. Mama endelea.

**Ms. Florence Nahulo Mubweka:** Kuhusus urithi wa wanawake, akina mama walikuwa na baraza kwamba, waume wao wakifaa, wawe wakichukuliwa na wengine ambao wanaweza walinda, lakini kuwe na jambo la kufanyika kabla hawajachukuliwa kwa sababu siku hizi kuna magonjwa tofauti. Walitaka, yule ambaye amejitokeza kumchukua, waende hospitali wapimwe, ikiwa wote wako sawa, wanaweza kuendesha maisha.

Jambo la tatu ni kuwa kuhusu kuo: Akina mama walijadiliana wakaona kwamba, wanaume huwa wanaowa wanawake ovyo ovyo tu. Na hii ndiyo inaleta watoto chokora kuwa wengi, kwa sababu mtu anaoa, na kulinda watoto hawa inakuwa ngumu, sasa, watoto wanakuwa chokora. Kwa hivyo, waliihimiza kwamba serikali, walitaka kwamba, mwanaume akioa, achunguze kama ako na uwezo wa kuo wanawake wengi na atawalinda. Na hata watoto ambao atapata, atawasomesha.

Jambo la nne: Ilikuwa kuhusu vituko anavyo wanaume wanatendea mabibi zao. Wanawake kupigwa na wanaume wao.

Wanawake walijadiliana hili jambo, na wakaona vituko vingi hutendeka humu nchini na waume kuhusu kuwapiga na pia kupoteza maisha yao. Kwa hivyo, walitaka serikali, katika sheria hii, kuwe na sheria kali ambayo ina hukumu hao wanaume, ikiwa mtu ata tenda kitendo cha unyama kama hicho basi, ashitakiwe na ahukumiwe.

Kuhusu usalama: Akina mama pia walijadiliana hili jambo, na wakaona kwamba usalama hauko sawa humu nchini. Kwa hivyo walitaka baraza itengwe, ya vijana chipukizi, ambao watahugulikia matatizo katika vijiji wakisaidiana na wazee wa kijiji.

Na walihimiza kwamba uwamuzi wa hawo watu, uzingatiwe hata mahakamani. Na wazee wapewe mamlaka ya kuamua case.

Kuhusu Ardhi: Hiyo ilikuwa imesha semwa, kwa hivyo kwa maana pia waliunga tu mkono kwamba hawo pia majina yao wahusike na hiki cheti cha ardhi. Majina yao pia yaiandikwe.

Kurithi mali bwana anapokufa: Akina mama walitaka serikali iwe na sheria kuhusu jambo hili. Kwani, mzee anapofariki, utapata watu wa familia wanavamia mali, na wanamuacha mjane bure. Kwa hivyo walitaka sheria iwekwe kwamba, mzee akifa, mali ni ya mama na watoto.

Kuhusu uongozi, vile mama mwenzangu amesema, akina mama walijadiliana wakaona kwamba, wao pia, wanapata kujihusisha na haya mambo ya uongozi. Lakini walitoa malalamiko yao wakisema kwamba, wao huwa ni wanyonge, kifedha, na kazi pia, ya kufanya campaign chini ya awanaume huwa ni ugumu kwa sababu mara utembe huku, na kule na huwa na hofia usama wao. Kwa hivyo, waliomba serikali viti nane, kwa akina mama kote nchini.

**Com. Ayonga:** Asante sana mama, ila ningependa kukuuliza swali moja kabla hujatupa memorandum yako. Umesema juu ya vituko, na vituko tafisri yako ambayo umeita vituko, ni wanaume kupiga wanawake, je katika hiki kikundi chenu, mlifikiria vituko vya wanawake kupiga wanaume, unajua, mama tunaongea kitu ambacho kinaingia katika katiba. Hawa wanaume unaowaona hapa, wako hapa, wengine hupigwa, lakini hawawezi kusema. Watu wa maana hawasemi unajua wao wakisema, katika kijiji wamejimaliza. Kwa hivyo wanakufa kiume tu, vituko vinatendeka lakini hawasemi, je mbona msingalifikiria kwamba, mtu yeyote asifanyiwe vituko? Awe ni mwanaume, awe ni mwanamke, yaani, kuwemo amani, usalama, justice ya watoto wa mama wanaume, watu wote waishi kwa mapendo na mapenzi. Hiyo mlikuwa hjafikiria?

**Ms. Florence Nahulo Mubweka:** Vile nimesema napitia pitia, nimeruka tu, tulisema kwamba, akina mama nao wapetie wazee wao heshima, na wasiwapige.

**Com. Ayonga:** Na wasi wapige, asante. Unaeza kulipeleka kartasi kule na ujiandikishe. Next.

**Ms. Florence Nahulo Mubweka:** Moja tu tafadhali.

**Com. Ayonga:** Kuna moja? Okay, hiyo moja ni nini?

**Ms. Florence Nahulo Mubweka:** Hiyo ni kuhusu elimu, kuhusu elimu vile wamesema, kumekuwa na watu wengi wamepitia wakisema kwamba elimu iwe ya bure, ambapo ni sawa sana. Lakini hawajasema, yaani hawajatoa sababu gani. Kwa sababu mimi naona wakati huu, elimu ni ya bure viel tunavyosikia. Sisi tuliangalia hiyo tukaona kwamba, tumetangaziwa kwamba elimu ni ya bure, ambapo siyo ya bure. Sisi akina mama tuliangalia tukaona, tukataka sheria hii ya leo, tueke mkazo, tutilie mkazo, kwamba iwe sheria, isiwe tu neno la mtu mmoja kusema kwamba elimu ni ya bure leo, na elimu na elimu ni ya kuslisha kesho. Iwe tu ni sheria kwamba elimu ni bure, serikali itume vitu ambavyo vinafaa, kutumika shuleni na hapo tutafurahia. Ni mengi yamebaki lakini yatesemwa. Asante.

**Com. Ayonga:** Iko mwingine? Tafadhali mfupishe kwa maana watu ni wengi.

**Ms. Mildred Mwaro:** Mimi kwa majina najulikana kama Mildred Mwaro. Nikiongoea naongea kwa niaba ya waalimu wa Mundika Boys Primary. I think I will speak English because I am not very fluent in kiswahili.

On the side of education, we said that currently the system being offered is free education but in real sense that is not the case because the parents are really forced to buy the text books and the exercise books. At the same time, most, as far as it is free, you find that the government is not providing chalks to the schools, it is not providing papers and pens to be used in the schools. So the parents have to pay some levy to run the school. I think the government should look for some levy, be it from the .....(Inaudible) or something that we should get for the government funding the schools, that the primary schools. Let the term free education be really free, not as it is.

I come to the side of salary: In the teaching fraternity, we know very well that the salaries are paid depending on your qualifications. But what we are seeing as unfair and injustice is because the gap in between is too wide. Take for example, this is a teacher, she should be employed in Lwanga primary and at the same time it is a teacher teaching in Lwanya Secondary, you find that one is getting twelve thousands as house allowance, the other one is getting two thousands one hundred, that gap is so wide. The government should look on how it can harmonize some of the money or salary to be paid.

Thirdly: The education system, our education system currently is 8-4-4, compared to the previous 7-3-3, we can't say it is a bad one, but the problem is most of the pupils and the students we are getting in are completely not ready to tackle what they are supposed to tackle. So I would wish that the government forms a law, or something that will govern the school going age, so that we don't have a child at five years or four years getting to class one, that is we have so many strikes at the university because you find young students there.

**Com. Ayonga (Interjection):** Thank you so much. Kuna swali?

**Ms. Mildred Mwaro:** I am not yet through. We go to employment: I would wish to say that the government should see on how it can employ, because we have very many people who have trained not only teachers, but for other jobs so that they are just malingering in their homes, can we have something, can we have a law governing employment in the whole country.

Just to touch on the criticism of the parliamentary: We have our members of our parliament, we have are the once who elected them, but in real sense, we are not getting all the services we expect from them, I would wish or we wished that a member of parliament should just be a member of parliament. Let us have other people to be chosen as cabinet ministers and assistant ministers, not a member of parliament and at the same time, and the chairman, everything in this country.

Five: Inheritance of Women: That is, when I talk of that, I okay I don't just base it on women, I base it on both men and women. In a situation whereby we lose one partner in a family, I would wish that there be governing inheritance, so that it is exception. This one I think will help because in most situation, when a woman dies, when a man dies, either of them is forced because of the customary too many. I think it should be made exceptional on the person who would wish to marry.

**Com. Ayonga (Interjection):** Thank you very much. Next, mama sema majina yako na uendelee.

**Ms. Rehema Kazi:** Kwa majina naitwa Rehema Kazi. Haya ni maoni yangu.

Kwanza kwa lazama, haya ni maoni yangu. Kuozwa kwa lazama kuwoko na mahari itolewe hadi miaka miwili na wajuwe boma kabla ya kuoana,.'

Ya pili, kubalewa na mtu ambaye yuko na ukimwi, maoni yangu naona ahukumiwe kifo. Na ambaye, yaani kulingana na umri wa mtu ambaye ametendewa kitendo hicho, ama afinywe.

Jambo la tatu, wazee wahifadhiwe na wajane pia wapewe marupurupu kiasi.

Langu la nne: Madawa ya kienyeji yawe na mwakilishi wao kwa sababu madawa yetu, yanatolewa hapa yakipelekwa ng'ambo. Sasa kwa hivyo, maoni yangu nataka yatengenezewe hapa hapa kwetu. Yangu ni hayo tu, asante.

**Com. Ayonga:** Huyu alikuwa ni mama kazi, mama uende kule ujiandikishe. Je kuna mam mwingine yeyote? Kwa maana nataka kufunga kipindi cha wa mama. Mama sema majina yako, na utambie,

**Ms. Racheal Amoitie:** Kwa majina ninaitwa Rachel Amoitie. Ninatoka Matayos, ninaakilisha kwa upande wa wamama.

**Com. Ayonga:** Okay, mama endelea.

**Ms. Racheal Amoitie:** Mimi niko hapa nikiongea kuhusu wamama, wapewe nafasi kwa upande wa kurithi mali, kwa sababu yule bwana alipokuwa alikupata kama ungali msichana, akupatie wewe ukuwe na next of keen yake. Utashutkia wazee wengine wataandika bibi yake ya pili. Na mama mkubwa hajui. Ikifika mahali, sasa kugawana ile mali inakuwa shida.

Ya pili, wa mama sisi tukipatikana kama tuko na mimba, ambaye yeye mwenye anajificha hujui ni nani alikupatia, inafaa utambue. Na ukikata yule bwana ambaye alikupatia mimba ukitambua, na yeye pia ashitakiwe kwa sababu hao ndiyo wanajaza watoto wenye tunaita ati wanaranda randa mitaani. Hiyo rule haiko Kenya na inatakikana hao watu wapewe punishment wawili.

Na ya tatu, mama akifarika au baba akifariki, yule ambaye atakuja kurithi hii mama, amestahili awe ni mtu wa ukoo, tena apelekwe kupimwa kwanza ndiyo akubaliwe aingie kwa hiyo boma. Na pia huyo bwana akikuja, aanza kuza na huyo mama, apeleke huyo mtoto kwa udongo wake huko, siyo pia ang'ang'a ie hapo. Mwenyewe atafute huko, asing'ang'ane na mema ya hapo.

**Com. Ayonga:** Kwa sababu tuna record, maneno ya huyu mama ya huyu mama ndiyo tunaka yaingie.

**Ms. Racheal Amoitie:** Mwenyewe ashugulike na hyo mtoto, amtafutie shamba, huko asisoanbane na huyu mama mkubwa hapa.

Pia ya tatu, advoctes sasa nao hapa Kenya, wanashida kubwa. Unaeza kupeleka case yako kortini,, mtu ameuawa ama gari, ama amepigana juu ya ardhi, huyu ameshika advocate, huyu ameshika advocate. Hawa mayors, wataendelea kuwambia enyewe, rudi kesho, rudi kesho, rudi mwezi ujao, hatimaye ndiyo unafariki, kumbe wenyewe wawili huko wameshaelewana. Sasa wewe utaumia tu, kwa vile hujui utafanya nini, pesa zako zitapotea na maisha yako yatapotea. Sasa Kenya, tafadhali waweke kiwango, iwe miezi ngapi? Au miaka ngapi?

**Com. Ayonga:** Si wewe unge tupa kiwango mama?

**Ms. Racheal Amoitie:** Tunataka iwe kama zaidi, iwe miaka miwili, hii imepotosha,siyo kupita hapa. Halafu mimi nimesikia hapa, ukijibu mama fulanai hapa, kwa nini mama huchapa wababa? Nina sababu, sababu moja ni hii, mzee ametoka huko amelewa, wewe mama umefanya kazi kuto asubuhi mpaka jioni, na yeye hajui hizi kazi, yeye kazi yake ni kukaa tu. Akisha fika hapo kwa meza, anataka chakula, anataka kuoga, pia kuna kazi ya usiku, tunaelewa, mama atakuambia

**Com. Ayonga:** Tafadhali pole, ni maoni yake, ni maoni yake, endelea.

**Ms. Racheal Amoitie:** Utakuta mama anaambia mzee leo nimechoka, na yeye hatajua vile wamechoka anafikiri amekuwa na



mwingine, kofi iko tayari. Na siyo wamam wengine, huchapa wababa, yeye peke yake ndiye anatafuta chakula kutumia kwa hiyo boma, lakini mzee hatafuti.

**Com. Ayonga (Interjection):** Kwa hivyo mama kwa ufupi, una-justify hawa wazee wacha wapigwe,hiyo, that is the point.

**Ms. Racheal Amoitie:** La, si hivyo, siyo hivyo, lakini,

**Com. Ayonga (Interjection):** Unataka aje, tuambie point, hatutaki story.

**Ms. Racheal Amoitie:** Tunataka, watengeneze sheria ya kusema, mzee akikuja kama amelewa, asisumbue mama. Point yangu ya mwisho, kuhusu ardhi, wapewe mama, wazee wa nyumbani, ndiyo wafanye nini, ndiyo watengeneze hiyo case.Siyo kortini.

**Com. Ayonga:** Okay, asante, ngoja kidogo.

**Com. Kangu (Interjection):** *Abahayo, mwaulirakho Lundi kabolwa mbu, mwangale ya bola mbu mbolele, nikata nimlanjiba ta, muulire ta. Omuhaye oyu ubolele, kata nimufichira ta abasatha muulire, muthie muchange emulukha,*

**Transltion:** Wahayo have you heard? This woman has said, even if the men you don't accept, you have heard, go and change your behaviours.

**Ms. Racheal Amoitie:** Moja tu tafadhali. Hapa Kenya, sisi tuko na matajiri, wale ambao wkao na ardhi kubwa. Na huku mnasema kuna watoto wenya wanaranda randa mitaani. Kwa nini hamwezi mkatoa kiwango fulani, mtu mkubwa awe na kama elfu mia moja average, zile ambayo zimebaki, wagawie hao maskini.

**Com. Ayonga:** Asante, ni point yake ya mwisho, waliyo na mashamba kubwa wagawie hao wengine. Asante. Sasa, tafadhali wale mlio na mobiles, mzime. Kuna wamama wangapi sasa wamebaki? Nilisema nataka kufanga kipindi cha wamama. Huyu atakuwa ndiye mama wa mwisho. Wapi? Basi huyu atakuwa wa mwisho, baada ya huyu.

**Ms. Anne Amollo:** Okay, Anne Amollo representing Matayos Women, Thenya Section. The women discussed and resolved, that this is particularly on cultural and communal rights.

One, the of paying of dowry in Kenya should continue. This is because it binds the relationship of the two families and it also makes a married girl to be respected by both her family and her husband.

I will highlight my views in bits because part of it has been aired. The women also, resolved that, wife inheritance, should stop.

As per the native violence, they proposed that village courts should be established to look into such cases. But in case a wife or husband in question becomes a nuisance to the extent of making it a habit, the case should be forwarded to court.

Polygamy should be discontinued unless it is conditional and manageable.

Then, as per land possession, the women proposed that a land title deed should bear the names of a man and his wife. That is Mr. And Mrs. so and so. This allows a woman to have some say over the land, because it has been discovered that, men sell their portion of land secretly, due to greater an everlasting problem for women and children after their death.

I also propose that, with rape cases, very harsh punishments, for example castration of men, or a person concerned, should be judged to curb down these cases because the people who are raped some of them are of a very tender age. I think that is all, because some parts have been said.

**Com. Ayonga (Interjection):** Asante sana mama, Anne Amollo, sasa huyo ndiye mama wa mwisho tutafunga kipindi tuingie kwa wazee. Ngoja, nitarudi kwa list, sasa ni kufuata list. Endelea.

**Ms. Maximilla Juma:** Mimi kwa majina naitwa Maximilla Juma kuto Nang'oma. Jambo langu ni kwamba, wazee, wanaletaa akina mama shida, mzee anaweza kuoa wanawake watatu au wawili, mzee akifa, wanachukuwa mwanamke mmoja na hawo wengine wanatupwa nje. Sasa nataka oni langu, msaidie hawa akina mama, wale wa nyuma pia wapate, kama mzee ana kitu, wagawane katikati.

Lingine, kwa jili hawa wanawake wengine pia wanaweza zaa au watoto wao waolewe, wanasema ati vile mko na watoto wasichana hamwezi kupata kitu kwa mzee mkubwa,. Nimemaliza, ni hiyo tu.

**Com. Ayonga (Interjection):** Asante sana mama, huyo ni mama Maximilla Juma, sasa unaweza kwenda kule ujiandikishe. Now, I go back to the list. Wamama mnaeza kwenda mkapikie watoto. Na mkitaka kukaa, kaa at your own risk. Sasa Leonard Makanda, kuna Leonard Makanda? Ukae kwa kiti, utafuatwa na Fidelis Busolo. Fidelis yuko? Fidelis sogna hapo mbele halafu, kuna Ouma Johna ambaye ni Kijana, ataongea juu ya youth. Mnaona tunafwata youth, msinung'unike. Mko? Halafu kuna Samson Kadisa, naye akae karibu. Sema majina yako, chukua microphone na endelea.

**Mr. Leonard Makanda:** Leonard Makanda, nitasema kiluhya.

**Translator:** Leonard Makanda, who will talk in Kihayo.

**Mr. Leonard Makanda:** *Besisala,*

**Translator:** ...Inaudible

**Mr. Leonard Makanda:** *Nende bekhale bosì,*

**Translator:** And all seated,

**Mr. Leonard Makanda:** *Nende abamusirire abali mwoffice.*

**Translator:** With all officers in the office.

**Mr. Leonard Makanda:** *Ndabala lilako lia chief.*

**Translator:** He will speak on the chief's act.

**Mr. Leonard Makanda:** *Khuba lilako lino lichie mserikali libisibwe, khubera, nibobaliambi nende bandu.*

**Translator:** Because the chiefs are very close to wananchi or the public.

**Mr. Leonard Makanda:** *Bisibe ni babola mbu makuwa kaliwo khale nibamalao kalia, kafunyeo.*

**Translator:** What used to be taught in the olden days, and was .....(Inaudible) should be returned and restored.

**Mr. Leonard Makanda:** *Khubera abandu balimu makuwa ko khuleng'a leng'ana nende bana siasa, nibobamalao khukhuonya nibo.*

**Translator:** So, the politicians.....(Inaudible) for the public.

**Mr. Leonard Makanda:** *Sibali ambi nende bandu khaba kata baumao sikha sino khaba.*

**Translator:** Politicians are not closer to the public, even right now they are not here.

**Mr. Leonard Makanda:** Eliokhubiri,

**Translator:** Secondly,

**Mr. Leonard Makanda:** *Elako liabana.*

**Translator:** Childrens Act.

**Mr. Leonard Makanda:** *Kuli nende abana balwangwanga mbee, abana bo khu barabara,*

**Translator:** There are those children called stree children.

**Mr. Leonard Makanda:** *Abana abo ni bamani, sini bokhubara barabara khaba,*

**Translator:** Those children are not street children they have been born.

**Mr. Leonard Makanda:** *Okhubera, banyala bakhuya bandu banyula bindu, lakini bana bali nende budinyu, ni bana bebulwanga msino ingo eno.*

**Translator:** Those street children have no problem because they can get members of the public and snatch property for their use, but children in our rural areas are the ones that have problems.

**Mr. Leonard Makanda:** *Okhubera khurula khale,*

**Translator:** From time immemorial.

**Mr. Leonard Makanda:** *Omwana niyebulwanga, khubarabara bamulange mbu Nangira nomba, Nangira nalimukhana, khandi wngira nalimusiani, nomba Makokha.*

**Translator:** Any child who was born out of wedlock, was named, Nangira if she was a girl and Wangira if was a boy or Makokha.

**Mr. Leonard Makanda:** *Omundu oyo bamulindanga bilai khubera bebusi bwabe bamanyikhananga, isikha sino serikali yebiriria bindu ebo.*

**Translator:** Children were well catered for, but these days, the government has ignored them.

**Mr. Leonard Makanda:** *Babolanga mbu ni bandu bo khwingira nibaberesia buiyango.*

**Translator:** The government calls them and .....(Inaudible).

**Mr. Leonard Makanda:** *Mberenyenyere serikali ikhonye omwana ni yebulwa nyina obonekhane ne samwana obonekhane.*

**Translator:** He is complaining that any child born out of wedlock, their parents should be both known.

**Mr. Leonard Makanda:** *Elilendakho, ni makuwa ka bakhaye,*

**Translator:** Next, I will to talk on the women group.

**Mr. Leonard Makanda:** *Niwithukhana mukhasi yareng 'a leng 'ana yelekha musathat waye,*

**Translator:** In case a woman leaves her husband,

**Mr. Leonard Makanda:** *Khale bialichingi mbwe, abandu balia babiri, eyarula nende ayachie khudekha bekhalinga babola mani bafunya nabo.*

**Translator:** In the olden days the two parties got together, both the parents of the girl and the parents of the husband, they would sit together and discuss.

