

**CONSTITUTION OF KENYA REVIEW COMMISSION**

**(CKRC)**

**VERBATIM REPORT OF**

**CONSTITUENCY PUBLIC HEARINGS, KANGUNDO  
CONSTITUENCY AT TALA PRIMARY SCHOOL**

**ON**

**CONSTITUENCY PUBLIC HEARINGS, KANGUNDO CONSTITUENCY, PUBLIC HEARINGS HELD AT  
TALA PRIMARY SCHOOL ON 17<sup>TH</sup> MAY 2002**

**Present**

1. Com. Mutakha Kangu
2. Com. Pastor Zablou Ayonga
3. Com. Dr. Charles Maranga
4. Com. Phoebe Asiyo

**Secretariat in attendance**

1. Peter Kanyi - Programme officer
2. Lydia Manyoni - Assistant Programme Officer
3. Jacqueline Nyumoo - Verbatim Recorder
4. Rose Ngina Kimeu - District Coordinator

**The meeting was called to start at 9.45 am with Com. Asiyo in the Chair.**

**Rose Ngina :** Leo tunafuraha kuwakaribisha katika siku ya leo, tuko na siku ya kutoa maoni, na ningependa tuanze kwa maombi. Na kama kuna mmoja wetu atuanzie mkutano wetu kwa maombi.

**Mr. Musyoka:** Asanteni sana. Fungeni macho tuanze na maombi ya Bwana.

Bwana na baba wetu uliye juu mbinguni tunakuomba kwa vile kila mtu umemkinga mpaka akaja kufika hapa bila ajali yoyote, na mambo yote yalioleta hapa sisi, tunaomba uyaweke katika mikono yako na yawe ya amani. Mungu wale waliokuja hapa nao pia tunawapa, tunawaomba wapewe mawazo mazuri katika mambo tunayofanya ya Katiba. Mungu utusaidie sana na wakimaliza mambo yote wasisahau kukurudishia amani. Twaomba hayo yote kupitia kwa jina la Yesu Kristo.

**Rose Ngina :** Kwa hivyo bila kupoteza wakati mwingine ningependa ku-introduce members of the three Cs wale members wa Constituency Constitutional Committee wenye wako. Tafadhali mukaweze kusimama, na kuanzia pale tuko na Chairman wa Constituency Committee Mr. Munyoli, karibu na yeye tuko na councilor Nicholas Chengo. Upande huu tuko na Lydia Nduko Henry, kuna Peter Musyoki na Kamene Muli. Hao ndio members wa Constituency Committee wenye wamefika wakati huu. Na mbele yetu kuna makomishona kutoka kwa Tume ya kurekebisha Katiba ya Kenya wenyewe watajitambulisha kwetu. Asanteni.

**Com Asiyu:** Asante sana coordinator kwa kutukaribisha kwa kikao hiki cha kupata mawaidha kutoka kwa watu wa Tala juu ya kurekebisha Katiba ya Kenya. Wale ambao wako hapa mbele, upande wangu wa kushoto ni Dr. Charles Maranga ambaye ni commissioner. Upande huu wangu karibu na mimi mzee mwezangu ni pastor Zablon Ayonga. Pale mwisho kuna Mutakha Kangu ambaye pai ni lecturer wa University ya Moi na pia ni advocate of the High Court na tena ile cheo kubwa yeye ako nayo kwa kikao hiki yeye ameo msichana wa hapa.

Kabla hatujaanza ningependa tupatiwe makaribisho na chairman wetu wa 3 C na chairman wetu wa County halafu ndio tuanze. Kwa maneno machache tu ili tujue mambo yako hapa namna gani, kazi inaendelea namna gani, halafu tuanze kusikiza maoni ya watu wa hapa.

**Munyoli:** Asante sana chairperson wetu wa mkutano wa leo na commissioners wale wamekuja. Yangu ni kusema ni shukrani sana mmepata nafasi kuja upande wa Kangundo na tulikuwa tunaongoja nyinyi na hamu sana, kwa sababu watu wa Kangundo kwa jumla wana maoni mengi, wanataka ku-contribute na watakuja. Najua wengi wako njiani wanakuja, na wakati tulikuwa tunatembelea hao huko na kule, wengi wameandika hata memorandum. Wengi wamesema leo watakuja watoe maneno yao kwa kusema na tumeshukuru kwa sababu wachache wamekuja na ninaona hii nyumba itafika saa nyingine itakuwa imejaa. Kwa hivyo mjisikie mko Kangundo, mambo yote ni mazuri na ingawa tulikuwa tunaendelea, iko shida kidogo kidogo hapa na pale. kwa sababu hii civic education ni extensive exercise vile nimejua sikuwa najua hivyo mbeleni, ni very expensive exercise. Kwa sababu saa nyingine unaingia pahali pengine, hawa watu wanahitaji transport, wanahitaji saa ingine hata lunch, saa nyingine wanahitaji hata wabebwe na gari kwa sababu Kangundo ni kubwa sana ni division mbili. Na kama ni division mbili ukifanya hesabu ni area kubwa sana, na tumejaribu tukisaidiana na hawa ma civic educators, wale facilitators. Wamejaribu nimeona report zao, nimekuwa na sign halafu waende Machakos ili walipwe.

Hata hiyo shida ya kwenda Machakos nilikuwa nachunguza nikaona ni very expensive. Mtu kutoka hapa na mia moja na kurudi na mia moja aende alipwe mia tatu that is nothing, anabaki na mia moja, it is very expensive. Kwa hivyo tulionelea hiyo ifikiriwe na ili watu wapeane, tuwafikie hili watupatie, mawaidha na ingawa muda tunaomba sana iongezwe ili tuwafikie kule vijijini. Kwa sababu tunaona wengi walikuwa bado kuelewa, kwanza waliona kama ni political meeting. Kwanza walielewa hivyo lakini sasa wameshajua ni kitu cha maana hawakuwa wameelewa what type of Commission Review is this one. Walikuwa wanafikiri labda ni kujenga mtu, nikufanya hivi na vile, lakini vile nimeona sasa wameshaelewa hii ni kuunda Katiba ambayo Kenya yote kila area ya Kenya mumezunguka na mumeona na sisi tunataka tuwe part and parcel kwa hiyo mipango, watu wa Kangundo. Kwa hivyo natoa shukrani na kamati yangu imefanya kazi usiku na mchana, tumezunguka kila wakati tunasikiza area zile bado kupata watu wa civic education, tunabakisha area kidogo. Kuna area moja inaitwa Kivani iko mbali sana huko chini, Southern Kangundo, kuna ingine inaitwa Kakuyuni, hatujawai kufika. Kuna area ingine iko Kinyui, upande huu hatujafika. Kuna nyingine inaitwa Cheleli. Ingawa civic educators wameenda lakini sisi watu wa district hatujawai kufika huko ili waone umuhimu wa huu mpango.

Kwa hivyo tunaomba muda ili tuweze kuwafikia sisi kama 3 Cs, tuongee na hao, tupate transport, tupate kuongea na wao mambo ya stationery, vitabu tupate zingine. Hivi vitabu vinasaidia sana kwa sababu watu tumeenda wanaangalia, tunaenda na hicho kitabu moja from page 1 to page 25 tunaenda moja kwa moja na ninaona kinasaidia sana.. tuongezwe vitabu zingine na stationery ili tuweze kufikia watu na tuwe na classrooms tuongee na hao mambo ya constitution. Kwa hivyo leo nashukuru watu, naona wanaendelea kuja, na wakati huu sasa nitauliza Chairman wa town council BwanaChengo na yeye aweze kuongea machache kwa sababu nimekuwa na yeye kila wakati na anajua shida zetu. Asanteni sana.

**Clr. Chengo:** Basi na mimi madam commissioner na wenzako na Wananchi wa Kangundo kwa jumla, jina langu naitwa Nicholas Mutii Chengo, ndio chairman Kangundo town council na pia ni mwanakamati katika Review commission Committee hapa Kangundo. Kwanza ningetaka kushukuru nyinyi sana kwa vile mumeingia hapa Kangundo ili kuchukua maoni yetu kuhusu mambo ya Katiba na muliingia mapema sana, hatukuwa tunatarajia nyinyi mapema namna hiyo, natulikuwa bado kujiandaa, tulikuwa tunafikiria mnakuja saa tano hivi, na inaonekana nyinyi ni watu washupavu ni watu ambao wanajua ku-keep time vizuri na hiyo ndio mwenendo mzuri, ni vizuri watu wawe wanakomaa kimasaa ama kikazi ndio tuweze kuendeleza nchi yetu.basi kama vile Bwana chairman amaesema amaongea karibu yote, civic providers wamefanya kazi yao, wamejiandaa, wametembea karibu kote katika constituency yetu lakini yenyewe ni kubwa na ninafikiria iko sehemu kama hizo Bwanachairman amaesema, hatujawai kuona kama imeangaliwa vizuri. Kwa sababu tunataka kila mtu awe anaelewa hii mambo ya Katiba ni nini, tunaomba haya masomo yasikome leo. Yaendelee mpaka watu waelimishwe kila corner, kila mahali ndio wawe wanajua ni kitu gani kinahusu mambo ya Katiba.

Kulikuwa na shida hapa na pale kwa sababu ya mambo ya transportation, mambo ya nini, na tungeomba, tulikuwa tumeomba tupewe mambo ya transportation ndio tuweze kufikia watu vizuri. Hiyo pengine haikupatikana hapa na pale, lakini hiyo sio hoja lakini tuangalieni mambo in future ndio tuweze kuendelea vizuri. Watu wa Kangundo, wengi wao wameandika memorandum zao, wale ambao pengine hawataweza kufika hapa wametumana, wameandika na ninatunaini leo ikiwa ni siku ya soko, pengine wameenda sokoni lakini watakuja hapa. Kwa hivyo I think we are quite comfortable with people watu watakuja.

Tumewai kuja na councilors wetu hapa, hiki ni kitu ambao councilors wetu wamehusika sana nayo na ningeeomba wale councilors ambao wamewai kufika wakati huu tafadhali msimame ndio commissioners waweze kuona nyinyi. Pale tuko na vice chairman wangu, anaitwa madam mary Mulu, kama madam vile nilivyokuambia sisi ni gender sensitive, tulionelea tukiwa na chairman mwanaume, tuwe na mdogo wake mwanamke ndio wanawake wawe wanafikiria wako sawa sawa. Pale tuko na councilor Kiilu, hapa tuko na councilor Mumu na wale wengine natarajia wako .... Sorry na pale tuko na councilor Catherine Munyao, huyu naye ndio chairman wetu wa education in social services, wale wengine wako kwa njia nafikiria wanakuja.

Mheshimiwa Ngutu ambaye ni waziri wa labour alikuwa awe na sisi hapa pia akaribishe nyinyi, lakini vile mnajua ako na kazi nyingi. Mambo ya kuhusu chifu, mambo ya nini, hata mambo ya kusemekana amefutwa Kangundo na nini, lakini hayo sio hoja,

alisema ataenda huko na akimaliza atakuwa na sisi. Kwa hivyo you have got his blessings. Na mkiwa hapa, mkiwa mumepewa blessings na Mheshimiwa Ngutu, na mimi kama mayor, mimi napatia nyinyi kifunguo, mkae hapa hata mlale hapa, mchanganye na watu wa Kangundo na hata tuende kwa shemeji huko tukale mbuzi halafu mambo inakuwa mzuri (clapping). Leo ni weekend, kwa hivyo hakuna haraka ya kurudi, sasa mtaenda kufanya nini. Basi madam Asiyu, si mnamjua mnasikia sasa mko na furaha mumemuona hapa mwenyewe live live, basi makofi kwa yeye. Basi madam karibu na utuendelezee mambo ya Katiba na tumefurahia sana. Thank you very much.

Kuna jambo, nataka kuomba msamaha kwa sababu tuli-change venue, tungekuwa Tala Primary School lakini tumeleta hapa Township kwa sababu iko huko michezo ya sports na tukaona kutakuwa na watoto wengi kwa hivyo we are sorry for that inconvenience, so tukaona hapa ni pa-fit tukapanga hapa.

**Com Asiyu:** Mlifanya vizuri, tuliona watoto wengi sana kule nilipokwenda huko kabla kufika hapa. Kwa vile tuko kwa shule hii ningependa kuuliza headmaster atukaribishe kwa shule yake halafu ndipo sasa tuanze kazi na tukianza kazi mpango itakuwa namna hii. Tumeulizwa na kina mama tukae na kikao chao na nimefurahia sana. Sasa tutakuwa vikao viwili, mimi na mzee Ayonga tutaenda kusikiliza maoni ya kina mama kwa mambo ya kubadilisha Katiba kado, na wazee watakaa hapa. Bwana headmaster, tafadhali uje utukaribishe kwako ili tuwe uhuru kama vile tumepewa ufunguo na Bwana mayor, na vile chairman wetu pia ametukaribisha na Mheshimiwa Ngutu pia. Sema majina yako yote tunanasa kwa hiyo machine (clapping).

**Jonathan Muli:** Kwa majina ninaitwa Jonathan Muli, mwalimu Mkuu wa shule hii ya Tala township, kwa wakati huu na kwangu ni shukurani nyingi sana kwa wageni na wahusika wote ambao waliketi na wakaonelea kwamba shule yetu itaweza kufaa, na itaweza kushiriki katika jambo hili la kuchukua maoni kutoka kwa Wananchi kuhusu jambo hili la Katiba. Tunafurahia na tunawauliza mtukubalie vile tulivyo katika hali yetu, na pengine tuko na sehemu mbali mbali za haja. Upande huu kwa watu wazima kuna nyumba ambazo mtaweza kutumia kwa wakati wa haja, lakini ukweli ni kwamba mko uhuru kukanyaga mahali popote katika shule hii ndipo tuweze kufikia kiwango kizuri. Kwa hivyo ma commissioners wale wote ambao mumefika na wageni wengine wote ambao wako hapa tafadhali mjisikieni mko kwenu, mko nyumbani na tunawakaribisha tena na tutakaa na nyinyi mpaka hata mkikaa kwa kikao hiki kwa siku mbili tatu hatuna neno. Karibuni sana.

**Com Asiyu:** Asante sana. Pia ningependa kuwajulisha kwamba Bwana Muli ambaye alikuwa Attorney General wetu hapo mbele ameingia, na yeye juzi alituletea document nyingi sana kule kwa headquarters ya commission juu ya haya mambo ya kubadilisha Katiba, najua naye pia atatupatia mawaidha ya maana sana maana alikuwa ndani ya hiyo mambo kwa miaka mingi sana. Kwa sasa nataka coordinator aniambie nitaenda wapi, kikao cha kina mama pamoja na pastor Ayonga, tuende tukae na ninaona kuna swali moja hapo nyuma. Je Mzee unasema nini?

**Speaker:** Kabla hatujaenda kwa kikao cha tofauti tofauti, ningeoonelea kama kuna mawazo mengine ama mazungumzo nyingine tunaweza kuwa sisi sote tunataka kuyasikia, ile inahusu kina mama na kina baba. Kwa hivyo kabla hawajaenda, kwa sababu

kuna vitu vingine inatuhusu sisi sote, ndio wakienda hawatajua, watakuwa wakituuliza, mumezungumza ile maneno? Sasa tunataka pengine ikiwa ni mtu mmoja kama tuseme mimi niko na kitu kinawahusu hawa kina mama na hawa kina baba wawe karibu wasikie at least ndio kiongozi mmoja wao ametaja vitu ingine ambao pengine wanaweza kukosa kutaja upia na wataanza kutuuliza. Hiyo nikusema kama ningepatiwa nafasi ya kwanza, ningezungumza, pengine wataangalia waone kama ni mzuri kwao, halafu kukiwa hakuna kingine pengine ndio mtaenda. Kwa sababu wakienda hawatasikia kile mumezungumza.

**Com Asiyu:** Ninashukuru kwa hayo mawaidha lakini unajua wote wanaongea leo ni sisi wanatuongelesha maana sisi ndio tutaandika hiyo Katiba. Hata wakipenda kuongea kwa camera mtu mmoja tutafanya vile wanataka. Sasa tumeulizwatuwe na kikao hicho kingine sio maoni yetu ni maoni ya watu wa hapa, kina mama wa hapa. Lakini kama wewe mwenyewe unaona una jambo fulani ambalo unataka kina mama wasikie nataka uje na sisi pia huko uongee. Na kama kuna mama pia anataka pia kuongea jambo lingine wazee wasikie, tena tufanye hivyo. Si hiyo itakuwa ni sawa sawa? Ndio. Yes Mzee.

**Speaker:** Mimi ile nataka kusema hiyo ya ku-divide haitakuwa mzuri kwa sababu iko makosa ambayo wanaume wanafanyiwa na wanawake, na ikiwa mtazungumza kule hiyo ugonjwa haitatoka kwa hivyo tuwe pamoja.

**Speaker:** Kwa mgeni muheshimiwa Asiyu, na commissioners wowote, sisi wanawake iko mambo ambayo hatuwezi taja mbele ya wanaume, tunawaogopa, tunataka kwende petu. Kwa sababu wanaume ndio kichwa na sisi ni shingo na ni lazima tuzungumze yale ambayo inatuhusu, Katiba irekebishe, Katiba ione makosa iko upande gani. Kwa hivyo sisi wanawake kando, wanaume kando.

**Com Asiyu:** Mnakumbuka kwa bibilia kuna wakati fulani wanawake wawili walisema mtoto huyu mmoja ni wao halafu shauri ikakatwa. Sasa nasema kwa maana kichwa ni kitu kikubwa sana ikae, na shingo iende. Asante sana. Sasa Bwana Muli pengine ungetuongelesha kidogo kabla shingo haijaenda kando.

**Muli:** Madam commissioner na commissioner wale wengine, ndugu zangu, kina mama na wengine wote nimefika nimechelewa kidogo kwa sababu ingine na nina furaha kuwaona tena hapa na haswa wewe maanake ndio ulifungua mkutano wa kwanza huko Kangundo na tuna furaha umerudi pamoja na ma commissioner wale wengine na facilitator. Nimekuta jambo linalosema la kugawanya. Ni sawa sawa, hiyo si kitu kigeni, tulianzwa na wazungu wakiita divide and rule. You can also continue to be divided and rule but I think this is a very important matter madam chair. My contribution to that, I know you have made a ruling which is perfectly correct is this, tufanye ile inaitwa.. nimekuta mwingine akisema na ninaona ni vizuri plenary, tusemo general na tukifika kwa hali ingine pengine, ili tugawanyike, ili tuende na mabo ya ndani ndani.

Tukiacha kusema kama wengine wanaogopa wengine hawawezi kusema hiyo tunaolewa, lakini plenary general ni important. Kila mtu ajue tunaenda wapi.

**Com Asiyu:** Okay, Mzee tumesikiliza maoni hiyo yako na tumeshukuru sana hayo mambo ya hekima, lakini demokirasia tunaifuata kila mahali na watu wakituuliza wangependa jambo fulani kwa kamati hii hatuwezi kukataa. Kuna walemavu walituambia wanataka kukaa kando na watu wasio walemavu na tulikubali tukakaa na wao. Kama kuna mama ambaye anataka kuongea hapa ni lazima apate nafasi ya kuongea hapa. Na kwa vile ulisikia wao wenyewe wakisema na wametuuliza, inatubidi sasa sisi kukubali na mawazo yao ya kukaa kado. But if there is any lady who really wants to talk here with everybody, there is no problem because the thing is this, sisi ndio tunaelezwa mambo ya kubadilisha Katiba. Watu wa hapa hawataandika, sisi ndio tutaandika maoni yenu, kwa hivyo ni vizuri sasa tukubaliane, kina mama wakae kando vile wametuuliza na umeona vile walipiga makono kwa wingi na vile ulipomaliza kuongea Mheshimiwa Attorney General wa zamani, ni wachache ndio wamepiga makofi. Sasa nafikiri tuende kwa mambo ya majority na mambo ya demokirasia ambayo watu wa Kenya wamezoea. Ni sawa? Haya.

Ninaona kuna wazee wawili bado wanataka kuongea, mzee hebu ongea halafu yule mzee.

**Jonathan Mulinge:** Mimi kwa jina ninaitwa Jonathan Mulinge. Ningesema kwa upande wa wanaume na wanawake. Kama mimi sasa nina jambo ambalo linahusu wanaume na wanawake, na wanawake wakienda mbali hawatasikia.

**Com Asiyu:** Sio wao wanaandika Katiba.

**Jonathan Mulinge:** Nyinyi ndio mnaandika lakini wanahitaji wasikie tunasema nini. Ikiwa imepitishwa kwa Katiba muandike hiyo ndio sawa sawa kwa sababu haiwezekanai waondoke hivi. Hiyo maneno yangu ya waume na wanawake nani atajibu? Nafikiri hiyo itakuwa vizuri mama, kwanza tuseme kitu very important kwa nyinyi.

**Com Asiyu:** Tusikilizane, tunaona kuna shida kidogo na pengine ingefaa sasa tuendeleo kusikiliza maoni ya the first 5 people ambao wanataka kuongea kwa mambo yanayohusu wanawake na haya mambo yatakuwa pengine juu ya kubadilishwa kwa family law na pengine mambo ya mashamba, si ndio hivyo? Na pengine mambo ya watoto maana ndio mambo hayo yanaumiza kina mama sana. So watu hao ambao wanataka kuongea haya, tuanze sasa. Mama na baba halafu tukimaliza kina mama vile wameuliza wanataka kukaa peke yao kikao chao, ni lazima tuwaheshimu na tuwapatie hiyo kikao. Asante.

Okay, we can now start with the first person who wants to talk about issues that concern both men, women and children, the disabled, the youth, mambo ya shamba na mambo ya uwakilishi wa kina mama kwa mambo ya Serikali ili tuanze. Tukifuata hii list, tuko na BwanaAnthony. Je BwanaAnthony uko hapa? Okay, kina mama wanataka kuongea muweke mkono juu wale ambao wanataka kuongea hapa mmoja, wale wengine wataongea kule. Na kina baba wanataka kuongea sasa, good. Tutaanza na huyu mzee halafu huyu mama, halafu yule mzee aliniongoza kwa njia nilipoingia hapa halafu basi tutaona tena. You can start, give us your full name and then we will start. Asante BwanaMaingi sasa unaweza kuanza kuongea na sisi halafu mama utafuata mzee. Na ni dakika tano tumekupatia mzee ili kila mtu apate nafasi hapa kama anataka kuongea. Najua watu wengi working with the police watakuja hapa vile hall yote imejaa.

**Jonathan Mainge:** Mimi jina ni Jonathan Mainge. Vile nilikuwa nikitaka kusema upande wa waume na wanawake ni juu ya watoto. Kwanza huwa kuna watoto wa kiume na wa kike na hao watoto wa kiume na wa kike wote wamezaliwa na mzazi mmoja, mama na baba lakini nilipo fikiria sana, nikaona kwa hakika kuna watoto wengi wanapata taabu kutoka kwa hao wazazi. Kwanza habari ya chokora inaingia kutoka kwa sisi wazazi na ndio tunafanya chokora wawe wengi zaidi. Kwa sababu ya kusema chokora ikiwa mama amezaa mtoto wa kiume na wa kike, mtoto wa kiume ana uruthi kwa baba yake lakini huyu wa kike ako out. Mimi vile ningesema habari ya huyu mtoto wa kike, mtoto wa kike yoyote, ule ashaolewa akaenda kwa Bwanana akapata watoto kule na akarudi kwa baba hapo iko write off. Aliwacha shamba yake au iliwachwa kule, haitaji kitu kwa baba. Na yule msichana ambaye hajapata mwanaume na akiwa hana mwanaume anazaa na ana watoto. Mimi baba ni mkatie sehemu akae pale maisha kwa sababu atasomesha watoto bila kuhangaika, wawe wanawake wanapewa shamba na mzazi. Kwa hivyo chokora hawataonekana, chokora anatoka huko nyumbani kwa sababu ya msichana kukosa mahali pa kukaa, watakalisha watu wapi.

Ile nyingine ninasema habari ya president, President ni mtu wa kuheshimiwa sana katika nchi na inatakiwa itolewe Katiba ya kwamba President akitoka katika kiti cha enzi alindwe bila mchezo. Si kama nchi zingine President akitoka ule anakalia anakuwa ndio afukuze yule alikuwepo mbele, hiyo si nzuri katika Kenya. ndio sababu ninalia kwa sababu nimeona nchi kadhaa. Somalia nimeona, Ethiopia nimeona, Uganda nimeona, Malawi nimeona, na hata zambia nimeona. President akitoka anatimuliwa na yule ambaye anaketi kwa kiti. Vile ingekuwa viziwi ni President mwenyewe akitoka awe mtu wa kupewa heshima katika nchi ile alisimamia. Kama mtukufu Moi, ana mwiaka thelathini na sita. Kumi na mbili Vice President na ishirini na nne akiwa President na ni heshima kwa sababu Kenya haijashikwa bunduki watu wapigane isipokuwa hao watu walishika bunduki mikora ya kuiba pesa na wao wanataka kuitwa chokora. Hapo mnasikia. Sasa President mwenyewe akishatoka apewe bodyguard ya kumchungu nyumbani kwake kwa sababu ni mali ya Serikali na amesimamia miaka mingi sana na asitaabishwe na mtu yoyote.