**Mr. Leonard Makanda:** *Nibulano niyethukhana yabwao na amala miosi ekhumi, safunya kumusatha khandi khandi khaba,*

**Translator:** The law should be brought in place such that if the lady goes away and stays for more than ten years, she should not come back to the husband.

**Mr. Leonard Makanda:** *Abana bayebula rwanyi sibafunya khumusacha oyo khaba.*

**Translator:** The children that are born while she was away, should not be brought back to the family.

**Mr. Leonard Makanda:** *Lakini bayebula nende musicha badong 'e banyole bulimo.*

**Translator:** Those children who were born while she was still with the husband should remain and be given land.

**Mr. Leonard Makanda:** *Omukhasi namenya nende musicha, mukhusi yamala mika ekhumi nende musacha, onyole bulimo, nende title deed yaye.*

**Translator:** If a woman or a wife stays with a husband for more than ten years, she should be entitled to get land title deed.

**Mr. Leonard Makanda:** *Makhuwa ka police.*

**Translator:** About the police

**Mr. Leonard Makanda:** *Elako libewo mbu polisi abukula mundu ya maira mu cell na amurakho chang'a, na si mukhuwa kabamudirire nako, police bamusitake.*

**Translator:** The law should be put in place incase the police force arrest anybody, and actually, something like chang'aa for instance, let us call that person, if it was not time, the law should be that, that officer officer should be taken to court

**Mr. Leonard Makanda:** *Nga bakholanga bulinyanga.*

**Translator:** Like in most cases they place bhang on the arrested person.

**Mr. Leonard Makanda:** *Makhuwa kandi ni bandu balekha mirimo muserikali.*

**Translator:** He is talking on the retirees.

**Mr. Leonard Makanda:** *Serikali niimanyire mbu ibula amapesa, omundu sacha khuulukha khaba.*

**Translator:** If the government knows that it does not have money, then it should not retire any government worker.

**Mr. Leonard Makanda:** *Lakini nibamulekhesia,*

**Translator:** In case the person is retired,

**Mr. Leonard Makanda:** *Inyanga ya alekhisibwa bamwe amapesa kaya abweo khani si afanya muofisi omo khaba.*

**Translator:** The day he leaves the office, she/he should be given his or her money.

**Mr. Leonard Makanda:** *Abundu wa oburuki,*

**Translator:** On leadership

**Mr. Leonard Makanda:** Serikali ikhoye ibe inyala khuba nende vyama vya serikali nga, kori nga, thifactory, buli idistrict au buli iprovince.

**Translator:** The government should have a .....(Inaudible) to put in place like factories in every districts,

**Mr. Leonard Makanda:** *Na nibiri mbwe elako libeo, babole mbu Busia ili nende ifactory Fulani, khaba sibaimeda indi, thiairuma.*

**Translator:** The law should put in place such that incase Busia as a district for example, has a factory, and yet another one starts for the government, it should be taken to that area where there is no factory at all.

**Mr. Leonard Makanda:** *Mana khukabane amakhuwa ka serikali bilayi.*

**Translator:** There should be even distribution of natural resources.

**Mr. Leonard Makanda:** *Kharo khulwa bukerani*

**Translator:** Inheritance,

**Mr. Leonard Makanda:** *Omukha niyethukhana nafwira musicha*

**Translator:** In case a wife happens to lose her husband,

**Mr. Leonard Makanda:** *Elako libeo mbu musacha oyo, ofure oyo, bamulamunyine badonge're baberesie mukhasi oyo liliba lwangu lwangu.*

**Translator:** The law should put in place that the brothers-in-laws of the wife who are alive the wife should be given right of ownership of particularly land.

**Mr. Leonard Makanda:** *Khura khale khwakholanga mundu nalinende bakhasi babiri kose badaru, bakabane mikunda, undi alimemukulu, undi alime mwalo. Nibakabana, abana bakhatsie bwene eyo khumbakhayo.*

**Translator:** Like in the olden days, land was given according to the houses depending on the number of wives the husband has, and every house had the rightful share of that land the house had been allocated.

**Mr. Leonard Makanda:** *Khubera khuli nende serikali eikorirwe sieikhola esikha sindi,*

**Translator:** But because of the government which does not know what it is doing at times,

**Mr. Leonard Makanda:** *Babola mbu makjuwa katsie mukorti, na ikorti siyamanyikhana nende lira lirio khaba dawwe*

**Translator:** He recommends that the issue should be taken to court yet the court does not know actually the set up of that particular person at home.

**Mr. Leonard Makanda:** *Bindu bino bikholwenge nende bandu ba anga sakira mbulira lia chief libeo.*

**Translator:** He recommends that the chief 's act should remain so that all matters pertaining to that issue should be taken back to the chief and the elders within the locality.

**Mr. Leonard Makanda:** *Makhuwa ka harambee,*

**Translator:** On harambee,

**Mr. Leonard Makanda:** *Omundu nakhola mirimo muoffice yalari yaye,*

**Translator:** Anybody who is working outside his/her home district.

**Mr. Leonard Makanda:** *Elako libewo mbu yetse nende tsireceipt mbu yetsa khukhola harambee, mapesa ako aira ingo, niyenya khukholera biashara.*



**Translator:** A law should be put in place such that he or she, should not come up with receipt book for harambee to collect money or solicit money from the public and take that money to her own district or her own home place for development.

**Mr. Leonard Makanda:** *Lakini nikali mbu harambee ibeo akholera sa abwene awo, au atsie akholere ingo abwe eria.*

**Translator:** We also support that the harambee programme should continue, but it should be carried out in that very place where the person is working.

**Mr. Leonard Makanda:** *Buloboliri,*

**Translator:** Election

**Mr. Leonard Makanda:** *Mbara mbu serikali ireo ekhuwa mbu ...ni chinyingi,*

**Translator:** The government should have a law which since we have so many parties.

**Mr. Leonard Makanda:** *Amebesa khmulinda khunyole,*

**Translator:** Every party should be funded by the government.

**Mr. Leonard Makanda:** Na lilako libeo mbwe, omundu ali muparty Fulani imanyikhane na akhuyana, isikha sio khukhola campaign,

**Translator:** The law should be put in place such that, if there is any candidate in a certain party, who would like,

**Com. Ayonga (Interjection):** Mzee ningependa usiendeleo kusoma, utupee points kwa maana time yako imekwenda.

**Translator:** *ulendelea khusoma tsi points da khubera bikha biakhabwa, kwa hibyo onyala khumalirisia.*

**Com. Ayonga (Interjection):** Hiyo tutasoma wenyewe ofisini, tuna wasomi huko pia.

**Translator:** *Adong 'ere balasoma mu office khubera bali nende abasomi mu office mwene omo.*

**Com. Ayonga (Interjection):** Tafadhali muwe kimya. Unajuwa ninapo angalia wengi wenu mliomo hapa, ninaona huruma kwa

wengine ambao watakuja kutoka kwa maana hatuna control over the day. Siku ikiisha, inakwisha, siyo na kwa hivyo tungalipenda kila mtu angalau apate kitu kidogo tu. Kwa hivyo baada ya huyu mzee, ni naenda kufanya programme tofauti kabisa, ambayo itakuwa ni crash programme. Haya sema la mwisho.

**Mr. Leonard Makanda:** *Kata nimbola mbwe, omundu kata nalobolwa alobolwe nende ekura arobaini nende makhumi karano buli abundu khuru muprovence.*

**Translator:** Finally he recommends that in the election of the president, the president should command 51% of the votes in every district.

**Mr. Leonard Makanda:** *Orio muno,*

**Translator:** Thank you very much.

**Com. Ayonga (Interjection):** Nenda kule ujiandikishe na hiyo memorandum yako uache huko.

**Translator:** *Yire imemorandum yao mana wandikisie.*

**Com. Ayonga (Interjection):** Sasa, kuna jambo ambalo ninataka sema, kwenu nyinyi nyote. Nimeona hii itakuwa ndiyo center ambayo memorandum zimeandikwa, kwa maana kila jina ninalo ona hapa, iko written memorandum, na njia ambayo kwanza, Commissioner Kangu aliwaambia, alisema kwa wale ambao mumeandika memorandum, unaweza kuleta memorandum yako kule ukajiandikisha, ukaweka kidole, ukatoka ukaenda nyumbani, lakini kama kuna jambo, ambalo linakusuma sana, kwa maana zinapokwenda kule, maana yake tunaenda kusoma, lakini sasa mkitusomea hapa, ina mean kwamba tutakata down the number of oral presentations. Kwa hivyo wale mlio na memorandum, sijaona wengine ambao wamekuja hapa wakajiandikisha, na wakatoka wakaenda kujenga taifa, hiyo nafasi iko? Unaweza kujiandikisha ukatoa memorandum, ukaenda nyumbani au ukaketi kusikiza wengine. Kwa hivyo nataka kuona that gesture ikiwa, ndiyo namna hiyo tu, lakini iko na nyinyi wale ambao mnakuja na memorandum hapa, tafadhali msitusomee, kwa maana umeandika, we tuambie mumekaza hiki na kile na kile na kile, maneno kwisha. Toa memorandum. Haya, sasa ni Fidelis Busolo. Haya Busolo tunataka u-set that standard. Okay, tumusikize Busolo. Tafadhali tunachukuwa mambo ya Busolo,

**Mr. Fidelis Busolo:** Mimi nitasema machache tu,

**Com. Ayonga (Interjection):** Sema majina kwanza.

**Mr. Fidelis Busolo:** Kwa majina naitwa Fidelis Wandera Busolo. Na nitahighlight tu kwa ile ambayo haijasemwa. Kuna wabunge huwa saa zingine wana-pass vote of law confidence kwa president, mimi jambo hili nimeonelea kwamba, 65%

ambayo huwa inapitishwa jambo hilo, iongezwe iwe 80%.

Na jambo la pili ambalo mini nasema ni hili, watu wanajuwa kwamba ugonjwa wa HIV/AIDs sasa ni hatari katika nchi yetu ya Kenya na dunia nzima. Ningependekeza kwamba, serikali, ifanye mandatory kila mtu awe tested. Na akisha kuwa tested, wale ambao watapatikana, wako na ugonjwa huwo, afadhali wapigwe sindano waache kuzaa kueneza ugonjwa. Hayo tu ndio ambayo ninayo.

**Com. Kangu (Interjection):** Asante basi, haya tunyamaze, tusonge mbele, tupate John Ouma. Uko hapo? Samson Kandira, uko pale, Victor Ngware, Unataka kuzungumza?

**Com. Kangu (Interjection):** Unaweza hata chukuwa kalamu saa hii ukachora chora, *ulenyukha na makuwa tawe, okhwiresie khuties nako. Bise ni bitsie no obukula lukalamu bwangu, noandika kata ni tsiba tsilaini tsidaru, tsinne, nobe wakhemeda khumakuwa, shikalikario? Nimulola bise nirukhanga shikhwenya khureshe mbu unyuoshe namakuwa mumwoya tawe, haya tuendelee.*

**Translation:** Do not bother yourself with reading the memorandum. Because time is short, highlight your points and give us your memorandum, we shall go and read.

**Mr. Victor Ngwari:** Okay, majina yangu ni Victor Ngwari, kutoka Nang'oma Ward au Location. Jambo la kwanza ambalo nitasema ni kwamba, Rais wa nchi yetu ya Kenya asiwe mwana siasa, bali awe mtumishi wa serikali ambaye ataweza kupeleka application kwa commission concerned na employment ya Rais, halafu qualifications zake zitaweza kuwa vetted, baadaye zipelekwe kwa parliament for approval, halafu atakuwa Rais wa nchi ya Kenya. Maana, tumeona, maRais wakichanganya mambo, hata mambo ya siasa, inasemwa wakati tuko na mambo na national matters, tuko na diplomats pale na watu wa vyama mbalimbali, halafu unakuta Rais anaongea mambo ya chama chake ambayo haitakikani.

Halafu, office ya Rais hiyo, ikiweza, nilikuwa nimesema, halafu kuna jambo lingine ambalo linahusiana na masomo. Kuna watu ambao, wamesoma lakini wajafanikiwa kumaliza pengine kidato cha nne, wakafika kama form three, form two. Watu hawo wanakuwa rendered kama primary school leavers. Lakini kuna pesa zimemwagwa, hao watu katika ile, katika secondary school. Ningeomba ya kwamba sheria iweko, ya kuweza kuganya barua Fulani itioke katika Ministry for Education na kuweza kupatia watu kama hawa. Waonekane kama watu ambao wamekanyaga katika secondary schools. Maana kuna wengi ambao wako na brain nzuri, hata kushinda wale ambao wamefanya form four na wanaweza kufanya mambo mazuri kabisa.

Halafu jambo la mwisho, nikuelezea kwamba, kila mwana nchi aweze kulazimishwa kupanda miti, na hiyo miti, serikali itoe mbegu free ili kwamba tusiwe katika nchi ambayo haina miti. Nafikiri maoni yangu ni hayo tu, na nimesema asante.

**Com. Kangu:** Na tupate Alfred Obai.

**Mr. Alfred Obai:** My names Alfred Obai. Now, I would wish that the current exercise engaged in, that is, the making of our constitution, addresses good governance. And for it to address good governance, these are my proposals, I propose that we should have a ceremonial head of state, who will be determined in an election where if he garners 51%, then, he should be declared the president. This head of state, should not belong to any party, so that we are not going to have that influence.

Then we should also have a vice president as his running mate, both of them are going to face an election, and this one is going to reduce a situation like the one we had of a country going without a vice president for quite some time.

Then, we should have a leader of government who is a prime minister, this one should be formed by the party, which wins in the general elections, and this prime minister I say should be the head of government, then we should have two deputy prime ministers whose roles should be clearly defined.

For instance can have one in charge of a state corporation then we can have one in charge of other public institutions.

Now, when it comes to a minister, my proposal is that, these ministers should be appointed by the prime minister, but they should be subject to approval by parliament so that we don't have a situation where we have sboges in the form of giving support to whoever elected them.

The same should also apply to assistant ministers.

The same in my views should also apply to permanent secretaries, who they should also be appointed by the prime minister, but vetted by parliament to ensure that not just any body is appointed. Now, I propose that they should also have a clearly defined numbers of ministries in Kenya. And I propose the number should not exceed 17. That one is going to serve us well.

Now, as regards running of state corporations, we find that the situation is pathetic in the sense that most of these are ran by the people who have retired. That means they have acquired a mandatory required at the age of 55 years. So, I don't understand how somebody who has served and then has retired, is now being made a chairman of such and such corporation, to be in charge. This is a situation where this fellow are just after serving the people who appointed them, they are told to sit there and eat well and feel probably better.

Now, the current constituion just comes from, I can call it nowhere, but Kenya should be this the president should be this So, in the case that we should have a preamble, we should have something say, something to about Kenya, something like that. Thank you very much.

**Com. Kangu:** Thank you , tupate Kenneth Wandera, ama utaki kusungumza?

**Mr. Kennedy Wandera:** Majina ni Kennedy Wandera, pendekezo langu la kwanza, ni viti vya ubunge vile vinavyo gawiwa kila mkoa, sababu ni kwa wakati huu tutaangalia Nairobi kuna wabunge wa 8, .....(Inaudible) North Eastern 11, Eastern 36, Central 29, Rift Valley 50, Western 24 na Nyanza 31. Mimi nilikuwa naonelea kila mkoa ugawiwe viti vya ubunge sawa sawa. Sababu sasa ukiangalia mtu akitoka Rift Valley, .....(Inaudible) Central tayari ashapata 50% ya wabunge, hapa nilikuwa naona, kila mkoa uwe na wabunge sawasawa,. Siyo wengine kumi kumi, wengine, sasa ukiangalia kama hapa Nambale, mbunge wetu ana division mbili ambayo anafanya kazi kubwa zaidi.

Ingingine ni kuhusu mambo ya urais, uraisi pale nikiguzia, mimi kweli .....(Inaudible) naongea hapa, lakini .....(Inaudible) ni ya serikali siyo ya rais. Sababu hata wakati huu Moi akitoka, mawaziri wake baada wataingia bungeni. Sasa mimi nilikuwa naonelea, Rais ajaye atakuwa mwaziri ambao si wa bunge. Sasa akienda mawaziri wake waende wote, mimi nikiingia na wangu, niingie na wageni. Sasa Moi akitoka Biwot anaingia, Okemo amengia, mimi nimengia, si tayari ufisadi uko, ni hayo asanteni.

**Com. Kangu:** Asante andikisha pale na sasa tupate Michael Owino, na kama hayuko, Hafas Ouma. Wewe ndiye unaitwa nani? Michael Owino Wafula.

**Mr. Michael Owino Wafula:** Kwa majina ninaitwa Michael Wafula, pendekezo langu ni hivi, kwangu sitakikuona serikali iwe ya mtu mmoja, kwa sababu, huyu mtu amepewa mamlaka mengi ama nyingi kuchaguwa kila kitu. Kando na hapo, msaada ukikuja unapitia office yake, ndiyo ufikie wengine. Hapao naona ni makosa.

La pili, kuna mtu anaitwa General Auditor, General Auditor, awe anachaguliwa na bunge, siyo mtu kwa sababu akifanya makosa, hawezi laumiwa.

La tatu, tukiwa na free education, iwe free education, siyo uwe free education ya kusema tu, iwe ya kusema iwe kwa vitendo. La nne au la tatu, central government and the local government iwe separate, isiwe pamoja kwa sababu central government inafaa isaidie local government.

La nne, askari akiwa ameandikwa, ameandikwa kulinda raia na mali yao, siyo kunyanyasa rai.

La tano, mwananchi awe uhuru kuongea, kutembea, ama kutibiwa hospitali. For example, mtu anaweza patikana hapa na accident, na naona wewe ni msamaria mwema unampeleka hospitali, kukifika kule utaambiwa, X-ray, 600/- corporate, sijuwi nini nini 600. Sasa kama wewe msamaria mwema, unaweza lipa hizo expenses kutoka wapi? Hapo mimi naona ni makosa.

La nne ama la tano la mwisho, tuko na watu wengine anaweza kukunyanyasa tu kwa sababu mtu mkubwa kwa office ni baba

yake ama mjomba wake. Sasa atakunyanyasa, baada ya kukunyanyasa atapiga simu. Asanteni kwa kunisikiza.

**Com. Kangu:** Na inaonekana kuna wengine waliandikisha majina mara mbili. Hakuna makosa, lakini makosa itakuwa wewe kutaka kuzungumza mara mbili. So, ukiwa umezungumza na tunakuita jina tena, utuambie nilikuwa nimeshazungumza, tupeane nafasi kwa mwingine. Nafikiria hayo tumeelewana, na haita rudiwa tena. Kwa sababu tunawona tumefanya hivyo na mtu mmoja ni hiyo ni makosa. Clevers Ouma, sawa sawa. Patrick Okochi. Geogrey Makokha, hayuko, Alfonse Okello, si wewe tulikusikiza, ama, okay, Zainabu Muyoti. Zainabu Muyoti, hayuko. Peter Mondo, amepeana, Matayo Nyegenye, hutaki kuzungumza? Umepeana, Syvester Muganda, hayuko? Fredrick Mugeni. Chrispinus Ondunga, Nabulinda Ooko.

**Councillor William Nabulindo:** Majina yangu ni Councillor William Nabulindo, kutoka Bukhaya West. Niko na memorandum lakini nitapitia maneno mawili matatu, halafu nipeane. La kwanza nitaongea kuhusu matibabu. Haya matibabu ambayo iko na cost sharing, nilikuwa napendekeza, hayo matibabu cost sharing itolewa kwa maana, kuna watu, ambao ni maskini hawa wezi kutibiwa, ni umefanya wengi wangekufia huko reserve kwa sababu hawawezi enda kwa matibabu, na tukifika kwa cost sharing, utakuta ule anafanya kazi na yale hafanyi kazi, na yale amekaa nyumbani wote wakienda watalipa pesa sawa sawa, kwa hivyo wale hawana pesa, huwa watu wao wanakufa sana. Mengine, mwenzangu alipitia ile ya macouncilor siwezi kupitia.

Inayofuata, ni wakati wa kupiga kura, kura zikipigwa zinataka zihesabiwe hapo hapo. Zisibebwe kwenda kuhesabiwa kwa station fulani, wapige kura, wanahesabu hapo, wanatangaza yule ameshinda. Na hiyo ikuwe kwa councilor na MP. Lakini ya president, ihesabiwe, pamoja yote kwa Kenya mzima apate 51%, ndiyo atangazwe mshindi.

Tatu, kazi inataka iwe shared among wakenya wote bila kabila. Utakuta kabila moja zimepata kazi nyingi na kabila zingine hazina kazi. Kwa hivyo, ningependekeza ikiwa inawezakena kupitia kwa katiba hii, waweke watu wapate kazi sawasawa. Na hata hapo, ikiwa ni elimu, utafika pale kwa mauniversities za Kenya, utakuta, sehemu zingine wanachukuwa kazi kama ya udakitari, inaenda sehemu zingine, engineering sehemu zingine, na sehemu zingine hutapata mtu, na wamepita mtihani sawa sawa.

Title deed kwa mashamba, tunataka zipeanwe kwa mwanakenya bure kwa maana, ile malipo ambayo iko kule ni nyingi, kwa hivyo ule ambaye ni maskini, hana pesa, anaweza kufa bila kupata titile deed, kwa maana hana uwezo.

**Com. Ayonga (Interjection):** Tafadhali tuliomba kutoka mwanzo kwamba, hatutaki makofi. Tunajua kwamba watu wanataka title deed, na hiyo ni point, imefanywa hapa na pale, si point ya hapa tu ya councilor, na kwa hivyo hapa hatuko katika mkutano wa siasa, ni mkutano wa katiba. Councilor endelea na umalize.

**Councillor William Nabulindo:** Na pia nikiguzia, wale ambao wenzangu waliongea juu ya pombe. Tukikaa hapa, tunaambiwa

pombe ya mrija imefungwa, lakini ukienda Nairobi unakuta wanapika pombe ya mrija, na iko licence. Kwa hivyo pia ningependekeza pombe ya mrija, kila area, hiyo pombe iendelea kwa maana ni pombe ambayo ilikuwa inasaidia wazee zamani kwa kuongea, na kupatia mawaidha, watoto wao wakiwe wanakaa pamoja. Na pia watu waliguzia hiyo chang'a wale waliguzia ni wengi. Sitaki kuguzia tena.

La mwisho, ni mambo ya Askari, kushika watu, unakuta askari anaenda kushika watu kwa pombe na amebeba bunduki. Lakini, akisikia mhalifu amepita, ukimwambia nauliza mwananchi, yeye bundiki yake ilikuwa na mlio aina gani? Na mnajuwa mwananchi hawezi kujua milio ya bundiki, kwa vile kufikia hapa, hiyo bunduki inaweza kwenda kushika watu wakifanya uhalifu, lakini pombe, iwe tu wanaenda kawaida kwa maana .....(Inaudible) nafikiria hiyo ndiyo ya mwisho.

**Com. Ayonga:** Asante, tumelewa, peleka hiyo kartasi yako ujiandikishe. Masiga J.

**Mr. Justus Masiga:** My names are Justus Masiga from around. My points are one, about our land system. For a very longtime, we have not had a well-defined system under which we have to subdivide our land. We have ended up having very small portions, which are not of any use. For example, if you have one acre currently and you have four sons, in the long run, how will you subdivide it? So, we need to have a well-defined system under which no more division of land can be done.

Secondly, Specialization: For a very long time, we have had that someone has been keeping one cow, and planting one acre of maize, then he is planting sorghum, so in th this has led to poverty, especially in our area, therefore, we need to have a system where each area is specialized in plants especially this is a sugarbelt region. We need to have come up with a system where we have to make sure that this area has all facilities where people have to grow sugarcane. But not keeping cows, millet and whatever.

Okay, there is an area where people plant maize, there is an area where people keep dairy cows not anybody doing whatever he pleases.

Lastly, Environment: Because of less specialiation, we have a system where,

**Com. Ayonga (Interjection):** Tafadhali, kule nyuma nasikia some grambling na huyu anaongea. Ningaliwaomba wale ambao pengine umechoka unataka ujinyooshe, unataka uoengee na fulani, mtoke kule nje mfanye hivyo, ili tumsikize huyu mzee. Endelea.

**Mr. Justus Masiga:** About specialization, we have had each and everybody is placing whatever he wants anywhere, especially, you get a chemical industry is placed in a residential place, and this is really happening in Nairobi and also around L. Victoria, you get, there is a factory that is trying to put the waste material into the lake and it is a fresh water lake. So, we need

to pump a system where everything is well defined. We need to have, if there is a trading zone, in a trading town, and if it is an industrial town, it is an industrial town, and if it is a service town is a service town.

And on environmental therefore, the government should come up with a system where we need to come up with a ministry of environment. Where, each and everybody can get some seedlings, something as somebody is over 18 years so that he can plant.

Then we have education, after 18 years, a citizen needs free education and medication. For cost sharing in hospital and schools have failed. Okay, there is something known as retirement benefit scheme, we have NSSF, okay those ones benefit those ones who are working. And those ones who have never worked in their lives how are they going to benefit from these things. We need to have a system where, each and everybody benefits from this country. We need to have elders homes that keep, like the old mama, that was have so that she can feel also at peace.

Okay, we have also this education system in our country, they are coming up with very shady private schools. If you get anywhere, even a grass thatched house, you get a private nursery school there. We need to have a law that defines these things.

Okay, we have also the issue of medical, any accident victim, is supposed to get free medical care up to the time he is recovers.

Then we have the passport issue, one passport is something like a needle in Kenya, to get it is just like a miracle. We need a system where all this passports should be issued at the district level. Thank you.

**Com. Ayonga:** That was now, Walter Odhiambo. Is there Odhiambo here? Okay, Odhiambo take a seat.

**Mayor Walter Odhiambo:** Mimi ni Walter Odhiambo, ningependa kutoa mapendekezo ya fuatayo kwa tume hii. Ningependa kutoa pendekezo la kwanza ya kwamba, wakati wa uchaguzi, kura zinapofanyika, ningependa tuwe na mtu ambaye anaweza kushikilia mamlaka ya serikali. Ambaye asiye mgombezi, wa kiti cha urais, mtu huyu, ningependa kupendekeza pengine awe kama speaker wa bunge, au chief Justice.

Halafu pendekezo, lingine, ni kwamba makamu wa Rais, Mayor na mwenye kiti wa county council, wawe wakichaguliwa moja kwa moja na wananchi, ili ya kwamba asipate kutumiwa vibaya.

Lingine, ni kupatana na presidential appointment. Hawo ni baraza la mawaziri, na makatibu wakuu, na viongozi wa mashirika ya serikali na mahakimu.



Hawo pia ningependa ya kwamba wakiwa appointed na the president, halafu, wawe wakilekwa katika bunge ili wapate kujadiliana na bunge, wakipitishwa, wawe appointed, na wakiwa rejected, watupuliwe mbali hivyo. Upane wa provincial administration, ningependa kutoa pendekezo ya kwamba machief na manaibu wao, wawe wakipata transfer mara kwa mara, ili pate kufanya hizo kazi zao katika sehemu kadhaa za serikali. Na mishahara yao, ipate kuangaliwa na wapewe mishara ya kutosha, ili wapate kutenda kazi zao vyema bila kuitaji hongo. Hayo ndiyo mapendekezo yangu.

**Com. Ayonga:** Bwana Odhiambo, next nataka William Masinde, amepeana. Daniel Omoro, yuko? Christopher Wandera, Isabella Nasonga. Isabella, huyo najuwa ni mwanamke. Isabella Nasonga, hapana, ikiwa alisha toa mambo yake. Wellington Nabulindo. Wewe ndiye Wellington. Okay, keti, chukua microphone. Na toa maoni yako.

**Mr. Wellington Nabulindo:** Mimi ni Wellington Odalo Nabulindo, maoni yangu ni sheria za barabara, kwa maana wako watu wanakaa karibu na barabara na wako na ng'ombe, gari ikikuja ikigonga ng'ombe, wewe utakimbia tu, kuona kwako utakimbia tu, lakini inatakikana mwenye gari lilo, ameona ng'ombe, na ng'ombe haina akili.

**Com. Ayonga:** Toa maoni yako.

**Mr. Wellington Nabulindo:** Maoni yangu mtu wa ng'ombe ndiye anatakikana alipwe, siyo mwenye gari kulipwa.

**Com. Ayonga:** Hilo ni oni lako moja, la pili?

**Mr. Wellington Nabulindo:** La pili, strikes kwa mashule, ukienda kwa shule, strike ikiwako, watoto ndiyo, wanaadhibiwa pekee yao, na inciters, hakuna mtu anapata makosa yoyote.

La tatu, sheria inatakikana askari akitembea, na bunduki kubwa, lazima awe na uniform, asiwe anatembea na bunduki kubwa na hana uniform.

**Speaker:** Na akiwa na bunduki ndogo?

**Mr. Wellington Nabulindo:** Akiwa na bunduki ndogo, pengine anaweza kuwa kwa kazi ingine tofauti. Lakini akiwa na bunduki kubwa na hana uniform hiyo ni makosa. Hayo ndiyo maoni yangu.

**Com. Ayonga:** Thank you very much. Bwana Nabulindo, hapo. Matayo Juma. Huyu Matayo, amatoa. Toa hiyo. George Oloo, ni wewe unaye kuja. Haya endelea kuja, halafu kuna Joseph Makokha, yuko, Makokha. Tena kuna Makoha mwingine anaitwa Alimida. Alimida yule tulisoma history, yuko wapi? Naye pia ni Makokha. Awe karibu. Endelea.

**Mr. George Oloo:** Mimi ni George Oloo, kiongozi wa waalimu katika kata ya Mundika. Nina haya ya kupendekeza kuhusu elimu. Napendekeza kwamba elimu iwe ya lazima kwa kila mtoto ambaye ana umri wa kuenda shuleni na iwe ya bure. Haitakuwa ya bure kwa maneno, lakini iwe kwa vitendo. Serikali iweze kuchunga pesa takriban, shillingi mia tano kwa kila mwanafunzi katika shule ya msingi,

**Com. Ayonga (Interjection):** Lakini point ni kwamba, compulsory free education. Sindiyo?

**Mr. George Oloo:** Hiyo ndiyo point.

**Com. Ayonga (Interjection):** Jinsi ambavyo serikali itafanya, hiyo tuiachie, endelea.

**Mr. George Oloo:** Pili, mayatima: Hawa lazima washugulikiwe kwa vyovyote vile waweze kupata elimu yao, kuanzia shule ya msingi, hadi kiwango chochote ambacho watafikia.

Mishahara ya waalimu, hasa katika shule za msingi. Ihalalishwe, yaani ifanyiwe harmony ili hayo marupurupu, yasiwe na kiwango kikubwa kama yalivyo sasa. Kwani utakuta kwamba wanafanya kazi sawa, lakini wengine wanapata marupurupu ya juu kuliko wengine.

Kukosa kazi, wale ambao hawaja ajiriwa, yafaa shirika fulani litengwe, na kila mwananchi wa Kenya ambaye amehitimu umri wa kupata kazi na amekosa kupata kazi, atengewe pesa fulani kila mwezi ambazo zinaweza kuendeleza maisha yake, angalau shillingi elfu moja kwenda juu.

Afya, inatakikana wananchi wa Kenya wapewe afya ya bure, bila kuhudimia.

Kuhusu rushwa, inatakikana kila mwananchi atangaze vile alipata mali, na iwapo hiyo mali itagunduliwa kwamba aliipata kwa njia ambayo haifai, ichukuliwe na serikali. Ama irudishiwe shirika ama sehemu ambayo hiyo mali ilitolewe.

Kishawishi ama tunzo, au zawadi, haifai kupewa na watumishi wa serikali wanapofanya kazi.

Uteuzi wa majudge ama chief justice, ufanywe na Rais, lakini bunge, lito uamuzi wa mwisho.

Kuhusu Ardhi, tuweke kiwango cha juu kama ekari 25 kwa kila mwananchi, hicho ndicho kiwango cha juu, iwapo utakuwa na zaidi ya hapo, utozwe ushuru.

Vinywaji vya kienyeji vihalalishwe. Tunajaribu kujidanyanya kwa sababu katika mabar yetu, tuna pombe ambayo tumeagiza kutoka ng'ambo, na hapa yetu ya kienyeji tunajaribu kuua.

Umri wa Rais uwe kati ya miaka 35 hadi 75. Na Rais asiwe mbunge.

Vyama vya kisiasa viwe vitatu. Vipunguzwe na viwe vitatu. Msimamizi ama mzee wa kijiji apewe marupurupu na serikali.

Mahari ilipwe ikiwa mtu yuko hai. Na iwapo moja atafariki, mahari iondolewe. Asanteni.

**Com. Ayonga (Interjection):** Thank you so much, unaweza kwend kule ujiandikishe. Wewe ulikuwa George Oloo. Wale wa Makokha wawili wajaonekana? Gilbert Nderia au Maderia. Jackson Ogolla, kuja mbele. Halafu David Masinde uwe karibu, endelea, chukua microphone sema majina yako.

**Mr. Jackson Ogolla:** Mimi kwa majina naitwa Jackson Ogolla, mimi ni mkulima. Naona kwa maoni yangu, huu udongo wetu imekuwa mbaya sana, babu zetu walianza, huu udongo wetu tumesha tumia lakini sasa isha haribika, sisi ni wakulima. Vile tumeenza kulima, tunatumia kununua mbolea, tunatumia lakini tukipenda, hatupati mazao vile inavyofaa tupate, hata tukipata mazao yenyewe, market hatuna,

**Com. Ayonga (Interjection):** Kwa hivyo unatakaje, maoni yako?

**Mr. Jackson Ogolla:** Maoni yangu mimi naona, watuletee factory karibu, ile ambayo tunaweza tupate huko kazi tuandikiwe, tusije tukaenda mbali kutafuta kazi. La pili, mimi naona upande wa president, sisi wana raia, tumekaa huku reserve watu wengi sana, wenye hatuna, kwanza hatutoi maoni, lakini vile mumekuja kuaribu sasa, tumefurahi sana. Sisi wana raia ndiyo, tunapiga kura nyingi sana, na hizo kura zetu kwa wananunua kwa pesa, hata hivi karibuni wata tuletea, saa zingine shilingi hamsini hamsini, kutudanganya. Hata thumni. Lakini kwa hivyo sasa, tunataka watuletee kitu cha ukweli. Hii majuzi walisema watatuletea factory ya miwa. Hatujai pata, wanaimba tu.

Mambo ya ukimwi, ukimwi wafanyi kazi wa serikali wenye wanapata pesa, ndiyo wanasambaza ukimwi sana. Kwa hivyo sisi, wenye hatuna pesa, hatuwezi sambaza ukimwi, ndiyo utapata mfanyikazi wa serikali ako na pesa, halafu anadanganya mtu ...

**Com. Ayonga (Interjection):** Kwa hivyo ni bahati kutokuwa na pesa? Jinsi watu waliyo na faida ni wale hawana pesa. Na wale walio na pesa, ukimwi itachukuwa. Basi endelea, oni lako la mwisho.

**Mr. Jackson Ogolla:** Oni langu la mwisho, inafaa wafanyi kazi wa serikali, wawe, kuna mtu mmoja anayeweza kupata saa ingine mishahara ya wengine, mishahara ya wengine hata 35, na mimi hapa hata sina mishahara wowote. Afadhali hata mtu, huyo

mtu apate tu mshahara wake mmoja ule ambao alisomea kazi yake. Asije akajibandika kazi nyingi na ile hata haja somea, wanambandika tu,

**Com. Ayonga (Interjection):** Asante sana Bwana Ogolla. Ende kule ujiandikishe, nataka David Masinde, Masinde yuko wapi? Johna Odour, John Oduor. Ndiye huyo, anafuatwa na Dismus Musumba, Dismus Musumba uko? Hebu kaa karibu tukuone, asante, wewe endelea, songa hapa ukalie hii bench hapa.

**Mr. John Oduor:** Mr. John Oduori, mimi ningependa kuchangia kidogo kuhusu huu mjadala. Yangu yatakuwa mafupi na mengine nitapeleka kule. Naongea kuhusu askari, askari wasienda kuwashika mtu yeyete usiku bila liguru, kwa maana hii inafanya wezi kuvaa uniform na kudanganya ya kwamba ni maasikari, unapo funguwa milango, wanakaribia. Hatuwezi kutofautisha askari na mwizi usiku bila liguru.

La pili, case za mashamba, case za mashamba ziwachiwe liguru, assistant chiefs na chiefs kwa maana hao wanajua, fulani alikuwa akiishi namna gani, hata kama kuna mzozo, kuliko advocate, na judge ambaye hajui vile hawa watu walikuwa wanaishi.

Ningependelea pia, liguru apewe mshahara kutoka kwa serikkali, kwa maana nikichunguza, maligurus wanafanya kazi nzito sana, hata kama hii ambayo ninawapatia saa hii ya kusema wewe wakitembea na askari, usiku ikiwa kutakuwa na lazima askari kushika mtu usiku. Hiyo itataka wao wakipata kitu kidogo, na kutoka kwa serikali.

Pia ningeonaa, hata kama assistant chief angetolewa, liguru awe mtu wa kwanza halafu chief. Kwa maana hii chief na sub chief, ni kama wanafanya kazi moja tu. Unaweza enda office ya chief utapata sub chief ndiye, chief hayuko, hiyo mshahara ingine inaenda bure, mtu mmoja atolewe. Hiyo pesa irudi kwa liguru ambaye anafanya kazi nzito bila pesa. Yangu ni haya, mengine nitapeleka kule, asanteni.

**Com. Ayonga (Interjection):** Haya nenda kule uweke sahihi Dismus Musumba,

**Mr. Dismus Musumba:** *Elira nangwa dismus musumba.*

**Translator:** He is known by the names, Mzee Dismus Musumba.

**Mr. Dismus Musumba:** Mimi nauliza, nikiwa mgonjwa niende hospitali, nitibiwe bure, bila malipa.

**Com. Ayonga:** Inaudible.

**Mr. Dismus Musumba:** B, tukipigana watu wawili, na mwingine akiniumiza, nipelekwe hospitali na pesa, tena kama mimi nakufa huko, nirudishwe na pesa za serikali. Ni hayo tu.

**Com. Ayonga:** Enda kule mzee ujiandikishe. Kuna mama anaitwa Florence Nakhulo. Alimaliza, kuna Fred Wesonga. Kuna Clement Ouma, haya...

**Mr. Clement Ouma:** Kwa majina ni Clement Ouma. Mimi napendekeza ya kwamba, wafanya kazi wa serikali wote, wawe wakipigwa transfer mara kwa mara.

Ya pili, mtu yeyote ambaye anaitwa mfisadi, asitolewe bond, akisha gunduliwa, akae ndani mpaka afanye case, akashinda ndiyo awachiliwe.

Jambo lingine, mbegu za wakulima, wakitaka rahisisha mkulima mdogo pia afaidike, wafanye bei ya mbegu, mbolea iwe chini.

Neno lingine, mimi naonelea ya kwamba, serikali ina sheria ingine ambayo inaumiza raia, mtu akigongwa na gari hapa njiani, anachukuliwa bure, akisha pelekwa kwa postmortem, hospitali, wanataka wenye mtu waende wachukuwe, na hawana hata vitu. Huyu mtu si ataozea huko.

**Com. Ayonga:** Kwa hivyo unataka aje?

**Mr. Clement Ouma:** Nataka serikali ikichukuwa, irudishe tena.

**Com. Ayonga:** Okay,

**Mr. Clement Ouma:** Jambo lingine, kuna watu ambao wanafanya kazi kama maliguru, sub chief, machief, wawe wakipewa transfer pia. Kwa sababu wana hatred pahali pengine kwa wale wa ukoo wao hapo, wanawatumia kwa njia ya kimila mbaya, wana wa hate. Wawe wakipelekwa transfer pia.

**Com. Ayonga:** Okay, yamwisho?

**Mr. Clement Ouma:** Ya mwisho mimi nasema, watu watibiwe bure kwa ma hospitali kwa sababu, zamani tulikuwa tuna lipa pesa kidogo kwa serikali, ile inaitwa tax na tuna tibiwa bure. Na saa hii hata mtu akiwa na mimba, nalipa tax ya mimba hake hiyo,

**Com. Ayonga:** Ndiyo,

**Mr. Clement Ouma:** Lakini sisi sasa tulipa deposit sharing.

**Com. Ayonga:** Lakini si mzee umesema, ume - recommend free medical treatment. Hiyo ndiyo point?

**Mr. Clement Ouma:** Yaah, maoni yangu yameishia hapo.

**Com. Ayonga:** Na sisi pia tunasema uende kule, ueke kidole. Wewe ni? Ndubi Titus, ngoja kwanza, huyu anaye itwa Enos Ouma, wewe ulikuwa unafwata Enos Ouma. We Enos kuja, halafu Ndubi kaa hapa karibu, huyu akimaliza uanze. Usiende mbali Ndubi.

**Mr. Enos Ouma:** Kwa majina ni Enos Ouma, kutoka Buyama Sub Location, Nasewa Location. Nitaongea kwanza nitatangulia na serikali za wilaya. Kuhusu leseni ambazo zinatolewa na county council. Mimi nikiwa mwana juwa kali ambaye ni seremala, tunapenda zaidi kufanya hii kazi kuendeleza taifa letu, lakini kuhusu leseni, napendekeza, serikali imeweka kiwango cha juu mno. Na tena la pili, leseni hii, kwa mfano ikikata mwezi wa sita tarehe moja, ende hadi tarehe sita mwezi wa kwanza mwaka ujao, iwe ikimaliza mwaka mzima.

La pili, kuhusu primary text books, na secondary text books, vitabu hivi, viwe ni kwamba, hata kwa mfano shule hii ya Lwanya, vitabu ambavyo vinapatikana katika shule hii, hata ukienda kule Nairobi, viwe ni hivyo hivyo, bila kubadilisha leo ni hivi, kesho, ni hivi vitabu, ni vingine, sasa hii imekuwa taabu kwa wazazi kuweza kumudu madiliko ya kila mara ama kila mwaka.

La tatu, kuhusu, matangazo ya leo katika bunge. Napendekeza ya kwamba, taarifa hii iwe ikizikizwa moja kwa moja mara tu, mbunge ama yeyote aliye bungeni, anapongea. Iwe hewani, katika radio na katika vyombo vya television.