Ya tatu, ninasema habari ya minister. Minister wakati kuna financial year anapewa katika idara yake pesa kama milioni hamsini au sitini ya kutumika katika idara yake, na tulipo mchagua, tulimchagua akakae kwa Bunge miaka mitano. Na hiyo miaka mitano ile pesa alipewa yeye kazi yake ni kukaa ofisi, haangalii PS anafanya nini, assistant minister wake anafanya nini na officer mwenyewe yule anasimamia kule chini haangalii na zile pesa zinaliwa. Zikiliwa watu wakiuliza wanaambiwa Serikali hakuna pesa. Mimi nataka Katiba itolewe nzuti ki Kenya. tumechagua minister akakae kule miaka mitani, idara yake ikipoteza pesa afungwe jela miaka mitano.

Wakati commissioners wanakuja hapa sisi tunafurahi sana kwa sababu nyinyi ni macho ya Kenya na vitu vyote tunavyosema mna-record lakini kuna mahali pako kombo kidogo na ndipo ningetaka panyoroshwe. Maana yake kama sasa nimesema dakika tano hivi, kama hapa pangukuwa mtu wa TV, angenipiga picha wakati wa kutangaza maneno nionekane kule. Lakini mtu akisimama kama Attorney General anapigwa, anaonekana kule, kwani Katiba nani anatengeneza, ni yule au ni sisi. Kwa



hivyo tunataka tukisema tuwe tukionekana, wale wengine katika Kenya wajue tumesema nini. Kwa hivyo nafikiri dakika zangu zimekwisha, Asanteni sana na muendeleo hivyo hivyo.

**Com Asiyu:** Mimi nina swali moja tu, ulisema kwamba msichana akiolewa aende halafu apate shida kule, pengine Bwanayake ni mkorofi, ampige na amufukuze kabisa. Unataka afanyiwe namna gani, anaweza kurudi kwa baba yake kupata mahali kidogo ya kulima ama aende town na apotee huko?

**Jonathan Mainge:** Hiyo swali ni nzuri sana, nimefurahi nayo. Ikiwa kule anaolewa tunapeana nafasi ya arudi aje kwa baba yake na watoto na apewe shamba, hawatakaa kwa bwana. Akikosa kule akatafute shamba na hiyo ndio itakuwa vizuri, hakutakuwa na wanawake waliotoka kwa ma Bwana yao.

**Com Asiyu:** Lakini tunaona wanawake ambao hata mumeona juzi mwanamke alitolewa macho mawili yote na bwana, pia nasikia walikuwa wanagombana kwa mambo ya mali. Sasa huyu msichana kwa maana hawezi kuona baba yake anaenda kumchukua anasema mtoto yangu mimi ndio nilikuzaa, kuja nikulinde kwa maana umekuwa kipofu. Hapo tutafanya nini?

**Jonathan Mainge:** Sasa hiyo wakati kisa cha waanzane mpaka msichana atolewe macho, baba ako hapo na mama ako hapo, wao walikuwa wawili na huyu mama. Unajua kuna mama wana mdomo kama moto, alifanya Bwanayake akakasirika akamtoa macho ndio akae kwake kwa sababu anampenda.

**Com Asiyu:** Lakini huyu msichana ni wake alimzaa wewe pengine ulimpenda sana kwa maana alikuwa mtu mzuri nyumbani ukamuelimisha vizuri akaenda. Na huwezi kukata shauri katikati ya huyu Bwanana huyu mama ni nani mbaya maana mtoto ni wake na ametolewa macho kule, utamtupa?

**Jonathan Mainge:** Asante sana kwa vile unauliza. Mimi especially, wewe 1950s ulijuana na Bwana yako na wakati ulipotoka kwenu wazee waliketi chini wakakuambia mama uende, ukakaa nyumba hiyo, uliolewa kwa amani na hukuambiwa ukafukuze watu ukakosana na wale, uliambiwa ukakae na amani. Huyu mwenye kutobolewa macho yeye ndio alikuwa na mdomo kwa sababu alikuwa pale mbele, walikuwa wanaketi vizuri sana na iko kitu walikosania kwa hivyo hawezi kurudi bila macho ati arudi kule apewe shamaba, haiwezekani. Ana watoto pale, awache watoto na Serikali iingie katikati.

**Com.Pastor Ayonga:** Wa mama mpoe pengine sauti zimekuwa nyingi kwa maana mama moja alitobolewa macho. Nadhani ni lazima tuheshimu maoni ya mtu kama mtu hata kama amesema mbaya hayo ni maoni yake. Wewe wakati wako utakuja kusema maoni yako.

Mzee umesema idara ikipoteza pesa, minister afungwe miaka mitano. Hii si itakuwa ni ngumu sana isipokuwa minister awe alishiriki kwa kupoteza hizo pesa yeye mwenyewe as a person. Lakini ministry ikipoteza pesa, ni kwa nini minister afungwe na kuna wale ambao wataangalia mambo wapate who actually took the money.

**Jonathan Mainge:** Hiyo ni mzuri sana, asante sana kwa swali lako. Nafikiri pastor, wewe una watoto na wale watoto wote utajua kila mtu anasoma vipi, na wewe ndio unanunua nguo, ndio unatoa fees, ndio unatafuta chakula vile watakula. Kwa nini minister asiangalie kila branch ya laini yake, hii pesa inatumika namna gani? Kwa nini anataka kula?

**Com Pastor Ayonga:** Hebu nikuulize swali, wewe ni baba wa mtu? Unataka kusema kwamba mtoto wako akifanya makosa baba afungwe? Imetosha.

**Jonathan Mainge:** Mtoto akifanya makosa, umuwachilie Serikali.

**Com Pastor Ayonga:** Kwa nini ministry ikipoteza pesa minister afungwe?

**Jonathan Mainge:** Kwa sababu yeye ndio alipewa pesa kutoka kwa board, haikupewa yule mtu mdogo.

**Com Asiyu:** Tumeshukuru sana mzee kwa maoni yako ambayo umetupatia. Sasa tuko na mama ambaye tulikuwa tumemueleza atakuja nyuma yako. Tumeshukuru sana, tafadhali uandikishe jina lako kwa register yetu ndio tujue kabisa kwamba wewe ulipeana maoni hapa.

**Bernadette Muli:** Mimi ni mwenyekiti wa Maendeleo ya Wanawake wilayani Machakos. Ile point nitaongea, nitaongea juu ya watoto mayatima wale mama zao na baba wamekufa kwa sababu ya huu ugonjwa iko hatari wa ukimwi. Ninauliza kuwe na mpango, kwa kila division tuwe na orphanage au home ya kusaidia hawa watoto wapate elimu, wapate chakula, wapate nguo na wapate kila kitu. Kwa sababu wengi wao hata wale watu wa nyumbani wamewaachilia wakiwa peke yao na tukikosa kufanya hivyo watu wa Kenya, kesho hatutakuwa na commissioners kama hawa wako hapa mbele ama participants.

Ile mambo ingine ni juu ya mtoto msichana na kijana. Hawa watoto wote ni watoto, wapate elimu ya kutosha kutoka kwa wazazi wao na wapate kila kiti hata shamba, hata kila kitu kutoka kwa nyumbani na wote wachukuliwe kama watoto kwa sababu kuna wazazi wengine hawapendelei kusomesha msichana. Lakini ukisomesha msichana anaweza kukusasidia wewe sana hata kuliko kijana.

Ile mambo ingine ni ya ma barabara, tunauliza kwa ile Katiba sasa inatengenezwa mambo ya barabara ichunguzwa sana. For example we are here na kuenda Thika ni ngumu sana na tuko na mashamba pande ile na hatuwezi kwenda kwa sababu mabara bara ni mbaya sana.

Ile mambo ingine ni ya hospitali, tunataka kuuliza sisi akina mama, saa hii mkienda katika Kangundo hospital na Mwingi maternity ward hapo, mtaona mambo na nyinyi mshangae. Kwa hivyo tunauliza hospitali ziwe na madawa ya kutosha na

madaktari na kuwe na uangalivu kwa sababu wale madaktari wanafanya kazi huko wamejenga private clinic na wanaonekana kwa hiyo clinic zao. Lakini ukienda pale hospitali uwezi kuwaona. Saa zingine wanaenda kwa hizo hospitali usiku na mchan walikuwa kwa ile ma clinic yao. Sasa mgonjwa akiingia usiku anakuwa neglected na wengine wanakufa hapo hapo tu bila kuangaliwa.

Ile mambo ingine tunauliza kama tunaweza sisi kina mama tupate maji huko manyumbani, kila nyumba iwe na maji kwa sababu tunachota maji kila siku na tumechoka. Kwa hivyo tunauliza kama tunaweza kupata maji huko manyumbani kwetu. Niko na points zingine lakini hizo ningependa kuongea tukiwa sisi peke yetu. Asanteni.

**Com Asiyo:** (inaudible)

**Dr. Charles Kilonzo:** Jina yangu ninaitwa Dr. Charles Chalo Kilonzo kutoka hapa Tala ama Kangundo. Nitakuwa nikisoma maoni yangu kwa kizingu lakini sasa sijui nita translate haraka sana.

Tuko na wapigaji kura more than 60,000 ama elfu sitini na tuko na watu karibu elfu mia nne, hiyo inaweza kuthibitishwa kwa record na tuko na member mmoja wa parliamnt. Maoni yangu ni kusema Kangundo iangaliwe na serkali kabisa. Ionekane kama inaweza kupatiwa constituencies mbili kwa sababu tunaona saa zingine ma zonstituencies zingine, MP akiingia akiwa na kura elfu tatu. Hapa ma councilor wetu wanaingia na kura elfu tano, elfu sita. Mjumbe anaingia akiwa na kura elfu ishirini na kitu na wanakuwa watu kama nne kwa hivyo recommendation yangu iwe ikiwa kuna ugawanyo wa constituency, poluation, watu waangaliwe wakiangalia upana wa area. Hiyo ni kitu kimoja.

Ya pili ni Kangundo na Matungulu, iitwe Kangundo constituency, na Matungulu iitwe Matungulu constituency. Infrustructure ama ma bara bara. Ma bara bara yetu yote ni kama sehemu za kupitia ngombe. Communication iangaliwe kwa sababu communication ndio inasaidia raia kufanya business sawa. Kama mfano kama vile ule mwingine alisema, bara bara za Kangundo na Matungulu hazipitiki kamwe hata mumeingia hapa mumeona hii inakuja kwa shule. Tala Thika Road kwenda hapo ni 35 kilometers na hiyo bara bara kabisa haijafanyiwa gravelling for the last almost 10 or 15 years. Na huko bara bara kwa sababu tunaweka mkazo juu yake, ni kwa sababu iko na mashamba sita inaweza kufanya employment kwa wa Kenya na kuletea nchi hii mali ya kirasimi. Mashamba hii ni kama Mukamu, Chasavi farm, Matungulu farm, Kayatta farm na Kamatini na Matuu.

Hii mashamba kama Mukamu ndio shamba kubwa East and Central Africa lakini saa hii tunazungumza ilikuwa ina-employ watu karibu elfu tano lakini saa hizi it is grounded. Kwa hivyo tunaomba Serikali, ama tunaomba Serikali inaweza kutuhusisha na watu wengine wale wanaweza kuleta rasilimali hiyo shamba itupiliwe iandike watu elfu tano na hatutakuwa na chokora katika sehemu hii.

Hata agriculture, hapa katika sehemu ya Kangundo kuna furusa kukuza soya beans na flowers na very big projects which nimeshataja huk na zimeshafanyiwa na zikafanywa kama Mukamu na sisipoonekana zinafaulu kwa hivyo Serikali ikifanya hivyo itaongeza mapato ya watu.

Irrigation; hii sehemu yetu ya Kangundo inapita mto mmoja mkubwa sana unaitwa Athi River. Athi River ina-cover kama a distance of about 40 Km katika Kangundo lakini ukienda kamdo kando ya mto ya Athi River utakuta wale masikini hoe hoe ndio wanaishi hapo. Hawa watu masikini Serikali inaweza kujaribu kuangalia a policy inaweza kuchukua hiyo maji kuweka mahali ndio watu waanze kupanda hiyo mimea nilikuwa nimetaja hapo juu na watu watafanya agriculture na maneno itakuwa mazuri kwa mapato ya Serikali, mapato ya raia na hali ya maisha ya watu.

Ile ingine ni medical facility; Kangundo ndio hospitali ya kwanza ile iko hapa, inatoa watu kutoka Yatta division, Matuu na mahali kwingi sana. Inatibu watu mia tatu out patients na Kangundo iko na ward mbili mbili ya wanaume na wanawake, na watu hawajali ni ugonjwa gani wanaweka kwa hiyo ma ward. Tunashukuru Serikali kwanza kwa sababu ime-upgrade Kangundo ikafanya Nyayo ward lakini bado hatujakuwa kamilifu. Kwa hivyo tunahitaji Serikali iangalie ukubwa ya watu na ukubwa ya area na iwe inaweza kujenga ma hospitali kulingana na population of a particular area. Kama hapa Kangundo kwetu tungetaka hospitali kubwa kama kiasi ya Kangundo ijengwe kama Durisabuk moja iwe uko ingine iwekwe kama Kepkeroni. Kepkroni ni about 40 KM na ingine Kakuyuni dispensary ia-upgrade-we, Kitui, Kangundo ni kubwa sana. Huko nataja taja area zile za mwisho mwisho zile zinaleta wagonjwa Kangundo. Kwa sababu ya hospitali ya Kangundo ikiwa peke yake unakuta madawa za hospitali haziwezi kutosha watu hata ile dawa inaweza kutibu ugonjwa kama maumivu, panadol, haiwezekani kupatikana huko kwa sababu wale wanatumia ni wengi sana. Lakini tukiwa na health centers huko tunaweza kusaidia.

More hotel industries ama ni jua kali sector. Ikiwa lazima uwe na mahali kuna utulifu ama security, lazima vijana wetu watafutuiwe njia wanaweza kusaidiwa ndio wapate mapato yao. Vijana wakipata mapato, security lazima iwe kwa area na wazazi waendele. Ikuangalia kama upande huu tunataka tusaidiwe juu ya corporative societies. Vile maneno inaweza kutengenezeka, corporative societies zikuje upande huu tutengeneze si zile za coffee za coffee tukitengeneza tutakuwa tumefaulu sana. Lakini hapa tuko na sand harvesting, tandarau yote ina bebwa kutoka inaenda Nairobi inabebwa kutoka hapa, kama mawe ile inaenda Nairobi yote inatoka upande huu. Ukienda hapa kama kilometer mbili tatu hapa hivi utakuta sehemu moja tabarare, yote imejaa mawe na hawa vijana wanachukua hiyo mawe hawana tools hawana anything na hiyo ukienda hapo utakuta wanatuimbia vitu nduni kwa kutoa hiyo mawe. Wakifanyiwa njia yoyote ya usaidizi wapatiwe vitu ya kutoa hiyo mawe hawa vijana wanaweza kufanya kazi mingi sana. Tena hapa tuko na sculpt metal na tuko na electricity vijana wanaweza kuhusishwa na vitu ya jua kali kama vile tunaona kikomba. Kwa hivyo hiyo ni vitu tunaona ni kama inaweza kuangaliwa vile inawezekana ndio vijana wapate.

Education, mahali pa masomo ya primary school; primary school education should be free ama iwe ni ya bure kwa Wananchi sana sana kwa wale Wananchi wanatoka mahali hakuna mapato. A good policy ama utaratibu mzuri wa Serikali kwa kuangalia

vile masomo inaendeshwa inatakiwa kufanyika. Kama hapa kwetu Matungulu tuko na shule 64 na watoto mia nne kwa kila shule, na wanaendelea kuitishwa mapato kama unasikia kuna activity fee imeingia ya 40 shillings. Ninataka kusema mzazi hatakiwi kuitishwa pesa kama activity fee ile ambayo Serikali imesimamisha, kama levy, kama sijui ni gani kutoka standard one. Mtoto wa standard one kulipa activity fee ya shilling hamsini na hachezi hiyo tunasema kama Serikali iangalie hapo, iangalie kama ikiwa imeruhusu sasa iendelee kulipwa, lakini ikiwa haijaruhusu sehemu zingine zisifanye namna hiyo.

Na mwishoye nasema provincial administration ni mzuri, iendelee kwa sababu iyo ndio inafikia ma sub chiefs ndio wanawafikia raia. Majimbo ya Serikali, majimbo ile tunasikia inatakika, majimbo hatujakuwa tayari na majimbo kwa sababu sehemu zingine zetu haziko tayari, hazina mashule, kwa hivyo ikisemekana majimbo ifanyike sehemu zingine ambao hazijakuwa tayari zitaendelea kubakia nyuma. Life ya Parliament saa zote inasikia kuwa miaka tano, na MP ikiwa presideint anaambiwa akae term mbili, naye MP anatakiwa kukaa term tatu tuseme 15 years. Akimaliza term tatu hata akiwa mzuri aambiwe aketi.

Various appointments za Serikali, appointments za Serikali, zinaweza kufanywa na President lakini apatiwe list kubwa ya watu kama hamsini ikiwa anataka wawili either kutoka kwa Parliament ama kutoka kwa makanisa. Ikiwa ni Permanent Secretary, tuseme anataka ku-appoint Permanent Secretary, apatiwe majina kama kumi na tano na kutoka kwa Parliament ama kwa makanisa, ndio atachagua mtu mmoja kwa sababu ya hawa watu. Akifanya namna hiyo, kutakuwa taratibu mzuri sana. One-man one job, kazi moja mtu moja, saa zingine tunasikia mtu mmoja ako na makazi kumi, unamsikia director wa electricity, unamsikia director wa hii, unamsikia director wa university, one man one job, hiyo ni recommendation.

Wanawake wanatakiwa kulindwa kwa marriage. Ukioa bibi ukienda kuzungumza na wazazi na wamekukubalia kukupatia msichana wao, mwanaume anatakiwa kulinda huyo msichana kwa vile wamesema watalindana mpaka kifo. Inheritance, ikiwa msichana atarudi ama mama atarudi, mama ako na haki ya kupatiwa sehemu kama wale wengine kwa sababu ni mtoto. Mama anatakiwa kulindwa kuhusu mara masilahi ingine kama kupigwa, kupiga mama ama kumtoa macho, ama kum-rape ile kushika yeye kwa nguvu, hiyo inatakiwa kuangaliwa kwa ngumu sana kwa sababu hiyo ndio inatumiza, inaumiza familia mzima. Wanawake ndio kiini ya family mzuri, bila wanawake hakuna familia. Na kwa hayo machache ni meshukuru sana nimesema asante.

**Com Asiyu:** Asante sana. Kuna wale watu ambao hawakuuliza kuongea tukiwa pamoja na ninaona wakati umefika tugawe makao mara mbili vile ilipendekezwa hapo mbele, wale amabo sasa wataongea, wataongea hapa wengine wataongea kule ni lazima sisi tuchukue maoni ya kila mmoja ili tuweke pamoja tufanye analysis na tuandike report yetu na hiyo itatuwezesha kufanya hivyo kwa njia mzuri. Kuna mtu anaitwa .... You will be able to give your presentation sir but because it is written you only address us on very important issues for five minutes and then we take all the documents with; us. So can we now have the ladies have their separate meetings like they had requested and leave the Wazees to carry on with theirs na mtueleze tutaenda wapi. Thank you very much.

**Com Maranga :** Sasa mimi nitaita majina hapa, na please tutakuwa na dakika tano kila mtu anatoa ile maneno yake muhimu

ndio tuendele. Anthony Wambua Msebwa, hayupo? Henry Waema okay kuja hapa mzee wangu una dakika tano.

**Henry Kilata Waema:** Kwa majina ninaitwa Henry Kilata Waema. Ninazungumza juu ya pensioners association Kangundo Matungulu SACCO Societies Limited. hapa tumeandika memorandum ambayo nafikiri mna-copy na hapa ningewauliza mnikubali niende brief halafu niongezee kitu kidogo ambacho hakipo.

**Com Maranga:** Lakini una dakika tano, wewe ndio utajua vile utazitumia.

**Henry Kilata Waema:** Bwanacommissioner sijui kama hata hii dakika tano nitaweza kumaliza hata nikisoma kama machine, kwa sababu dakika tano ni kidogo, pengine kwa wale ambao hawana memorandum au ikiwa unafikiri. ...(interjection)

**Com Maranga:** Wewe soma tu lakini usisome yote.

**Henry Kilata Waema :** First item mimi ni mzee kama muonavyo nywele zangu, I am a retiree. Kwa hivyo kile nilikuwa nikisema sana ni habari ya pension ambayo tunapewa mpaka wakati huu. Pension structure ambao inaendelea sasa ilianzishwa wakati wa ukoloni. Hii pension ni after 37 or 27 years and 10 months, unapata your half salary. Kile ninasema juu yake ni hiki, ile scale tunapewa kama sisi, iko outdated kabisa sasa. Utakuta ninapewa shilling elfu moja na wale wamekuja nyuma yangu wanapata elfu kumi na tano. Siwezi kununua hata mkate, kwa hivyo hapa utaona kuna ... tunajaribu kuwapatia hapa mtasoma kutoka kwa nini kwamba lazima iwe revised tulipwe kulingana na present structure of economy au the purchasing power, we don't have the purchasing power because it is already outdated.

The other thing zile scale tulizo nazo, tulikuwa tukilipwa wakati wa ukoloni, wakati American dollar ilikuwa shilling saba na sumuni. Sasa iko 1998 or something like that. Kwa hivyo hata kile tunapewa ni kitu ambayo hatuwezi kujua, tufanyiwe conversion table, wale wazee wa zamani ili tuje in line with the present structure of salary, the lowest form of salary in Kenya Government. Kule tukilipwa, ninajaribu kwenda upesi zile important halafu mtasoma zile zingine, zile tukilipwa sisi civil servants, nikifa leo, bibi yangu atalipwa miaka mitano halafu pension inakwisha. Tunaomba mimi nikifa bibi yangu apewe pension yangu mpaka atakapokufa. Na ikiwa kuna mtoto yuko shuleni under 18, asomeshwe mpaka 18 years. Ikiwa kutakuwa na mwingine yuko university asomeshwe na Serikali mpaka amalize university course. Hii inaonekana kuna ubaguzi kidogo maanake ma bibi ya wale wako kutoka kwa watu wa Armed Forces, mpaka sasa wanalipwa, pension yao haisimamishwi ma Bwanayao wakifa. Hiyo kwa ufupi nitaiwachia hapo.

Kuja kwa children, tunaonekana state yetu au Kenya inaendelea na kupata orphan children kwa sababun ya ukimwi. Nafikiri tukiingilia katika either sub location or location, utakuta kuna watoto wengi sana wamewachwa na ma baba zao na mama zao hawana watu kwa hivyo hao ni orphans. Lazima Serikali ichukue hao watoto, iwalishe, iwasomeshe mpaka wafike 21 years. Hiyo inaongeza free education, caring for them and so on. Kuna hao watoto au watu wetu wanaenda kusoma ngambo vijana,

wanapata elimu ya juu sana na akipata elimu ya juu sana anakaa huko, we don't benefit from the education one gets. Tunataka Serikali iweke kama Sheria ya kwamba ukimaliza masomo yako ngambo upewe kukaa huko miaka kumi tu, ile ingine uje ufanyie hapa kwetu tupate faida yako.

Upande wa Serikali; tunaona sisi mwambao tunayo sasa inatutosha, hatutaki majimbo hiyo iendelee kama vile ilivyo. Katiba yetu majority ile ya ku decide iwe 65% kama vile ilivyo, hatutaki ibadilishwe, tuona vile iko hivyo ni sawa sawa.

Presidential powers should be reviewed to avoid favourism, nepotism na vitu kama hivyo. Nafikiri vile vingine ma commissioners mtasoma isipokuwa constituencies ni large kwa representation it is out of the way. Kwa hivyo lazima ziwe minimized ili minister au representative awe anaweza ku reach watu wake wale wamemchagua awafanyie kazi with ease. Kwa hivyo tunakubalian na hiyo. Nafikiri kwa hayo machache Asanteni sana.

**Com. Mutakha Kangu:** Mzee umesema watoto wakienda kusoma ngambo wasikae huko warudi. Na tumekuwa tukisikia watoto hata wale wamesoma hapa wanaambiwa waende watafute kazi huko. Mara ingine tunauliza hata ile university loan how do you recover, tunaweza kuwa na njia ya kusema watu wakifanya kazi huko nje, iwe kampuni fulani ambayo itarudisha hizo pesa hapa.

**Henry Kilata Waema :** asante sana, kwa maoni yangu binafisi, nilikuwa nikisema tuna specialized education. Science technology tunaikosa hapa. Elimu ambayo hatuna hapa tunaweza kuweka condition kama hiyo nimesema. Kwa employment tunajua hakuna employment, wakienda kule tunakubali waende wakafanye kazi. Lakini hiyo umeonelea walipe uchumi kidogo hata dhamini kabisa. Lazima mtoto akienda nje hata wakati tulikuwa tunachunga ngombe, tulikuwa tukileta maziwa nyumbani na inakunyiwa na watu wetu kwa hivyo huwezi kulima na ukatupa chakula iende na bahari. Kwa hivyo lazima watoto wetu wawe wanatukumbuka na wanatuletea na hii inaonekana sana sana wakati kuna michezo. Ukiwa unachezea club ya uko nje kama siku hizi au wakati huu ikiwa wewe ni footballer mzuri unaitwa unakuja ku-defend your country na sio sisi peke yetu. Kwa nini hao watoto wetu hawawezi kuja kutu-defend, we are old enough to do anything. Kwa hivyo nafikiri hiyo si mbaya.