La nne, kuhusu elimu ya watu wazima: Nangependekeza serikali yetue ya Kenya ichukuwe mfano wa Uganda. Kwa mfano mtu amesoma, na amefikia darasa la saba, na kwa bahati mbaya cheti chake kikapotea, pengine alifanya KCPE, na cheti kikapotea ama kikateketea ndani ya nyumba. Sasa napendekeza, huyu mtu, ajiandikishe upia, ajiandikishe kama private candidate, katika shule, na aruhusiwe kufanya mtihani huu, hata iwapo yeye ni mzee.

La tano, kuhusu provincial administration. Ingawa hili limesemwa, lakini ni tofauti tu kidogo, na yangu. Watawala hawa, wawe wakihamishwa hapa na pale, lakini katika division yao.

La sita na la mwisho, budget bungeni, iwe ikitayarishwa na wabunge kwa jumla siyo tu mawaziri pekee.

**Com. Ayonga:** Thank you, hebu niwambie wale ambao mumbaki, tafadhali msirudie yale ambayo yamesemwa, kama mtu amesema, jambo ambalo ulitaka kusema, wewe sema, ninaliunga mkono, na kutoendelea ili tupate nafasi ya wengine kusema. Sasa wewe ni .

**Mr. Titus Ndubi:** My name is Titus Ndubi, Treasurer KNUT Busia branch.

Agriculture: Kenya is an agricultural country, and the farmers in this country need to be empowered. For that I propose that one, we should have a farmers bank, where farmers can get money to develop their farms.

Two: The government should help farmers market their products.

Then incentives, should also be extended to the same farmers, so that it is easy for them to produce the necessary or the said products.

Trade Unionism: Kenya is a signatory to the international labour organization Charter or convention, and as a result therefore, we should make compulsory, that all workers in this country belong to one trade union or the other. It is a basic right and as we have seen of late, there has been this retrenchment being conducted left and right, and the number of citizens have been victims of very awkward situations.

For the Kenyans who are not yet employed particularly the already the graduated group, I propose that the government should provide an upkeep that is, at least they get something at the end of the month because they know, that a number of them are family men, and given the style of life today, like for example malaria, it attacks a member of your family, it is possible that somebody will use life simply because you cannot afford maybe twenty shillings with which, you can buy some tablets for treating malaria.

On education, I propose, that basic education starting right away from pre-primary, up to class 8 should be free, compulsory and universal. Along with that also, computer studies or literacy, should be made mandatory and tested be at all level of the education curriculum or cycle.

Then parliament, should not be empowered to ammend laws of the constitution, there should be a refrundum, for, power should be given to people.

The president should not be the vice chancellor of any of the public universities. If anything, we have some reknown scholars who actually could act as role models, to inspire the would be students for the same. While there, I propose also, that the academic qualifications for anybody to contest for presidency should be form four and above.

**Com. Ayonga:** Ndubi time inakwenda yako.

**Mr. Titus Ndubi:** Yaah,

**Com. Ayonga:** Hakuna?

**Mr. Titus Ndubi:** Liko. While there are also, the president, for misconduct should be impeached.

While also, for MPs, if for example there is persistence, lack of quorum whereby a particular MP is not very keen at attending parliament, he should also be recalled.

Then, instead of having the Attorney General attending parliament, every day, he should be left to sit at his desk and do his job and instead we should have a minister for constitutional affairs doing the same.

People in essential service area, like the teachers, the police, the medical group, should be well remunerated so as to encourage them to perform well. Thank you very much.

**Com. Ayonga:** Thank you, nenda huko ujiandikishe. Kuna Chrispin Makokha. Si huyu tulimsikia? Yuko wapi? Halafu atafuatwa na Pascal walumbe, yuko wapi? Okay, uwe karibu hapo. Dakika tatu tu.

**Mr. Chripinus Makokha:** Jina langu ni Chrispinus Makokha, kuna maneno ambayo nilikuwa nimeendika lakini yamesemwa mengi. Kwa hivyo, nitasema tu machache.

Number one: Kwa upande wa utawala, napendelea serikali ya majimbo, kwa maana serikali kuu imeshindwa hata kumanage Nairobi. Na imekusanya vitu zote Nairobi. Na watu wengine hapa chini wanakufa njaa. Ukiingiak kule Nairobi hata stage pekee yake ni mbaya. Na president ako pale karibu na vitu vingine. Nataka serikali ya majimbo hapa, na hawa watu wawe wakichaguliwa na wananchi moja moja, kutoka kwa governor mpaka kwa liguru. Na wote walipwe mshahara na serikali. Na tukiwa na hiyo serikali ya majimbo, hata viwanda vitakuwa hapa chini. Kila kitu kikiwa hapa chini, sisi sote tutaandikwa kazi, hatutakuwa na shida. Hilo lilikuwa neno langu la number one.

Number mbili liko kwa basic rights, kwa basic rights nasema hivi, ninapendekeza tangu nilipokuwa hapa, sijasikia mtu akiongea, juu ya neno fulani, nalo ni ukimwi. Mtu anapozaliwa, anazaliwa kuishi, na kuna watu wengine wana viini hatari vya ukimwi. Na kazi yao ni kutembea tembea wakiwa wengine, kwa hivyo napendekeza ya kwamba, katika katiba mpya, serikali ifanye uchunguzi kwa watu wote, yeyote anayepatikana na ukimwi, yeye na bibi yake, wawekwe mahali. Serikali ijenge mahali wawekwe huko, badala ya kuendelea kuwa watu wengine. Ikiwa nimezaliwa kuishi, na wawe unatembea tembea na ukimwi, kupatia mimi unaniua, na watoto wake wale wamebaki, serikali ichukuwe isomeshe. Pesa nyingi ambazo inachukua kwenda kusema ati wana advice watu kwa ukimwi, hiyo pesa itumike kusomesha watoto polepole.



Jambo la tatu ni kwamba hapa Kenya, kuna makabila mengi na haya makablila mengine wanasema watoto ni wa wanawake, na wengine wanasema watoto ni wa wanumme, sisi waluhya watoto in wa wanumme, napendekeza katika katiba, mtoto yeyote, ambaye amezaliwa katika nchi hii ya Kenya, awe mtoto wa mwanaume. Mwanaume ndiye alitoa mbegu ile kubwa, siku hizi ukiweka chakula yako kwa stove,

**Com. Ayonga:** Maneno ya siku hizi, wewe umesema watot wote wawe wa wanaume, hayao ni maoni yako, endelea.

**Mr. Chripinus Makokha:** Nimemaliza hapo. Nilikuwa tu nataka kusema maneno matatu, na hayo matatu nimemaliza. Asante sana.

**Com. Ayonga:** Asante, enda huko utoe hiyo karatasi. Sema mjina yako na endelea.

**Mr. Pascal Walumbe:** Mwenye kiti, tumefurahi sana kwa kuja kwenu. Niko na maneno mawili tayari mengi imeshasemwa hakuna nafasi ya ku...

**Speaker:** Majina.

**Mr. Pascal Walumbe:** Majina ni Pascal Walumbe, kutoka Nang'oma Location. Nitaongea kwa upande wa mazingira, na mali ya asili. Maswala ya mazingira, ambayo yanapaswa kuingizwa kwenye katiba iwe misitu, mito milima, madeni, na wanyama wa pori. Serikali inapaswa kuwa na uwezo wa kulinda mazingira katika katiba.

Mali ya asili, imilikiwe na serikali.

Jamii ihusishwe katika usimamizi na ufadhili wa mazingira.

Mali ya asili, isiharibiwe na jamii.

La mwisho mwenye kiti, tunaomba ma chief, manaibu wa machief, na ligurus, yaani waze wa kijiji, wapewe uwezo kabisa, wa kuaambia wanakenya katika sehemu zao, amri za serikali na sheria, na katiba yetu, waende kama wanawasomesha. Wapewe pia uwezo wa kushugulikia mambo ya mashamba kati ya jamii katika vijji vyao. Tunaomba pia maliguru, na waze wa vijiji, serikali iwe iwalipa allowance kidogo kidogo, hata ikiwa ni shilingi mia moja kwa mwezi, shauri kazi yao ni muhimu sana kwa serikali.

Tunaomba pia wazee, warudishiwe utamaduni wao wa zamani, jamii kukaa pamoja jioni, baada ya kazi yao mashambani, na kunyua pombe yao ya murija, *amalwa*. Wakiongea mambo ya maandeleo na watoto wao.

Mwisho tunaishukuru kamati hii ya CKRC kwa kazi yenu mzuri, mungu awalinde. Thank you very much.

**Com. Ayonga:** Sasa wewe nenda uweke kidole. Mzee, upande huu, wacha kuangalia watu huko. Kwenda hapa. Karuri Wawire yuko wapi. Ndiye huyo, halafu kuna huyu Rachel Amoti, alikwisha sema.

**Mr. Karuri Wawire:** Mimi naita Karuri aiwe kutoka katika Mundika Sub Location. Maoni yangu ni machache, na jambo la kwanza, ambalo nitasema ni kuhusu administration. Administration wakuwe chini ya sub chief na chief na Liguru. Wasiwe watu wa kutanga tanga katika maboma ya watu, unakuta mtu umekaa, unamambo yako ambayo unazungumza na watoto wako, wamekuingilia, mzee unafanya nini? Hatutaki hiyo katika katiba mpya.

**Speaker:** Inaudible.

**Mr. Karuri Wawire:** Yaah, mimi nakaa, unakaa na watoto wako mnazungumza, na hawa wakiingia wanakuuliza mzee unafanya nini. Sasa unashindwa.

**Com. Ayonga:** Endelea.

**Mr. Wawire:** Pili, katika sheria yetu, ya Kenya, sheria ambayo tutataka itolewe, askari akikukuta na makosa, mfanye naye case tu siokwenda kwa kortini na kuambiwa, ati umepatikana na gunia la bangi, na kumbe siyo wewe ambaye umepatikana, na hilo , gunia, sababu unaweza kuwa uko katika shamba na mhalifu wa hiyo bangi, atapita hapo, akiangusha hapo, police administration anamfuata, sasa wewe ndiye utakuwa unashugulikiwa hiyo. Na siyo wewe mwenyewe.

**Com. Ayonga:** Kwa hivyo unataka ifanywe aje?

**Mr. Karuri Wawire:** Akiwa amekukuta na hiyo, mfanye case pamoja naye. Bali siyo kuitishwa tu ati nilisikia .

**Com. Ayonga:** Okay, na point ingine?

**Mr. Karuri Wawire:** La tatu limesha zungumzwa na wengi kuhusu ma liguru wapewe kitu kidogo, na uchunguzi wa mashamba. Hawo ndio wanajuwa vile watu wamezaliwa na vile wamekaa. Siyo kwamba, koti itatambua. Mkisii atakuja kuamua shamba la Busia naman gani? Hawezi, hiyo ni unyanyasaji. Hiyo sheria itolewe. Ndiyo hayo tu.

**Com. Ayonga:** Okay, asante sana. Nenda huko ujiandikishe. Wapi yule Wawire? Robert Apai, yuko? Wewe ni nani. Okay,

endelea.

**Mr. Rober Apai:** Mambo mengi watu wamesema,

**Com. Ayonga:** Sema majina yako.

**Mr. Rober Apai:** Kwa majina naitwa Robert Apai.

**Com. Ayonga:** Sema yale hayajasemwa.

**Mr. Rober Apai:** Isipokuwa nitaeleza mambo mawili, matatu. Jambo la kwanza nilikuwa napendekeza sub chief aondolewe. Tubakie na liguru ambaye ndiye mzee wa mtaa.

Jambo la pili nilikuwa napendekeza , DO aondolewe. Kwa sababu unaenda kwa office hayuko. Tubakie na chief. PC naye unaweza kufa bila kumuona, naye aondolewe.

Jambo, lingine nilikuwa nasema, mtu yeyote akifungua biashara hapa Kenya kama kiwanda, serikali imulipishe ushuru fulani ili akinyanya sa huyo mafanya kazi, watoe hizo pesa ambazo aliwalipisha hiyo, walipe huyo mfanyi kazi.

**Com. Ayonga:** Inaudible.

**Mr. Rober Apai:** Nilikuw naongezea jambo lingine moja.

**Com. Ayonga:** Hebu tupate hilo moja

**Mr. Rober Apai:** Jambo lingine nilikuwa nasema, kila mtu awe na uhuru wa kuongea mahali popote.

**Com. Ayonga:** Asante, uende huko ujiandikishe. Pelicas Wanjala. ...Inaudible.

**Mr. Pelicas Wanjala:** Majina yangu ni Pelicas Wanjala. Basi maoni yangu ni hii, hapa katika Busia, kuna wezi zaidi wa mifugo, lakini serikali nayo haitusaidii. Na bado kuleta mbwa mahali ambapo wale walioiba yaani mahali pa zizi, na kuleta ile picha ambayo wanapiga, ambapo watu walikuwa wanang'ang'ania, machine hizi hikiharibika ama vipi?.

Habari ya ugojwa, watu wamesema hapa ukimwi nini nini, lakini njia ya uimwi ni njia ambayo imekuwa ngumu. Ikiwa kama mtu wa daktari amesha nipa watu hawa wana ukimwi, wasitengewe kambi yao,



hivyo sisi haya mambo yanatuambua sana.

**Speaker:** Inaudible

**Mr. Pelical Wanjala:** Na mimea hii kama tulivyo peleka, inataka tusome kulima au namna gani? Sasa hii mambo inaweza kutuudhi sana. Sasa hapa tulikuwa tunalima pamba, tulikuwa tunapata pesa zaidi. Sasa pamba tunalia, na mahali ambapo tunapeleka hakuna. Je, ni mimea gani ambayo tunaweza kupata ili tujipatie pesa. Hayo ni yangu tu.

**Com. Nunow:** Asante sana mzee Wanjala, tafadhali njoo pale ujiandikishe, uje hapa mbele tu hapa mbele. Kuja mbele utangulie wengine. Mohamed Wandera, endelea.

**Mr. Mohammed Wandera:** Kwa majina naitwa Mohamed Wandera. Maoni yangu, nataka liguru apewe mamlaka zaidi, awe mtu mwenye amesoma, at least awe na primary education. Awe na certificate, achaguliwe na raia kwa kipindi cha miaka mitano kwa njia ya kura.

Aanzie umri wa miaka 35 na asiwe zaidi ya miaka 65.

Apate mshahara usio chini ya elfu sita.

Upande wa Administration Police: Ningependekeza, wasiweze kuingia katika area ya liguru, bila yeye kujua, wapate idhini kutoka kwa liguru, ndipo wafanye msako au wamshike mtu. Katika hiyo, hiyo ofisi ya liguru, kuwe na local council, ambayo itajumuisha idara kama ya usalama, elimu, maji, information, health na agriculture. Ili kufanya ofisi ya liguru kuhudumia ipasavyo.

Assistant chiefs ningependekeza aondolewe, ili liguru atawale area ya assistant chief.

Agriculture department: Itoe mbegu kwa raia kwa njia ya loan pamoja na kutoa ushauri kwa raia, kwa njia ya kupanda mimea mbalimbali, kwa njia ya kitalaam. Vile vile, idara ya agriculture ifungue ama ianzishe taasisi ya kutoa mikopo kwa wananchi, ili wapate nguvu kamili ya kuendeleza kilimo. Taasisi hizo ziwekwe kwa kila location.

Upande wa accident: Raia anapogongwa na gari ama anapouliwa na gari katika barabara, kwa bahati mbaya raia agongwe na gari barabarani, yule aliye mgonga, apewe jukumu la kugharamia mazishi ya huyo aliyeuliwa, kumpeleka mortuary, kumrudisha, na kugaramia mazishi, ya hiyo maiti. Ni hayo tu, asante.

**Com. Nunow:** Asante sana Bwana Wandera, tafadhali jandikishe hapo. Geoffrey Magoba. Michael Yinda, David Wawire, uko? Na .....(Inaudible) Philip nani? Okay, imeandikwa vibaya, lakini hivyo, sawa, utamfuata.

**Mr. David Wawire:** Kwa majina mimi ni David Wawire. Mimi nilikuwa na mapendekezo kama nane, tisa namna hii, lakini watu walizungumza mengine, na nitafupisha mengine.

Mimi, upande wa council, pendekezo langu, kwa sheria ambayo najuwa hii ni amendment, ambayo hawakuvunja zote, lakini sheria ya council kuwa peke yake, katika Kenya councils zote, mimi ninaonelea councils zirudi kwa Central Government, kama nchi zingine. Kwa sababu sisi ambao tuko hapa mpakani, na waganda, waganda local government imeenda kwa central government. Kupunguza shida, kwa sababu nina zungumza kama mfanyi kazi ambaye nime retire katika council. Miaka ya zamani, council ilikuwa ikiunganishwa na waalimu, na veterinary department, na hata na idhara zingine, ukosefu wa kulipa mishahara ya wafanyi kazi haikuweco, kwa hivyo ndiyo mimi napendeka kw sababu saa hizi, tunachanga pesa kutoka kwa wananchi, haitoshelezi, mahitaji ya council, na inafanya councillors peke yao ndio wanalipwa, na wafanyi kazi, are not getting any salaries at all. Kwa hivyo, maoni yangu ilikuwa, iende central government kwa sababu minister wa local government analipwa na cental government. Hiyo ni kuongeza hapo.

Mashamba: Tulipo kuwa katika ukoloni, tuliambiwa mashamba, tuling'ang'ania uhuru tukisema tukisema mashamba tutapewa, na if somebody has retired, a high rank, anapewa shamba bure. Na sisi local people, tunapata taabu, when we are talking of this amendment, we are talking in Kenya, we are not talking in Busia. Tukizungumza kama Busia, tutakuwa hatupangi sheria hizo sawa sawa. Mashamba hii, igawiwe watu wote. Kwa sababu, wewe ukimpa mtu asante, ati anafanya kazi kwa serikali vizuri, mbona mimi amabye sikufanya kazi kwa serikali nitapewa nini? Kwa hivyo sheria iwekwe mashamba hii, wapunguze, kumpa mtu mmoja acre mia mbili, au acre mia tatu, au elfu moja na mia tatu au elfu moja na mia tano, sheria iwe, mtu awe anapata acre kulingana, kwa sababu anaweka zingine nyumbani kwake. Sasa akipewa, apewe kama acre kumi, hata kumi na tano, ili watu wengine nao wapate.

Elimu: Elimu, kwa upande wa u - councilor, elimu, uongozi ni kipawa cha mtu kutoka kwa mungu. Elimu mtu aanzi darasa la nane, kwa sababu hata waongozi wengi ambao wako saa hizi ambao wanasema wanatak kustaafu, walikuwa watu wa darasa la nane, mimi nimeonelea watu wote waanzie darasa la nane na kufikia hata kama mtu ana degree, wale ambao wanaleta uchumi kukosa, ni wale amboa wako na degree.

Security: Sisi katika Kenya, movement yetu ni mbaya sana. Na nimeonelea hiyo movement ya security, ukitoka for example, Busia, unataka kuenda Nairobi, kama security inaweza kuwa arobaine njiani, which means, the first the security you started, was not trusted. Serikali ikiona mtu anatoka Busia anafika Bumala, ndiyo anakamatwa, si yule ambaye alianzisha security afutwe kazi? Sababu, nimeona watu wanasema bangi, nini, nini, lakini security ndiyo imekuwa anachukuwa hapa, unatoka hapa unacheikiwa hapa, the same vehicle. Kwa hivyo, hii security tumeona, kama wale watu ambao wamekuja kulinda security, na hii amendment tunaweka, mimi naonelea, sheria ya zamani ya wakoloni ni sawa tu. Lakini, mwenye kulinda sheria ndiye hakuna.

**Election:** President awe MP ua minister au parliament. Sisi ndiyo tuliwachaguwa, nowadays, ninaona, mnasema tutunge sheria, na sheria kama wewe umechaguliwa rudi kwa wale watu walikuchaguwa kwanza uniambie sisi tunataka kuchaguwa huyu, mimi nimeona sisi raia mtuache sisi tutachaguwa president, sisi wenyewe. Kwa sababu ndiyo sheri ya zamani. Tulikuwa tunachaguwa president sisi wenyewe. Ni mikoa tu kusema, tumependekeza, lakini siyo minister mmoja kusema yeye ndiye anapendekeza. Akipendekeza, he is making us to run in another way which is not good. Hiyo ni election.

**Transporting:** Mimi niko hapa Busia, niko mpakani, transporting, mimi naenda Uganda, nina nunua chakula, sababu sisi tuko na ukosefu wa chakula, hakuna security yeyote mtu anakwambia, wale kitu wanataka ni pesa, lakini ukikuja Kenya, unaambiwa unatoa hii mahindi wapi? Wewe unatoa wapi? Fungua, when you have no food and your security says you should not move with this food. Do you want us to throw where, mimi nimeona transporting of goods ni mbaya sana. Ijapo kuwa , Rift Valley peke yake, ndiyo movement inakuwa sawa. Kwa hivyo sheria hii, tunaiweka tu kwa Rift valley, na area zingine si za Kenya. Kama ni za Kenya, kila mtu a transport mali yake freely.

**Rasilmali:** Mimi nimekaliwa 1940, ni nime zaliwa hapa Kenya. Katika 1940, na nimeenda sasa niko na miaka 60, rasilmali ile inanzia tu Kisumu, Rift Valley, Nakuru, Eldoret, Nairobi, Mombasa, sasa tuache serikali ya Kenya katika Matayos ni hizo peke yake, na kama ni sheria, ati tunataka ifuatwe, kila watu wapate rasilmali sawa.

**Com. Nunow:** Ya mwisho.

**Mr. David Wawire:** Mimi nimeona hayo machache, pengine wengi walisema, lakini mimi nilirudia kwa sababu wengi hakuwa wanatoa comments. Lakini mimi naona ni comment kwa sababu, sisi tuko Kenya. Hatuezi kuzungumza maneno ya Busia, we are not Busia, we are not making the law, we are making the law for the whole Kenya, we are not only for Busia. Thank you very much.

**Com. Ayonga:** Thank you very much Bwana Wawire, tafadhali utaandikisha pale, Philip Boi, tafadhali jarivu kuzungumzia zile points hazikuzungumziwa kusudi, itakuwa maoni ya constituency hii yakiwekwa yote pamoja.

**Mr. Philip Boi:** My names are Philip Boi, I would like to comment or propose for amendments on civil cases law. Before your goods are auctioned, in case you lose the case, I would like to propose that, there should be a qualified person from Judiciary, that is from the courts, to go and assess the value of that property. Because this matter is normally left with the auctioneeres, who really exploit people. You find the TV is costing, maybe a coloured TV, Kshs.30, 000 shillings, there are going to value Kshs.15, 000. And maybe you bought it only a few weeks ago. So, I propose that a list of those goods have to be put down, then presented to the Judge, if it is a law court which passed, it has to go to the judge to approve the cost of those goods, the approximate value, and then the auctioneer can go ahead to auction. The goods that are left, must be taken back to the owner at their previous state. They should no be damaged, if they are damaged, then, the auctioneer is responsible we should pay for

them. That is a proposal, and again, the auctioneering has to remain in charge and fully responsible for those goods. The auctioneers should be the last resort, because it leaves terrible marks on the owner. You know, if these goods are taken from here, everybody will look at me as somebody who cannot even manage himself.

Then I want to go to a limited company partnership and NGOs, cooperative societies, here, you will find when you are about ten people, they might single out one, two people, they sue and once the person gets his month, what he sold for, he leaves the rest. I would like that law also to be amended, that if we are three people, or six people operating a limited company, and maybe I happen to be a richer one, or the richest of them all, then, I am sued and whatever I am fined, should be recovered by me from other people. I should be able to sue those people to recover up my goods, because we were enjoying profits and cases equitably, I don't see why I should suffer.

Then about the chiefs, I propose they should be elected, because when you find an assistant chief or a chief who is inefficient, he will make that place lag through. I propose that he be elected for three consecutive terms of five years, and then he qualifies for pension.

A bus of drugs, drug peddlers or traffickers are very rich people, I propose that these people should face very heavy fines, I know they are capable of paying even ten million, twenty million, this amount should go to put up the rehabilitation centers for those they have caused to be drug addicts.

Tradition: I would to say that we should have national attire, and the government should be able to recognize some of the traditions that have good value for this country. They should not just throw away everything because they say, we are westernized. Thank you very much, sorry I have just to add about education, that with education, those people who have attained "A"s say, in KCE, should be given free scholarships. Because that is the only way to appreciate and encourage the rest to come up. I know a lot of things have been said, I would wish to continue, but I will end there. Thank you.

**Com. Nunow:** Asante sana Bwana Philip Boi, Henry Okech, he is gone. Jackson Opiyo, are you Henry, Henry Okech, Okay, keti tafadhali. ...Okay, Bwana Okech, give us your your names and then proceed.

**Mr. Henry Okech:** Mimi naitwa Henry Okech kutoka Nasewa, naomba serikali ipatie watoto wetu wa primary schools maziwa, hiyo ni ya kwanza.

Ya pili, tukuwe huru, kunyuwa chang'aa, na kutengeneza kama Uganda. Hakuna tofauti sisi na waganda.

Ya tatu, tukuwe na national dress katika Kenya, yaani tuwe na nguo ile anaonyesha sisi ni watu wa Kenya.



Ya nne, wanawake wapewe kashamba kidogo pahali wamezaliwa. Asante sana.

**Com. Nunow:** Asante sana Bwana Okech, ujiandikishe. Charles Anyako, kuna mtu anaitwa Charles Anyako, hayuko? Bwana unaitwa Charles Anyako. Keti pande hii tafadhali, pande hii kwa microphone. Opondo, Opondo Niambe, endelea, usema majina yako na uendelee.

**Mr. Charles Onyango:** Mimi kwanza nasema asante, kuleta motion hii nzuri. Mimi ningependa Rais achaguliwe na wananchi. Na akichaguliwa na wananchi, ndio nchi iwe sawa.

La pili, tunaona ya kwamba, katika Kenya hapa, watu ni masikini yote, ndiyo unaona ufiadini umekuwa zaidi. Ukiwa na njaa lazima utaiba. Ukiwa na njaa, utaiba, sasa nasema muke sheria maskini wapate loan. Wakubwa ndio wanapata loan, wenye pesa mingi, milioni, ni maskini wanawachwa, sisi tunakuwa maskini sote, na tunaona ya kwamba, unaona polisi wana kazi ngumu, polisi wana kazi ngumu kwa sababu, hawataweza mwenye njaa. Unaona hawa wana njaa, wanamabunduki, wanatafuta vitu vingi, ili wapate namna ya kuwa, ma polisi wapate nafasi na kuiba mali ya watu. Na kama tukiwa kila mtu yuko na kitu, kila mtu yuko na kitu, utaona kila kitu kitakuwa shwari. Hata mtoto wako nyumbani, ukiwa na mtoto wako nyumbani, huwezi kulisha vizuri, unaona namna gani? Mtoto anaenda kuiba, hiyo ni point ya pili.

Walemavu, wametupima tu, hawana namna, vipofu hawana namna, wapewe loan. Ili yule mwenye kusindikiza huyo kipofu namna hii na kijiti kidogo kidogo, ili apate namna hii, apate mshahara. Kama wewe ni kilema huwezi kujimudu, hakuna msaada. Kabisa, wanateseka sana, sasa watu kama hao, je utafanya aje. Basi mimi naona, hawa wapate loan.

Unaona hii mambo ya corruption, corruption hii inatokana na wakubwa wenye mali, hapana wadogo, mimi nimefanya kazi Nairobi, sasa kwa Railway, ama company mingi manager, sasa nime retire, nataka kuenda sasa kuchukuwa kitu kama ...yangu kidogo nikae nayo, unaona tu, leta kitu kidogo ndio nikupitisha upate pesa yako yote. Pesa ngapi? Shillingi elfu ishirini, tena, achukuwe amalize. Kama huwezi kutoa hiyo pesa, hutapata kitu, sisi tunakufa. Basi, tukimaliza hiyo, mimi nasema ya kwamba, watoto wa primary schools, hawa.....(Inaudible).

Upande wa elimu, elimu watu wapate elimu kuanzia primary, mpaka form four form, education free.

K hawa watoto wanasoma na hakuna chochote, wazazi wanapata taabu, hakuna namna, biashara ya mandazi, sasa hii mandazi itafanya nini. Huna kitu chochote ambacho itafanya. Na hawa watoto wakisha maliza form four. Wakimaliza form four, unaona sasa wanangaika hakuna kazi. Hiyo ni bunduki yao. Kizungu sasa inakuwa ya nyumbani, kizungu ya nini hii? Wanasoma, eti kizungu, wanaeza kuenda mpaka England huko aanze , kuzungumza na wazungu huko eti mambo ya biashara. Na mtu anakwama hapa nyumbani. Basi mimi naona kitu kikubwa, wapeni wananchi loan, waweze kuwa vile wanavyotaka. Sasa katika area yetu hii, kama mimi ni upande wa Lwanyanya Location, hata motor car, hata mtu akifa hapa, wapi ya kubeba, kwenda

kwa hospitali hakuna. Wapeni waalimu loan, waalimu wanapata taabu, polisi pia wana taabu. Hakuna mtu ambaye yuko sawa sawa, mimi naachia hapo, mungu awabariki. Amen.

**Com. Nunow:** Asante sana mzee Onyango, tafadhali ujiandikishe pale. Opondo Oniambe, Vincent Wafula, Yusto Ogara, Francis Arodi, Timothy Wabwire, Charles Omina, Albert Afande, ameenda, Wilfred Simiyu, Henry Makokha, David Wanyama, Charles Wandera, Edwin Amollo, Peter Wandera, Johnston Egesa, Alfred Ouma, Francis Maende, Rehema Kazi, ame present, Francis Ouma, uko? Haya kuja, Solomon Okungu.

**Mr. Francis Ouma:** Mimi naitwa Francis Ouma. Niko na maoni yangu kidogo, tunataka maneno ya katiba yaendele kama ya leo. Kuanzia liguru, akuwe na mshahara, lakini sub chief na chief, kazi, pia wachukuliwe, raia wanaume kwa mlolongo, kama wanataka uchaguzi, wasimamishwe kwa mlolongo na raia. Kwa sababu ma sub chief na chief, wananyanyasa sisi raia, na hayo mambo ya pombe, tunataka tuingie kwa pombe, ya kienyeji. Hiyo ndiyo kimila yetu, ya waluhya. Lakini unaona chief, anawachiwa mahali pa pombe, iko, anaaambia watu, he he, hiyo, sisi tunataka hiyo uchaguzi kama inaendelea tupate uhuru, kama tumepata 1963, tumepata utawala, hapa nchini sisi hatuna utawala, tunanyanyaswa na chief, hiyo nitasema sitaogopa, hata kama wenyewe wakiwa hapa, watasema mambo ya huyu kijana aliongea, hata kama waseme nini, nitasema,. Tunataka sub chief pia raia wasimame kwa mlolongo, kama kura za president or kwa za msheshimiwa. Lakini wenyewe kuandika kwa mikono au kuwa barua, sisi hatutaki hiyo, tunatak wenyewe tuchaguwe. Tuchaguwe chief kwanza, tuchaguwe sub chief kwanza, lakini mambo ya kiutimia kwa kalamu hiyo, tunaeza kuchukuwa mtu yule hatutaki ndiyo mnatupatia sisi atulinde, hatutaki kitu kama hicho.

Lakini, kwa uwezo wa hapa, sisi tunaumia na polisi. Polisi kama anasikia mahali iko chang'aa wanakimbia, lakini wakisikia mahali kuna msiba, hawakimbili hapo. Wanapata mishahara, lakini hawaonekani kama watu wanapata mishahara, kama mtu yuko na makosa, apelekwe kortini, wachukuwe hii mambo ya leta pesa, hii ya kuhongana, hutataki kazi ichukukuliwe, kama watu wa Uganda, ndio sasa tunataka tuchukuliwe kama watu wa Uganda, ndio sasa, tunataka tuchukuwe tabia kama ya Uganda, lakini vitu vya kunyanyasa sisi, ni hayo peke yake.

**Com. Ayonga:** Asante Bwana Ouma, sasa unaweza kwenda kule ujiandikishe. Asante sana. Haya, sasa, wapi Solomon Okumu, ndio huyu, Solomon, sema yale ambayo bado kusemwe na mtu yeyote. Sema majina kwanza.

**Mr. Solomon Okumu:** Solomon Okumu, pendekezo langu, nasema hivi, wale watu wamefanya kazi, wame retire, hawo watu tunasema ya kwamba, kazi hakuna katika nchi ya Kenya, na kazi iko kwa vijana wale waliomaliza shule, kwa sababu mtu amekuwa ambassador katika nchi fulani, ama amekuwa mkubwa katika nchi Fulani, ana retire, anakuja nyumbani, kazi ikitokea tu hata ya chanja tu polio hii, anatokezea anaandikwa, na mtoto ndiyo huyo amefanya form four, yuko hapa. Kazi ikitokea tu ya kuandikisha mambo ya kura, ndiye huyu amekaa katika kiti, na huyu mtoto amefanya form four, yukko hapo, sasa,

**Com. Ayonga:** Sasa unataka aje?

**Mr. Solomon Okumu:** Sasa mimi nataka, hawa watu wamefanya kazi, wakirudi hapa nyumbani, wakae walime waachie vijana wafanye kazi.

La pili, harambee itolewe, kwa sababu hizi harambee tunatoa ushuru, unaponunua shilingi moja wembe, umetoa tayari ushuru wako hapo. Sasa tukitaka kujenga shule kama hizi, hapa hivi, mwalimu anakaa chini, anapiga hesabu anajuwa kwamba hii jengo itachukuwa shilingi fulani, wanapeleka katika serikali, wanatoa hiyo pesa, inakuja inajenga hapo,

**Com. Ayonga:** Okumu nataka ujuwe hivi, tunataka unafanya points, hatutaki utueleze, unajuwa sisi ni wakenya tunajuwa harambee inafanya nini na nini. Kwa hivyo kitu wewe unasema, harambee itolewe, hiyo ndiyo point. Unasema harambee itolewe. Sema point ingine.

**Mr. Solomon Okumu:** Kitu kingine, mtu kama amefikisha 18 years, apate mshahara kidogo kutoka kwa serikali.

**Com. Ayonga:** Hiyo ndiyo Okumu mwenyewe, anataka apate ngapi?

**Mr. Solomon Okumu:** Huyu mtu anafaa apewe angalau elfu mbili, atumie hiyo ya kimaisha nyumbani kule.

**Com. Ayonga:** Ndio Okumu apewe mshahara shilingi elfu mbili, ndiyo.

**Mr. Solomon Okumu:** Ingingine ni hiki. Kuna watu wananyanyaswa sana katika kortini ya kwamba wamebaki wanawake, lakini wachache hawafuatilii vile wamebakwa hawa wanawake, kwa sababu kuna wengine, kuvaa kwao, kunaleta yule kumtamani halafu ashikwe na wanapoenda kortini, yule mwanamke amejibadilisha kuvaa, amevaa tena style ingine, sasa kama ni mimi, ningependelea huyu mwanamke anaposhikwa hivyo, aende hivyo hivyo, alivyo shikwa. Vile alikuwa amevaa. Ingekuwa afadhali.

**Com. Ayonga:** Na ya mwisho,

**Mr. Solomon Okumu:** Ya mwisho, mimi ni mcha mungu kwa sababu serikali na mungu ni sawa, mambo ya pombe, iondolewe, sheria ikuwepo pombe isitumike mahali popote kwa sababu hii pombe ndiyo chanjo kikubwa cha maovu.

**Com. Ayonga:** Asante Solomon Okumu, sasa unaweza kujiandikisha.

**Mr. Solomon Okumu:** Thank you.

**Com. Ayonga:** Sasa kuna Alfred Barasa, yuko, chukua kiti, halafu anayemfuata Barasa atakuwa Francis Wamalwa, alikwisha toa memorandum yake?

Ameenda. Halafu kuna Navid Okinda, yuko, okay, Navid kuja hapa karibu.

**Mr. Alfred Barasa:** Kwa majina naitwa Alfred Barasa. Kutoka Nasewa Location, Lung'a Sub Location, Matayos division. Kwa hivyo nina furaha kubwa kupata nafasi kama hii kuja leo kusikia kuhusu Katiba yetu ambayo nataka iendelee, katiaba mpya. Basi Katiba mpya naamini kwamba, tunapo aanza, nasema hivi, Katiba mpya nasema kuhusu watu wengine hawajiwezi na hii katiba, ambayo ili kuwako ilikuwa inanyanyasa watu kama hao ambao hawajiwezi, ilikuwa inanyanyasa kwa sababu unapokuwa na kazi kidogo kidogo, watu wa serikali wanakutembelea na kufunga kazi hiyo, na mradi wewe mwenyewe, huna mapato ya kutosha kule nyumbani kwako na una familia. Kwa hivyo, hayo yatoke. Unapo kuwa na kitu kidogo kama kwa mfano business yangu kama hoteli, labda naanza kwa kaduka kadogo, wasije wakaninyanyasa na kunishika na kunipeleka ndani, na kusema kwamba, umepatikana ukiwa kwa hoteli, ukiwa huna licence ya kutosha, ukiwa huna vifaa maalum, hiyo ni kunirusdisha nyuma kwa maandeleo, na nina mahitaji katika maisha yangu.

Ingingine naona hivi, watoto hawa, wakike wasipate shamba kwa wazazi. Kwa sababu, hawa watoto tunaposema kwamba, wakike wapate shamba, kwa wazazi, inaonekana kwamba tunawaweka hapo hapo, hawatapata jukumu la kupata nyumba zao. Na ikiwa watapata nyumba zao, na niko na vijana kule nyumbani, hilo shamba inaonekana kwamba, already nimewapatia wapate kaa na lile shamba kule kwao mahali ambapo wameenda kuoleka. Na ikiwa huyo mtoto wangu wa kike akiwa hapo nyumbani, na hakupata mchumba, inaonekana, itakuwa ni jukumu lako kama mzazi utakaa naye, hadi mpaka siku ile Mungu atamuita na ni mueka mahali yeye mwenyewe anajuwa, lakini siyo lazima apewe shamba, kwangu aseme hii ni ya Anyango, hapana.

**Com. Ayonga:** Point ingine?

**Mr. Alfred Barasa:** Point ingine nasema hii, haya nazungumzia kwa mke na mme. Mke na mme namaanisha kwamba wanapo kaa, ama wanapo tembea wanahitaji kupewa heshima yao. Heshima hii ambayo wanasema, ni ya kwamba kuhusu mavazi, ikiwa mwanaume kama vile nilivyo, nitakapo ukikuta nimevaa rinda, la mwanamke barabarani, na mimi ya kwamba wengine wataniita wazimu. Kwa hivyo hii haijalishi ya kwamba mimi ni mwanaume ala, itakuwa kama ni wazimu ambaye nimechanganyikiwa, nimevaa rinda la mwana mke kule barabarani natembea, kwa hivyo, inapopatikana katika hali hiyo, serikali au katiba ijayo, nataka nishikwe na nuwekwe ndani niweze kuzungumza vile nitafanya, nivaee rinda la mwana mke.

**Com. Ayonga:** Point ingine?

**Mr. Alfred Barasa:** Point nyingine, naye mwanamke pia, akipatikana akiwa amevaa longi, na ni mwanamke, hiyo pia akamatwe, apelekwe mbele, aseme sababu gani amevaa longi, na yeye ni mwanamke, kwa sababu amebadilisha sasa uzuri wa mme akajichukuwa ikawa ni wake sasa. Kwa hivyo, hiyo yote pia, inaonekana

**Com. Ayonga:** Hebu nikuulize, kuvaa longi kuna ubaya gani?

**Mr. Alfred Barasa:** Katika maumbile, ndugu yangu najuwa kwamba wewe unajuwa tu vizuri, mwanaume ana maumbile yake maalum yanayomfanya avae longi yake na aonekane smart, na yule mwanamke ana maumbile yake yanayomfanya avae rinda, na aonekane, vilivyo, au aonekane smart. Anapovaa, anapovaa longi kuna sababu fulani hata ukiangalia wewe mwenyewe, unaona amekosea, siwezi kusema sana, lakini .....(Inaudible) unapo piga picha yake mwanamke, amevaa longi na unaona kwamba anatembea, .....(Interjection).

**Com. Ayonga:** Barasa nadhani imetoshia, umesema wanawake wasivae longi na wanaume marinda, hayo ni maoni yako. Unaweza kujiandikisha.. Kuna Baraza mwingine pia, wewe in Alfred? Halafu kuna Augustine Baraza. Ni mimi ninaye mtafuta, tafadhali umwachie Augustine baraza nafasi. Time yako imekwisha, asante, nenda kule ujiandikishe.

**Mr. Alfred Barasa:** Asante.

**Com. Ayonga:** Mzee Augustine,

**Mr. Augustine Baraza:** Mimi kwa majina

**Com. Ayonga:** Ngoja, amekuja, Augustine Baraza,

**Mr. Augustine Baraza:** Yangu ni ya kwamba native liquor inatengenezwa na waafrika wengi katika Kenya, na inatusaidia, kwa njia nyingi, na ukimnyima haki hiyo, itakuwa kama unamlazimisha kukunyua beer, au whisky, kumnyima kuendelea na native liquor ambayo ni yetu ya zamani, ni kama unamlazimisha kunyua beer, whisky, na pombe ingine ya kizungu, ambayo sisi hatuwezi wengi kununua. Kwa hivyo ni kama kutulazimisha kwa njia ingine ambayo hatujui. Nitaongezea ingine tena. Kulingana na kimila ya sisi waafrika katika Kenya, tunaendeshwa na native liquor ambayo, sisi tunaweza kutengeneza sisi wenyewe. Sioni uabaya wa kusema, native liquor isiondolewe , na sisi tuendeleo, kuangaika, kutafuta mambo ya kizungu, haya tu peke yake ndiyo mimi nilikuwa nataka kuongea, hayo tu peke yake.

**Com. Ayonga:** Asante sana mzee, Mavin, sijui Nevin au Nevid, Okinda. Anaye mfuata atakuwa Maximila Juma,.

**Mr. Neville Okinda:** Kwa majina ni Neville Okinda, na mimi nina maoni yangu ya fuatayo hivi:

First, the president should be elected to for a four year term, if he finishes the four years, he is entitled to another four years, but not exceeding 8 years. 8 years should be the maximum tenure in office.

Another thing, the MPs, when the president wants to nominate the ministers, the ministers should send application letters and in the application letters, they should be qualified. This is to mean that, for example if a minister wants to apply for ministry of agriculture, he should have studied in that field of agriculture, in a certain college, so, in that case, he will have experience in that field.

Another thing I am to say is that, the prime minister should be there.

Another thing, I want to say that Kenya should have a coalition government, that is to mean that, after these minister has applied for the ministerial posts, we shall have opposition ministers and the ruling party ministers, both working in the same office, so, that is all, thank you.