**Com Maranga:** Asante mzee, nakuomba uende ujiandikishe kwa kitabu chetu rasmi. So thank you very much for your views. Sasa wacha ni muite aliyekuwa mkuu wa Sheria, Justice Matthew Gai Muli apatiane maoni yake kwa sababu inaonekana anaomba anataka kuenda kortini.

Huyu zamani alikuwa anaangalia Sheria ya Kenya wacha tusikie anatuambioa namna gani. Karibu.

**Matthew Muli:** Asante sana mwenyekiti commissioner. My names are Matthew Muli. I must be grateful for commissioners and the commission to visit Kangundo once more to receive views. I am addressing the commission, those behind me may



listen. Those I taught during the civic education may have known what I want to say and many of them who have given me views are all incorporated in my memorandum. It is not complete and that is why I ask for permission so that I may be given time to go in my office, it is not very far and see whether I can have it prepared. In Nairobi we have also some papers which I submitted, you know what Kangundo is, geographical, historical and other aspects which have been spoken very well by presenters particularly Chalo who was here as the first man.

Now what I want I to say is this and I am not saying it for Kangundo alone because what is coming out is not the Kangundo constituency alone but we will have a Constitution. We are talking about the Constitution of Kenya and the Constitution of Kenya this will be the fifth or the sixth Constitution starting with the colonial people. You have the many Constitutions which have preceded this but I will like to concentrate I don't want to start with little tone constitution, Lencovoy Constitution and Maclausse Constitution because it is the pinnacle of the Lancaster house conference Constitution 1960-63. That is the Constitution I am talking about. I saw it being made and I would like to see it demised. I have looked at it for 40 years and I know nothing about it then I am a fool.

Now I want to start off with a few observations; the first one will be technical and those I will leave to the technicians, where the technicians will be the legal draftsmen like my self who will correct me or correct themselves. I would like to see our Constitution being a supreme law of the land. Supreme law of the land both in name and in appearance and in practice. Having been a Member of Parliament, legislative Assembly and so on. But the Constitution is above every law and I would like it to be, the sections of it to be called articles, articles of the Constitution as opposed to sections and chapters, those endowed to Parliament.

The language used in the Constitution must be a simple straight forward English or Swahili whichever, I know both of them are national languages so that every one can read and understand, what is the Supreme Law of the land is. I have heard people talking about it, we would like to have the powers of the President looked into. The powers of ministers looked into, my question is by whom? You are here to look after those powers and say what they are now or forever keep quiet. It is very important to realize we are making a Constitution of the people by the people of Kenya not by the colonial masters.

So you are the ones to revise the powers of the President and when I am talking of the President I am not talking of honourable Moi or minister I am not talking about honourable Ngutu, I am talking about the main office people and they are people who are afraid of mentioning this because they think they are being looked at by those people. I don't care whether they head an office like the one I was heading because it doesn't bother me, Kenya must have a Constitution which is clearing all the colonial ridicules in it. If I were to do it I would only retain one sentence of the Constitution and that is Kenya is a sovereign democratic state, and cancel all the other sections up to the end and revise it (clapping) because 40 years I have been in pain in looking after this document. Because you are amending (inaudible) and once you amend this milk you bring it out of balance and it is quite easy that we are being ruled by a document which is dead. Tell me who knows about except those who perhaps have



seen it. So whatever we do the language must be understandable by everybody. We have a very high percentage of illiteracy among us. Who is going to read it? We would like someone to be able, even if he can't read well his children can tell him in a short form. The sentences must be understandable. There is no question of saying let there be a Parliament whose body whereas and so on unless and otherwise. These words must be gone, why can't you say there shall be Nicholas Chengo whose powers shall be this and finish. That is exactly the Constitution we want. Not things going in and out, we go ahead.

Now people have been talking about Preamble ; we no there is a Preamble to bills of Parliament and we know there are other Constitution which have got there Preamble , that is alright. Your Constitution, this one is just merely 40 years, you are talking of Constitutions which perhaps are much older and they have perhaps been, the ones around us have been scrapped from the same Lancaster house and Marlboro House, and we have been late in trying to revise this, and that is why we have difficulties. So the Preamble is meaningless. Why is it meaningless, it is meaningless because you cannot cover the contents of the Constitution? If you were to do so, you will have to buy a blanket as big as Kenya and cover it. You cannot do that, there is no need for a Preamble, it has no legal basis, you cannot use it for interpretation of a constitution, it is purely a statement, and why waste words to confuse people. There is no need to draw this Preamble, it doesn't help at all and if it is to draw it, it must be a very short Preamble. I can perhaps give you an indication; if you want to remember how you came about to get your Constitution it is easy to say *this Constitution is a remembrance of our struggle for self determination to obtain our independence or self rule*. Matter connected therewith incidental thereto. You don't need anything longer than that and if you do well then try to cover as much as you can in order not to look confused. So as a Preamble to me is meaningless without legal basis, and if it is you need something, I will recommend the marginal notes which are there at the moment to remain. For instant, in this section you can say, if it is a bill dealing with money you say, appropriation at to withdraw money from the consolidated fund or something to that effect. So there is no need to form any Preamble and there are many reasons as to why I say that.

Let me come now to one very important point; this Constitution is arranged wrongly. It is arranged in such a way that it does not give priority to where it should be. Why? You cannot put the cart before the horse, which is too near. Why are we putting the cart before the horse? First of all you must know the subject for whom you are making the Constitution, and I consider this to be very important and to be born in mind when those who are drafting the legislation should be that priorities must be heard. There is one more important point which I want you to take and that is, each article of a Constitution speaks by itself. It must be stand or fall by itself, you cannot use other articles to explain it. There is no cross reference, "it is there by established the national assemblies of Kenya subject to sub clause 90 of this constitution". What are you talking about? Have you seen section 90 before you define that? You have not seen anything. So you have no cross reference for the Constitution to other articles of the Constitution, it must stand and if you want to explain a little more it must be done within it and that is either by a provision (provided that) or interpretation of certain important strange words within that articles. You can't go to any other.

The other aspect I will mention is, we know we must have a head as madam chair said. You do not need for instance once you say Kenya shall be a sovereign state, it shall have a seal and so on" resolved. The next thing of course is the head the Executive

who is supposed which is to be put it there and have asked Parliament which makes law, and the Judiciary which interpretes. We must be logical, first of all put this one here and another one and keep it there. It must follow a logical sequence so that it comes from this and the other. Then that will be that to retain the head, it must have a head, no doubt that like “this is a sovereign state who is then looking after the sovereign state”. Of course it is the Government and. There are several types of government.

I will only recommend three but emphasis one; there is what we might call the monarch type of Constitution that is the presidential Constitution like we have here. The next one is parliamentary system of government, the third one coalition. I do not recommend any of them but I recommend the mixture of the three of them, that is to say there will be a president. At the moment you know, you have read and you have been told who to listen to. That when the office of the President we got a new republic on the 11<sup>th</sup> of December 1963, all the powers which were in the queen rested in the president, all of them. We were luck at the moment because some wise people, we meet them when we were working somewhere, because they realized by having all the powers on the President, you will have allocate all your President and cater.

We started off well by having another body to share the queen’s powers which were to vest on the President and that was the Prime Minister. I recommend very strongly that in the Constitution something which is missing in it is important like this. There shall be an office of the Prime Minister, and then down there all you have is the cabinet, which is the Executive. The President will be the head of state with very few powers, and the Prime Minister will be the head of Government with its ministers, the cabinet. The powers now will be shared between the presidential office and the cabinet headed by the head of the Government who is the Prime Minister.

I am dealing with the pillars, I am not dealing with details of drafting because there are better people who can draft but it is a principle. The Constitution is to lay down the principles and under them, it can say and the laws will be made by the national assembly to implement. So the Constitution is not the one to have details “there shall be Muli, whose salary shall be 200 shillings”. No. That can be done by an Act of Parliament because it can change any time. So the President I said here, Prime Minister and then with his cabinet. That brings now an important aspect and that is the other arm, Parliament.

I would at this stage ask the commissioners to zero down to one thing, this thing is confusing, we talking about Parliament and we are talking about a national assembly. What word are we going to use, which is worth, which is which? Because national assembly if we use a simple English queen’s language we know there is a Parliament that is a good common sense, but there is a confusion which is it, is it a national assembly or is it a Parliament. If it is a Parliament, we have no definition of Parliament it self. I recommend the national assembly and Parliament the word Parliament let us we lay men keep on talking, we are going to die soon.

The next thing comes the composition which is very important and this way leads to a very important aspect which has

happened and it will take years to cure. When the colonial people came here, they divided Kenya into areas following tribal, ethnic belonging. When in 1901 Britain proclaimed Kenya to be theirs the first thing they wanted is this, that they must divide groups so that they can rule easily, divide and rule, you know it. We know we had tribes, we know we had families, but we were building up to come and join now because we had started marrying Kikuyus and Kikuyus marrying us. Besides that, they managed to steal many of our women more than we stole theirs. In any case the idea was coming to marry unit and all that they did in 1912 is to divide Kenya into 12 provinces following tribal basis. I will name them, I will start with mine Ukamba province which stretches up to Naivasha and I got a map here of 1912 if you want to see. It is important so that we know what we are talking about. These provinces were to demonstrate divide and rule, what you can see is things of 1912, I was not even in my mothers womb. So this is what killed us because they divided us, Ukamba province up to Naivasha, Kikuyu Central province was called Kenya province but I tell them you are not Kenya province, you are Central province or whatever you like because Kenya is a big one. Coast Province, Juba land Province, Tana land Province, North Eastern Province was called district, and then we have the Rift Valley Province and you have the Nyanza Province joining Nyanza and Western. They divided us and until this thing is out of our mind, Kenya will not have what we call the political community of all the tribes. You will still have the ethnicity grouping, and it is difficult and that is why is brings us to what Chalo was talking about. Constituencies; you cannot have constituencies of equal because they are curved on tribal basis and nor can you have cohesion of the tribes because it is split by ethnic divisionism.

That went on, I was around the corners of Lancaster House, I was a Law student. When they were inside, when they came out no doubt we used to speak to them, telling us to go and do some touch, yes of which is alright. But the British were too strong. Why? Because we had just finished fighting them and having finished fighting them they called us to Lancaster House conference. How can an enemy make your Constitution? So the division was permeated further and they had what we call federation system of government, that is the majimbo, and they argued Moi and others until three o'clock, they said let's take it so that we can go home with something. That is exactly what happened, better than nothing. Indeed I am glad they came out with that decision, although the Constitution was more private, it was from Britain.

By the way Britain has no written constitution, why didn't they write one? There is no written Constitution everybody constitution, everybody know that. So as soon as the majimbo came in, it was abolished within the year, as they promised your leaders outside Lancaster House, they promised that let's take but we will break it when we go home and they did it. For goodness sake never have it again (clapping). Why are we hearing regionalism, Coast regionalism? If they want regionalism why don't they go back under Sultan of Zanzibar, where why we got this ten-mile rule. Regionism, let it be buried very far so that one can have a smell of it.

The representation in Parliament I was coming that as a more important thing. Because it is based on this law lopsided arrangement, the first thing to do in my view, is that see how far you can ignore these tribal boundaries when you are making constituencies, it is going to be very difficult. Within town we have cohesion of people, we vote here and there in an extent that

it is lively and they say well you Wakamba you are the next County to the capital and the Kikuyu are the next County to the capital, alright do something so that we can bring together cohesion. It is going to be difficult, it may sound but you will never have common political community of Kenya unless you cheat the colonial drunkenness of divide and rule which has been cemented by ourselves. This representation, once you get your constituency correct the representation will be nothing more but one man, one vote, and this sort of thing I am starting to fear even women divided themselves here today and we encouraged it initially. You should not continue to divide and rule. If you divide a man and his wife, what have you done? They shall be one until death do part, you have committed sin, you have committed sin today, confess to God, you have divided men.

Well we know that the men shout much more than the woman that is alright that can be taken care of somehow but the question of saying we must reserve seats for women in Parliament you make them politically lazy. So you are not going to be achieving anything because what you say here when you go home, she is lazy she doesn't know what you are talking about and the children will be the same. So let's be careful to not to say, one-man one vote except women. No! I said you must not have exceptions in an article of constitution. You cannot have an exception you can either use provided that but not except, No. Section 82 says quite simply when a woman married by a Kenyan, the child born out of that but that child will not be a citizen but if it is the other way round, a man and a foreign woman, the child will be a Kenyan citizen, but this is the other way round. Either you naturalize or register the child, what nonsense is this? You can see how easily it becomes zero. So you make the words exemption, unless subject to, these are not for constitution.

They can be for an Act of Parliament because you can amend the Act of Parliament the following day. I had to amend the Constitution over two hours and under pressure. Remove it, I said No! If you don't I will sack you, sack me and then I said what I'm going to eat? (laughter) So I have amended many for ten years. I have looked at the Constitution for East Africa and Kenya and all that, I am just about 40 years. I know I am speaking to gentlemen who haven't had much time to study this, I sympathize for them but take it from me, it is exactly what I am saying. Try to avoid as much as exceptions, negative, whereas, wherefore, nore Presque's things like this who knows these things. They are used here, so let's avoid that so once you get to that you just say one vote, equality for it is a principle that we want, and for election it is one man one vote.

You can say with reluctance, there should be no nomination to Parliament, you are mixing this and this. If you nominate Nicholas Chengo and he is a friend of mine, I nominate him I know he is going to do me good, he must work for me because I have nominated him. Therefore the question of nomination must be avoided. What you can do and also in the constituency there must not be reservation of seats for women. One vote, one woman or man and no more and men perhaps you can tuck in a little thing. We know there are some disabled, I don't say that the women are disabled they are very fit they can knock you down; some of them have done that. There are disabled people who cannot see and the others, these are the only people you can preserve seats for them. Otherwise no reserving seats for others, one vote for one person in Kenya, no nomination.

So let the women work for the seats and men don't abuse the women when you are doing campaigns. We know you have a

right of speech, do not exercise your fundamental right at the expense of others. They must also enjoy, why are you abusing them? Why are you abusing women when you are doing campaign? There is no need. Now representation you have, it must be one constituency wise there is nothing more.

Now the question of who to go in you leave it to the people. That can be done by the Electoral Commission, I was supervising elections as an Attorney General for years and I am glad it went to the commission. It was a difficult exercise but the commission, which must be independent, there is no corruption there and as a matter of fact you do not need young people there. Kivuitu is there but, he is younger than me but it is all right and with his I have no quarrel. But what I am saying is a question of being independent and they must not be pressurized by the Executive, by Parliament and by anybody. Let them lead a life of independence and also a mature mind and make sure that those laws which are being administered must be done by an Act of Parliament like presidential and Parliamentary Act, not the constitution. Constitution you have already created Parliament by saying there shall be a National Assembly.

Now National Assembly as a name is useless, you must have people there. That is why I said logic is very important, logic of mind, so people will come there. So we except now the Parliamentarians are in Parliament and the conduct of them of course can go into constitution, all that we want to say is if they do least members of Parliament must participate as will be provided by an Act of Parliament and so on because that is where you can amend. You don't tie someone to be there on the tree forever because I am going to tell the Constitution we are going to have and we must have, is a rigid Constitution not to be amended over night by thick and hard, it must be a rigid constitution.

We actually have acquired our independence naturally; we knew we had political parties all over the place exercising our bill of rights. You have a right to assemble, right to associate and so on, right of passage, so we had a natural mono party, one party born within and while the other party also joined it naturally, no body forced them. So you had had one party from 1960-1982, one natural party. If you wanted multi party nobody refused because there was no legislation going on until Muli was told put one party called KANU and I said yes, we have to do it. You can imagine you called for the question you begged the question. The next day I had "we now want a multi party" nothing they never said from 1963 when we all had party without legislation. The moment I put it one party, the next day we want multiparty and that is what you have now, the problem you have. I recommend that no party should be mentioned in the Constitution, whether mono party, multi party what party, no. Each party let's the level come naturally without being told by legislation because if one day we want multiparty, we want multiparty without going to Parliament. What you can do is to make regulations which are suitable under the society's Act or Parliamentary Act somehow. So say parties they can exist. But why put them in the Constitution which is going to be rigid.

**Com Maranga:** I want you to wind up. I have given 45 minutes and I am giving 5 minutes to wind up.

**Matthew Muli:** Well I will wind up but I can assure you will read this in Nairobi whether you like it or not you will read. As a

matter of fact I have drafted your Constitution and it is almost half way. You will perhaps help your selves with it as well. So I am saying this presentation is very important but it must be perhaps done, it has to check their water level by natural means.

Now I have just touched the question of bill of rights, there is no point of putting fundamental rights, human fundamental rights in the Constitution and they are not implemented. 90 % of what you have here are not implemented, they have broken every now and then. My paper will tell you something about that, the bill of rights they are there. Equality for all, every one is entitled to fundamental rights of life, liberty, conscious, and assembly. If it is in the Constitution it must not be really how many people you get the police knocking them without anything. Liberty of a person taken away without any fault, without any offence and it languishes there. If you have devil worship is up to you, you go on with your devil worship but don't harm other people. Now those are examples of bill of rights and human rights. You will find a paper on human rights, I will type them and I will make sure you will get what you want.

The other aspect I think of consequences I will say, you find a paper on corruption. You see corruption is a state of mind, unless you change all Kenyans, unless they change minds there will be corruption. How do you define corruption? So it is a change of mind that you must not buy your individual rights from anybody.

I have dealt on Judiciary quite extensively because my learned friends here says that when I was in office I said the Judiciary was corrupt. Judiciary must be free from anything called corruption or even anything to come near it, it should not so that... and what will you do when this Constitution comes into his head, because I am looking ahead and I am researching with my team. All the judges and magistrates must be retired immediately this Constitution comes into force, and be opted to be re-employed under the new Constitution and any body who is caught corrupting the Judiciary or the Judiciary being corrupt should be punished, because this is the only body which balances things like, Parliament etc.

There are matters like finances, I have no worry about finances provisions but they must be tied as far as the economy is concerned. So revenue must be dealt under the finance article, which is almost at the end of the present constitution. We I will not bother you with details because many of these how they have come up you will read for your selves, and if you want me to come and amplify them later. Now I wish you all the very best and thanks for listening.

**Com Maranga:** Thank you very much. I think commissioner Kangu has some questions of clarifications for you.

**Com Mutakha Kangu:**...(Inaudible) My question is are we right to say that our problems are dealt in the fact that we were given a Constitution by our enemies or the fact that we solved our problem by our own mistakes, because we were seeking power?

**Matthew Muli:** Thank you very much. You have very good comments and very very valuable. Now look at



this...(interjection)

**Com Maranga:** I think it is better you take down all the questions and answer them all at once. Now the other question I want to comment on is for example you want us to fore these system put in by the colonial people. Could you please expound on that.

**Matthew Muli:** Yes, I have made it very clear and I will start with yours.

**Com Maranga:** Not yet, I have not finished. The other question I am saying is, if this Constitution jaws that bad, why have we used it for that long. Then there is the question of one man one vote, that principle really applies but I find a problem in that, one man one vote when sometimes for example you will find there is no equality of votes. That becomes the question and may be the other thing I want to ask you talked about the ECK, the electoral commission of Kenya, how many member do you want to recommend and you said you want only the old people and the youth are saying this is our country they need to be part of it, can we have a percentage or you strictly want old people. Maybe the last question I want to ask, what will happen during transition when we retire all the judges and magistrate and who should be ion charge of appointing them and who will take over during that period. I think you have had all the questions.

**Matthew Muli:** Yes, you will get most of the answers in my paper when it is ready. I will perhaps start with the one you asked. The question of retirement is an option that will be exercised no doubt by the machinery which is being established under the new constitution. Therefore that means they are going home, they have desire of their appointments because the appointment before are based on other criteria which we may not like when things may have changed to such an extent that the old type of criteria now needs adjustments and that is what we are doing at the moment if you accept my proposal. Things may have changed to such an extent that the old type of criteria now needs adjustment and that is what we are doing at the moment if you accept my proposal that that will be the case is a mater of details as to how, will it be practical will it be done. I was a judge and I retired but I am not making a Constitution for me or for my age group, or Kivuitu and others, we are making for tomorrow and I think this concept must be born in mind. It seems as if we are thinking in terms of a Constitution for some of us, all f us who are in position. We want it to be for the generation and many generations to come and that is why my lectures have been focusing on the things to come. I will recommend Constitution be taught in school as a subject for civic education, we learnt a bit when we were young. So the transition period will take a lot of things, I didn't mention it because it is really understood that we must have a transition because some of the laws cannot be wiped out, they have to be re-adjusted somehow. In the Constitution you do what we call legislative drafting, mobbing up.

Now the question of region, I am not in favour and who am I anyway I am saying this. The regions are a sort of an Act of the colonialism. The question of regionalism basically was to protect the white people and compensate those who went, I did not talk about land, it is very important I should have talked about land. That was the basic consideration, we know some will remain as farmers, we must protect them under the majimboism. We knew the source of group also, the minority group of

tribes, Mijikenda for instance. Ngala was very firm on regionalism, he didn't want to be dominated by the other tribes because there were other giant tribes. Those days Mzungu had to be protected; they did not regard an African, they called him a Native, there was 100 percent discrimination in East Africa. One day I was walking along Dagoreti going to Alliance High School, a Mzungu set free his dog to bite me because I am a native. You see this is the taught of mentality you are dealing with, it is a style, you are no body. They wanted even those who remained never to be encroached by an African or have a right equal to an African. Having protected those, then those who have gone must be given compensation for the land which was going to be taken even today. Some of them with their hands, they get registered as a company, we know them so they had to be protected.

The most important thing commissioner was that of the atmosphere at Lancaster House Conference was this, the few who went a mixture of African and the Europeans, the legislative council were the considered few. This did not start only in 1963, it started earlier even before Kenyatta came out, there were talks because it was at this stage that the people were picked. What were we going to get from Britain, we could have discussed here in Kenya, Britain has no Constitution why did we go there? Which books were we going to consider, we could have done it here and let them go home. So there were many factors which decided. Our African delegation they are mixed up with blunders. The answer to you is let regionalism be buried forever, you will never have unity in Kenya if segmentation of Kenya by way of regionalism, autonomous tribe, they will start fighting tomorrow.

I will mention something about land since you mentioned it. These people we were compensating for them, whose land was it? Ours. They were given Boers from South Africa, others who had fought with our Africans in the First World War and Second World War, the Wazungu were given the white highlands. Why were we compensating for our land, Why? You see the atmosphere was so bad that you had no alternative but to accept what they said. Now as far as a Constitution is concerned, you may have gone to schools of taught care, it was unfortunate that the section dealing with land was demarcated to suit the same purpose. I quote the section on land. The white highlands and a town like Nairobi, don't touch it, all the other land, must be vested in the county council Mr. Chairman here. They have no machinery to administer it, why on earth separate land, one for natives and one for whites, why? All the land should have been vested in the Republic of Kenya and then delegated to the town council. You will have much better administration on land than you have now.

**Com Maranga:** Please wind up do that the other people can also give their views.

**Com Mutakha Kangu:** Kenyans like admiring a number of countries which they say are democratic, they admire America, they admire Canada, German, Australia, Switzerland, India but all this countries that we admire and which we say are prosperous economically are operating on a federal arrangement, and you go to those countries you find the distribution of resources across the country is quite even. So many cities across the country, the values of property across the country are almost the same, the quality of life in all districts is almost the same but in our country everything is in Nairobi, the other places



are just villages with no facilities and so on. My question is why is it we Kenyans think federal arrangements can work well in those countries that we are saying are leading democracy but they cannot work here. Federal arrangements are assisting those countries to prosper economically but we are saying we admire their democracy but we don't want federal arrangements here.

Then to add on that you have said our problem is that we were divide on tribal lines, supposing we were to have regions that are not based on tribal line, if we were to say, let us divide the country but we draw new boundaries that will cut across. Put some Kambas with Kikuyus, put some with Maasai's, put some with the Coast people, put some Luyias with Luos, put a Kalenjin with... will there be a problem if we were to do that.

**Matthew Muli:** logically I will not say that demarcation again will solve that because it is all the blood of all of us. What can be done is to review what is called tendency to diversification. We say find machinery to cohesiveness, so I do not advocate that we draw up other political boundaries and at the same time constituencies must be looked into under the new Act which of course you must when you are doing the Constitution now. Fore see what they are going to do otherwise you cannot do otherwise. I can fore see if the constituencies can be adjusted I know Western we have a lot of problems and I had during my time and other places. So that we can have a little bit of equality and balances of representation and so on.

Share of resources, why should one side have a bigger share of the cake than the others.

**Com Mutakha Kangu:** The argument for sure has been that the central Government is the one that puts power in the hands of one person so that when you are President you can take the whole cake with your tribe to the advantage of the others. So how do we go about to ensure that we do not continue with such a system where when you are there you take with your tribe and that is how we have developed the argument that it is our turn because we believe when it is your turn, you take every thing you leave others with nothing.

**Matthew Muli:** Well we have compared with other countries with the republic and the sort of government, we are only 40 years old and those other countries like America have much experience. We cannot just adopt because they happen to be exercised. They are based on the other consideration for instant America, Americans despised the red Indians who were nomadic with no permanent home, they killed all the red Indians and they happened to have grown up in a system. Australia the Maoris, the have done the same, New Zealand they have done the same, they greet by rubbing each other's nose, very interesting. Now we are a different sort of beginning, we start with a family first, we come up with a clan most of them and then you came up with a bigger sort of unity and so on.

**Com Maranga:** I want to thank you very much though you have taken a long time but as far as I am concerned in Constitution making you have taken a very short time but i think we wanted you views and we are going to ask you to come again given that you have presided over this country with the current constitution, you are a lawyer by profession, you are a justice in your own

rights. Thank you very much and God bless you.

Now you register officially, you move to that desk register and give us your memorandum.

Huyo mzee nilimpatia wakati mrefu namna hiyo ni kwa sababu mnajua yeye alikuwa mkuu wa Sheria, yeye ameangalia hii Katiba ya Kenya ndio sababu tulimpa muda mrefu kwa hivyo msije mkasema kwa nini commissioners wanapendelea. Asante sana. Basi na nyinyi hapa nawaomba wale ambao wamebaki hapa, wale ambao nitaita sasa mtoe tu mapendekezo ya muhimu, mapendekezo. Kama unakuja kusema maneno ya elimu tuambie taabu zako kidogo halafu sema pendekeze ni gani, tunaalewana. Kama ni maneno ya hospitali tunajua watu wanasema wanataka hospitali tano au nini, lakini tuambie pendekezo yako ni nini kama mnataka matibabu ya bure, ama mnataka elimu ya bure hiyo itakuwa rahisi kwa sisi kama tume ya kurekebisha Katiba. Tunaalewana? Na mtu anatakiwa kuongea kwa lugha yoyote ile ambayo anaelewa, ambayo inaweza kumsaidia. Kama wewe unataka kuongea kwa lugha ya kikamba. Tutaita mtu ambaye anajua Kikamba halafu atafsiri kwa tume. Lakini kama unaweza kuongea Kiswahili ama Kizungu ni sawasawa.

Sasa tutaenda haraka sana kila mtu hapa dakika tano. Tunaalewana? Yule ambaye nitamuita sasa ni Paul Ndungu Katheru. Unaanza kwa majina yako una dakika tano. Unataka kuongea Kikamba?

**Paul Ndungu Katheru** : Waiguru alikuwa Mkikuyu alipigiwa na Ngala wakati walikuwa wanaitisha mamlaka ya mbele. Wakati huu wakati Mfalme King George alikufa naye Queen alikuwa amekuja kutembelea nchi yetu. Na wakina Kenyatta wakashikwa na wengine. Kuna garama mingi mtu anapofariki kwa ma hospitali. Madakitari wanaenda kufungua ma hospitali wanatoka kwa kazi ya Serikali wanafungua hospitali zao. Mazishi yakuwe yakiharakishwa na ile mambo ya ma shule wanaitishwa pesa kwa ajili ya mitihani.

**Com Maranga**: Unataka aje?

**Paul Ndungu**: Wachunguze hiyo mambo, wawache kutosha pesa, ku-charge pesa kwa ma shule.

**Com. Maranga**: Hebu muambie ako na dakika moja kumaliza kwa sababu hata wengine wanataka kutoa maoni.

**Paul Ndungu**: Askari na wale headmen wanapewa hongo wasishike pombe ile ya changaa. Watoto wachungwe.

**Com Maranga**: Asante sana mzee wangu. Yule atayefuata ni Daniel Mutisia. Daniel Please keep time, unaona wazee wengi hapo wanaongojea na vijana wapo wanataka kutoa maoni. Please. Unaanza kwa majina yako.

**Daniel Mutisya Mbaluka**: Jina yangu ni Daniel Mutisya Mbaluka. Mimi yangu, asante sana kwanza ma commissioner wa

Constitution Review, na kwa vile mumekuwa nilikuwa nataka kuuliza maoni yangu yachukuliwe. Nilikuwa nataka kuzungumza juu ya mahakama, maoni yangu ningependelea mahakama yetu yawe independent. Ikiwa independent sasa nafikiri itafanya kazi vizuri kwa sababu hakuna mtu hajui atapiga simu huyu amefanya mtu wangu kuwachiliwa. Ikiwa mahakama iko independent, hakuna mtu yuko juu atapiga simu aseme mtu wangu yuko pale aachiliwe ama hakutakuwa na maneno ya vifo, hiyo itakuwa independent, korti itakuwa ikifanya kazi vizuri.

Namba ya pili ni ma judge, ikiwa tunataka kujulisha mahakama yetu, ma judge wawe wakifanya kazi kwa muda wa miaka mitano na ikiwa amefanya kwa hiyo miaka mitano aache kazi, halafu kama ni mtu ambaye anaonekana anaendelea na kazi yake vizuri aandikwe na kama terms of contract. Na ikiwa judge ameandikwa apewe mshahara mzuri ambao hautamfanya apende rushwa katika huu muda ambao atakuwa akiwa kazini wa miaka mitano.

Serikali za mitaa, ni mjaoni yangu Serikali za mitaa ikiwa ni mayor awe akiitimiza kwa kipinda cha miaka mitano na chairman awe akitumika kwa miaka nne, chairman wa town council or whatever kwa sababu sasa ikiwa ni miaka miwili wakati wanafanya zile campaign with public money inakuwa ni pesa za raia zinatumika na kwa hivyo akipewa term ya miaka mitano atamaliza pamoja na macouncilor wenzake wakianza kuenda kuuliza kura.

Nikimalizia ningeliza Matungulu iwe na constituency yake, tusiwe na constituency ya Kangundo. Ile ya mwisho ningependa tume yenu, kwa sababu vile ako hapa ni vizuri nizungumze hilo ni support kwa sababu kuna upungufu wa watu kwa sababu area iko mpaka mwisho wa campaign huko na hauwezi kufika, hapa Matungulu ni kubwa sana na nafikiri mumempa mtu mmoja. Kwa hivyo ni pendekezo langu mngefanya consideration kwa sababu kila mwananchi anataka kujua hali ya Katiba na sasa wengine wako upande wa Kadisaa hawatafikiwa na hiyo maneno ya Katiba.

**Com Maranga:** Asante sana kwa hayo maoni. Sasa nakuomba uweke sahihi kwa kitabu chetu rasimi na utuwachie memorandum yako. Anayefuata sasa anaitwa Francis M. Wambua. Yule anaye fuata anaitwa Parel Mwalu.

**Parel Mwalu:** Mimi nishapeana memorandum.

**Com Maranga:** Asante sana. Mwingine ambaye nataka kumuita, wa kina mama nimewawacha wote nje kwa sababu wako upande vile mwingine. Yule ninamuita sasa ni Isaac Mumo. It is your turn, because you have a memorandum you summarize with the main points in five minutes.

**Isaac Mumo:** Majina yangu naitwa Isaac Mumo. Kwanza nina furaha kwa kupewa wakati huu wa kuongea kidogo. Yangu ningependelea sana tume ichukulie mambo ya kuanzisha ofisi ya Katiba ya Kenya kwa sababu tunaweza kuwa tunafanya kazi ya bure, tunaweza tengeneza Katiba mzuri na bila kuwa na ofisi ile inaweza linda hii Katiba tunakuwa tunafanya kazi ya bure, juu tutaandika document zenye hazitakuwa na kazi. Kwa hivyo ningependelea kuwe na commission independent ya kulinda ile

Sheria kuu na hiyo Sheria ni ile Katiba yenye tunatengeneza. Kwa hivyo hiyo ni pendekezo yangu ya kwanza. Ya pili ni upande wa Executive, ningependelea kuwe na Raisna awe ndio anasimamia Serikali lakini ningependelea awe chini ya Sheria na ningependekeza kuwe na. ...Raisasiwe anasimamia ama asiwe akichagua ma afisa wenye wanasimamia sehemu zingine kama mkuu wa Sheria. Kama controller and Auditor general, ofisi kama hizo, hizo ningependekeza ziwe zikifikiriwa na hao ma afisa kuchaguliwa na hata upande wa Judiciaryna Bunge, Bunge ndio ingesitahili kuwa na mamlaka ya kuchagua hao watu.

Pia ningependekeza Rais asiwe mkuu wa majeshi; Mkuu wa majeshi awe ni yule afisa mkuu katika jeshi lakini kuwe na council ya commanders yenye itakuwa na waziri wa ulinzi akiwa ndani na Rais awe mwenye kiti wa hiyo committee, juu sasa Rais akiwa amri jeshi mkuu anaweza amrisha hata nchi kwenda kwa vita bila sababu. Kwa hivyo at least kungekuwa na hiyo council ya commanders na waziri wa ulinzi akiwa ndani na Rais akiwa mwenyekiti.

Ningependelea vijana wakifikisha umri wa miaka kumi na nane, wawe wakihudumu katika jeshi, wakitoa mafunzo ya kijeshi kwa muda wa miaka miwili. Baada ya kumaliza wanaweza ingia katika sehemu zingine za ujenzi wa taifa ndio kila Mkenya awe na waajibu na ujuzi wa kulinda nchi yake. Upande wa Bunge ningependelea Bunge ipewe mamlaka ya kutekeleza mambo mengi lakini kwa upande wa kuunda Sheria, kama ni Sheria unataka kubadilisha ya ki Katiba lazima warudi kuwe na national referendum irudishwe kwa wa Kenya, juu hii Katiba sisi ndio tumetengeneza na hatutakiirudi kuwa na muingilio kwa upande wowote. Nataka iwe Constitution inaweza simama.

Kwa upande wa Electoral Commission, nataka hiyo pia iwe independent from the Executive, iwe inatazamia shughuli zake bila kuingiliwa na upande wowote.

Kwa upande wa utangulizi, ningependekeza kuwe na utangulizi wa Katiba ambao utaweka historia kidogo ya vile taifa la Kenya ilizaliwa, na wale viongozi walipigania uhuru wawekwe ndani kwa huo utangulizi ndio hata wakenya wawe wakipata kuelewa Kenya vile ilianza kama taifa na pia ningependekeza wale freedom fighters wafikiriwe wawe wakipewa masilahi yao ikiangaliwa na state.

Ile point ya mwisho, ningependelea pia kama ni political parties ziwe zikipewa nafasi zao katika media na wawe wakipewa uhuru. Wa Kenya tunasikia tuna upungufu wa freedom of association. Assembly, na pia hatuna uhuru wa maoni sana kwa sababu unaweza kupata kama ni chama ya upinzani wakati wanafanya mikutano yao, kuna muingilio, pengine unaambiwa permit umekuwa cancelled vitu namna hiyo. Tunataka Kenya ipate kupewa wa Kenya wote wawe na uhuru.

**Com Maranga:** Mungeambia akina mama waongee pole pole, they are interrupting us.

**Isaac Mumo:** Kwa hivyo ile jambo la mwisho ningependekeza democracy ipate kuhimiza sana na institution zote zenye zina simamia demokrasia zipate kuangaliwa vizuri na Tume ziwe zimesimama vizuri ndio demokrasia ipate kuungana na kuwa na

nguvu.

**Com Maranga:** Thank you very much, na utuwachie memorandum yako. Thank you very much God bless. Mwingine anaye fuata ni Johnstone Kiilu. You have five minutes, you have a memorandum just give us the main points.

**Johnstone Kiilu:** Mimi ninaitwa Johnstone Thioka Kiilu. Mimi ninaongea juu ya kuchunguza powers za President. Vice President must be elected by Wananchi. Mayors must be elected by Wananchi. To remove this Act, we use human rights, we give women 30% power. Constitutional Review must be formed by African culture. For example kama sisi wakamba tuna mila ya kula kiapo *kitito*, sisi tunataka hiyo iwekwe katika Katiba. Sisi tuna hii tunaita *Mbai* hiyo tunataka iwekwe katika Katiba na ipewe power sana. Constitution should be targeted from grass roots.

All Government departments must be independent from Executive kwa sababu Executive wakati huu ambao tuna hii Serikali ambayo ni unitary government, Executive ndio inafanya kutoka juu mpaka chini mpaka kwa judicial. To review education system kutoka 8-4-4 to 7-4-2-3 hii ambayo ilikuwa inatumiwa, hiyo tunaita old system. All local authorities to be given powers to lead themselves. All councilors must be paid salaries to all allowance from central government. Decisions must be independent to provide administration. Iko sehemu zile moja ambayo inakimbiza, mimi naunga majimbo mkono na system ya Government ya majimbo au federal Government it must have central Government which right must be elected by all state. Majimbo tutayaita states kama za America.

All state must retain in the central Government 25 % income tax na military must be under central Government and all the states must have their own Parliament. kwa sababu ya kusema ninaunga majimbo mkono ni kwa sababu mimi nimeona hii unitary Government it is not dividing uchumi wa central sawa sawa.

**Com Maranga:** Asante sana mzee. Sasa nenda pale utuwekee sahihi na utuwachie memorandum, apana rudisha huko ndani, unatuwachia hiyo ni yetu. Okay mwingine ambaye ninaita ni Michael Koko Katona. Hayuko? Halafu tuko na Isaac Mbithi.

**Isaac Mbithi:** Niko kwa group.

**Com Maranga:** Kwa hivyo hautaki kutoa maoni, thank you very much. Unaweza ukaamua hutaki kutoa maoni kama maoni yako yametolewa, kwa hivyo hakuna ubaya. Okay Luka Mwikia. Okay. Paskari Ndeti, Thomas Muindi. So Thomas Muhindi you have five minutes, give us the main highlights.

**Thomas Muindi:** My name is Thomas Muindi. My first point is Mr. Chairman of the constitutional Review, is it really possible for Kenyans to be given the original copy of the Constitution as per the Lancaster House?

Voters- the present system of voting is very expensive and costly and also confusing; Voters are sometimes misled to vote for people they do not prefer because citizens can be manipulated.

Electoral Commission...(interjection)

**Com Maranga:** So what do you recommend?

**Thomas Muindi:** I recommend that if it is possible the system of voting be maintained by the Government.

**Com Maranga:** Okay, proceed.

**Thomas Muindi:** Electoral Commissioners should be directly elected by the people. Each political party so long as it is registered should be given the chance to nominate its representative to the electoral commission and lobbying should be to the people and not the president. The Vice President should be directly elected by the people just like the president and the MPs. The Vice President should also be named by his political party early to allow voters to vote him or her.

The other point is on the presidential election; presidential elections should be held separately from Parliamentary and civic elections. We should also have a Prime Minister to assist the president.

Councilors; most of our councilors work for themselves and not for the people who elected them. Money used to pay these councilors should be used to educate Kenyans on the meaning of patriotism and also implement the draft Constitution to all Kenyans.

Orphans; orphans should be protected by the leading Government to avoid sexual harassment especially to the girl orphan. Girl orphan normally go to the world of street life for the grandmothers taking care of them cannot meet their financial problems.

Education; Kenyans lack proper education about their duty, they are taught very good subjects like Kiswahili, English, mathematics, Chemistry and others but not the law. Is it possible for the Government to implement the law as a subject from primary level to university level. And that is my last point.

**Com Maranga:** Thank you very much. Mwingine ambaye nataka kumuita sasa ni Paul Musau. Hayupo. Titus Mutau, you have five minutes.

**Titus Mutau:** Mine is Titus Mutau. Kitu cha kwanza ningeshukuru kwa hii commission kunipa hii nafasi niweze kupeana maoni. Maoni yangu kwa niaba ya wakenya wote ningependekeza, all primary schools imposed levy should be eliminated. Why? You find that there are some poor families who cannot be able to meet the cost of living and by so doing the child may

need education.

Secondly, especially in Eastern Province, ningomba Serikali ama hii commission iangalie Machakos, Makueni iwe na college. Tangu wakati wa ukoloni hadi wa leo tumekuwa na college moja na input ya watoto from primary up to secondary school wanapomaliza elimu yao inayoyoma, haina muelekeo. So if we have a college, several of them we should help them.

Coffee farming; vile tunajua ukulima wa kahawa especially Machakos ama Kenya as a whole ni uti wa mgongo, na umasikini umeongezeka kwa maana mkulima wa kahawa huangaliwi masilahi yake kahawa inapo uzwa.

Hii commission ifunguliwe ofisi, na ifungue ma ofisi katika interior area to educate the common mwananchi ndio waelewe maana ya Katiba ni nini.

Ingingine ni ile that you ought to have one President with all wazees from each province that will give him advises and also to assist him. There after we should have Prime Minister who will be tabling the matters of the party in the Parliament with Wabunge ili waweze kuangalia Sheria ili common mwananchi asiumie.

Ingingine ya mwisho, mahospitali yanatakiwa yaangaliwe, the common mwananchi apewe huduma wa kutosha bila kuambiwa aende kwa chemist anunue dawa na hana pesa na hiyo ni kama kuangamiza our nation. Na kwa hayo machache ningesema asante.

**Com Maranga:** Thank you Titus Mutau, sign our register and give us your memorandum. David Mutuku.

**David Mutuku:** Asante sana, ni asante kufika mbele ya committee ya Katiba ili kurekebisha Katiba kama Serikali ilindaye. Neno la kwanza nazungumza juu ya usalama wa wananchi. Usalama wetu umekuwa mbaya sana sana sana katika ma cell ya prison. Unaona unashikwa unapigwa ungali Sheria inakungojea. Hiyo tunaona ni kama thuluma ya Sheria kulinda mwananchi wa kawaida. Na vile vile tu-improve majala zetu za ukoloni ambayo hayafanani na sisi wakati huu.

Ingingine, tunataka mashamba yawe na kiwango fulani, kila mtu awe na shamba kiwango fulani yule wa juu na wa chini lakini, iwe isifike eka elfu moja.

Serikali yetu kuu iwe na mashamba ya kuwalisha wananchi kuliko kukopa kopa na kuomba omba nchi za nje mahindi ambayo ni yellow.

Ingingine, mambo ya hospitali; hospitali iwe free kwa kila mwananchi wowote maanake ni kodi yake inanunua dawa hizi.

Nitakwenda kwa habari ya mashamba vile vile. Watoto wa kike ambao hawajapata nafasi ya kuolewa wawe wakipewa mashamba na baba yao kama wa kiume. Ingingine ni hakuna mtu ambaye anakuwa ati yuko juu ya Sheria hawezi kushtakiwa, iondolewe katika Kenya kabisa. Kile kingine, wakati wa upigaji wa kura, kura ziwe zikihesabiwa katika kila station zinapopigiwa. Hii itazuia wizi wa kura.

Majimbo hakuna, Kenya ni moja hatutaki majimbo. Kuchaguliwe tume moja ya corruption ambao itavunja ufisadi kabisa. Kile kingine bei za vitu kama sitima ambao zinazalisha mali katika Kenya imekuwa juu zaidi ikafukuza wananchi ambao wanaweka mali hapa, Kenya ikawa na umasikini zaidi. Kila mwananchi awe na sehemu ya nchi katika kila pembe ya Kenya. Mwananchi wa Kenya awe na shamba pahali popote Kenya, aweze kupata shamba.

Kile kingine upande wa shule, tunaona shule katika Kenya zingine zina rusha ndege ambayo ni kodi yetu na zingine kama hii aifikii kiwango kama hiyo. Shule zote zigawanyiwe kodi moja sawa sawa.

**Com Maranga:** Asante sana mzee. Nenda kule ujiandikishe halafu utuwachie register. Yule ninamuita sasa ni Jacob Munyao, hayupo. Then the next one is Stephen Elijah.

**Stephen Elijah:** My names are Stephen Kamau Elijah, my father was born in Kangundo although sometimes in 1945 they were given marching orders, I think it is a kind of tribal political clashes that were there, and I would spell a death nell to them now and say it should never happen now in this country. My grandfather and my two aunts are married here and some are neighbours to Matigai Muli.

Actually I came here because Muli insisted that I come here. But I also wanted to endorse you because you are our Government now. We don't have anywhere we can express our views because we have been electing people who have no values. May be some charcoal burners who know no philosophy at all and they have no value for education. Now education in Kenya has been trampled under foot at the expense of money. I must ask you now as Christians people, that it is high time that you change this trend because, if you have potentials like my son you, would also like to lead in future, okay that is not political.

Besides that let me now come to the crux of the matter. I need a Preamble because with a Preamble it gives me the vision. It expresses what is in the Constitution that we are a Government, we are ordaining this government, we people of Kenya (to quote from the American Constitution) we need something like ethics in the Constitution and we need to highlight things like freedom of choice and uhuru. But other political connotations should be avoided all together like love peace and unity because they have been reserving as far as I am concerned.

About the presidency; I believe the Review of the Constitution is attached to the succession of the president. It is my view that the current sitting President should now know that the time is up, two terms are already up and rather than campaigning for



whatever, deciding how he wants to leave it, I think he should leave it to the people. Any other current President should be restricted, unless it is very important, he should not leave Nairobi or his rural home.

When disadvantaged groups in a society; ideally there is no body who is disadvantaged, it is only us who cause the disadvantages. The Lancaster Constitution I believe had a lot and we cannot just wholesale blame the British for doing that because they new, particularly they knew the people who were close to them very well, and they knew their ambition. Actually I thank God because we have been shown also what has been happening. If you are self-centered in making a Constitution then it boomerangs on you. We saw Mboya trying to protect the President very much thinking he will occupy the same, but what happened? So gentlemen and ladies as we make the Constitution let us focus a million years a head because the world and as long as it is remaining is only the word of God that does not change, everything else will change.

Protection of property; crime rate is on the increase here. Actually when they usually report to the police you know what happens, they don't really, they have excuses of not following it up and maybe I would say that, whatever I was talking about before is what has brought all these, valuing money more than life itself.

About Parliament - the name Parliament is known in Kenya and that is what we should use. But when you become a Member of Parliament now, you should cease from participating in party issues. Party issues should be left to the chairman there and if the minister or if the MP happened to be the chairman he/she should resign forthwith because it is no longer a party issue but it is now running the affairs of the constituency.

I strongly recommend the Kenyan citizen should be by birth even if it is a Mzungu who has been born here or in the air space of Kenya, he/she should be given the right to say whether they want citizenship because it is not by accident that they were born here. Like it happens in America if somebody is born there straight away they qualify for citizenship and a passport. A passport should be given to anybody who so applies even without this encumbrances of saying that you need an invitation letter, you need to produce evidence that you are able to travel. It should be just like an ID.

When you are called by your own reasons to cease from Government employment, and you have given them some years, I believe strongly that you should be at least compensated, if not you should be given you proceeds from there. If you have been maybe disabled or you have been called upon to resign earlier. Thank you very much and I need security of tenure that you people should be firm enough not to be called off anytime at the wims of anybody. So thank you very much.

**Com Maranga:** I think there is a question.

**Stephen Elijah:** Yes Sir.

**Com Mutakha Kangu:** You said that citizenship should be given to anybody born in Kenya and you cite the example of America and the truth is that we know of Kenyans who when they have British citizenship take off to go for maternity in Britain so that the child may become a British citizen or something of the sort. Now if we allow this, I am imagining a situation when our economy is doing well and people are seeking here they will just be coming across to deliver from here so that the children can become citizens. How do we guard against that?

**Stephen Elijah:** You know there are checks and balances for everything. If a child does not request when they want to be born, and I don't think somebody because there are immigration laws that guarantee you to come to the country, then I think there should be some restrictions there. If you are just coming here expressly to benefit.

**Com Mutakha Kangu:** They won't tell you that they are coming for that. Assuming those Tanzanians traveling through Kenya and then Uganda, then labour pains come and she gives birth in Nairobi, will that child automatically become a Kenyan?

**Stephen Elijah:** That is why when they talk about the Constitution, it is you I know who will come out with the final draft but my strong sentiments are that somebody born here, even if it is a refugee should have that option because they came here because there was no security at home.

**Com Maranga:** Thank you very much Elijah. Now you sign our official register that you have appeared before the commission. Now I want to know whether these people are there. Joseph Malio, okay it is your turn five minutes and I can see you have a memorandum give us the main points Mzee. Utupe ile maoni yako ya muhimu halafu memoranda utatupa.

**Joseph Malio:** I am Joseph Motu Malio. Ningetaka kusema juu ya muundo wa Serikali yetu. Serikali yetu nataka iwe na Bunge mbili. Bunge ya kwanza iwe ya Rais na achaguliwe wazee watatu, retiree officers kutoka kila mkoa ambao atakuwa akiwasiliana na wao. Bunge la pili litakuwa na Waziri Mkuu ambaye anafanya kazi na baraza la mawaziri na wabunge. Hapo ndipo itakuwa civil secretary na ili uwezo ufikie mwanachi tuwe na Serikali ya mikoa. Yeye atakuwa hatoki nje anatoka katika katika area yake tarafa yake na atakuwa akifanya kazi na Mbunge wake. Hapo chifu atakuwa akiitwa Zultan. Ili uwezo wa Serikali ufikie mwananchi, hapo nchini iko mzee anaitwa mwaamuzi. Huyu mzee anafanya kazi ya Serikali mara mbili. Anafanya upande wa utawala na anafanye upande wa judicial department, anafanya kesi kama vile mwahakimu inafanya. Ningetaka huyo mzee awe akilipwa ili uwezo wa Serikali ufikie mwananchi. Ningetaka kila watu elfu arubaini wawe na constituency yao, wawe na Mbunge wao ili uwezo wa Serikali ufikie mwananchi.