**Com. Ayonga:** Thank you very much, nenda huko ujiandikishe, kuna councilor Samuel Mudeyi, okay, Paul Opiyo, Okay, Francis Odongo, Eric Kitoto, Eric hayuko, hii imekwisha, kunaye Jackson Ouma, wewe ndiye Jackson? Okay, Jackson kuja, halafu kuna Leah Nakitari. Leah Nakitari yuko? Mama Leah,

**Mr. Jackon Ouma:** Mimi kwa majina naitwa Jackson Ouma, na maoni yangu, ninasema ya kwamba serikali ingesaidia sisi kama, kwa upande wa serikali, kuna maskini ambao hawajiwezi, wanakufa sana kwa manyumabani bila kupata matibabu kwa sababu ya pesa. Kwa maoni yangu, serikali ingetusaidia itupe clean hospitals ambazo zinaweza kutibu watu bure. Halafu maoni yangu ya pili, nazungumza upande wa school, kuna ma school zingine ambazo zimeanzishwa, lakini sina namna ya kusimama, nataka serikali kama ingeweza itusaidie kutujengea ma school zingine, kwa sababu, watoto wetu wanaangaika sana, na sisi wazazi wengine hatuna pesa, ambazo tunaweza kueleemisha hawa watoto, kuanzia darasa la nursery mpaka class 8.

**Com. Ayonga:** Kwa hivyo unataka serikali itoe elimu ya bure kutoka nursery mpaka std 8?

**Mr. Jackon Ouma:** Ndiyo, si useme hivyo,

**Com. Ayonga:** si useme hivy, haya ingine,

**Mr. Jackon Ouma:** Inginge tunataka serikali, ianzishe mafactory kama sehemu za Busia upande huu, sisi hatuna factory hata moja, ambayo inaweza, kusaidia wananchi wa Busia, kupata kazi. Watu wengi wa Busia wanateseka sana, hawana kazi ndio sababu unaona ujambazi umeingia mwingi sana.

**Com. Ayonga:** Asante, factory ziletwe hapa, ili mpate kazi, ingine?

**Mr. Jackon Ouma:** Halafu lingine, nataka serikali ifikirie maskini ambao hawana namna ya kujiweza, ili iwe ikiwapatia kitu kidogo, ili kusimamia maisha yao.

**Com. Ayonga:** Kitu kidogo kama ngapi?

**Mr. Jackon Ouma:** Kama elfu mbili, ili maskini waweze kujisaidia nayo, kufanyia kama biashara, na kitu kidogo, kununua kama nyanya, mahindi, akijiuzia.

**Com. Ayonga:** Asante, na ya mwisho,

**Mr. Jackon Ouma:** Maoni yangu ndiyo hayo.

**Com. Ayonga:** Uende kule ujiandikishe. Asante, Henry Mugeni, mko na Samson Wanyama, basi Samson, songa hapa mbele, halafu kuna, Alexender Oundo,

**Mr. Henry Mugeni:** I am Henry Mugeni, Catechist, Nang'oma Catholic Church, these are my views:

One: I suggest that let the evidence of the village elders after the approval of the liguru, be considered before the judgement, in law courts by the area resident, magistratres, in the cases of civil cases, land cases, and inheritances. This will help to lessen the expenses imposed by the advocates to the wananchi.

Two: On the presidential post, I decide that, the constitution should be past that once the president finishes his session, he should cease to be a chairperson of the party.

Once a president has stepped down, I would request that the .....(Inaudible) be amended so that those who are vying for the presidential seat, should not be appointed, but just come up and be given the percentage of at least 75% of views, which should be collected allover Kenya by all the candidates, and then those which could get 75%, could therefore, be accepted to contest, without caring what the party, but, therefore, we request that during the views, the candidates should be telling us that what have they done before, wanting to become president. Two, what have they seen, that they want to go to the presidential seat to ammend. And three, what to say to, tell the people what they intende to do when they get the seat.

Four: I also request that, the parliament members should be elected as it is by now, but then after the elections, when, it comes, to electing the ministers, they should also be elected or appointed in accordance to their education level, trial, that is in the ministry of health, the ministry of health should appoint someone with a degree in health.

The minister for communication should also have a degree in that area and so forth.

Lastly, on the very post, I also request that the constitution be amended to see that the wananchi get the best from the elected

members. That is, the constitution should be amended, to give the time, that is after a certain sitting, of the parliament, the councilors or elected members of the parliament, or even the president, and even other people of the government should be given a period to go back to their constituencies collecting views which they should therefore, represent in the parliament during the sittings. Otherwise, it seems that by now, that when they represent the views, in the present parliament, they seem to be buying, because we have never seen them collecting the views from the people. However, .....(Interjection).

**Com. Ayonga:** Asante, asante, kama una point ya mwisho, uiseme bila kusoma.

**Mr. Henry Mugeni:** Nasema hivi ya kwamba, ningependekeza ya kwamba, orphanage centers ziwe, zinajengwa, in the divisional centers, this will help us to know how much we, and will give the government time, to know how they can cater for the orphanages, and for those views, I say thank you very much.

**Com. Ayonga:** Asante, unaweza kwenda kule, rudi, uende kule ujiandikishe, sasa nataka hawa wafuatao, Samson Wanyama, Alexander Oundo, he is not there. Milton Odhiambo, Joseph Adeva, kuna, tena kuna Baraza mwingine ametokea hapa. Ibrahim Baraza. Yes, Ibrahim Baraza, kuna Ibrahim Baraza hapa, halafu kuna James Sirimba, James Sirimba yuko wapi? Wewe unafanya hivyo, unaogopa kujitambulisha, kuja hapa mbele watu wakuone. Kuna Anyango Albertos, sasa, wewe utakuwa karibu baada ya huyu. Endelea sema majina yako.

**Mr. Samson Wanyama Oyasi:** Mimi ni Samson Wanyama, Oyasi, very few points sir. About airways, I feel that Kenyans have a right to formation, and I think the government should do something about them just giving airways, to any stations, maybe radio, maybe TV stations that are willing to reach the masses.

Secondly, is about rigging, out missions should be put go to check rigging because, it is something of about the voter registration, whereby the process is a little bit complicated. So, when the conditions are complicated like that, it means that very few people, go for the registration and that maybe could be a case maybe for rigging.

And I also feel that current members of parliament who are corrupt, should be forgive for previous cases, but never again allowed to hold any top rank, in public offices.

And then, another point is that, the appointments of individuals, to man very important offices or maybe institutions should never be left to an individual, but maybe a committee, parliamentary committee be selected, to carry out such kinds of appointments.

And then lastly, I have got a challenge to the commissioners, that how sure can Kenyans, be, that the opinions they are giving, are not going to be tampered with by any personal group or persons, for their own selfish interests. For example now the issue of Majimbo, has been found to be very crucial, they are people who are for majimbo, then others who are not for majimbo, I think it will depend, now for example, if few people are for majimbo and somebody maybe decides maybe to tamper with



information whereby let us say 45% of Kenyans who want majimbo, .....(Interjection).

**Com. Ayonga:** Let me answer you that straight away. Nobody is going to tamper with this, just get assured that it will go through.

**Mr. Samson Wanyama Oyasi:** Thank you very much.

**Com. Ayonga:** Thank you for your ...you can register your name there. Anyango Albertos.

**Mr. Anyango Albertos:** Mr. Chairman Sir, I am Anyango Albertos Wawire, representing 39 headteachers in Matayos Division, where we are. Some of the areas of their recommendations have been touched, let me highlight those areas that have not been touched and those touched in passing for their consumption, for those who sent me.

Education sector Mr. Chairman, the heads recommend that the ECD teachers, these are teachers handling pre-primary education, should be employed by the government, and therefore, the act should be put in place to that effect.

Mr. Chairman Sir, the government has empowered various employing ministries and departments, to determine their terms and conditions, of service, however, the primary teachers scheme of service, should be defined so that the TS Act gives primary teachers upward mobility. You will be surprised for instance, a PI teacher who has taught for 30 years, retires in the same grade, unlike some departments Mr. Chairman, so the heads strongly recommend, that the same should prevail for primary and teachers in general.

Free education Mr. Chairman has been discussed, and I recommend that the government should provide free education, from pre-primary, that is the ECD, up to standard 8 level. However, with financial implications involved, they propose that a tax should be imposed, to all employees and that revenue collected should go towards the development of education.

The parents who are beneficiaries to this programme should not be left behind Mr. Chairman, they propose that they pay in some subsidies which will go towards the promotion of co-curricular activities, in their relevant schools.

On teacher-pupil relationship Mr. Chairman, heads proposed that the current 1-55 per class should be reviewed, so that we have 40 pupils per class or streams, particularly at primary level, for effective and meaningful learning teaching to be realized.

On natural resources in terms of electrification programme, Mr. Chairman, headteachers, feel that Kenya is a developing country and power is very very important in our institutions, leave alone in our domestic homes, Kenya power and lighting corporations Mr. Chairman, has made it practically almost practically impossible for the middle class of Kenyan mass to tap this power. They propose that the Act should be revised, so that power can be easily tapped and reach every institution and even

various homesteads for maximum utility by wananchi.

On political scenes, Mr. Chairman, in relation to general elections, the headteachers, recommends or propose, that after the five years term before, general elections, the elections should be staggered so that we begin by electing the councillors or civic leaders followed by parliamentarians, and finally to be culminate into presidential elections. Other than holding the whole thing on one single material day, which causes a lot of confusion. Mr. Chairman, in conclusion, the headteachers, propose, is not a proposal but an observation, that the constitution you will put in place, should be respected by all, because as we have lots of violations of the constitution, and certain things have been put in place, taking aside the constitution that is supposed to give us sense of direction. The rest Mr. Chairman you will read as you get to the office. Thank you very much.

**Com. Ayonga:** Thank you very much mwalimu, .....(Inaudible) submit your papers. Now, I call upon Charles Oyasi, Lenas Oduko, Francis Okuku, where are those three, I repeat, Charles Oyasi, nani anapiga makofi? Lenas Oduko, uko, Francis Okuku, Obwogo Peter, Peter, Obwogo, Obwogo hapana yuko hapa kubogo sisi basi, chukuwa hii. Sylvanus Murundi, ndiye wewe, ulikwisha peana siyo? Asante sana, pole kwa kukusumbua, hebu keti. Kuna George Adeti, John Adeti, yuko?, W. Ouma, sasa wale mnakaa nje mkija baadaye siwapi nafasi. Na sisi tunataka kukaa nje. Ouma hayuko? Sasa wewe unaweza kuendelea, sema majina yako.

**Mr. Francis Okuku Juma:** Kwa majina naitwa Francis Okuku Juma, nikiwa mkaazi wa Ward ya Lwanya. Mimi nitaongea kuhusu upande wa mashamba.

Mimi kwa maoni yangu ningependa mambo ya mashamba yawe yakitawaliwa na mwananchi wa kwaida, sio serikali.

Jambo la pili, ningependa, upande wa uchaguzi, upande wa ma councilor, wakiwa wanataka kuchaguliwa, na wa bunge na president, wawe wakichaguliwa siku tofauti tofauti, siyo siku moja wote, hapana.

Jambo lingine, ningependa kusema ya kwamba asiwe juu ya sheria, awe chini, kama wa kawaida kama mimi.

Jambo lingine la nne, assitant chief, na chief, na DC, wapigiwe kura na mwananchi, isiwe ya kwamba, president ndiye anawapa uwezo.

Jambo la tano, wale elders, wa area ambao wanafanya kazi nzito kabisa, awawezie kupewa mshahara.

Jambo la sita, ningependa, serikali ikubali ya kwamba, hii pombe ya kienyeji, iweze.

Jambo la saba, ningesema, alama ile ya kuajiri waalimu, waweze kuipunguza iwe D+. Nafikiri ni hayo, mengi nasikia wengi

wamesema, kwa hivyo hayo ndiyo yangu.

**Com. Ayonga:** Asante, utupe karatasi huko na ujiandikishe, sasa hawa wawili, Petronila Egesa, na Jackton Wandera, Petronila, Jackton Wandera. Wilfreda Awuor, Wilfreda, Kenth Ojiambo, ndiye huyo, halafu kuna Wamusumba, kuna yule anaye endesha gari hii, KAM 887C unatakiwa nje, yule driver ambaye anaendasha gari KAM 887C, unatakiwa kule nje tafadhali, utoke kama uko hapa ndani. Sema majina na endelea.

**Mr. Kenneth Ojiambo:** My names are Kenneth Ojiambo, and the following are my views, I would like that the errant and the incompetent MPs, the common mwananchi should have powers to call a vote of no confidence for such an MP then, another one be chosen.

Then, the ministers should not be appointed by the president.

There should be a bond that should be set and the appropriate candidate be chosen...

**Speaker:** Inaudible.

**Mr. Kenneth Ojiambo:** The service, I have been saying that the ministers should be chosen by the common mwanachi in order for them to have the confidence, to work efficiently, if they are chose by the president, they work in fear, and in favour of that man who chose him.

Then, I would like the consitution also to provide a passport and a visa to enable any adult Kenyan, who wishes to go abroad for any activity she wishes to undertake, not the case for now, that people are being forced to use dubious means to achieve that, some are not able to achieve.

Then, on the point of law of courts, there should be one hearing and then judgement be passed for such cases that are being heard. The idea of postponing a case, for even more than three years, that leads, to corruption, waste of time, and some people walk out of the courts, before being judged correctily, because they use their manpower and money to loadwink the judges to favour them.

Then, I would like the presidential, age limit be 35 to 70 years, and for members of parliament, 30 to 70.

Then also, there should be some amount of money be set aside for those who are not working, because the cost of living now is very high many people find it very difficult continue with life. Those are my points.

**Com. Ayonga:** Kwenda kule ueke kidole. Wamusumba Faustin.

**Mr. Wamusumba Faustin:** I am Wamusumba Faustin, from Nang'oma. These are my personal views. The issue of lining up school children on the road, while the president is passing around should be abolished.

We are now coming to elections. It has been a normal procedure for the ruling party to issue ultimatums that you don't vote for it, you don't get development in that certain area, that one is treason to the government of Kenya. Whoever says such a thing should be charged by the law.

The use of books of God in swearing in officials should be abolished by this constitution, because to make a mockery of the word of God, today, you are sworn in the office by the Bible, tomorrow you are murdering somebody somewhere, that is against the will of God. This constitution should set an act, bearing that.

The following powers should be removed from the president:

The power to appoint people, to head various parastatals and government institutions, should go to the parliament.

This constitution should also empower the parliament to elect who sits on what commission. Because we haven't heard, results of many enquiries in this republic of Kenya, for many years, because one man picks who inquires what, and then sits on the results.

Also, I think much has been said, I won't waste a lot of time.

**Com. Ayonga:** Thank you, submit your memorandum please. Next is Samson Akandira, kuna Samson Kandira hapa, Christian Wandera, huyo, ni Christian Wandera, sema jina lako na endelea.

**Mr. Christian Wandera:** Majina yangu naitwa Christian Wandera. Maoni yangu ni kwamba, kuhusu lands, udongo upeanwe, na hiyo iwe kabisa asiwe kwamba akimaliza miaka tisini na tisa, itakuwa ya serikali.

Jambo la pili, hii Katiba ikisha andikwa, iaandikwe sasa kwa lugha ya nyingi, jinsi wananchi walivyo, na waelimishwe. Kwa sababu, Katiba, ile iliyokuweco, ukishikwa kupelekwe kortini, ndiposa utaelemishwa kuwambia ya kwamba umekosa kufuana na kifungu number fulani fulani, ukisema mimi sikujuwa, watakwambia, ndiyo utajua.

Jambo la tatu, provincial administration, huyu ni PC, DC, DO, Chief, hawa watu, chief peke yake ndiye anajulikana, kazi yake inajulikana na mwananchi wa kawaida, kidogo tu, lakini PC, kazi yake ni simu. Mwananchi wa kawaida hamjui, hata hamhudimii sana.

**Com. Ayonga:** Kwa hivyo unapendelea nini?

**Mr. Christian Wandera:** Ningepelea hao watulewe abaki liguru, na assitant chief, halafu uongozi uende moja kwa moja kwa police.

Upande wa kupeana title deeds, hapo, mwananchi wa kawaida analipa pesa nyingi sana, wengine hawana pesa, kwa hivyo ikiwa inakosa pesa, hata title deed yako, hutapata, kwa hivyo hii itolewe, mwanachi apokee title deed free of charge. Serikali igaramie.

Upande wa kushitaki baba yako, au nani wako ambaye alikufa, mahali hapa kuna wengi ambao wameshindwa kushitaki hawa walio kufa, na hata yule aliokufaa ukumshitaki, hataamka aseme neno. Kwa hivyo wale ambao wanaweza kusema neno, ni wale elders, kwa hivyo hawa, wapewe maamlaka ili wakaguwe vizuri, na wasaidie hawa watu ili urithi wa shamba upatikane, kwa njia iliyo nzuri, mengi yamesemwa, ni hayo asanteni.

**Com. Ayonga:** Asante, nenda ujiandikishe. Maurice Nyongesa, tafadhali kuja mbele, halafu kuna Albert Ojiambo, Albert Ojiambo yuko, tafadhali, ukiongea, ongea kwa yale ambayo hayaja semwa. Chukuwa, sema majina yako na endelea.

**Mr. Maurice Nyongesa:** My names are Maurice Nyongesa, of Lwanya Location. My first point is about, national dressing, people are aspiring western dressing, and some of them are appearing almost naked in our setup, this is increasing sexual abuse, we should have neat national dressing.

Next, is about the right to education, it is my feeling that it is better we have compulsory free education level, which are expensive, than having it at lower level like primary, which is affordable by so many people.

Next, I want to look at job situation it is better we have, one man, one job policy in Kenya so that we increase chances of many Kenyans having employment rather than one person a series of them while, others are having no employment, and therefore, earning nothing, leading to poor economic, living.

My next point is about African culture, it appears like many people want to make the western culture to appear more in the constitution, we should speak on the African culture, in that something like giving a girl child land, will corrupt the format of having the African clan where, now, children are named after the clan of the father, and if the mother is bringing children, in the father's land, which clan will be there in that area?

Next, his right be related to young people like students sometimes misuse their rights, and that is why it better, their rights be

limited in away, because I am seeing the idea of avoiding the disciplinary measures in schools such as canning is increasing strikes, and students are burning school premises because they are not entitled to disciplinary measures.

Next is that, anybody to be taken as cabinet minister should be qualified in such a field, to increase the level of performance, in various ministries.

Lastly, if there is any opportunity for a vacancy such as for seasonal jobs, like registration of voters, and other things like clerk, during the voting time. They should be announced officially and several times to enable each Kenyan known about it and be able to apply. Keeping this as a secret makes those people concerned to take their own relatives and put them in those places, making other people to miss such good chance. Thank you very much.

**Com. Ayonga:** Thank you, unaweza kujiandikisha kule, Robert Oduor, Constance Wanyama, halafu Steven Ouma, halafu kuna John Oduor, John Oduor situlimuita, we had Oduor, halafu, kuna Jane Okello.

**Mr. Constance Wanyama:** Jina langu naitwa Constance Wanyama, kutoka Nasewa Sub Location. Neno langu moja, ni hili, mimi sikusoma, hata macho yangu haioni nyinyi hapa, nikopofu. Mimi nataka serikali hii imefugwa na machiefs shida kutokea kwa .....(Inaudible).

Uhuru ulipatikana kama niko hai, muenendo yangu moja, ni Land, Committee na Board, land board, tukiwa tunazaliwa watu sita, wakubwa wawili, wadogo wanne, hakuna title au number, tunauliza shilingi elfu sabini, kila mtu, ndio tuangalie tu number, ya shamba, hiyo ni sheria, sasa, mtu kumiliki mashamba, ni kitu gani mimi sijui. Kutoka serikali ianzishe kulinda raia, na Baba Rais Daniel arap Moi hajakuja hapa Busia kumiliki mashamba, ndiyo kupatiwa title deed au nini?, sijui.

**Speaker:** Sasa unataka namna gani? Upatiwe title deed au usipatiwe?

**Mr. Constance Wanyama:** Ndio, number na title deed, ndio kitu kimoja.

**Com. Ayonga:** Ulisema una point moja tu, au una ingine tena? Sema majina yako.

**Mr. Stephen Ouma:** Naitwa Stephen Ouma Wasonge, kutoka Nang'oma Ward. Pendekezo langu, ni ufisadi. Kenya ufisadi hautaisha, kwa sababu, ufisadi unaanzia kwa ofisi ya juu hadi ya chini, hata hawa wakimaliza kazi, ukitaka kuandikwa, lazima wanakuambia ati utoe kitu kidogo, lugha ya nyuma,

**Com. Ayonga:** Kwa hivyo unataka aje?

**Mr. Stephen Ouma:** Hapo tunataka mtusaidie, kama ni kuandika kazi, waandike kufatana na masomo, siyo kufuatana na pesa ambazo mtu anazo.

Kitu kingine, ni kufuatana na pombe, pombe tunasikia ati wamekataa Kenya lakini hawaja kataa. Kwa maana ukienda town, unapata wanakunyua pombe, mimi nikipendekeza, wawachilie pombe, halafu, waweke permit ikuweko.

Ya tatu: Ningependekeza upande wa ushuru, unapata mama amelima chakula chake kidogo, kitu kama ndizi, anapeleka sokoni, tena wanamtax hiyo pesa, hapo ningependa, waangalie. Ni hayo tu.

**Com. Ayonga:** Jiandikishe, wapi John Oduor, wapi Jean Okello. Kuna Kishian Donald, Donald Kishian, Maurice Obayi, Fred Okumu au Okuni, Wewe ni nani? Ingia hapo utuambie yale ambayo hakuna mtu amesema.