Upande wa uchaguzi; rais achaguliwe peke yake, Rais kwanza awe Mbunge. Uchaguzi wa Mbunge na wa ma councilor ufanywe siku moja na Rais afanyiwe uchaguzi siku yake pekee. Kura ziwe zikihesabiwa kwenye kituo cha kupigia kura.

Upande wa elimu; primary iwe free education na university maan watoto wa masikini ndio wanapita vizuri nayo fee iondolewe

na ile ya secondary school irekebishwe iko juu sana. Iwe chini, kwa mwaka wawe wakilipa less than ten thousand shillings. Ningependelea kila wizara iwe na Tume kama vile mumeangalia barabara yetu kutoka Machakos kwenda Kangundo ilianza kujengwa miak na miak hata sasa haijamalizika na kama pangukuwa na Tume si wangeangalia wajue ni kitu gani inafanya barabara isimalizike. Tume ile ya corruption ipatiwe uhuru.

Upande wa mahakama; mahakama ipewe uwezo wa kuhukumu yeyote ambaye amekosea Serikali yetu hata akiwa ni nani, hata akiwa ni Rais apelekwe kortini na ningetaka mahakama yapewe waziri sababu Chief Justice ni mfanyi kazi wa Serikali na Mbunge akitaka kumchafua anachafua bure kwa magazeti. Na kama kungekuwa na waziri ndio angekuwa nasema Bungeni habari ya mahakama. Si Chief Justice aende kule ama AG, hawa ni wafanyi kazi wa Serikali.

Nikimalizia ni mengi lakini nilikuwa nimeandika utakuwa ukisoma kama unataka. Asante.

**Com Maranga:** Thank you very much and God bless you. Ongoja kidogo kuna swali, kabla ujaenda kuna swali.

**Com Mutakha Kangu:** Umesema Rais awe Mbunge na huo ndio utaratibu tuko nao sasa. Lakini swali ni kwamba kama kwa sahihi unaweza kuwa Rais kama wewe ni Bunge. Na huwa ninajiuliza kama tungeenda kwa kura na wakenya wachague wewe kama Rais lakini watu wa Baringo Central wakatae kukuchagua kama Mbunge, ungefanya namna gani?

**Joseph Malio:** Kwanza atakuwa Mbunge na aombe kura ya uRais akiwa Mbunge.

**Com Maranga:** Thank you very much Mzee, weka sahihi na utuwachie hiyo memorandum. Mwingine ninamuita ni pastor Matoyo, Benedict Muiya. Wakati ni wako dakika tano, uanze kwa majina yako.

**Benedict Muiya:** My names are Benedict Mbithi Muiya and I have come from Nairobi Principally to be with my people here at home because this issue of constitutional Review is very important for our country. Just to start I want to give the principles of governance which I think will do a lot in helping arrive at a good Constitution but it should be made complete. The principle and Government should be the system be complete in structure, give a perfect proportion and balance to bestow the powers to other parts, and the powers you will give it will never affect your security. This is the challenge of this honorable body for constitutional review as a whole as well as the individual members of the commission, because we hear some of them visit the President without informing their chairman, compromising the integrity of the commission. In a nutshell I want just to name or rather give the main points.

The problem of the Kenyan Constitution is that it doesn't give a proper definition of the system of governance which should be exercised in the country. At the top in the Kenyan Constitution or system of governance is presidential with an Executive head of state, Executive President being the head of state as well as head of government. At the bottom, the Kenyan system is

Parliamentary and it was essentially supposed to have been a Parliamentary and that is why Kenyatta became Prime Minister in 1<sup>st</sup> June 1963. How Kenyatta became the President of Kenya I am not sure and I think the 1<sup>st</sup> Republic on 12<sup>th</sup> December 1964 was fraudly done.

**Com Mutakha Kangu:** He was declared President by an amendment of the constitution.

**Benedict Muiya:** Yeah you can say that but without changing the law below.

**Com Mutakha Kangu:** I get your point.

**Benedict Muiya:** Now I will support a Mzee who was here that we should, whatever system we choose, we should have a separate presidential election and a separate Parliamentary, and civic elections. As far as the qualifications of the electable members to public offices starting with the councillors they should have a minimum of O level because a mayor who happens to come say in the cities, now we have three of them, is principally a councillor, and as the head of Government runs a Government, the central Government, a mayor is supposed to run the Local Government so we cannot afford to have an illiterate running a Local Authority because unlike the

Members of Parliament whose work is either support or oppose the Government policy, which the Government might choose to ignore, a councillor is directly involved in the running of the Government, a state activity.

The other issue is on the Government formation. Whatever system we choose and in the present Constitution say for example we have the President forming the Government from members of Parliament I would propose that if we elect people to represent us in Parliament they should not accept ministerial positions and if they do, they should cease to be members of Parliament otherwise they will be tied by the collective responsibility and no one will care for the interest of the people.

As far as the issue of we are going to be African, we cannot adopt what is happening in other countries we are in a new era. An era of information technology and free market economy and we must have a good team to lead us to be able to compete internationally.

I would conclude by saying that we must have a Preamble which will lead the country to a ripper in essence making it possible to separate completely the issue of the current or the coming election, from the repeal of the Constitution, because we were not reviewing the law to go for the elections. We were reviewing the law because of the flaw in the current Constitution. So the constitutional Review commission should continue with their work, we should continue with Parliamentary and civic elections. Moi should remain in office until he retires when his term expires after which either Parliament or the Parliamentary Select Committee together with the Ufangamano Group they will come together and appoint an interim President to run a Government for two years awaiting this commission to complete its work and implement the Constitution as per the letter as

would be requested by Kenya. Otherwise we don't have to rely on the politicians to give us the Constitution, because like now, when we talk of reducing presidential powers we are asking for a presidential system.

The Parliamentarians are already arranging themselves in what will appear they want a Parliamentary system. So I think also this interim Government, will have to ask for something special, because we don't want a situation whereby the Members of Parliament will take it upon themselves to try to impose on Kenya the system of governance which we have not yet agreed on. So we will have to hold a referendum, so I will ask this commission to prepare three different draft constitution. One on presidential system as the people have been proposing, another one on Parliamentary constitution, a pure one like the British one, and the third one mixed as the former AG said.

**Com Maranga:** I thank you very much Benedict, you are beyond time thank you and give us your proposal; please sign our register. The next person in Joseph Nzuki Kasyoki. Hayuko, then we have Mutistya Kangera, kuja. Haya nataka kujua kama hawa wako. Philip Munguti, is not there then we have Wambua Kiani is not there, then we have John Ngovi Kithuka, Muthama Kithika. Basi wewe you will be the last person before we go for lunch. Sasa tuna huyu anaitwa Mutisya Kangera, anza kwa majina yako mzee una dakika tano.

**Mutisya Kangera:** Mimi ninaitwa Mutisya Kangera. Mimi kwa wakati huu maoni yangu kwanza kabisa ni ya hospitali. Sisi kwanza walemavu tunapata shida sana kwa hospitali wakati mtu mlemavu anakuwa mgonjwa. Pesa tunapewa za kupimzwa, wakati tunafika kwa hospitali daktari akikuta wewe hauna pesa za kutosha anakupita, anakupita mpaka jioni unarudi bila kutibiwa. Sasa kwa hii Tume ya marekebisho ya Katiba hatujui ni njia gani wangetumia mlemavu awe anapata huduma ya kutosha katika hospitali.

Ingingine sisi walemavu kwa wazazi tuna shida sana, si wengi wana mashamba akapata title deed, shamba kutoka kwa baba yake. Kwa vile wanasukumwa na wenzao wenye kusismama. Akisema shamba anasukumwa ni ya nini, wewe mama wacha kumpea, wewe baba wacha kumpea. Kwa hivyo walemavu tunataka huduma ya kutosha hata kwa Serikali.

Hata kwa biashara sisi walemavu tuna shida sana kwa Local Government town council. Tukiuzia ikiwa ni nyanya tunanua, tukiuzia pande hii, mwenye kusimama, yule mama anakatisha receipt ya town council anakuja anaambiwa wewe kwenda pewa pale. Wakati anaambiwa, "pewa pale" mimi nikimwambia "bado kuuza" anaambiwa anazo. Sasa anakuja kupiga nyanya yangu teke. Chifu ndio anasaidia, hata makaa, chifu ndio anasaidia. Tuna shida sisi walemavu. Wakati ministry ya local Government kama country council wanagawa vibanda vya kuuzia, sisi hatupewi nafasi ya kwanza. Wakati huu ninasema hii hakuna mtu ninashtaki, tunatengeneza marekebisho ya Katiba tupate nafasi, tunalilia nafasi.

Ile ingine ni...

**Com Maranga:** Malizia hiyo ni ya mwisho.

**Mutisya Kangera:** Ninabakisha mbili, hakuna mlemavu mwingine alisema hapa, ni mimi tu. Ile ingine ni watu wa health, ministry of health nikikomboa hotel mimi ninapata shida kwa vile sina pesa ya kumpatia akija. Hata nyumba ikiwa ni mzuri ananiambia hiyo funga, hakuna nyumba na hata hii ya mwenzangu ni kama hii yangu na mtu wa health ananifungia ndipo huyu mwingine awe anapata customers wale walikuwa wake na wale wangu. Hata ikiwa ni wiki moja, hajali anasema amepata, hizo ameingiza na mimi yangu kifuli. Wakati anakuambia funga ukija kufungua uje kwa ofisi yangu, anakuambia ni pesa fulani ukienda kwa ofisi, elfu mbili na hizo elfu mbili wewe hupata kwa hapa hata ukifungua mwiezi mzima wewe hupati faida.

Ile ingine iko kwa primary school; nilisikia watu wengine wakisema ati Chokora ni watu wa kina mama ambao wasioolewa. Wengi wao ni wa walemavu, ni kwa nini? Yeye hana nafasi ya nyumbani, na yule mtoto wake hana pesa, kwa maana hajui kujufanyia kazi na hana nafasi, haoni karo ya kulipia huyu mtoto na ile tunaita yellow, h iyo inaleta shida sana kwa mtoto wa mlemavu, inaleta shida sana kwa mtoto wa mlemavu, na nimlemavu awe kiziwi, awe kipovu, awe mlemavu wa mkono kama ama mguu kama mguu kama mimi.

**Com Maranga:** Pendekezo yako ni nini sasa?

**Mutisya Kangera:** Mapendekezo yangu ni haya ingawe, iteremushwe, ifikie kiwango cha chini anapofikia, inakuwa wasitani.

**Com Maranga:** Umemaliza?

**Mutisya Kangera:** Ninabakisha ile moja sasa. Ninarudi upande wa kura, hapa sisi Kangundo tuna shida ya kura. Watu wa Kangundo wale wanataka kura wanajua hesabu ya kura na hawajui hesabu ya walemavu. Ukimuuliza mlemavu awe kiziwi, awe nini, hajui, lakini hesabu ya ile kura ina mlemavu anajua. Hesabu ya kura kwa ma councillors ama ma ministers ama nini Kangundo wanajua lakini hesabu ya walemavu awe kiziwi awe kipovu hawajui na Kangundo hii yetu haina harambee ya walamevu ama nini lakini tunaisikia kwa radio. Harambee ya walemavu na harambee ya walemavu iko Nairobi, iko Kisumu, iko wapi lakini Kangundo walemavu hawana, na hawajulikani. Kwa hii Tume ya kurekebisha Katiba tunauliza tutajulikanaje sisi wa Kangundo.

**Com Maranga:** Unataka wewe tufanyaje, tupe mapendekezo.

**Mutisya Kangera:** Ninataka tujulikane namna hii; huduma ya kwanza mlemavu ajulikane inaweza kutoka kwa councillor. Wa pili kujulisha Serikali ni Chifu ama assistant chifu, tukifika kwa DO, kwa minister kwa maana ndio wako kwa hii ward wanajua na wanajua kila mtu ako hapo.

**Com Maranga:** Asante sana Mzee wangu Kangera. Weka sahihi kitabu chetu rasimi kuonyesha kuwa ulifika mbele ya Tume. Asante na ninakushukuru kwa maoni yako. Yule ambao tunataka sasa akuje hapa ni Mthama Kithika.

**Mthama Kithika:** My name is Gabriel Mthama Kithika. I will start with the Constitution it self.

**Com Maranga:** You have five minutes.

**Mthama Kithika:** You can give me an extra minute. Most of us don't know the old Constitution and I will suggest that copies of the old Constitution be availed in all public offices and schools so that people are able to see what the old Constitution talks about.

Secondly is that as we get to the new Constitution we should have mechanism where elements of the Constitution are taught in schools may be both primary and secondary so that future voters know what is required of them.

My second point is on public offices or public bodies. We have so many public bodies including schools, universities, parastatals. I think the Constitution should be very clear that any monies which is got from the public must be accounted to the public, because we are paying school fee, we are paying university fees we are paying. Local Government taxes and no body knows what happens to that money except the people involved. So any money which comes from the public I think there should be an annual balance sheet which is given to the public so that they know how there money has been spent and they can question it if they need to.

Then the third point is on Local Government.

**Com Maranga:** I want to interrupt you, imesemekana nyinyi mnaongea kimombo sana akina mama hawaelewi. So rudi kwa Kiswahili kidogo.

**Mthama Kithika:** Nitaongea Kiswahili. Hii ni Serikali ya mitaa; juzi Bunge ilipatia wana Bunge, pension schemes medical schemes; Kwa sababu wanachaguliwa na wananchi, tungetaka hiyo pia ipatiwe madiwani kwa sababu pia wao wanatumikia wananchi. Kwa hiyo hatutaki pale inakuwa anatomia pesa yake ili ahudumie wananchi. Kwa hivyo wapatiwe hiyo mshahara, wapatiwe pension kama inawezekana. Kuna hii timetable, hawa madiwani wanakutana mara kwa mara, wananchi hawajui mikutano hiyo ni ya nini na ningetaka kuwe kama Bunge. Kama kuna mkutano ya local authority iwe inawekwa kila mahali, kila mtu anajua kuna mkutano wa ma councilor leo na hiyo hall iwe open, inafunguliwa wananchi ili wajue vile ma councillor wao wanafanya kazi kwa sababu sasa iko kama closed house, ni wao wenyewe wanajua vile wanafanya, ni wao wenyewe wanajua vile wanatumia pesa na hii pesa ina toka kwa wananchi kwa hivyo ningetaka ikuwe open na kama ni zile minutes wanaandika



zikuwe uhuru kusomwa na kila mtu kwa sababu sasa hazisomwi, you have to struggle to get them. Pia ningetaka wawe wakifanya budget kama ile Serikali kuu inafanya annual budget, wanafanya na iwe wakaazi wa sehemu hiyo wanaandikiwa wagawe namna gani sababu akiitisha kodi kama ya wafanyi biashara wangetaka hiyo pesa inatumika namna gani, mambo ikikwisha waambiwe tulifanya hivi na hivi. Wakitaka kuongeza waseme wataongeza sababu gani au wana reduce with reasons.

Then ile kitu ingine ni corruption; mtu yeyote ambaye anapelekwa mahakamani kwa sababu ya corruption anataka aondolewe kwa kiti yake amara moja. Juzi tulikuwa na waziri anaenda kwa corruption case na yeye still ni waziri. Kwa hivyo mtu wowote anaenda kwa mahakama ya corruption a-vacate the seat I don't know what you call orphans in Kiswahili.

Mayatima na widows, tuko na mayatima wengi sana na wajane kwa sababu ya hii, may be sababu ya ukimwi au tofauti nyingine. Hawa mayatima ningetaka Katiba iwatambue, wawe wanapatiwa elimu ya bure kutoka primary mpaka university kama wanaweza kwa sababu hawana baba hawana mama, na wanawachiwa wale relative wengine. Kwa hivyo ningetaka Katiba iwatambue wawe wanapatiwa eleimu ya bure na baada ya elimu ya bure kuwe na reserved jobs katika public sector na pia ningetaka hiyo kazi iwe reserved kwa wajane kwa sababu kuna kina mama wanaumia sana Bwanawao akifa wanaumia wanaumia na kuna kazi inatokea kwa mpublic sector na wengine ni qualified. Kwa hivyo ningetaka wapatiwe nafasi ya kuingia hiyo kazi on the basis of being an orphan or a widow.

Land...

**Com Maranga:** Na hiyo ni yako ya mwisho.

**Mthama Kithika:** Land huyu commissioner wa lands ako na uwezo mkubwa sana na ndio ameleta corruption Kenya. Hiyo uwezo anapatiwa wa kugawa land uondolewe kabisa kutoka kwake na kama land iko Kangundo wananchi wa Kangundo ndio watajua vile watagawa hiyo land, kama ni ya Serikali. Kwa sababu ikigawa na mtu wa Nairobi, hajui ni nini inaendelea huko kwa hivyo kama kuna land huku in any particular area, wenyewe waamue vile watafanya na hiyo land kama wanataka kugawa otherwise ikae kwa public trustee.

General elections ningetaka kama candidate anakufa wakati wa elections, between nominations and elections, huo uchaguzi uhairishwe. I think there is a vacuum right now.

Na katika uRais ningetaka Rais achaguliwe na watu 50% ya voters. Kama kuna watu kumi wanapigania uRais na hakuna mwenye anapata 50% wale wawili wako juu waende wapigania hiyo kiti ya uRais kwa sababu kutakuwa na mtu ambaye ana-represent watu wote, sio ana-represent quarter na pia ningetaka Katiba iweke mechanism ya hand over or take over. Hii kwa sasa iko na electoral commission ipatiwe uwezo na time frame. Kama election ya leo wepatiane majibu kesho, kesho kutwa Rais akuwe sworn in seven days or whatever, kwa sababu sasa inategemea na yule mwenye hiyo ofisi. Kwa hivyo



ningetaka hiyo iwekwe ikuwe clear kwa Katiba.

Ya mwisho ni appointment ya public officers; Serikali ina uwezo ya ku-appoint here and there. Hii kitu tungetaka iwekwe kwa constitution. Ijulikane Rais anaweza ku-appoint nani, minister anaweza ku-appoint nani na kama anafanya hiyo appointment ipelekwe kwa Bunge, ifanywe ratification, kwa sababu sasa tuna shida kila mtu anakimbia kwa Rais akitafuta kazi. Hiyo ma kazi ya public ikuwe kazi yake in the public wajue ni nini inaendelea. Ni hayo tu.

**Com Maranga:** Thank you very much for your presentetation.

**Com Mutakha Kangu:** This 50% yenye tunasema President apewe, kwa nini tuiseme hata wa Bunge, hata councillor kwa sababu tunasema kwa sasa unapata President akipata 30% na wale walipia opposer walikuwa wengi. But the same things happens even with the MPs. Ukipata pengine 10 candidates yule mwenye ameshida pengine amaepata three thousand votes na wale walipiga against him ni a total of ten thousand, kwa nini tusiwekee hii hata kwa wa Bunge na councillors.

**Mthama Kithika:** Hiyo ni kweli, sioni kwa sababu gani isiwekwe.

**Com Maranga:** Okay asante, nina kushukuru sana sasa wewe ninakuuliza utuwekee sahihi na utupatie memorandum. Kuna akina mama wawili hapa hata ingawa hiki kilikuwa kikao cha akiina baba tunataka akina mama wawili, inaonekana akina mama walikuwa wengi sana kuliko akina baba. Sasa kuna mama moja anaitwa Christina Muindi, kuja uzungumze maneno yako halafu atafuatwa na Veronica Suambwa, ukae karibu hapa. Halafu tutafungiwa na chairman wa county council, councillor Chengo, haya kuja, kuna mzee mwingine hapa nimewacha ambaye alikuwa anataka kuongea kwa hivyo mimi nimeona wazee wawili nitawapa dakika moja moja mtoe maoni. Unaongea lugha gani, Kiswahili ama Kikamba?

**Christine Muindi:** (in kamba dialect) Ninataka Kusema Kuhusu watoto yatima: na watoto yatima wanapata shida ya fees sana. Baada ya kusoma hadi class ya nne mtoto anakosa fees na hata kupata barua kwenda nayo akatafute kazi ajulikane amepata nini baada ya elimu. Ninahitaji msaada, watoto kama hawa mayatima wasaidiwe ndiposa waweze kuwa na elimu ya kuwawezesha kupata kazi. Hiyo tu ndio maoni yangu ninataka kusaidiwa.

**Com Maranga:** Asante sana mama. Enda uweke sign kitabu chetu na hiyo ni mzuri. Haya huyu mama mwingine Veronica Suambwa.

**Veronica Suambwa:** Jina yangu ni Veronica Suambwa, Peter Nguli. Maoni yangu vile nataka kusema ni hivi, watoto yatima wale ambao hawana mama wala baba na wengine wale ambao wako na mama peke yake ambao ni watoto wetu. Watoto hawa wako na shida zaidi kwa sababu wanahitaji chakula, wanahitaji school fees ama Karo na wanaitaji uniform. Watoto hawa ukiangalia sana wale watu wa kijiji hawawasaidii, hawa watoto wanawachiwa mama au baba au pengine hawana wazazi.na

wale nimeona hawana wazazi ama babu na wamewachwa namna hiyo hadi wanaendelea na kuranda randa humu humu.

Jambo ingine nitaongea ni kuhusu kilimo ya kahawa. Kina mama wale ambao hawana ma Bwana walikuwa wanajisaidia na kupikia kahawa na hiyo kahawa imekosa bei kwa hivyo tunaangaika hata kina mama wengine karibu wafe kwa ajili ya jaa, wanakaa hivyo. Na ukienda kwa factory ukauliza pesa unaambiwa enda. Hata wengine wamezeeka zaidi kwa sababu hawaoni chakula. Ni nauliza Serikali iangalie zaidi.

**Com Maranga:** Wacha nikuulize, unatakaje, una njia yoyote ambayo unataka kusema tufanye kwa sababu hiyo serikali imejua hiyo maneno hizo siku zote, sasa unataka tufanye je?

**Veronica Suambwa:** Mimi ninataka Serikali iangalie hao watu wazee au vikongwe maana hawana pahali wanaweza kupata usaidizi.

**Com Maranga:** Thank you very much. Enda uweke sahihi. Haya ule mzee wangu wewe mimi sina jina lako hapa, wewe ninakupa dakika chache hivi utoe maoni kwa sababu hata wewe sio official haupo kwa hii list yangu. Wewe sema majina yako.

**Boniface Mutuku:** Mimi ninaitwa Boniface Mutuku Kisule. Kwanza mimi ninatoa shukurani kwa hii Tume. Kwa maoni yangu ningetaka kuona Serikali moja mabyo ina Rais na makamu wake na Rais ambaye hana uwezo isipokuwa ni mkubwa wa nchi. Katikia hiyo Serikali kuwe na Prime Minister ama waziri mkuu. Waziri mkuu ndiye ambaye atakuwa na uwezo wa kuchagua, kuweka cabinet minister akiwa pamoja na parliament. Tena vile vile ulinzi katika Kenya umedhoofika zaidi. Kwa mfano uliwacha kusikia President fulani ameuliwa mahali fulani na wale wenye kufanya hao maovu hawatashikwa kwa hivyo ulinzi katika polisi umedhoofika.

Tena vile vile mkuu wa majeshi asiwe Rais, jeshi liwe na mkuu wake.

**Com Maranga:** Endelea Mzee.

**Boniface Mutuku:** Tena vile vile kuwe na korti ya Katiba. Tena vile vile kuna wale mashujaa ambao wamepigania uhuru wa Kenya na hawakupewa kitu na serikali yetu, waangaliwe. Utabibu katika Kenya uko katika hali mbaya maanake masikini anaweza kufa bila usaidizi wowote. Akienda katika hospitali anaitishwa kitu fulani. Kwa hivyo utabibu uwe free kwa kila mwananchi. Elimu ipeanwe bure kutoka primary mpaka form four.

Mashamba ya Kenya, kusikubaliwe mtu kuwa na 100 ama mia moja heka na kuna wengine ambao hawana kitu. Tena vile vile, utawala administration, cheo cha PC hakifanyi kazi. Kuwe na minister wa administration na cheo cha PC kitolewe tuwe na DC na kuwe na minister wa administration.

**Com Maranga:** Malizia oni lako la mwisho.

**Boniface Mutuku:** Kwa hivyo mimi ninasema ni asante kwa vile umenipatia ruhusa hii.

**Com Maranga:** Asante sana Mzee Kisula. Haya mzee mwingine ni huyu. Maoni fupi kama ya huyu mzee dakika mbili tu kwa sababu unaona nyinyi ni watu wa ziada. Machine yetu hapa, I hope it is working.

**Paul Muthama Kimomo:** Paul Muthama Kimomo.

**Com. Maranga:** Kimombo?

**Paul Muthama Kimomo:** Kimombo.

**Paul Muthama Kimomo:** Anza maoni yako Mzee. Hebu tusikize huyu Mzee. Ya kwanza ni ukulima Kangundo. Wacha mahali pengine, Kangundo.

**Com. Maranga:** Hii ni Katiba ya Kenya, tunaelewa.

**Paul Muthama Kimomo:** Weka Katiba ya Kenya lakini mimi nasema Kangundo. Sisi wakulima wa Kangundo hasa tuseme Kenya yote ni wakulima lakini Kangundo, sisi hatuna mtu wa kutuangalia tunafanya nini. Ukulima yetu yote ni bure.

Number two, clan. Unajua *Mbayi*?

**Com. Maranga:** Mbayi najua. Hiyo ni kali sana, unataka?

**Paul Muthama Kimomo:** Mimi naingilia hapo. Clan ni kitu tulikuta kama wazee wetu hata wa mbele wanatengeneza maneno kwa clan, na siku hizi tulikaa chini tutengeneze maneno kwa clan na sisi ndio tunajua hawa ni wezi, huyu ni mjeuri, huyu ni nini. Clan inajua namna hiyo na haipendelei. Kama sisi tunakaa chini tufanye hiyo, mtu anakimbia anakwenda kortini ule tunafanyia kesi, alipiga mamake, aliiba ng'ombe alifanya nini, tungeeka clan. Ule mtu sisi hukalia tufanyize maneno yake, anakimbia Kangundo, anashtaki sisi, sisi wote (inaudible), tunaingizwa ndani ya jela. Mimi sikuona ukiandika hiyo?

**Com. Maranga:** Nimeandika (inaudible). Unataka iwe kwa Katiba? Na hujasema *Kithitu*.

**Paul Muthama Kimomo:** Kithitu mimi nitasema.

**Com. Maranga:** Endelea.

**Paul Muthama Kimomo:** *Kithitu* ni mapatano ya wakamba sana na kivotu tunalisha yule mtu, anashindana anasema hajui maneno hii kabisa na sisi tunajua yeye anajua. Na tukikaa kwa mbaia, tunasema leteni ng'ombe tutengeneze *kithitu* huyu akule na tukimuitisha ng'ombe, akikataa kulete au alete, tule na tufanye kithitu anakwenda kushtaki sisi kwa Serikali. Halafu sisi tunasumbuliwa wote na Serikali hapana uliza sisi mlikuwa mnafanya nini. Ah Ah, ukifika kortini, line. Nyinyi nyote mko na hatia. Hiyo umeandika?

**Com. Maranga:** Eeh. Mzee, ama unataka kuangalia. Sawa.

**Paul Muthama Kimomo:** Sawasawa. Ya nne ni Bunge, Wabunge tuseme. Na ukisikia lugha yangu wewe angalia mimi.

**Com. Maranga:** Najua. Nasikia maneno.

**Paul Muthama Kimomo:** Ongoza lugha wewe. Wabunge sisi tunastaajabu na sisi tunachoka. Afadhali Serikali ifunge kabisa. Halafu waandike watu huko reserve wa kutengeneza maneno. Kwa sababu Bunge sasa ni miaka ngapi? Wanafika Bungeni na mdomo prr prr prr. Hiyo wanaandika bure, sijui inaandikwa, sijui inafanya nini. Huwezi kuona Mbunge anakuja kuuliza watu ile maneno tulikuwa tunasema, hii ni mzuri au ni mbaya. Na hii inanyamazia hapo kabisa. Kama sisi sasa, wewe tunasema, sisi tunasema na wewe, wewe unaandika na hii maneno itakwenda kutongomea sijui baharini, sijui wapi.

**Com. Maranga:** Itarudi hapa.

**Paul Muthama Kimomo:** Itarudi hapa. Tuyasikie. Sasa sisi tunataka muunde namna hiyo.

**Com. Maranga:** Shida tu ni wengine wanataka...

**Paul Muthama Kimomo:** Bunge sisi tunataka namna hiyo.

**Com. Maranga:** Mwisho.

**Paul Muthama Kimomo:** Inginge. Nipe nafasi kidogo. Pesa inaletwe mpaka kwa skuli iletwe watoto na bursary inapeanwa na mwalimu peke yake. Anaambiwa ndiye anajua watoto wale maskini. Kwa kweli anajua lakini atampa ile yao. Pesa yeye analetewa na yeye anatengeneza nitampa nani na si yake, ni ya Serikali. Wazee waitwe, wa-commit. Waambiwe tuangalie watoto maskini. Walipwe bila kubishana.

**Com. Maranga:** Endelea.

**Paul Muthama Kimomo:** Ile ingine ni station ya polisi. Station ya polisi sasa yote inakuwa korti tupu. Inataka fine. Ukiingia hii fine, ukifika hii fine, ukifika kortini, wewe hoi. Mahali wewe unapelekwa unatoa fine. Sasa hii korti itakuwa ngapi ya kutosha fine? Ya mwisho.

**Com. Maranga:** Hata mimi nashukuru, endelea. Lakini....

**Paul Muthama Kimomo:** Mimi nasema...

**Com. Maranga:** Hiyo ni ya mwisho.

**Paul Muthama Kimomo:** Ya mwisho.

**Com. Maranga:** Okey. Fine.

**Paul Muthama Kimomo:** Ya mwisho. Mawaziri wanachaguliwa Bunge halafu wakifika huko, Serikali inampa mtu waziri. Sisi tunataka kujua. Yule Waziri alipewa Waziri wa Kisumu, anafanya kazi Kisumu. Je ni Waziri wa Kenya au ni wa Kisumu? Kwa sababu wako watu walichaguliwa tuseme kwa mfano, kama Waziri hapa kwetu, hawezi kujulikana Waziri ni wa Kenya yote. Waziri akiwa ni wa labour, akiwa nini, akiwa nini. Si Kenya yote, kwa nini hawatembezi? Hapa kwetu Waziri wa Health hata wa nini hakuna mmoja anafika hapa kuchukua shida zetu. Hakuna. Sasa yangu inakwishia hapo.

**Com. Maranga:** Asante sana Mzee. Nafikiri kutakuwa na swali kutoka kwa Commissioner Kangu, lakini yangu ya kwanza nataka kukuuliza. Hii Kithitu, sasa tukiiweka kwa Katiba, hawa vijana wetu hawa, hawa ambao wako shuleni saa hii primary, secondary na wengine wako University, wanajua haya maneno? Kila mtu anajua? Hata hawa wanafunzi?

**Paul Muthama Kimomo:** Ah ah. Wanazaliwa na wazazi hapa Ukambani.

**Com. Maranga:** Lakini wanajua?

**Paul Muthama Kimomo:** Hawajui.

**Com. Maranga:** Kama hawajui sasa tunaweka Kithitu ya nini, baada ya miaka kumi, kumi na tano, hakuna mtu atasaidiwa nayo.

**Paul Muthama Kimomo:** Sisi (inaudible). Kwa nini hautwambii? Kwa nini hautwambii ni mbaya, kufanya hii hatia hii. Tukipikiwa Kithitu, tutakufa.

**Com. Maranga:** Sikiza swali langu. Tutaweka Kithitu kwa Katiba lakini watoto wetu wote kama wale msichana wako na kijana yako, wote wanakaa Nairobi. Hakuna wakati wamekuja nyumbani hapo waambiwe, hii ndio Kaiti ama hii ndiyo Kithitu. Sasa, ni wakati gani watakuja wakiwa wazee kama wewe. Ni wakati gani watakuja kufanya hayo maneno? Na tumeweka kwa Katiba.

**Paul Muthama Kimomo:** Sasa hiyo inawezekana kama watu wanaulizana.

**Com. Maranga:** Unataka iwe hivyo kwa ile tabia ya kikamba na makabila mengine, watoto waelezewe. Hivyo?

**Paul Muthama Kimomo:** Mimi naondoka...

**Com. Maranga:** Ngoja kwanza unaulizwa swali ingine.

**Paul Muthama Kimomo:** Ngoja kidogo. Ngoja Baba. Mimi nauliza habari ya Bunge. Nakwenda Bungeni, sasa siku hizi, na uandike hiyo yangu sawasawa. Sasa siku hizi, wanasema tuangalie watoto sawasawa. Na wanawake wale wanapewa madaraka, si wanakuwa na bwana, sasa akipewa madaraka na sasa mnampa yeye hukumu ya kuhukumu sisi, si tutafungwa sote.

**Laughter from the audience.**

Wana DC wanaoa wana DC. Unaoa DC na wewe si DC. Sisi akikwambia amri yake utakataa. Hata mkiwa nyumbani mnalala, anakwambia, 'utashika adabu hiyo'.

**Com. Maranga:** Sawasawa Mzee, tuachie hapo. Maneno ya mbayi tumeyasikia kwingi. Hata kule Coast, watu wanalia ile sehemu ya chini ya wazee, ihusishwe kwa maneno ya utawala (Governance) na vile unasema kweli naelewa. Mimi nimekuwa kortini nimeona unapata watu wamejaribu kuamua maneno nyumbani kufuatilia vile walikuwa wanatumia mila zao, lakini wanapelekwa kortini, wanashtakiwa assault and so on na watu wakisema, na mimi nimekuwa huku Ukambani najua kweli, mbayi ikitoa uamuzi, hakuna yule anacheza. Lakini siku hizi tuko na makorti, unapeleka huko mtu, mtu hajali. Unabeba mtu unapeleka kwa DO, ana-ignore. Unapeleka kwa Chief ana-ignore, lakini ikifika mbayi, wakipaka yeye ile kali sana. Anasikia maneno. Sasa, mimi ningeuliza, na ni jambo hata kama Mzee hana jibu saa hii, mfikirie sana. Mtupatie hata kama ni written memorandum.

Ni njia gani, hiki kiwango cha wazee kinaweza kuingiza kwa Governance structure ndio iwe wakichukua hatua, ionekane wamechukua hatua kisheria nao wasipelekwe kwa korti kusemekana wako na makosa? Na ikiwa tutakuwa na utaratibu kama huo, wengine wameshatoa maoni hapa na kwingine wengi wakisema, kuna sehemu ya wazee wa kijiji. Inaitwa village headmen. Wamesemekana wanafanya kazi nyingi na hawapatiwi mishahara.

Watu wanalia wapatiwe mishahara, sasa ikiwa tutaongeza hii kiwango, pia tuwe tunajua tunaongeza kiwango itawekwa kama sehemu ya Serikali na hata hawa wapatiwe mishahara fulani na wawe na utaratibu fulani wa kufuata ama tunasema wazee wenye watawekwa, tena iwe wameachwa bure bila mishahara. Sasa iwe wakiita kesi, wanaanza kuitisha pesa kwa watu. Ningependelea mfikirie, mpeane utaratibu wa haki. Kwa sababu vile unasema mimi najua, hata hii mambo ya ufisadi. Watu wanalia corruption, corruption, ikifika kinyumbani, watu wanaweza pata discipline. Lakini kuenda juu inaonekana hakuna discipline na watu. Watu wana-ignore. Unafikiria tupange utaratibu wa aina gani?

**Paul Muthama Kimomo:** Kwanza hawa watu wa County Council na ma Assistant Chiefs, hawa hiyo ni kazi ya kujitolea. Kujitolea tu. Kwa sababu ukikataa, hakuna mtu atafunga wewe. Hakuna mtu ataita wewe kwa kesi. Unaweza kataa, useme huwezi kusema ya bure, uende shambani kwako. Sasa hii ya mbayi, yenyewe, sisi unajua wako Machairmen wa Division, wako wa Location, wako wa sub-branch, wako wa District. Na hawa wote wanafanya kazi bure. Tunajitolea kuona watu, nyumba hii iko makosa, huyu mtu anasumbuliwa na watoto wake. Mama huyu anasumbuliwa na watoto wake an sisi tunaingilia pole pole. Hapana kimbia. Pole pole, tukaite wale watu wakae hapa. Wewe ulifanya hii na hii na hii. Sasa mtu akienda kukataa kabisa, sisi tunapeleka jela, korti tunafanya kesi naye. Sasa makosa iko wapi?

**Com. Maranga:** So, tuseme, kitu unachosema ni kwamba kuna wale wanasema kwa Kiingereza ile inaitwa 'alternative dispute resolution'. Yaani kiwango fulani ya kuanzia kutatua maneno. Kama imeshindwa hapo, ndio iende kwa kiwango ya kortini na namna hiyo. Inatakikana mfikirie, ikiwa tunaweka mbayi kama hiyo, ni maneno aina gani inaweza pelekwa kwa mbayi, ianzie huko na ni maneno ya aina gani itatakikana ianzie kwa korti juu. Sitaki ujibu saa hii lakini ni maneno mnatakikana mfikirie muandike sawasawa mtume maoni.

**Paul Muthama Kimomo:** Hata nyinyi mfikirie haya maneno ni wazi, inakuwa saa nyingine ya Chief, saa nyingine itapeleka mtu kwa DO, saa ingine tutampeleka kwa Chief. Sasa makosa iko wapi? Akishinda sisi huko, tunapeleka kwa Chief, ukitoka kwa Chief, unakwenda kwa DO, akitoka kwa DO, sisi tunapeleka kortini mpaka anahukumiwa asikie.

**Com. Maranga:** Asante Mzee Kimomo, sasa nakuomba uende ueke sahihi. Asante kwa maoni yako.

**Paul Muthama Kimomo:** Asante na nyinyi.



**Com. Maranga:** Sasa kuna Mzee mwingine mmoja ambaye nataka kumpa nafasi. Na tafadhali nawaambia sisi, tunataka tu kumaliza maliza ili tuone.....wacha huyo Mzee akuje aketi hapa. Mimi nakuona wewe mzee, nitakupa nafasi na useme kwa ufupi kabisa. Na uanze kwa majina yako.

**Wilson Kibayi Masuki:** Majina yangu ni Wilson Kibayi Masuki.

**Com. Maranga:** Sema maoni yako.

**Wilson Kibayi Masuki:** Mimi maoni yangu ni kama vile huyu mzee amekuwa anaongea hapa Mr. Kimomo. Habari ya bursaries.

**Com. Maranga:** Habari ya bursaries.

**Wilson Kibayi Masuki:** Serikali yetu tukufu inajaribu sana kusaidia wale watoto ambao wazazi wao hawajiwezi. Lakini ikija katika mashule, mimi maoni yangu nilikuwa nasema ile board inakalia hiyo bursary, igawanywe. Afadhali iwachie ma headmaster ama Serikali itafute njia ya hiyo pesa ifikie huyo mtoto ambaye hajiwezi. Sababu hii bursary, hii board inaikalia, pengine wanapatia watoto wao na yule mtoto anastahili bursary, hawezi kupatiwa.

Ya pili, mimi nataka kuongea habari ya mashamba yetu. Tulipopata uhuru, haja yetu ni kuchukua yale mashamba ilikuwa inakaliwa na wageni, lakini sasa, tunaomba ile Katiba ambayo mtatengeneza, Serikali tukufu itatengeneza, iangalie wale watu tunaweka kawa mashamba yetu, wakikula hiyo mali yote, tunawaacha tu. Hawawezi kupelekwa kortini. Akipelekwa kortini, anachukua zile pesa ambazo zingefikia mwenyewe, anahongana huku sijui kwa Judge, sijui anahongana wapi, halafu anawachiliwa free. Hapo ndio nilikuwa nataka Katiba ambayo mtalete, muangalie mtu wa kuua watu milioni moja na ni mtu mmoja, atafanywa nini. Hiyo ndio ilikuwa maneno yangu.

**Com. Maranga:** Thank you very much. Asante sana. Nakuomba uweke sahihi kitabu chetu rasmi na eti umefika mbele ya Tume ya kurekebisha Katiba. Asante. Huyo Mzee mwingine. Maoni mafupi kabisa na unaona saa ndio hiyo imeenda kabisa. Anza na majina yako.

**Patrick Matolo:** Mimi jina langu ni Patrick Matolo Mwariri: Maoni yangu ni katika Rais. Raiskama anachaguliwa, anakaa kwa kipindi cha miaka tano. Akimaliza miaka mitano, aondoke, aingie mwingine.

Ya pili, ni machifu. Machifu badala ya kuchaguliwa na Serikali, wachaguliwe na wananchi. Ile nyingine ya tatu ni elimu. Elimu ya Primary iwe ya bure. Ile nyingine ya nne ni katika ardhi yetu. Siku ile tulinyakua uhuru, kuna watu walichukua mashamba makubwa. Ikiwa ni mtu mmoja, anachukua shamba kubwa. Kama ekari elfu ishirini na tano. Na maoni yangu, hiyo ekari elfu

ishirini na tano, atoe elfu kumi igawiwe wale maskini. Kuna watu ambao hawana kitu. Hayo ndio maoni yangu.

**Com. Maranga:** Asante Mzee Matolo Mwariri. Asante kwa maoni yako, na mimi nakuomba uchukue hiyo memorandum, uende ukajiandikishe huko na utuachie. Asante. Ni nani mwingine alikuwa anataka kuongea. Kuja mzee wangu. Dakika tatu hivi, utoe maoni yako. Ufuatwe na yule, halafu nampa Chairman amalizie.

**John Mumo Mulwa:** Asante Bwana Chairman. Maoni yangu nilikuwa nataka kutoa.

**Com. Maranga:** Anza na majina yako.

**John Mumo Mulwa:** Mimi naitwa John Mumo Mulwa. Mimi nilikuwa nataka kuzungumza maneno ya mbayi yaani clans. Ningeuliza, sijui kama ni kuuliza ama ni kusema. Ningesema mambo ya mbayi namna hii. Kama hii Katiba ambayo inatengenezwa, au tunaambiwa tutoe maoni yetu. Tungeuliza kama mambo ya mbayi, watu wa mbayi wakubaliwe. Ikiwa ni nyumba ya ile familia ya hiyo mbayi, ikiwa kuna matatizo upande ile au upande huu.

Kwanza mbayi ikubaliwe, izungumzwe kutokea grassroot mpaka kiwango cha division. Na mbayi kuna mahali pengine inaonekana inafanyiwa makosa. Sasa kama kwa mfano, mimi nina pesa, na yule mwingine hana pesa. Na nikiwa kama mimi napeleka maneno kwa mbayi, yule mtu ako na pesa au ana kesi na ndugu yake au familia yake, yeye kama watu ambao wanakuja kwake, au wanaandikia yeye barua waje huko kwake, huyo jamaa anakwenda kortini, anaenda anashtaki yule chairman wa mbayi. Halafu unapelekwa kortini. Kama ingewezekana, watu wa mbayi wakubaliwe waanzie kutoka mashinani mpaka division. Na ikikosea hapo, ipelekwe kortini. Wawe ni watu ambao wanafuata utaratibu sawasawa, kutoka nyumbani, location, mpaka division. Iwe ikifanyika namna hiyo. Ile ingine ya pili, ni ile ya ma Assistant Chiefs. Ma Assistant Chiefs kama inawezekana tukubaliwe tuwe tukichagua watu kama Wabunge na Councillors. Kwa sababu tukifanya hivi, tunafikiri labda watu watafanya kazi nzuri.

Kitu kingine ni hii society, ambayo sisi kama wazee tunategemea. Mimi nina kahawa na yule mwingine ana kahawa. Lakini inakuwa taabu. Wale watu ambao wamechaguliwa kwa society. Sasa pesa zinakulwa huko zote na hakuna mtu anashtakiwa. Kwa mfano, sasa wale ambao sasa wako kwa viti, wataondoka na iko madeni huko, wanatuachia mzigo mzito huko. Kwa hivyo kama inatengenezwa sheria ambayo mtu akila pesa, watu wa societ, hawa wa committee, washtakiwe ingekuwa bora. Hayo tu ndio nilikuwa nataka kutoa kama maoni yangu.

**Com. Maranga:** Asante Mzee John Mumo. Thank you very much. Nakuomba uweke sahihi kitabu chetu rasmi. Yule mwingine. Kuja mwenye sweater. Baadaye utafuatwa na Chairman, halafu nitawaomba kabisa tufunge kwa sababu hata sisi tumekaa hapa muda mrefu. Unless kuna mtu mmoja kabisa anataka kuzungumza lolote. Haya, majina na kwa ufupi kabisa.

**Richard Kyalo Ndunda:** Richard Kyalo Ndunda. Yangu nilikuwa nataka kusema kuhusu wale wafanya kazi wa Kenya Army (Armed Forces). Wakati hakuna vita, hizo equipment ambazo huwa kwa hiyo Army, zitumiwe kwa watu. Kuchimba dams badala ya kukaa huko bure. Ya pili ni kuhusu Land Act. Wale watu ambao wana mashamba makubwa makubwa, Serikali ijayo, wawe wanalipa kodi nyingi na kama si hivyo, mashamba yagawiwe watu ambao hawana mashamba. Kwa sababu mashamba mengine unapata mtu ana shamba kubwa. Inatoka hapa Maili kumi na hakuna kitu inaendelea. Kama hakuna taxation zipewe watu.

Ya tatu, ni ya mbayi, hizi clans za Wakamba. Nataka kuongea juu ya zile punishments wanapea watu. Ni vizuri kupeana punishment lakini kuna zingine zinavunja haki za binadamu. Wanaweka mtu kwa gunia na anatupwa pale anakaa kama mbwa. Sasa hizo tunasema...they should be punished but let that punishment be moderate.

Ile ingine.

**Com. Maranga:** Wanafanya hivyo?

**John Mumo Mulwa:** Wanaweka kwa gunia, kwa (inaudible) ile magadi bag.

Ya mwisho kabisa, ni uchaguzi wa Ma Councillors, tunataka Katiba inayokuja, iwe Ma Councillors wale wanataka viti wawe wamesoma kidogo. Wawe wamefika form two ama form four. Lakini sio mtu ambaye hajaenda shule. Asante sana.

**Com. Maranga:** Thank you very much Richard Kyalo Ndunda. Thank you very much. You go and register with us there. Sasa wacha nimuulize. Kuna mtu mwingine tumeacha nje kabisa yule ambaye anasema kuna kitu angesema hata kama ni akina mama? Kuna mtu yeyote? Hajasema neno moja, hakuna. Sasa mimi namuita Chairman wa County. Mzee wewe nimekuita zamani ukasema huna maneno. Kuja useme hiyo kitu moja halafu nitaita Chairman kwa sababu ndiyo atatimalizia. Haya, useme jina lako. Nimekupa dakika moja. Kwa sababu nilikupa wakati wako, ukakataa.

**Francis Wambua:** Jina langu ni Francis Wambua. Jambo langu la kwanza ni kuwaambia Commissioner, kabla ya kuchagua mawaziri, wachague mawaziri ambao wanalingana na kazi yao. Kama ni Mwalimu, alikuwa Mwalimu, awe Mwalimu. Si kumchukua mtu ambaye hakusoma awe Minister wa Education. Hiyo ni moja.

Ile nyingine ni natural resources. Iwe mikononi mwa County Council kwa sababu ndio wako karibu na sehemu zinazoangaliwa. Si Governmentiwe huko na hawawezi kutoa kitu. Kwa hivyo Local Government, County Council ikiwa karibu, iangalie. Basi.

**Com. Maranga:** Asante sana Mzee wangu.

**Francis Wambua:** Iko ingine huko niliandika.

**Com. Maranga:** Hiyo ni ya mwisho?

**Francis Wambua:** Hiyo ndiyo ya mwisho.

**Com. Maranga:** Asante sana Mzee wangu. Nenda uweke sahihi kitabu chetu rasmi. Thank you very much kwa kuongea. That's okey. Sasa Chairman wa County Council, wewe ndio utatufungia leo na uwe kwa ufupi kabisa. Unajua tumekaa hapa kwa muda mrefu.

**Francis Wambua:** Yes. Basi ni shukrani sana kwa nyinyi Ma-Commissioners.

**Com. Maranga:** Start with your full names again.

**Nicholas Musili Kyengo:** Majina yangu naitwa Nicholas Musili Kyengo, chairman Kangundo County Council. Mengi ya yale ambayo ningesema yamesemwa lakini niko na haya ambayo imebakia. Kama President wa nchi awe na running mate. Wakati wa uchaguzi, pawe na President, na Vice wake. Na wakishinda waende kwa kipindi cha kwanza na pia kipindi cha pili. President awe anaweza kuenda kwa vipindi viwili. Kisha astaafu.

Katika muundo wa Serikali, ningependelea tuwe na Prime Minister. Prime Minister pia awe ndio Commander-in-Chief of the Armed Forces. Na Prime Minister awe anachaguliwa na Wabunge. Ndio awe na Wabunge kwa sababu ndio wanaweza kujua ni mtu gani, asiwe Prime Minister ni mtu wa watu, ama ni mtu wa mtu. Awe independent, mtu ambaye anaweza kutoa mawaidha bila uoga. Pia ningependelea hii mambo ya mbayi. Hiyo ni kitu ya zamani, hata Serikali kabla ya kuingia hapa mkoloni, kulikuwa na mambo ya clan. Ilikuwa inahudumia wananchi na hiyo ni kitu ambacho kinatakikana kiwe cha maana sana. Na sana sana ile kithitu kiapo. Saa zingine inakuwa ngumu sana, ikiwa mtu aliibiwa na anataka kuangalia mali yake kwa hiyo kithitu, inakuwa shida kwa administration kupewa barua. Ndio wafuate mali yake, kwa sababu hiyo ndio uamuzi wa Mkamba ikiwa amefanyiwa madhara.