**Mr. Fred Okumu:** Mimi kwa majina naitwa Fred Okumu. Katika hii katiba mpya, naonelea, serikali iangalie sana, mtu akiandikwa kazi, awe tu na kazi moja,.

**Com. Ayonga:** Sema ingine.

**Mr. Fred Okumu:** Ingingine naonelea kwamba, serikali iweze kufuatilia hasa upande wa mahakama. Naona Wakenya wanatatizika sana kwa sababu mtu akiwa na case, na wewe mnyonge, na huna pesa, hiyo case hutaweza kuishinda,.

**Com. Ayonga:** Lakini kama umekosa?

**Mr. Fred Okumu:** Ukikosa pesa hutashinda,

**Com. Ayonga:** Na unataka ushinde, ukikosa, yaani mtu ambaye amakosa inamfaa ashinde.

**Mr. Fred Okumu:** Hapana, nimesema hivi, wewe una malalamishi wako, unapaleka case mahakamani, na pengine mtu ambaye unapeleka, inakushinda kifedha, hapo hiyo case, huwa haitatuliwi vizuri, na tena, tunachukuwa mda mrefu sana, case kidogo, pengine unadai mtu na inachukuwa miaka kumi mahakamani, unapoenda, unaambiwa kuja kesho, ukienda kesho, unambiwa unakuja siku fulani, halafu inachukuwa muda mrefu, pengine hata uje ukaisahau, na ibaki hivyo hivyo pengine.

**Com. Ayonga:** Kwaka hivyo unapendekeza nini?

**Mr. Fred Okumu:** Iwe, ikuchukuwa muda mfupi na ichunguzwe, ikiwa wewe pengine unadai mtu kwa njia ambayo ni halali na inaonekana, wewe ukalipe deni zako. Usije tu wewe ukishindwa kwa maaana wewe ni mnyonge,

**Com. Ayonga:** Okay, ingine,

**Mr. Fred Okumu:** Inginge narudi upande wa vyeo, kuna watu ambao pengine, mzazi anachungulia amsomeshe, hadi kidacho cha nne, sasa kufikia hapo akisha maliza, pengine ameza shamba, kwenda college pia kuna pesa nyingi ambayo wazazi wengine wanashindwa. Sasa mtoto huyu anakuja anaketi tu hapo, kama mtu ambaye hakusoma, kwa hivyo nilikuwa naonelea kwamba, upande wa vyeo, serikali isimamie kulipia watoto ambao wamemaliza shule, kuwalipia zile pesa za colleges.

**Com. Ayonga:** Na sasa funga na point yako ya mwisho.

**Mr. Fred Okumu:** Point yangu ya mwisho, nilikuwa naonelea kwamba, wale wafanyi kwazi wa serikali, ambao wana mishahara ya juu. Pengine mtu mmoja analipwa shilingi elfu mia moja, na mtu ni mtu tu, na kuna wengine ambao hawafanyi kazi, hata kwa siku mtu hawezi hata akaweza kupata hata shillingi moja, kwa hivyo hizi pesa, wengine waweze kupunguzwa, na wengine pie wakaajiriwe kazi, ili nao pia wakaweze kupata kitu kidogo.

**Com. Ayonga:** Asante mzee kwa maoni yako, uende kule ujiandikishe, sasa namuita William Oduor, kuna William Oduor hapa? John Odhiambo, huyu ni John Odhiambo, halafu kuna Bentura Nulugala, hilo jina, yule ambaye nimeharibu yuko? Alikwisha toka.

**Mr. John Odhiambo:** Jina langu naitwa John Odhiambo. Nitaongea juu ya ofisi, yaani ofisi zetu hapa Kenya. Ofisi zetu hapa Kenya, zinatatiza sana, hasa, hata kama kuna watu wengine ambao tunaweza kutoka mbali kama hapa Busia, unakuta kwamba, mtu anatoka Port Victoria huko, na unakuta, hawa wafanyi kazi ofisi hawako, ati wameenda safari fulani, hata baado hata kuwacha mtu ambaye atafanya hapo kazi. Sasa unakuta enda rudi enda rudi, sasa unakuta ya kwamba, transport unashindwa, sasa, saa zingine unakuta, kwa ofisi hizo, kiti chake ameweka tu koti ndio liko hapo, .....(Interjection).

**Com. Ayonga:** Odhiambo, ningalipenda utupe maoni, si, story ya kupata makoti katika viti vya ofisi. Okay, ndiyo, kwa maana hatuendi kuandika viti na makoti. Wewe tuambie maoni juu ya shida ambazo umeziona, unataka zirekebishwe namna gani?

**Mr. John Odhiambo:** Shida tunataka zirekebishwe ili ofisi, ambayo huyu amepewa, au masaa hayo yote ambayo amepewa, akuwe hapo ili sisi tumkute hapo atuhudumie.

Nitarudi upande wa mashamba, mashamba kama mtu anataka kuuza shamba, lazima, ningependekeza, sheria iweko, jamii ipitishwe kwanza, ili mtu aweze kuuza shamba hilo. Kwa hivyo hata ipelekwe kwa committee ya chief, ili ipitishwe, ndiyo shamba hilo liuzwe, kwa sababu, watu wengi, huwa tunateseka, wazazi wanauza, halafu wengine wanabaki bure tu, hakuna chochote.

Number tatu, naenda upande wa wabunge, wabunge wanafaa watufanyie kazi ambayo tumewatuma huko. Kama mbunge



hawezi kazi, ningependekeza ya kwamba, sheria iweko, ili constituency iunde committee ambayo wanaweza kuita huyo mbunge, arudi, ili raia wamwambie, bado haujafanyia ile ambayo tumekutuma. Kwa hivyo kama nasema ya kwamba kama amemaliza miaka miwili, tunaweza kuchaguwa mwingine kama hafanyi vizuri.

Upande wa mali, sehemu ya mali, kila mtu angesema mali alipata namna gani ili ninarudia tu kidogo, kwa sababu, hii itaweza kupunguza, sheria iwekwe, serikali ipunguze mambo ya hongo. Kwa sababu kuna watu wengi ambao ni wasimamizi, na wamepewa kama pengine yeye ni nini ya fulani, amepewa mahali pengine, kutengeneza bara bara, amepewa pesa hizo, na pesa hizo anakula zote, anatomia kwa njia zake, kwa hivyo, watu kama wa serikali na wamekula pesa, lazima washitakiwe na pesa hizo zirudi kwa serikali, zisaidie wengine.

Nitarudi upande wa magari ya GK. Sheria iwekwe, hata hiyo magari pia ikaguliwe, ikiwa safarini inaenda kwa kazi fulani, kwa sababu hayo magari saa zingine huwa inabeba hata vitu vibaya, zinatumia hata madereva hao wengine wanabeba vitu vibaya hata kama bangi, vitu vingine, raia wanaweza kuona lakini, raia anaogopa kupeleka report mahali, pengine police, kwa hivyo inafaa pia wawe wakikagua hayo magari.

**Com. Ayonga:** Asante sana, sasa nenda kule ujiandikishe. Sasa hawa ambao nitawaita nataka mje hapa mbele. Majina nataka kuita yote kwa wale ambao wamebaki. Daniel Oundo, kuja hapa kwa viti vya mbele zaidi. Kuna Patrick Ondekha. Patrick Ondekha, kuja kaa kule kwa bench ya kwanza. Kuna John Ojiambo, kuja hapa mbele, keti karibu na huyo. How many Odhambos are here, and John also. It is a common name. Halafu Calistus Ojiambo, tena, Calistus Ojiambo yuko? Keti hapo karibu. Halafu kuna Patrick Ouma, I thought we had the name Patrick Ouma, lakini kama yuko, Patrick Ouma yuko? Kuna Hilary Ojiambo, Hilary Ojiambo, kuna Francis Ogutu. Halafu huyu lazima ametoka, Fredrick Katsere, alikuwa na memorandum, hata pengine alikwisha toka. Amepeana. Kuna Gabriel Ongoro, Gabriel Ongoro, kuja hapa kwa bench ya mbele, ama umebadilisha nia. Halafu Martin Nyongesa. Martin Kuja mbele kabisa. Halafu kuna Joseph Makokha, huyu Wamakokha hawapatikani, Makokha sasa huyu ni Lugwara lazima aweko. Iko Lugwara hapa? Basi, nyinyi mlioko mbele, nimetaka hivi, .....(Inaudible). Now, let us have order please, those students who are standing, I would like to see you all seated, so that we can start. If you want to hear from this special group, you have to be very quiet so that I finish, with those people whom, what happened to the people whom we said should be sitting in front? Okay, those my people whom I invited to come to the front, I want you to be very brief to the point. Not repeating what others have said. If what you had in mind has been said, well, it is said, now, mzee, say your names, and then continue.

**Mr. Daniel Oundo:** My names are Daniel Oundo, from Nasewa Location, Buyama Sub Location. I am a retired civil servant. My proposal, is that retirees' pension allowance should be reviewed alongside other civil servants occasionally, possibly after five years. And that before government retires somebody, he should work out his file, so he is paid, his gratuity and pension allowance, within six months from the time of his retirement.

Three, I would like the new constitution, to have ministry of justice, so that the minister for justice sits in parliament and answers the questions, and the Attorney General remains in the office to do the work.

Four, I suggest any amendment to the constitution, any major amendment to the constitution, be taken back to the people instead of leaving it to our parliamentarians. Because sometimes they are compromised.

Five, I suggest that in the new constitution, there should be a stiff penalty for any immigration official, government official, or any member of the public who aids undesirable immigrants into the country, or any character which is not desirable to enter Kenya, to assist him to enter Kenya, be given a life sentence, life imprisonment.

Other points have been expressed by other speakers. Those are my points. Thank you.

**Com. Ayonga:** Thank you so much mzee, you can go there, sign your name. And those ones I want you to come as you have come. Say your names and say what has not been said.

**Mr. Patrick Oleka:** Kwa majina naitwa Patrick Oleka, kwa hivyo jambo lenye ningezungumzia, nikuhusu upande wa makanisa, ni ya kwamba, kuandikishwa kwa makanisa, tunataka kuendelea katika serikali yetu.

Jambo la pili, ni ya kwamba local government wawe wakitenga sehemu fulani, ya shamba iwe ikipeawa kwa makanisa wakati wangetaka kununua karibu na masoko.

Jambo lingine, ni ya kwamba, tukapata kuendelea roadblocks katika serikali yetu, na hizi roadblocks ziweze tu pengine katika mipaka, katika serikali yetu, lakini, tusiwe na roadblocks, lakini ziwekwe tu katika mipaka peke yake.

Jambo lingine, ni ya kwamba, wakati katika codes zetu, watu wenye wanaitwa advocates, wakapate kuondolewa. Mtu ukiwa na case yako labda uingie kule kortini uzungumze jinsi ulivyo ona ile mambo, lakini advocates mara nyingi, wanazungumza mambo yenye hawakuhusika, hawakuwaona, kwa hivyo wanajaribu kunyanyasa nyanyasa raia, kwa hivyo mtu anaposhika advocate, inamaanisha kwamba lazima uwe taajiri, lakini, kama hakufanikiwa kushika advocate, inamaanish ya kwamba, hiyo kesi, haitafanikiwa,

**Com. Ayonga:** Kwa hivyo unataka aje?

**Mr. Patrick Oleka:** Kwa hivyo oni langu nimesema ni ya kwamba advocates waondolewe kortini, watu wenyewe wajizungumzie kule kortini wakiwa na kesi.

**Com. Ayonga:** Hiyo ni maoni yako, endelea ya mwisho.

**Mr. Patrick Oleka:** Ya mwisho, ni ya kwamba, wakati mtu anastaafu kutoka katika kazi, arudi nyumbani kwake, akae, na asipate kuajiriwa, mahali popote katika serikali yetu. Natukapate kuwa one man one job, katika serikali yetu. Thank you.

**Com. Ayonga:** Thank you so much, nende kule ujiandikishe. Next,

**Mr. Nalugala John:** I am Naulugala John from Nang'oma Location.

**Com. Ayonga:** Inaudible

**Mr. Nalugala John:** Nalugala John Odhiambo from Nang'oma Location.

**Com. Ayonga:** Endelea.

**Mr. Nalugala John:** These are my views. The vice president must be appointed by the members of parliament not, by the president.

Secondly, all councillors must be form four leavers.

Third, the mayors must be appointed by the wananchi. Then the headmasters of different schools must not stay at a certain school for more than five years.

Then, the churches which have not been nationally registered, must not be accepted.

Fifth and the last, about corruption, any person engaging in corruption, must be .....(Inaudible), and I think those are my views which I heard. Thank you very much.

**Com. Ayonga:** Thank you very much, uende kule ujiandikishe. Next, tafadhali sema kile ambacho hajasemwa, na be brief to the point.

**Calistus Ojiambo Kijana:** Kwa majina naitwa Calistus Ojiambo Kijana.

**Com. Ayonga:** Endelea Kijana.

**Calistus Ojiambo Kijana:** Maoni yangu iko hivi, unaweza kuwa na mtoto ambaye amemaliza form four, halafu unashindwa mahali unatampeleka, na unampeleka kwa course. Sasa asipomaliza course, kama cherehani wampatie, ananza kazi ya biashara kama kwa barabara, isipokuwa tu anaenda kwa kazi hivyo tu, atafanya wiki moja, unampata mtu wa county council anakuja kunayang'anya yeye cherehani. Sasa ni kurudisha maendeleo ya huyu mtu nyuma.

La pili, upande wa pombe ile mlikuwa , sasa kama pia ni pombe, sasa *busaa* ni pombe, sasa pombe ya kienyeji hii ingefa ikuweco kwa sababu unaweza kuwa na wazee, mkae chini mjadiliane maoni yako kidogo kwa mtoto atapata funzo kulingana na wazee anapata adabu kidogo, kuliko sasa .

La tatu, ninaongea upande wa hospitali, unaweza kuwa mtoto ako mgonjwa, na wakati unapeleka kwa hospitali wanaleta pesa, mtu wako anaweza kufa, kwa sababu umekosa pesa.

Haya jambo lingine iko hivi, upande wa ma judge, mtu anaweza shitakiwa kwa korti, pengine anapelekwa katika kortini, anaambiwa maneno mawili, umefanya au hukufanya. Sasa pengine huyu mtu hajakosa kufuata maneno yake nyuma, utapata kwamba hiyo kesi ingemaliza, .....(Interjection).

**Com. Ayonga:** Ungetaka aje?

**Calistus Ojiambo Kijana:** Sasa huyu mtu kama judge, apate uchunguzi kamili kutoka nyumbani huko, ikiwa mtu amefanya kitendo mbaya ama hajafanya, lazima achunguzwe kuliko sasa amepata polisi pengine anakuandikia makosa ambayo huja fanya, kuangaishwa kwa korti, ni katika cell, ni penigne hapo maneno yangeishia nyumbani.

**Com. Ayonga:** Haya ya mwisho?

**Calistus Ojiambo Kijana:** Hayo tu peke yake.

**Com. Ayonga:** Okay, uende kule ujiandikishe. Mwingine, mzee uketi uchukuwa microphone, sema majina yako.

**Mr. Ongoro Gabriel:** Majina yangu ni Gabriel Ongoro. Natoka Sub Location ya Nang'oma.

**Com. Ayonga:** Sema

**Mr. Ongoro Gabriel:** Natoka Sub Location ya Nang'oma. Neno la kwanza, nawaomba, serikali ingekubaliana, tungefuta chama cha ma advocates, kwa sababu wananyanyasa, na wewe ukiwa na maneno wanakunyanyasa. Kama mtoto wako ameumizwa na gari, mtoto wako ameumizwa na gari, wewe unaenda kortini unambiwa chukuwa advocate. Unachukuwa

advocate, anakunyanyasa pesa. Akisha kula hiyo pesa, utaenda wapi? Si utaenda kwa advocate, .....(Interjection).

**Com. Ayonga:** Kwa hivyo ungependa tufanye, pendekeza mzee, hawo watu wanaonyanyasa watu.

**Mr. Ogoro Gabriel:** Hapo ningepata tu chama peke yake tu cha ma advocates kiondolewe. Halafu wasiwe wanakutana wanatengeneza kwa mfano, mtu kama Ngei, ni senior minister, na yeye alikuwa declared bankrupt. Na kuna advocate ambaye yuko kwa chama, yeye amekuwa tayari declared bankruptcy, hao hawawezi kutujwa bankrupt kwa sababu yeye ni .....(Interjection).

**Com. Ayonga:** Kwa hivyo umesema mzee, point ambayo umefanya ni kwamba chama cha ma advocates kifutwe, haya point ingine.

**Mr. Ogoro Gabriel:** Point ingine, sisi tangu zamani, wazee. Kama mimi nina wasichana, ama mzee mwingine ana wasichana, na kijana wangu anaenda huko, mimi nikienda huko ama yeye akija kwangu, tutatengeneza ile pombe yetu ya African Culture, ya mrija. Na siku hizi ukitengeneza hiyo unaitiwa askari, askari wanakuja wanashindana mbio. Wanakuja wanakushika na wanakupeleka kortini wanasema busaa,

**Com. Ayonga:** Kwa hivyo unataka pombe ya kienyeji ibakie. Point ingine.

**Mr. Ogoro Gabriel:** Point ingine ni jirani yangu hapa, kila mara nikienda kwa chama ama mikutano, kutoka chief and assistant chief, Liguru wanasema pombe pombe, haramu, na hapa Uganda wana machine ya kutengeneza hiyo pombe ya haramu, inakuwa pombe wanauza kwa bar. Kwa nini Kenya haiwezi kupata hiyo machine?

**Com. Ayonga:** Asante sana mzee. Una point ingine,

**Mr. Ogoro Gabriel:** Ndio ya mwisho, tangu tumepata uhuru mpaka sasa, Busia haijapata TTC, yaani Teachers Training College, na kitu kama hicho hatuja pata hapa Busia, ama anything. Ama, sijui nitasema lugha gani?

**Com. Ayonga:** Lugha ni hiyo tu hakuna lugha ingine. Kitu ni kwamba hamjapata, kama hamjapata hamjapata, hakuna lugha ingine.

**Mr. Ogoro Gabriel:** Lakini, Busia imekuwa aje, hatuwezi kutapa hata Teachers Training College peke yake. Ama factory yeyote, wacha miwa. Hii miwa ni uongo wametudanganya. Ukulima wa miwa kutoka hapa, tinga tinga inabeba kupeleka Mumias, ile faida ungepata wewe, inaliwa na transport. Sasa hiyo ni heshima gani hiyo?

**Com. Ayonga:** Hiyo ni kweli mzee. Hayo mambo yako yote yameingia kwa tape. Kanda iko hapa, imeshika kila kitu. Miwa yako, transport inakula, huja pata teacher training college toka wakati umepata uhuru.

**Mr. Ongoro Gabriel:** Yaah, 1963, tulipata uhuru 1963, mpaka leo, hatujapata. Ni hayo tu yangu, sina mengi,

**Com. Ayonga:** Asante, ujiandikishe kule. Sema majina yako na wakati ungali unaketi kuna huyu anayeitwa Pascalia Abonyo, kuna Pascalia Abonya, kaa hapo,

**Mr. Martin Nyongesa:** My names are Martin Nyongesa Furahini, from Luriva Primary School, the teachers in Luvira Primary School saw under preamble, we need preamble in our constitution whose national vision should be, “ to provide constitution which makes it possible for every Kenyan citizen to enjoy the privileges that achieved by the government, where the word government, is taken to mean the efforts of every individual towards national development”.

Two: The common experiences of Kenyans to be reflected in the constitution are; land distribution, overpopulation in some areas of Kenya, education facilities and health facilities under directive principles of state policy, we saw that we need principles and values that govern how a state policy is exercised. The democratic principles to be included in the constitution are; the ethnic group leaders voice, should be heard, to strengthen and help to improve the good values of the groups involved. Other groups like women groups, youth groups, religious organizations, and others to be given representation in the present parliament. Kenyan values like respect for the elderly, moral behaviour and use of herbal medicines in the hospitals, family ties as seen traditionally by different communities of Kenya e.g. some people. Elders sitting together for a .....(Interjection).

**Com. Ayonga:** Please, we don't want you read that chorus. We want you just give us the main points that we want to emphasize, thank you.

**Mr. Martin Nyongesa:** Under supremacy, the parliament should have made the constitution by 80% majority.

The power of parliament to amend the constitution should be limited, they should do so after consultation with the public, after the same.....(Inaudible).

The party of the constitution dealing with salaries for the workers, should be left to the group within with the employment and remuneration of workers.

Under political parties, political parties should be limited to three, because we need them to be funded by the government.

Structure and System of government, we should adopt a hybrid system of government, the president and prime minister to hear the authority, the president to control the security of the state, and the prime minister to control the unity and working of parliament.

The Legislature: Being a member of parliament, or an MP that is, should not be fulltime, but parttime, this will keep the MP in question, on his toes by the people he represents. Because he might be productive to the members he represents, and not long time grabber.

**Com. Ayonga:** La mwisho?

**Mr. Martin Nyongesa:** La mwisho ni age requirement for voting. The age requirement for voting should be 18 and above for contesting for what to remain the same, but the age limit for an MP, Minister or President, should be the age of any other civil servants. If it is the 55 years, then it should be 55 years for all, if it is 60, it should be 60 for all. Because we don't have old people who are wiser than other old people again.