Saa zingine kuna kazi za muhimu sana, kama zile zinafanywa na Judges, Controller and Auditor General. Hawa watu wanafanyiwa appointment na President. Na kama vile wengine wamesema, tungependelea hao, hizi kazi ambazo ni za muhimu, zifanyiwe elections by Parliament. Bunge iangalie ni nani anatosha kuwa Judge, ni nani anatosha kuwa Controller and Auditor General. Ni nani anaweza kuwa Attorney General na kadhalika. Zile kazi za muhimu, na hata pia Public Service Commission. Watu wa Public Service Commission, waangaliwe na Parliament. Ikiwa Mbunge ama Councillor, tumechagua Councillor ama Mbunge na ameenda, na hatumuoni, ingefaa tuwe na ile referendum yaani pawe na Commission, ije iangalie kwa hiyo

constituency ama ward kwa sababu watu wamelalamika, wachukue maoni ya watu, na ikiwa huyu mtu ameshindwa na kuhudumia watu kazi au Bunge ama Councillor, aondolewe, watu waweze kuchaguana tena.

Ile nyingine ni mambo ya Local Authorities. Inaonekana Central Government imekaa sana huko juu na ikiwa ni pesa wanapeana huko juu na hawajui ni kitu gani kinaendelea hapa chini. Ingefaa Central Government, itume pesa chini kwa mwananchi ndio mwananchi awe anaweza kujua ni kazi gani ambayo inaweza kuendelea. Kwa mfano hii mambo ya latiffs\*. Hii pesa ambayo Serikali inatuma kwa Local Authority, Local Authority ndio wako karibu sana na mwananchi, ndio wanaweza kujua ni barabara gani ambayo ni mbaya. Ni shule gani ambayo iko na shida na hivyo wanaweza kuhudumia haraka kulika Central Government kwa hivyo wateremshe finance kutoka Central Government ifikie mwananchi wa kawaida.

Ikiwa ni hivyo, basi Provincial Administration wawe ndio watchdogs. Wawe wanaangalia Local Authorities wanafanya kazi gani. Nilisahau kusema ya kwamba President asiwe na constituency. Kwa sababu atahudumia watu wote wa Kenya, hata kikani kuwa na constituency awe anahudumia Kenya nzima. Council ziwe na uhuru, zisije zikawa under control of Minister of Local Government na hata saa zingine ana-dissolve councils bila hata kuwa na jawabu ambayo inatosha. Ikiwa nimesimama na tikiti ya Kanu kutafuta kiti, halafu nikianguka mlolongo. Sistahili kwenda kusimama na tikiti ya DP, nitafute pia kiti. Yaani ikiwa nimesimama na hicho kiti, na nimeanguka, basi maneno yangu iishie hapo.

Natural resources: Mambo ya misitu na kadhalika. Hizo misitu ama forests ndio kitu ambayo ni ya muhimu sana kutuletea mvua na inaonekana misitu imeharibiwa sana. Tungependa kuwe na special permit. Ikiwa mtu anataka kukata mti, afadhali apewe barua ama ruhusa. Kwa sababu inaonekana tukiendelea hivyo tutamaliza misitu yetu na tutakuwa na shida ya mvua. Kuwe na ...ikiwa atapitia kwa Local Authority, apewe idhini ya kukata miti. Kwa sababu wengine wanakataa ovyo ovyo. Hata forest ya council, hata forest ya Serikali inaharibiwa kabisa, inakuwa hakuna (inaudible) wa mvua. Na pia pesa ya natural resources, ikiwa ni kama ya misitu, ni kama ya wildlife. Hizo pesa ziwe zinarudia hiyo Local Authority ndio mwananchi awe anaweza kusaidika kwa njia moja au nyingine.

Ningependelea State iwe ndio iko na jukumu ya mwisho ya ardhi. Lakini Local Authority iwe inaweza ku-control development. Iwe inaweza ku-control ni kitu gani ambacho kinaweza kujengwa hapa. Kwa sababu tukiachilia hivyo, hata mabarabara na nini. Majengo itakuwa imejengwa ovyo ovyo na hatutakuwa na nafasi nzuri za kuishi. Nafikiria ni hayo kwa sababu mengine yamesemwa. Lakini ile ingine ya mwisho kabisa ni mambo ya agriculture. Kenya is primarily agricultural lent, na tunaona Serikali yetu haija-exploit kabisa ukulima. Na sana sana tuko na mito, tuko na Lakes kama L. Victoria na hiyo maji inafaidi watu wengine kama huko Egypt. Ni kwa nini Kenya isije ikaweke mkazo sana mambo ya irrigation katika Kenya? Ndio tuweze kufaidika na hata tunaweza kuuza bidhaa nchi zingine.

Kwa hayo, ningependa kusema ya kwamba tumefurahia, na tumeona utulivu wenu, vile mmehudumia watu wa Kangundo. Hiyo ni shukrani kubwa na tunafikiria mmetosheka na yale ambayo tumepea nyinyi na kama vile tuliulizwa hapo zamani,

tungependelea, hii isiwe ndio mwisho. Watu bado hawajapata elimu ya kutosha. Tuendeleo na kuelimisha watu wenu ndio waweze kujua Katiba ni nini? Na inatakikana tufanye nini ndio watu wetu wasaidike. Kwa hayo machache asanteni sana.

**Com. Maranga:** Basi. Ngoja kidogo, inaonekana kuna swali.

**Com. Kangu :** BwanaChairman. Ukisema tuwe na Rais na tena Prime Minister na sisi wewe wa kwanza. Kuna wengi wamezungumzia mambo ya Prime Minister, hata wengine wakasema President awe ceremonial naye Prime Minister ndiye atakuwa na nguvu za Serikali. Sasa swali langu ni kwamba, ikiwa President ceremonial, mnataka achaguliwe na watu through elections. Naye yule ako na nguvu za Serikali, Prime Minister, achaguliwe na Wabunge.

How do we rationalize? Ikiwa yule mwenye ako na nguvu za Serikali, hachaguliwi na watu directly, lakini yule mwenye hana nguvu ndiye anachaguliwa directly. La pili, umesema President akienda kura awe na running mate na tena wengi wamesema Vice President achaguliwe na watu directly. Swali langu ni kwamba, nikienda kwa kura na mimi niwe ninatafuta URaisna nimechagua wewe as my running mate, napigiwa kura, wewe unapigiwa kura. Nishinde, wewe ushinde, iwe kwa mtu mwingine ndiye ameshinda. Nitachukua huyo kama Makamu wangu ama nitafanya nini?

**Nicholas Musili Kyengo:** Kwanza hiyo ya Prime Minister, kwa sababu hata ikiwa hajachaguliwa na mwananchi directly, ni kama amechaguliwa kwa sababu anachaguliwa na Wabunge. Wabunge ndio wako kwa Bunge na ndio wanamchagua halafu anaendesha Serikali. Hiyo ingine ikiwa President ako na mtu ambaye ni mdogo wake yaani running mate, halafu huyu Vice President aanguke, nafikiri itakuwa ngumu kwa yeye kumpata yule ambaye alikuwa ni opponent wake ama alikuwa side ile ingine. Hiyo ningefikiria kwa sababu yeye ndiye sasa kiongozi wa Serikali, huyu President anaweza kumteua pengine mtu mwingine ambaye anaona anafaa.

**Com. Kangu:** Nikirudi kwa swali la kwanza. Wengi wamesema hapa na kwingine kwamba Mayors na Chairmen wa Council wachaguliwe na watu directly. Hata wengine kwa wakati huu kwa sababu Ma-Councillors ndio wanawachagua, wanawang'oa mara kwa mara. Leo, wengine walisema wanaenda kukaa hoteli na Councillor mmoja anawanunulia kitu kidogo, anawaambia twende tung'oe yule tuweke mwingine. Ndio raia wanasema wamechoka na hayo. Wanataka wenyewe wachague Mayor na wenyewe wachague Chairman. Na sasa ikifika kwa Prime Minister. Unatwaambia turudi kwa yale. Kwa sababu Wabunge wanaweza anza kufanya vile Ma-Councillor wanafanya. Tutafanya namna gani?

**Nicholas Musili Kyengo:** Basi kwa hiyo shida yangu ni kwamba, huyu President akichagua Prime Minister. Huyu Prime Minister atakuwa answerable to the President. Kwa hivyo President ndiye atakuwa ana-run pia Serikali. Kwa hivyo there will be a kind of a transparency kwa sababu Wabunge ndio watakuwa wamemchagua na wakishamchagua basi amekuwa Prime Minister. Sio eti anaweza kumtoa.

**Com. Maranga:** Basi mimi nilikuwa nimesema Chairman ndiye wa mwisho lakini nafikiri mtu anaitwa Boniface Kisule ameongea, Patrick Matolo ameongea, Fredrick Mbithi, si ameongea? Fredrick ako? Fredrick Mbithi. Ameongea nafikiri. Jimmy Kahindi? Isaac Mwathi. Hayuko? Paul Kimoni ameongea. Richard Ndunda ameongea. John Mumo Mulwa ameongea. Then, kuna madam wawili hapa Mueni Kasyoka and.....pole. Na huyu mwingine tunaita Florence Mutiso ako? Florence Mutiso. You want to speak. Ngoja kidogo. Anataka kuongea. Basi ukae hapa karibu, wewe ndio utakuwa mtu wetu wa mwisho halafu tutafunga mkutano. Mueni Kasyoka. You have five minutes. Give us a summary of your proposals in your memorandum. Start with your full names.

**Mueni Musyoki Kasyoka:** My names are Mueni Musyoki Kasyoka. I want to start with a point that was raised just before I sat here about the Prime Minister, I don't think Kenya is ready for a Prime Minister and there is no need for a Prime Minister. In the first place we cannot afford it. We are already struggling under a big burden of economic problems. So what do you need a Prime Minister for? That hierarchy of a President, Vice-President, Prime Minister, Deputy Vice President, those were just items for out of greed. People who want to have posts. The current structure of the Kenyan Government is enough with an Executive President and a Vice President. We cannot afford a Prime Minister because these are people who are paid with your money, with wananchi's money. They just don't stay there and they are paid by outsiders.

It is the tax that we pay, that pays these people. So, we don't need a Prime Minister. We just need the current structure, as far as I am concerned of a President, Vice President and the Cabinet. A very trim Cabinet indeed, not a Cabinet that has got a Minister for Public Health and a Minister of Medical Services. That is duplication of duties. We just need a Minister for Health and no Public Services. We cannot afford those luxuries and those are things that are done out of grief. So, when you are talking about an expanded Cabinet or an expanded structure, actually I don't think you know what you are talking about.

Let's come to the Vice President, the Vice President....

**Com. Maranga:** Tafadhali ni mmpe wakati.

**Mueni Musyoki Kasyoka:** The Vice President currently is treated as a personal property because he is appointed directly by his boss. If I appoint somebody as my junior, I can do whatever I wish with them. We need a Vice President who is indirectly elected by the electorates. In other words, we need a running mate of the President. Not to be elected directly but like in the U.S., I am the President, I have a running mate, if I go in, I go with my Vice President and that Vice President is not answerable directly to me but to the electorate.

The other point is about worship in this country. In the Constitution of Kenya currently we have enshrined in that Constitution the freedom of worship which has been abused totally. It has been commercialized; it has been abused until people are preaching to us in buses, when you don't need to hear it. When it is even a threat to the drivers and some people don't want to be disturbed in buses. Can this element of the freedom of worship be reviewed? So that some stringent measures are taken



when registering the religious groups and religious leaders because it has been too commercialized for our good.

Election date: In Kenya, election date is used as a secret weapon to ambush Kenyans, so that I can say we are going to have elections tomorrow because I want my party to win. We need a fixed election date in Kenya so that we know, after five years general elections or Presidential elections come on the 29<sup>th</sup> of December. We know it in our heads. Whether it is a Sunday or a Monday or a Tuesday. Otherwise, this should not be the private property of one individuals in this country to be ambushing the... rest of the

### **Clapping from the audience.**

So, we need a fixed election date in the country after every five years. Yes, the same as Christians, we want to be aware when we are having elections. We don't want to be ambushed by one person. We don't want to be held at ransom by one individual. We are too many. We are thirty million in Kenya.

Commission of enquiries in Kenya have become a big joke. We donot need Commissions of inquiries. We have had the Ouko Commission of enquiry; we have the Commission of enquiry on devil worship. Do you know the results? Nobody knows the results of those Commissions.

Hizo ni mikutano ambazo zinapangwa na mtu mmoja. Fanyeni hivi, fanyeni vile, kisha wakishafanya those researches, you are not told, kitu gani kilitokea. We are still waiting, we are still waiting. Aren't we? So they serve no purpose at all in this country and we must have a Commission of enquiry for heaven sake and for the love of mind. Can it be done by a select committee? The same select committee that will be in charge of selecting the Judicial official and other Parastatal Heads but not having a Commission of enquiry that is just down there at public relations exercise. We are tired of Commission of enquiries and for your information they are funded with money from your pockets. They are very expensive. It is just like this Review Commission we are having, it is a very expensive exercise and we cannot afford it. Our children are languishing at home with no jobs. With that money, we can get employment for our children by expanding the economy.

### **Clapping from the audience.**

Registration of voters: If there is a by-election today in Kangundo. I am not saying that there should be one but I am giving an example and there are people who turned eighteen yesterday and who turned eighteen today, who turned eighteen some two weeks ago. Yet, there is no registration of voters and those people are supposed to be involved in the elections. So, registration of voters...hii mambo ya kupiga kura yaani kunakuwa registration sasa mnasikia, this is an election, let us go and register as voters. That is rubbish. Can we have registration of voters as a continuous exercise so that people who attain eighteen years of age are able to exercise their right to vote? It can be....

### **Clapping from the audience.**

To cut down short, the economic involved, the funds involved, we cannot afford it. It can be attached to the registration of persons so that the same people who carry out that registration of persons, carry out the registration of voters. A continuous exercise. Mnanielewa?

**Audience:** Yes.

Good. Powers of the President: I am assuming that we are still going to have an Executive President at the end of the day. The President in Kenya is as powerful almost as God. Can his powers be trimmed? We need a President who is accountable to us so that when he fails us, he can be impeached. Impeached means that he can be taken to court and be asked, ‘why did you do this?’ Because we are the ones who have elected. Not somebody there who is said to be above the law. Ndio aniite mbwa, aniite mjinga, aniite nini, but he is above the law and cannot be taken to court. We need a President who is just like you and me.

### **Clapping from the audience.**

So, the powers of the current President, the Office of the President now, those powers should be curbed so that the President has got a limit of the things he can do. We don’t want to have demagogues leading us in Kenya. We have a right to control him.

Civic education: I am made to understand that there is supposed some civic education going on in this country. Look at this hall, people in Kangundo are not even aware that you were coming here. Because they are not aware of civic education. Civic education means ile elimu ambayo unapatiwa ndio ujue your right and duties to this nation because you are a national of Kenya. Wewe ni mwananchi wa Kenya. Unaitwa mwananchi wa Kenya kwa nini? Kwa sababu you have rights. Uko na zile haki zako kama mwananchi wa Kenya, nisije nikachukua ardhi yako na ukimye hivyo, you are supposed to have your own rights that is called civic education. You are supposed to know ...

**Com. Maranga:** Madam, can you hold there, because we are recording you.

**Mueni Musyoki Kasyoka:** I can hold it. So that you can know what you are supposed to do a national of Kenya kama mwananchi wa Kenya. And what you are supposed to expect from this nation because you are parts and parcel of this nation. So, civic education ni ile elimu ambayo wananchi wanapatiwe all the time. Because not all of us had the time or the privilege of going to school and know about our rights like I am aware of mine. So many people are not aware of their rights. They don’t even know that they are supposed to be coming here and giving their views as to the way they are supposed to be governed.

They are busy now digging, trying to fight with the runaway economy of this country, so we need civic education to be given to these people.

Those barazas that you attend and you are told 'toa pesa za harambee.' That is absolute rubbish. You are supposed to go there and be taught, these are your rights. Harambee is not something ya nguvu, that is something from your own selfwill. So, we should have civic education. Those barazas are supposed to be fruitful. Viwe vitu ambavyo vina maana vya kukuelimisha ndio usikanyangwe na watu kama mimi ambao tunajua may be a little bit more than you.

So, we should have civic education. We should not just have civic education when there is something like this Commission coming here and anyway it has done nothing. There is no civic education that has been done. Because if you listen to the views that people are giving here, some of them are as good as whatever is already in the Constitution, which is useless sometime. So, we need civic education so that during those barazas that the Chiefs call under the Chiefs Act, wananchi are educated. Unajua ni kwamba ni haki yako kufanya hivi, ni haki ya ko kufanya vile. Ni haki yako. It is your responsibility to do this to the State because you are a Kenyan. You are as much a Kenyan as myself and you are supposed to be well informed.

**Com. Maranga:** Can you please wind up?

**Mueni Musyoki Kasyoka:** Yes I can. Corruption: There is no word like corruption, it is just simple theft. Go to Land House in Nairobi. Who has never been to Land House? Land Settlement office?

**Com. Ayonga:** Changanya kidogo. Kuna mama ambao wanataka kusikiza.

**Mueni Musyoki Kasyoka:** Kule kwenye ofisi za lands, mahali mambo ya ardhi vile inaendelea huko Nairobi. If you go there na una kesi yako, hautahudumiwa, until you produce may be something to do with a hundred shillings ndio file yako ipatikane. Why is that called corruption, it is theft. Stop calling it corruption and we don't need anti-corruption to deal with such cases, we just need sacking. You go there, you ask for your file, somebody asks a thousand shillings, we should have a cop standing there so that when you are producing the money, that person is told 'go and pack and go home.' Then somebody who is jobless at home, comes and takes up that job.

We don't need these expensive ventures of getting expatriates from London who are our friends to cover up for theft in this country. The theft which is done by somebody at Land House is the same theft that is done by somebody who is dealing with World Bank, stealing money from Kutep. It is the same thing. So we need just to get rid of him by having responsible managers in this country. Put somebody who is not going to stand corruption in offices and stop bringing in anti-corruption authorities. We cannot afford to employ people. Hatuna pesa za kuandika watu kuangalia wezi na yet unaenda Land House na unakuta wezi hapo. Unaona mwizi hapo anakwambia, file yako haipatikani, hebu toa kitu kidogo. Kitu kidogo ya nini? Amepewa pesa zake

na Serikali. If that is not enough, then let him go to the shamba and dig. So, Anti-corruption Authority, rubbish forget about it. We don't need them. We just need a responsible society. I had so many.

**Com. Maranga:** No. Just hold it. (inaudible).

**Mueni Musyoki Kasyoka:** I have so many.

**Com. Maranga:** You have finished.

**Mueni Musyoki Kasyoka:** Wait.

**Com. Maranga:** Continue.

**Mueni Musyoki Kasyoka:** The issue of landlessness. I remember some time when you were sitting at Kangundo, I gave my views on the issue of landlessness. By the way, wewe ni Mkenya. Wewe ambaye sasa tukitoka hapa, unaenda nyumbani kwako. Unaingia kwa nyumba yako na unalala hautanyeshewa. Wewe ni Mwanakenya kama yule street child yuko Nairobi au hapa Tala ambaye hana mahali pa kulisha kichwa chake. Or he is a non-Kenyan? He is not, he is a Kenyan child just like you are a Kenyan child. That child, that street mother, that street father needs land. Let us get rid of these street people. It is so simple. Let us get land from these rich land owners akina Kenneth Matiba and so on. This Government is so rich. Buy land from akina Kenneth Matiba, settle those people there, and you will have the streets of Nairobi clean and you are not going to have problems of landlessness here. People begging all over. It is a very simple case and we should feel morally obliged to get settlement for those people. Surely, when you are passing somebody like that begging during the day and you find that in the morning they are waking up from the streets. How do you feel as a Kenyan? Don't you feel guilty? A great thief.

Can we save the problem of these street people by having some equitable re-distribution of land so that we have a certain ceiling of land ownership. Kuwe na kiwango ambacho mtu anatakikana awe nacho. Let's say a hundred acres. Beyond that, that land goes back to the Government and it is re-allocated and I am talking about a responsible Government. Which will pinpoint these people are landless, then they are re-settled. So, stop having askaris harassing people in the streets. That will never work until we get them somewhere to go and live. When we take them there and they refuse to live there, we will have a right to beat them up, ' go back to where you were given your piece of land.

**Clapping from the audience.**

**Com. Maranga:** Thank you very much.

**Mueni Musyoki Kasyoka:** Health facilities. We all pay taxes. Niliongea na akina mama wengine wakaniambia, mimi silipi kodi and you do so. You eat bread, you actually come to the market, everybody pays tax in the country. That is the same money that is used to pay workers, your MP, your President. By the way you are the employers. So, because you pay tax, I don't see why you should be taxed twice for something as essential as health. Ukienda hospitali, hakuna maana ya kwenda kulipa hapo tena. You are paying tax. Don't go there and buy medicine. We need the healthcare of this country to be taken care of. Tunataka very stern measures to be taken against these doctors and health workers who are stealing medicines from public health institutions and then they go and set up their own hospitals just next door and they will be transferring the medicines there. Please that is very important, you have a right to health, good health. Kenyans listen to me. You are not supposed to be exploited. Don't pay tax twice. We pay tax to get free....in the years back, we used to go and get treated in the hospitals. Mbona siku hizi unalipa pesa mara mbili? Unaenda kutibiwa. Can we have free healthcare in this country as a basic need. Thank you very much.

**Com. Maranga:** Thank you. We have several questions for you and now I want to start with Commissioner Kangu.

**Com. Kangu:** Now, Mueni, I normally have a lot of problems with a lot of people who say what we need are responsible Kenyans, and the situation appears like in the circumstances, there are no responsible Kenyans. How do we go about to create responsible Kenyans because the current situation is, they are irresponsible? The people say that the power can corrupt and absolute power can corrupt absolutely and anybody however angel like he may be, if you give him an opportunity of power, the circumstances within which he can clear out with things, he ceases to be the angel. My question is, in this process of the Constitution. How do we make these irresponsible Kenyans become responsible? That is one question.

**Mueni Musyoki Kasyoka:** Can I answer that one first? Before I get confused. I think I talked about civic education. Civic education ni ile elimu ambayo wananchi wanapatiwe. You know power actually comes from the people. Currently, the problems we are having in Kenya, ile shida tuko nayo Kenya sasa, is because of people who have been given power by your. Nyinyi ndio mmepatia hao viongozi extra powers to exploit you and they have become irresponsible because mnawapea power without knowing what you are doing. You come here, you start electing, mnaambiwa, there are elections. There is something even I forgot to talk about, separation of elections from Presidential and just the general elections. Too much confusion. We need civic education so that most of the ....popular in the rural areas, hawajaenda, kuna wale walienda shule na kuna wale ambao hawajasoma. Na wakati wa kupiga kura, they don't even know what they are doing. Kazi ni hii. Hata hawajui, this is supposed to be the Presidential vote, this is supposed to be for my Parliamentary and this is supposed to be for the Councillor.

If these people are informed, they are going to make informed choices. Watachagua mtu ambaye akija wakati wa elections, kufanya campaign, ambaye anaongea na wanaelewa kweli huyu mtu ndiye atatutulia matatizo yetu. Mtu ambaye mnajua

mnalipa na zile pesa zenu za tax. So, the power actually comes from you. But because now you have been so corrupted, somebody is taking advantage of your ignorance. Kuna mtu ambaye anajua civic education, hamjui civic, hamjui your rights. Kwa hivyo, anakuja ni elections, it is my private personal weapon, then it is elections, you come here, unachagua. You don't even know the difference between Kanu and the Government, or DP and the Government. You think Kanu and the Government has the same say.

### **Clapping from the audience.**

**Mueni Musyoki Kasyoka:** Can I continue? Let me answer your question I have not answered it. So, for us to have responsible Kenyans, we have to educate these people so that when they are electing, they elect with information so that they are informed. They are not cheated with a hundred shillings. Utakula five hundred shillings for five years when somebody has gone to Parliament for five years, ana-earn Ksh 500, 000. So, the power has to come from these people who elect these people.

**Com. Maranga:** What we will do is that we will write them down, so that we put all of them and you deal with them.

**Com. Kangu:** We will give you a pen and a paper, we are asking you questions.

**Com. Kangu:** On that issue of civic education, I would like to say that, we thought that this process might help us to create those responsible Kenyans. This process of Review. But you can already hear, some people telling us that the people are irrelevant. Just do a report and give us by October 4<sup>th</sup> and Parliament can see what to do with that. I have told people in other places, that unless you the people stand up and say we want to protect this process to the end and see ourselves participate in it to the end, you will again be pulled by the leaders. I can assure you that, that is what is happening. Unfortunately, our people are quick to trust the skin than the person and we are in the verge of selling the entire process to an individual, I am sorry to say that. But that has been (inaudible).