**Com. Ayonga:** Si wewe ulisema hiyo ndiyo ya mwisho? Kuna wengine nyuma yako, angalia jinsi,

**Mr. Martin Nyongesa:** Okay, the last one is on women participation, in parliament, women participation in parliament should not be given any special measures, because if it is so , done, then we shall have and inactive MPs and ministers. The standard should be the same, as the case is for boys and girls in examination at the schools. Thank you very much.

**Com. Ayonga:** Thank you, your points are well taken, nenda huko ujiandikishe. Sasa, nina watu wawili tu, ambao, kuna huyo mama Pascalina Abonyo, ndipo kuna Geoffrey Magoba. Geoffrey yuko wapi? Ni wewe, ni wewe na group yako? Baada ya huyu nitakuambia, nitawapa special session. Wewe ni nani? Songa karibu. Wewe utamfuata mama, mama sema points zako, kwanza sema majina yako halafu,

**Ms. Pascalina Abonyo:** *Mera kange ni Pascalina Abonyo.*

**Translator:** Anaitwa Pascalina Abonyo.

**Ms. Pascalina Abonyo:** *Elikhuwa lia ndekanyirisia ndiro lino.*

**Translator:** Ana hili jambo.

**Ms. Pascalia Abonyo:** *Nyenyenga, okhumanya ebibande bwecha, bidirakho bakofu, kosa bidira bakana nende basiani banyone.*

**Translator:** Angetenda kujua vitambulisho vinashikwa na wazee ama vijana na wasichana peke yao.

**Ms. Pascalia Abonyo:** *Aliwo mundu ukholanga ebipande, wambacha ndachina tsinzala chiosi lakini esipande siange siayiara munyumba, abanyaka becha khunyaka ingombe mana basambiramo siayia, ni ambacha tsina, mani lero ndebere musaba ebipande bwetse bwa abandu ni ambolera mbu si wana esende khaba. Khandi olimukofu sibakhuba esibapande.*

**Translator:** Alipoenda kutafuta kitambulisho kipya kwa vile cha zamani kilichomeka nyumbani, yule alikuwa anahusika alimwambia kwamba, yeye ni mzee hastahili kupata kitambulisho.

**Ms. Pascalia Abonyo:** *Ne mana mbu ndakharebe abokhongo bene nibekhale, abakofu nibaladiranga ebipande.*

**Translator:** Na yeye akaamua kusema ya kwamba atauliza wakubwa wenyewe kama wameketi, ikiwa wazee hawaruhusiwi, kupata vitambulisho.

**Ms. Pascalia Abonyo:** *Khandi ebipande ebo babukulanga bili mundalo wange, ne esie mbula esipande.*

**Translator:** Hivi vitambulisho vinachukuliwa katika shamba lake, na yeye hana kitambulisho.

**Com. Ayonga:** Asante mama, hebu nikuambie mama jibu, tuna provincial administration hapa, atawaona wata mwaambia. Kwa hivyo, jilandikishe kule, na provincial administration you check that.

**Translator:** *Commissioner abolanga mbu malalamiko kao ako unairira abaruki abari karibu ninawe na hatimaye balachia bakhusulule.*

**Com. Ayonga:** Aweke kidole kule.

**Translator:** *Chia wandikisie alia emera kao, halafu makhuwa kao banakangalia, si ndiyo.*

**Ms. Pascalia Abonyo:** *Lano khandi abolanga mbu esie ndusie esende che sipande.*

**Translator:** Mama hiyo DO atatatuwa amesikia, kuhusu hiyo pesa.

**Ms. Pascalia Abonyo:** *Nesie mbula esende abana bange bafwa,*



**Translator:** Basi district officer *akhubolera mbu ochie mu office muchuli oyire malalamiko kao, tsia wandikisie alia mana mara.*

**Com. Ayonga:** Tafadhali, Bwana DO, ningalishukuru sana kama unge msaidia huyu mama. Kwa maana taabu yake tunataka na sisi iwe dawa leo kwake. Haya, kijana toa maoni yako, sema kwanza majina,

**Mr. Geoffrey Magoba:** Kwa majina naitwa Magoba Geoffrey. First and foremost, I would like to inform the constitution review commission that, the first point that I would like to outline is about the presidential powers. By this, I mean that, the presidential powers, the president should cease being a chancellor of all public universities.

Another one is he should cease also being the commander of armed forces.

He should not be above the law, and he should be taken to court in case he commits any mistake.

Also, I would like to inform the commission that, the AG should not be appointed by the president, and I suggest he be appointed by the members of the parliament.

Also, the president should at least have a degree in any field and his age should be at least 35 to 50 years.

Also a body should be set up by the parliament, to combat corruption, and this has to consist all members from each registered political party.

Another, issue, is the decentralization of resources, like each and every district, has to have at least an industry, so that they curb the unemployment in Kenya.

The last point is about the youth, the youth should have at least a representative in parliament.

And finally widows and orphans should be given funds by the government, to enable them be educated. Thank you.

**Com. Ayonga:** Thank you very much, uende kule ujiandikishe. Tunataka ajitambulishie aseme majina kama ni ya group au ni band, au ni quartet, au ni traditional something something, whatever, ili ingie kwa nini yetu.

**Translator:** Inaudible.

**Mr. Joseph Makokha:** *Ngambola lukhayo balaulira?*

**Translator:** Wata sikia tu.

**Mr. Joseph Makokha:** Esie khuba orio,

**Translator:** Anawashukuru

**Mr. Joseph Makokha:** *Ngabakeni bano betsere khurukwanganira ano,*

**Translator:** Kwa nyinyi wageni kututembelea leo.

**Mr. Joseph Makokha** *Nisianyenyere khubalilira,*

**Translator:** Kilio chake ni kwamba,

**Mr. Joseph Makokha:** *Ndisa milimi wae lidala lino.*

**Translator:** Yeye ni mkulima wa hili boma.

**Mr. Joseph Makokha:** *Ni liandirangamo, ndali mulimi wa ipamba nende maendeleo na mapama.*

**Translator:** Alikuwa mkulima wa pamba.

**Mr. Joseph Makokha:** *Khanyoreenge ipamba mara khabiri, khurula muosi kwa khabiri,*

**Translator:** Alikuwa anapanda pamba kwa misimu miwili.

**Mr. Joseph Makokha:** *Nende kwa saba.*

**Translator:** Mwezi wa pili na mwezi wa saba.

**Mr. Joseph Makokha:** *Mana khalichingi nende ebiakhulia bingi, amepesa sikhudamba. Nibarubolela khukhesa harambee ni khuirayo.*

**Translator:** Walikuwa na pesa kila wakati.

**Mr. Joseph Makokha:** *Amapesa kana lano ebikuli biechere bafunaka, chipamba chiabawao khubera sibukusi nibo bwakira abandu baloba khulima.*

**Translator:** Kwa nini pamba imeotoeka, nauliza sheria iwekwe, kurudisha uuzaji wa pamba.

**Mr. Joseph Makokha:** *Omanyire bulimundu ali nende mulimo kwaye.*

**Translator:** Kila mtu ana kazi yake.

**Mr. Joseph Makokha:** *Ne bitsukhanira biechakho eno, lano esie ndi na masika, omusiani wange yafwirire Mombasa. Lano mwana oyo ndakhola ndie khakalukhe, ngamwithire mulakhonya.*

**Translator:** La mwisho hili ni ombi tu mtoto wake alikufa Mombasa, kwa hivyo hana namna, vile mmekuja, mtamsaidia?

**Mr. Joseph Makokha:** *Ni khubola sa mbu ako kario, khweyumbakhe sa alala abandu bakhayanga nibakonanire alala babe sa sindu silala abayiakha babemo, khandi bakhale bosu babemo. Khukhupange khandi Kenya ibe imbiakha.*

**Translator:** Ni hayo tu, maoni kwamba, katiba iunganishe wazee pamoja na vijana ili maendeleo ipatikane.

**Mr. Joseph Makokha:** *Nesia ndi sa omubayi wa omukanda mukhale*

**Translator:** Yeye ni kiongozi wa kikundi cha zamani, cha wachezaji wa utamaduni.

**Mr. Joseph Makokha:** *Obubikhi bukhale obulangwa Ouyo, Matayos ano, Ouyo group.*

**Translator:** Mchezo au dansi inaitwa Owiyo. Ni ya zamani, katika area hii ya Matayos.

**Mr. Joseph Makokha:** *Kata Moi nga yecha ano, hwalimo kama Rais, khecha khwabola ako makuwa khwakhina. Esi eliangе lira babanga mbu Joseph Makokha Lugwara.*

**Translator :** La mwisho, anaitwa Joseph Makokha Lugwara kama kiongozi wa kikundi. Wale wana kikundi I mean members ama washiriki, *msingire.*

**Mr. Joseph Makokha:** *Mli tayari? Haya mli tayari? Nzitsa khubola endi, barufunikha. Katiba, yarufunikh, khulinemaliro, Katiba ya Kenya. Ya rufunikha khuli na maliro Katiba ya Kenya, eeeh, yarufunikha ndulo, khunondolanga ne bananga, yarufunikha khuli na maliro Katiba ya Kenya, eeeh, yarufunikha ndulo, yarufunikha malaaa, Katiba ya Kenya, manu nanga yarufunikha malaaa, yarufunikha. Kano ni maliro Katiba ya Kenya, yafunikha. Emirimo ni mala yarufunikha nderee, emana lolanga orio yarufunikha mbee, yarufunikha, oooh oooh oooh Katiba ya Kenya ewee, khwali khwamala maendeleo efwe, yarufunikha khuli na maliro Katiba ya Kenya, yarufunikha(Chorus). Nololanga orio yarufunikha efwe, yarufunikha, amanu lolanga manga ewo, yarufunikha khuli na maliro Katiba ya Kenya yarufunikha. Abasolanga .....(Inaudible) yarufunikha Katiba ya Kenya. Buli mundu yesi ndolanga, yarufunikha khuli na maliro Katiba ya Kenya, yarufunikha. Elwa barebakho matini barera dooh,*

yarufunikha, ke sichuma, chie engubo, mwali mwarurelera, ya rufunikha khuli ne maliro Katiba ya Kenya. Ebindu bia obilo biso biabwera bakulio, ya rufunikha, buli .....(Inaudible). Ya rufunikha khuli na maliro Katiba ya Kenya, yarunikha. ....(Inaudible) bieye eye, embonanga norongona, kata bonanga manyoro, yarufunikha khuli na maliro Katiba ya Kenya, yarufunikha. Enilimbola, .....(Inaudible), odonga nalimbereee, mananga khoya mbiree, yarufunikha khuli na maliro, Katiba ya Kenya, yarufunikha. Nulingorwanga Katiba ya Kenya yooo, yarufunikha, yesiengekho khu bilioya baiye. **Ulilation!** Katiba ya Kenya, yarufunikha, mbano ndolanga, ndolanga khuyakona, yarufunikha, emana ndolanga, mana nda x2 yarufunikha khuli na maliro Katiba ya Kenya, yarufunikha. Bana basoma ne bafunya mudala olilkhola ndie, bana basoma. Abana basoma ne bafunya mudala ndekhala nabo, abana basoma ne bafunya mudala ndekhala nabo, bana basoma, eeh eeehe, madanga, bana basoma, baba mbano lololanga khaye khukana, .....(Uaudience inaudible)

.....(Inaudible) ya mbolela bayie, onolilomba mananga nuongao, bana basoma ne bafunya mudala, .....(Audience inaudible). Oooooh ooooh, .....(Inaudible) konya raha, .....(Inaudible) ndalolanga balema ango, bana basoma ne bafunya mudala, ne khukhole endie, banasoma. Enuli londa, bana basoma, mana bana, banabasoma, mana bana, iye iyeeee, .....(Inaudible) abana basoma. Bana basoma ne bafunya mudala, eyeeee eyeeee, e bana basoma, bana basoma ne bafunya mudala khuli khola endie, bana basoma. Enuli londa mananga abana basoma, abo, bana basoma abo, enililanga, manu ndolanga ne baongao, bana basoma, .....(Audience inaudible). Enililanga noba nololanga wambolela bayiee, .....(Audience inaudible). Esie ndolanga, abana basoma abo, baba mana lololanga bana basoma abo, .....(Audeince inaudible). Abana basoma eyeeee. Owe eheeee kata sa abana basoma, .....(Audience inaudible) yesienge lwimbo. Manu ndolanga abana basoma, mana ndolanga abana basoma, bana basoma, manu ndolanga bana basoma awe, kata ndolanga abana basoma, .....(Audience inaudible) Baba munu ndolanga bana basoma ewe x2. Baba munu ndolanga bana basoma, bana basoma, baba mana ndolanga bana basoma, bana basoma, resesia sikanda .....(Audience inaudible). Resesia sikanda sialo sia Kenya, khumbakhe Kenya, resesia sikanda. Mreresie sikanda sia Kenya, resesia sikanda sialo sia Kenya, khumbakhe Kenya, resesia sikanda, nende mulemba, khumbakhe Kenya, resesia sikanda. ....(Inaudible) Resesia sikanda manu ndolanga abana ba Kenya, resesia sikanda, iyee iyeee ndolanga rero eyeee, resesia sikanda, ohoo maa ndolanga, mrino eye, resesia sikanda, manu ndolanga abana ba Kenya, resesia sikanda. Ndachia inyanga indi rere bandeba sa mbu daktari, mbu daktari ba khureba, miaka kia wamala, ba daktari, nouma esende, ba daktari bakhureba ne ouma isende, ba daktari ba khureba nouma isende, ba daktari. Notsi khusirikhwe mbu abo nende sitabo sa, ba daktari x2 bakhureba miaka kia wamala mbu daktari x4. Khaya ulukha lukenda, bakeni betsa khulicha nyanga, ulukha likendo, niulilonda balitsa nyanga, ulukha lukendo, bakeni betsere muulukheye, ulukha lukendo, bakeni betsere mu dekere muno, ulukha lukendo.

**Com. Ayonga:** Mzee ngoja, msiende mzee, ngoja mzee, Makokha, icha mberi. Hebu kuja. Now, kwanza, hebu niwashukuru, our traditional dancers, how I wish this was told to us in the morning, because we would have given them a chance while we had a camera man here today, this would have been part of the news in their those popular houses, KTN and KBC lakini

ambavyo, vitu haviwi in the way they sometimes should be, kwanza sisi hapa commissioners tumewashukuru sana, kwa huo wimbo wa katiba. Na kabla sija sema maneno kufunga kikao hiki, ningalipenda kuwashukuru wale CCC committee members. You have done a very good work. We know that without you, certain arrangement could have not been possible. This was our last day and it has been of our very best day, tunapoanza kazi yetu katika Western province. Kwa hivyo ningalipenda kama all members wa CCC's wangesimama, ili tuweze kuwatambuwa. Kwanza kabla hatujaambiwa majina ya hawa, tungalipenda nyinyi nyote ambao mko katika jumba hili, tuwape hawa yale makofi ya kilo ambayo mtakuwa mkiongozwa na Com. Kangu. Simama upige makofi ya kilo.

**Com. Kangu:** Clapping

**Com. Ayonga:** Sasa washukuru kwa kiluhya ili waweze kuondoka.

**Com. Kangu:** *Makokha nende abandu bobo*

**Translation:** Makokha with his people

**Com. Kangu:** *Khukalusia orio muno sana*

**Translation:** We give many thanks

**Com. Kangu:** *Khachendere mushibala, basiri khwikhimbirakhao ta rero nuwe urangirire khukhwimbira.*

**Translation:** we have gone around, but you are the first one to sing for us.

**Com. Kangu:** *Khusangalire ne luimbo lulwo lutsire mumashine omo, lwabakhabolenje ani banyola wesi wimbanga mbu katiba ya khale ya khwira.*

**Translation:** We are very glad, your song has been recorded and it will be heard.

**Com. Kangu:** *Orio imbia, orio muno.*

**Translation:** Uweke mpya, thank you.

**Com. Ayonga:** Now, wanaweza kutoka na ningalipenda Chairman wa CCC's awe ku introduce watu wake, tafadhali msitoke

kwa maana hatuja maliza. Msitoke mkae jinsi mli vyo. Chairman tujulishe watu wako.

**Chairman CCC's:** Asante Bwana Chairman, wetu wa leo, asante sana kwa heshima ile mme tupa sisi, okay, sawa, tuende pole pole maalimu wacha yeye, wacha yeye mwalimu. *Mweresi sisala yekhalekho. Mama ikhala khusisala.* **Translation:** give her a chair, sit down. Chairman wetu wa leo na chairman Prof. Pal Ghai, namna alitueleza leo asubuhi, hii division, rather hii constituency, iko na four divisions but the tume divide into three constituencies working committee. One is here at Lwanya, which is catering for Matayo division. One is at Busia Municipal and then you will get one at Nambale Centre. So, hawa ndio wale walifanya kazi ya hapa, kesho you will meet those who work in Busia, and then kesho kutwa you will meet those ones who work at .....(Inaudible) more less the same people again. I don't think they are very many. I think they are about six. We were supposed to be ten. And only six have been turning up. I think we will say ladie first, this is Zainabu Muyoti, she is a member, that is Chrispinus Makokha, who is really the onwer of this place, where we are. He is the real host, and then he is also representing on our committee, he is playing two roles, as the member of this place, and the same time also representing the disabled. So, we can see in our committee we have got the disabled. We have able ones, Prisca Andera, she is my wife, and she comes from between here and Busia, tomorrow she is going to be our host at Busia. So, you will be in Busia and those who will be in Busia, will see her in her true colours. Otherwise, we tried to do what we could do you know our problem was what it was, we had solved problems, when you go to our politicians now, what do we do? We would like to do ABC, we are told kwenda kwa Pal Ghai, when you come this way unaambiwa no, no you are not our people, then we were just like that until we have finished. But we are happy that things have gone in good way. Otherewise, thank you very much for giving us that goal I am Brigadier retired Edward Buluma Sifuma, my real home is near Nambale, so when you come to Nambale, I will be hosting those people around Nambale. Thank you very much.

**Com. Ayonga:** Kabla hatuja funga mkutano wa leo, ningalipenda kumpa Chairman wetu, wa Katiba, Prof. Yash Pal Ghai, aweze kusema neno moja au mawili. Prof. Ghia,

**Prof Yash Pal Ghai:** Thank you commissioner Ayonga, there is not very much to say, the commissioner had thanked all the persons who made possible this meeting, and I also this morning spoke and thanked everyone, we have had very good say consultation of our . Your views are important to some extend, your views correspond to those we have heard in other parts of the country. We are grateful to you for your participation and you're your patience and for your dancing and singing and we continue our visit in the province to an extend then we look forward to going and thinking about what you told and start, writing a report. So, thank you very much and I say Good Bye,

**Chairman CCC's:** I would ask, with the permission of the chairman, the principal just say one word, then because she is our host here, before I ask the chairman of the board of governors to give a vote of thanks and then, kindly with your permission, I would like to ask Pastor Ayonga, to pray for us isn't it good? We have a pastor here, all the way from Nairobi, Kisii, and then Nairobi, and then back to us here. Isn't, so if you could pray for us, tufunge maombi tafadhali. Thank you.

**Principal Lwanya Girls Secondary School:** Thank you very much, I will not say much, since our BOG chairman is giving a vote of thanks, maybe PTA chairman could just stand so that they know who he is, and he says jambo.

**PTA Chairman:** Hamjambo, karibuni tena na muende salama salmini. I am Patrus Wabwire Anyango, mwakilishi wa wazazi, kama PTA Chairman.

**Principal Lwanya Girls Secondary School:** One of these days I may not be around you might have to get the deputy, I think she is around in the crowd, maybe she could just stand and wave, so that they know who she is. That is Madama Okogo. Our visitors for today, we have been so happy to have you with us, and you talked about six o'clock, but it is good we have finished our session in good time; I believe this will be the trending in western province, so that yours also have time to rest. Thank you so much for coming, for we are looking forward to something good coming out of the constitution and that is our very sincere pray. We wish you the best in other stations, and even during period you will be compiling the work, we are looking forward to something nice. Thank you so much for having been with us, go well and even to the rest who will stay, stay well and if you have to go, go well. Mbarikiwe sana. Asanteni.

**PTA Chairman:** Thank you, the commissioners led by Prof. Yash Pal Ghai, the secretariat, the members of civic education, the Principal. Members of public, students, I am very glad and honoured, I think this honour goes entirely, to the community around Matayos, but in particular, this school, .....(Inaudible) the commissioner, Chairman of the commission, himself consented to come here and most of us who might have seen him just in TV, or papers, we have seen him in person. We are very glad, I wish to extend our gratitude, more so to the tranquility that has prevailed throughout the day, today. As the Principal said this morning, she welcomed you and she has just said again words you go well. I would to take this opportunity also to echo her statement in that I wish to pray to almighty God that wherever you are, in this province, you continue the best you can and we hope that we shall be blessed with a real good and nice constitution, so, may God help your work. Thank you very much.

**Chairman CCC's:** I think you can now be clapping, before we probably we hand over to Pastor our Com. Ayonga, I would like to announce for tomorrow, we are having a similar exercise, at Busia Town Hall, so, please, if you are not busy, even if you have presented yours here, it is good to come and listen what other people are talking about. Or, if we didn't present it properly, and you still think there is something left out, you cannot be denied a chance to hand over or to give your views tomorrow. If you miss to do it tomorrow at Busia, you can still do it, at Nambale at ACK hall, at the Diocese headquarters on Wednesday. The time for starting is exactly eight, eight thirty, so if you are there earlier the better. And we ask if the ladies could come earlier, you saw what the commissioner did today, so that we finish with them early and they can go home, and prepare something so that when we leave from here, we go there and get something, at home is really warm, so please ask our