**Mueni Musyoki Kasyoka:** Mmesikia. Mmeambiwa, sasa unajua kuna watu wanaosema huu mpango tunaofanya sasa wa kutoa maoni yetu ndio tutengeneze Katiba nyingine yetu ya Kenya ambayo inatufaa, ikiwa hamtaelimishwa vile ninavyosema, ndio huyu mkubwa wetu hapa, huyu rafiki yetu anasema. Ikiwa hamtaelimishwa na tuchukue muda ili tukamilishe huu mpango kwa muda, sio eti by October kwa sababu sasa kuna watu wanaosema, lazima huyu mpango uishe kabla ya elections, October, December. Ikiwa mtakubali, to be pulled by the nose like this, as though you are fools. We shall never get out of this problem of irresponsible leaders. Hatutaweza. So, you are supposed to revolt and say 'no'. We need time to review the Commission, we need timeframe to air our views because hii Katiba si ya huyu mkubwa, sio ya huyu, sio ya nini. Ni yenu. Ni yetu sisi. So it is upto you to say that you don't want to say that you don't want this process to be terminated by December, by October. One person is the one who is saying that, as usual in Kenya dictatorship. You are supposed to say no. No Constitution, no elections.

Thank you.

### **Clapping from the audience.**

**Com. Kangu:** I have got one question. Swali moja. You said we reduce the powers of the President and I have been very weary in the past because Wakenya wengi wanasema tu, reduce the powers of the President. Ukiwauliza tuweke wapi, kwa sababu you know the Kenyans don't want a weak Government, we want an effective Government that can make things move. But they don't want that Government in the hands of one person. So, it is not enough to say, reduce the powers of the President. Tutachukua tukitupa halafu we will end up with a Government that is not effective or tutatoa tukiweka wapi? Wengi wanatuambia, toa patia Bunge and I have been warning them, even Parliament can become a dictatorial Parliament. How do we make sure we have an effective Government which is not concentrated in the hands of one person? What other institutions do we create to which we can give some of these powers so that these institutions act as checks and balances against each other?

**Mueni Musyoki Kasyoka:** Thank you. When I talk about presidency, we are essentially talking of a dictator. The dictator, somebody who says that, 'election date is my secret weapon.' That is a very good example. One person, yule mtu ambaye anachukua yale mawazo yote ya Wakenya. Thirty million Kenyans. One person decides for them. That is what we mean by a powerful President who decides I am the one who is going to say when we are going to have elections and I will use it against the people. You are caught unawares and so forth and so on. Powers of a President, a President who sits like this and decides, my mother has gone up to class two and I need security around me because I went to school up to class seven.

I feel uncomfortable surrounded by people who are learned, so I am going to my mother, who is a class two and appoint her as a Cabinet Minister. I will go to my cousin's uncle and appoint him as the parastatal head of Kenya Power and Lightning, whether they are seventy six years, or eighty five years old. I need to caution myself with those people who cannot challenge me. If not so, I buy professors, people with brains and because money has been so scarce in Kenya. Money has been made so scarce, it belongs to, like J.M. Kariuki said, he can foresee in the future, a situation where we shall have ten millionaires in Kenya and ten million poor Kenyans.

Money is so scarce to Kenyans these days. So, you find that if I must have some may be technocrats to advise me, I buy them with the scarce amount of money which is available to a few of us. Once you buy somebody, even if they hold a million degrees and that money is very difficult to come by, they will do your bidding. Whether you are a nursery school kid or you are as learned as them. So, those powers of the President, such that he decides on his own. I need to buy this person to be protecting me.

One person cannot be deciding things for us. He can choose that person and he is totally useless. That we have been seeing in Kenya, that is the problem we are having in this country. You and get somebody who has never done economics and they are



taken to the treasury to be Minister for Finance, while Mueni with a B. Com. is rotting. Those are the things we are talking about.

### **Clapping from the audience.**

Powers of the President. We don't want to have a President who is going to be getting people at his beck and call. This one is from my tribe, this one is my cousin or this one is the Akamba spokesperson.

**Com. Kangu:** Excuse me, where do we put these Presidential powers?

**Mueni Musyoki Kasyoka:** I am trying to tell you. Last time, when we were at Kangundo, I talked about a select committee. A select committee composed of clergymen, people of repute. I have in mind somebody like Mutava Musyimi, somebody who is incorruptible. There are some people who have got some dignity in this country, who cannot be corrupted. We have people like Anyang' Nyong'o who cannot be corrupted. Sorry I am mentioning names. But those are people I know. We need a panel of people who are going to be appointing Cabinet Ministers and they will be actually accountable to Parliament. They are not going to be Members of Parliament per se as such. But they will just be a select committee that is going to be responsible for appointing somebody to head Kenya Power & Lighting Managing Director. Ajue sasa, we have enough rains, we have extra water, we need to conserve so that in three years time we will not be having blackouts at midday. So we need a pyramid of leadership in this country so that, that person there does not have all the powers. He is got some people that he is answerable to and those people are also answerable to us and you have the freedom of challenging it. That's why we are talking about a President who is impeachable. Who can do something and he thinks he is going to get away with it, tomorrow morning he is taken to court, go and answer to this. That is what I mean by devolution of powers from one person to others. Through use of a pyramid.

**Com. Maranga:** The first thing is that, you as Mueni Kasyoka, what have you done to your community, to enlighten them about Constitutional Review? That's one question. What's your responsibility?

Number two; you did ask a question on what the Commission has done. You know a Commission is set up on the basis of limited funds. We have done what we can and we told Kenyans we didn't have enough money, now you are saying, the views which have come out here and I want to quote you, 'people have given some useless views.' How do you gauge a useless view from a good view? Really, I have a problem with that. The mamas here will come and tell us about their problems, not necessarily the legalistic language, but they will tell us,.....like now they brought out major issues about orphans, how they cannot go to school, how they cannot get a three square meal and so on. For us we know, that is a right to education, a right to shelter, a right to food. So how can you classify views which are useless? I have a problem with that and I really want you to withdraw that remark that some of the views we have received today, are useless. That I will not take as the Chair of the

session. So, you need to retrack those.

Then the other point I want to ask you, the other issue is, you say, we don't need to appoint an anti-corruption authority and at the same time you go and say that when you (inaudible) the Ministry of Lands, that person is supposed to be sacked on the spot. Who will be responsible in sacking? If you don't have an authority, who will say alright this person was caught. Because the same fundamental human rights which we are trying to protect, somebody must have a fair hearing before you fire. How do you prove that somebody was receiving a bribe? If you saw Commissioner Kangu giving me a hundred shillings, you don't know whether he is paying my debts or he is giving me a bribe. So, don't you think we need a mechanism of a fair hearing before you fire somebody. I know you can fire somebody. You remember there is a Minister here and I want to draw that example who went all over the hospitals, sacking people on the spot and it caused a lot of despondency among the hospital workers. People were not working.

For one, people now were scared, how do we work, we don't know whether he is arriving this morning. So people were more less not working but under threat. The same way you are saying you don't know the date of elections. So, everybody is under threat. All politicians are under the threat. They don't know when the date of elections is going to be announced. So, they are now saying, you will see them running all over for harambees and everything else. Isn't it? So, it is the same thing for workers. So, how do you for example, investigate who is corrupting the Ministry of Lands? How are you going to sack him or sack her? So, you need a body. Then you come down and say, you don't need the Commissions of enquiries. Then, you go ahead and propose, you want select committees. Which is more extravagant? Is it the Commission of enquiry or Parliamentarians? I really want you to know. There is a Parliamentary select committee which was set for the Late J.M. Kariuki. Did it ever give its report? Even though it gave its report, was it ever acted upon? It is the same Parliamentarians who you know covered it up. Isn't it? So, I think we need here, as Commissioner says, when we say no to this, we need a way forward and for this Commission, what will help us is not even how you said the problems. Take the problems and give us a recommendation. That is the only way this Commission will be able to come out with a good Constitution.

Like if you tell us, if somebody in the Ministry of Land was found corrupt, let us know who will be the arresting officer, is it the people who are giving the bribe? Or do you call a policeman or what do we do in that office? Get somebody, take him where? Then he receives a letter of dismissal. Because, what about if he was sent by his boss, who is may be the Permanent Secretary in the Ministry of Lands, he is the one who has sent him, go and collect the bribe. You get my point? So, how do we deal with these intricacies, how do we deal with those complex issues? So, I really want you to think ahead without any emotions. How do we balance it out?

So, maybe the way the things have been set out now, for the various offices that we have officers who have come to investigate corruption and so on. It might not be the best way. But, if you came out with a proper structure, do you think we have replaced for such kind of... like a Human Rights Commission. How do we know, like a person from Kangundo says, I have a right to

free education, isn't it? And yet he is not getting the education. Right of free and quality education. Where will we go to complain? Is it the DO? If there are no Dos, is it the Chiefs, if there are no Chiefs, is it the Council. So, I think we need to be given directions. Are you getting my point? So, it is very clear that we have problems and we really want you to give us the way forward. Even when the President is being impeached, who should do it? You should tell us. You get my point? So, I think we agree with your frustrations. All of us are frustrated. We are Kenyans, we know what is going on but then we are saying, let us have solutions. We don't forget the history but let us have solutions. Like in the morning, I asked the former Attorney General Ngai Muli. Do you want to retain the regions the way they are in this country? Someone said yes, someone said no. We don't want to open the old wounds. So, what do we do, So, Mueni, the ball is in your court.

Give us recommendations and I am suggesting that as much as you give us this written memorandum you have in your booklet, you go and sit again, with the few comments you have made, give us recommendations, a detailed one, we can still give you a chance to come even before the Commission and give us features. Because we can see, you have ideas but emotions aside, let us have something which is workable.

**Mueni Musyoki Kasyoka:** I have no emotions Sir.

**Com. Maranga:** But, anyway, I want to say thank you very much.

**Mueni Musyoki Kasyoka:** Can I answer your question?

**Com. Maranga:** Please if you can. Make a very brief comment because there...

**Mueni Musyoki Kasyoka:** I will answer your question not a brief comment.

**Com. Maranga:** Okay.

**Mueni Musyoki Kasyoka:** What have I done to contribute to this Commission. Wananchi wa Kangundo, hamunioni hapa? All the way from Nairobi. That is my contribution to my people and when we go out for lunch break I will always talk to people and tell them 'go and talk to your fellow friends and tell them, this, that and that'.

Corruption: How do you catch a thief at Land House? Simple. Go there, you know they operate on bribes. Have your hundred shillings, that's what they take. Chukua ile noti ya hundred shillings, andika nambari yake. Go there, anakuitisha, we cannot find your file. He goes like....we nenda utafute unipatie. Then immediately after that, he brings the file. Go to the boss with that evidence. That is enough evidence.

Then we have something called the law courts in Kenya, take that person there. Have I answered your question? Yes, the policeman here who is asking for bribe. Just write down, you know the matatu numbers. This one, this one, this police. Wako na nambari hapa these guys who stand on the roads. They have numbers there, write down, amepatiana pesa. Write the number of the matatu, get out of that matatu, go and report this to whoever is responsible, may be to the police officer. That case should be taken immediately. That is what I am talking about. Just these people, once they are informed that, once you are giving a bribe, the only evidence you have is that number of the currency that you are giving out or the coin you are giving out. Have that against that person. There is no way that they are going to deny that they were given a bribe when the fifty-shilling note is inside their pocket and you have the number. That is something so simple to do.

The other one is, you are talking about that I talked about useless views. Unfortunately, I was not here in the morning to listen to the views so I think I was basing my arguments on what I listened to last time I was in Kangundo. There were people who were saying, 'tunataka Raisapewe nguvu nguvu'. That is what I call useless comments. Otherwise, the ones I listened to were perfect. So, I don't think I have anything to withdraw, those are the useless comments I was talking about.

The other one is Commission of inquiry. I talked about a select committee. A select committee can't just start now like after our elections, that select committee comes up, sits down, appoints Cabinet Ministers. Appoints the other Judicial officials. It does all the other things. I mean talking about people who are on a daily basis payment. Just like you people. You are not going to be paid after you finish this Commission. I am talking about people who will be called upon, at the appropriate time when it is absolutely necessary and these are people who have the welfare of Kenya at heart. I know about Kenyans who are giving their total service to this country.

Those are the people I am talking about. Who are going to be sitting in that Commission and they are going to appoint those officials and after that, the duty is done. About the impeachment, you watched Clinton in 1998, the way he was impeached with a Monica Lewinsky case. I am talking about a system like that one. When the President commits such a felony, he is confronted and he is taken to court. In other words, the President should not be a person who is going to move around saying that 'mnaongozwa na mtu ambaye Commissioner hana macho.' That is something that Kenyans should not listen to. We should have a President who is going to be told, you cannot insult people. Taken to court, charged and answer to whatever you are going to do. Anything else?

**Com. Maranga:** Thank you very much. You will register with us. Thank you for your views. Please register with us and leave your memorandum. Thank you for your views and God bless you. Whatever you have, if you aren't giving that, (inaudible) we have recorded you. There is no problem. The next and the last person. Sasa huyu ndiye mama wa mwisho atatoa maoni na sisi kama Tume ya kurekebisha Katiba tutafunga kikao hiki kwa upande wa Kangundo halafu tutasema kwaheri kabisa. Huyu mama ndiye wa mwisho. Toa maoni yako. Na wewe unaitwa Florence Mutiso? Anza kwa majina yako. Ongeza sauti mama. Tumsikize mama.

**Florence Mutiso:** Kwa majina ni Florence Kanini Mutiso kutoka upande wa Nguluni. Nimetumwa na akina mama. Tuko kwa kikundi kinaitwa 'Ndethya ngutethye.' Tuliwahi kuketi kwa kusomeshwa juu ya Katiba na maafisa wale walitumwa, wakatusomesha juu ya Katiba vile tunaweza kuirekebisha. Wamama waliketi na kuongea, wakaona kwa kweli, Kenya yetu inafaa kama vile tuko na watoto ambao wameachwa kama wale wazazi wao wameshikwa na Aids ama wengine wanakufa kwa ajali. Tuseme ni orphans ili wapate kusaidiwa na elimu. Wachukuliwe kama wananchi wale wengine ili wapate elimu, wapate hospitali ya bure, ili wafaidike kwa maana wanaweza kuwa watu shujaa wa kesho.

Pia wamama walipoketi waliona vile Serikali yetu, vile tunaona tunachagua Wabunge, kwenda huko tunaona tunachagua sana sana wanaume na wamama wanaachwa nyuma. Wakiketi huko kwa Bunge, tunataka wanaume wawe sawa na wanawake. Yaani wakiwa ni kama ishirini na nane wamama, ishirini na nane wanaume. Ili tuone Kenya ya kesho itakuwa namna gani. Pia kama vile nimetumwa na wamama waliniambia, vile Kenya inaendelea inafaa wamama waelimishwe juu ya maisha ya kesho kama vile kunaendelea mpango wa Aids. Tunaona watu wanafundishwa katika rural areas, vile wanaweza kukaa, vile wanaweza kuwa wakiishi manyumbani mwao. Hatuoni watu wakiingia sana huku wa kuelimisha katika rural areas. Wamama waelimike ama wazee. Huko nyumbani mama anahesabiwa kama yule mtu wa chini kabisa. Kama kazi yake ni kukaa nyumbani, hawezi kutoka nje, kufanya kazi ili alete maendeleo kwa nyumba yake. Ili kuonekane maendeleo.

Tunaona vile mama anahesabiwa kuwa ni mtu wa kupika chakula na kupea watoto ama kungoja watoto wakitoka shule ama mahali waliko. Kazi yake ni kupiga na kuvua nguo, hakuna kazi ingine. Kwa hivyo wamama walinituma wawe na nafasi ama ruhusa ya kuwa na nafasi ya kufanya kazi. Kama vile kunaandikwa kazi ya...kama ni skuli iko karibu, kukiwa kunaandikwa watu, sio wanaume waandikwe peke yao. Hata pia wanawake waandikwe. Hata ikiwa ni hii parastatal. Waandikwe wanaume sawa na wanawake ili tulete mchanganyiko ili kila mtu asikie ako sawa akiwa kwa nchi yake.

Ile nyingine ni ile ukienda kama vile msemaji alisema, ukienda mahali kama ni hospitali, ukiwa mgonjwa. Unaona mtu anachukuliwa kule, mwingine kule, mwingine kule na hujui ni nini inaendelea. Kumbe ni ile toa kitu kidogo. Ile TKK inaendelea. Na wewe hujui. Na wewe u mama ule wa chini unajua tu kulea watoto na sasa hiyo unachukua mtoto unapeleka hospitali. Unaona mtu anachukuliwa kule, mwingine kule, mwingine kule na mwingine anawachwa tu. Mnawachwa tu na mtoto wako angali mgonjwa tu uko hapo. Na saa ingine hutahudumiwa mpaka jioni. Unaona mama anapeleka mtoto wake akiwa mgonjwa, na ni yule mama wa chini wa nyumbani, hajasoma, hana nini. Anakuja hapo kukaa. Unaona mtoto hata anakufa hata kwa njia.

Ingingine ni kama hi toa kitu kidogo imezidi sana. Kama juzi, kumekufa mtu hapo kwa maji kwa dam nyingine hapo chini Nguluni. Unaona askari kando wanapita wanamwangalia wanasema, 'sio kazi yetu, tunaenda kupata watu wa chang'aa.' Chang'aa inakuwa mzuri kushinda mtu amekufa kwa maji, mwenye huo mto anamchukua anamwangalia kwa macho, ni maiti. Hajui mahali pa kumpeleka. Hajui vile atafanya na mtoto wake ako hapo. Na ni mama anashangaa na mtoto wake ako hapo. Na ni mama anashangaa na mtoto wake ako hapo. Na wanakimbilia watu wa chang'aa. Mtu anakaa hapo karibu alale hapo,

hajachukuliwa. Sasa mama wa chini wanakaa tu hivyo, wanaangalia kama kutatoka usaidizi. Pengine jioni usiku maiti inakuwa hapo hapo. Lazima uende ukachukue gari yako ama utafute mtu wa kukusaidia wa area hiyo, akuje achukue maiti yako akupelekee Kangundo. Unaona hiyo? Mama anahangaika hajui la kufanya. Kama Bwanayake ako Nairobi, ama ako mbali na mtoto ako hapo, utakaa na mtoto wako hapo, huna mtu wa kukusaidia wewe. Unaona? Wamama wako na shida upande huo.

Upande mwingine, mtoto amesoma mpaka University na ako nyumbani. Hakuna boss huko nyumbani kwao amesoma anaweza kumpeleka juu. Na unaona watoto wa form four wanachukuliwa wanaenda kazini. Wa University anawachwa, kwa sababu mama yake hajui kesho ama hajui mahali pa kuenda. Anakaa tu kimya, angojee hajui la kufanya na kuna watu wako Bungeni. Uki....siupeleke kwa fulani. Kama ni yule wetu hapa, si upeleke kwa Ngutu. Ukienda huko ‘ wewe ni nani, kwa mlango, ngojea kesho, ameenda Nairobi.’

### **Clapping from the audience.**

Na wewe mama wa chini hujui la kufanya na ulienda ukachagua mtu. Pengine wale wengine hapo karibu, wale wamefanikiwa kukaa karibu na yeye. Kama ni hicho kikundi mlinunuliwa lesa ama mmepewa shilingi mia tano, mkakule kila mtu, hiyo mia tano, kwa hiyo miaka yote tano ameenda kukaa, haoni kitu ya kuja kurudisha asante kwa hawa wamama ama kwa hawa watu walimchagua ama kuja kuangalia mahali.

Kitu kingine, kama kuna njia inapitia katika rural, imetengenezwa na mtu anayepita hapo mwenye gari. Atengeneze hiyo njia. Pengine mtu mwingine ama ikiwa ni yule sijui tumuite .....(inaudible) akipita hapo, aone njia imetengenezwa ama ka-bridge kadogo kametengenezwa kaingie kwa rural. Atakuja aulize, ‘nani walitengeneza hii, ni nani? Ni mtu alikuwa akitaka kujijenga. Ajijenga aende wapi. Huyu anasema hivyo ni yule Mbunge mlichagua. Ati yule mtu alitengeneza njia anataka kujijenga. Mnaona? Badala ya kusema ni maendeleo inaendelea katika rural yetu na pengine ameletwa na mtoto amechukua maid, na atakuja mahali maid ako kurudisha shukrani huko, na aone njia ni mbaya atengeneze. Huyu atasikia wifu, hiyo isitengenezwe. Ukipata rafiki yako atoke mahali pengine aje akusaidie, anachimbwa. Amepitia kwa fulani ili ajijulishe ni nani. Kwa nini alikuja kutengeneza hapo? Na pengine ni rafiki yako. Sasa unaona?

Watu wale wa ndani wa rural wako na shida sana kwa sababu tunahitaji mtu akichaguliwa na Bunge, aende tukimchagua sisi. Hata ingewezekana tunganze yule mtu wa chini headmen ama yule mzee wa area. Achaguliwe na watu. Tuwe tukichagua mtu yule tunaona anafaa. Tuchague headmen, tuchague Chief, tuchague Councillor, tuchague yule wa Parliament wote watoke kwa votes. Sasa kwa hivyo tunataka tuanze grassroot yaani chini na kuchaguliwa na watu. Hata hao wamama wa chini. Na mtupatie maofisa kama wale walikuja kutuambia juu ya Katiba. Watuelimishe kutoka kwa rural, huko chini. Tujue tutaenda kupiga hiyo kura namna gani, tutaenda kuchagua watu namna gani na ni watu gani wale wanafaa. Kwa sababu watu wakichaguliwa na watu hivi, kama watu wa kanisa wengine wanakaa tu. Hatuendi kwa siasa. Watu wa kanisa wengi tumeacha hivyo. Hatuendi kwa siasa kwa sababu, kwa siasa ni watu wale wana nguvu na pengine tukiongea maneno watakuja kusema ati watu wa kanisa

wanaharibu kanisa. Sisi watu wa Mungu hatutaki tuharibiwe mambo yetu.

Kwa hivyo ndio wanaingilia watu wale wa chini wa rural hawaendi kanisa kwa nini, wale wako chini ndio waende wawaharibu. Wanunulie hii, wachafue, kwa hivyo nitapeleka chini zote tuungane, kutoka hapo chini tuchague head men huyu chief yaani hiyo yote ni kuchaguliwa na raia. Wote wachaguliwe mpaka wa mwisho wawe wanatoka kwa watu wachague ule wanataka, wapatiwe uhuru na waelimishwe vizuri wajue wanamchagua kwa nini anafanya nini. Akikosa kufanya ile anatumwa kabla ya miaka hii tano anaweza kuitwa akuje kwa watu awaambie Maendeleo iko wapi. Si achaguliwe leo na aende kabisa tuwe tukiona gari inapita waap! Ikipita, hiyo ni ya nani? “Ni ya fulani yule mlichagua”, na haingii kwa watu aone watu wana shida gani, haonekani kwa miaka mitano mpaka miaka mitano, ikiisha ndio atakuja kuuliza nataka kuja munichague tena. Hiyo ndio nilitumwa ili tujenge Kenya yetu.

**Com Maranga:** Asante sana mama Florence. Basi nimeshukuru kwa maoni yako na ninafikiri hatuna maswali, wewe unaweza kuweka sahihi na utuwachie hiyo memorandum, uweke sahihi kitabu chetu rasmi cha register.

**Florence Mutiso :** Sikuwa nimeandika.

**Com Maranga:** Okay asante, umenaswa hapa hakuna taabu. Asante sana lakini weka sahihi. Basi kwa niaba ya tume ya kurekebisha Katiba sasa ni sa kumi kasoro dakika tano, na sisi kama wanatume tulifika hapa saa mbili hata lunch break hatujakuwa nayo sasa tunaomba watu wa Tala na sana sana watu wa Knagundo kuwarudishia asante, sisi hata kama binadamu tumechoka lakini tumechukua maoni yenu. Mumeona hatujatoka hata kuenda hapa hata dakika mbili, si mumeona namna hiyo?

**Audience:** Ndio.

**Com Maranga:** Na tumejaribu kumaliza watu wote ambao walikuwa wanataka kuongea. Kwa hivyo na ma commissioners wengine wetu walikuwa wameongea na kina mama kwa upande ule, kwa hivyo hii maoni yote itakuwa sawa. Sasa mimi kabisa ningesema tu mwezangu commissioner Kangu aseme neno moja halafu tutaomba mzee mmoja ama mama atufungie kwa maombi ili tuweze tukaondoka.

**Com Mutakha Kangu:** Asante sana watu wa Kangundo, huyo mama amezungumza mwisho amesema kuna wale wanasikia mambo wanasema hiyo ni mambo ya siasa sisi hatuendi. Na mimi kuna sehemu mingi nimekuwa nikizungumza na watu na ninawaambia mambo ya Serikali, mambo ya sheria, na mambo ya siasa na mambo ya uchumi, hakuna tofauti. Na ukichunguza mambo yote mumezungumza hapa wengi wamekuwa wanazungumza mambo ya uchumi, wanalia uchumi wetu uko mbaya. Wanalia tunataka free education, tunataka free health care and so on. Kwa hivyo mjue siasa ni uchumi, ni maisha yako. Mambo ya Katiba tunatengeneza ni mambo ya uchumi inahusu maisha yako. Kile wa Kenya wanalia ni kwamba uchumi umesorota hata tukisema free education, tukisema free health care lazima tupange Katiba yenye itatupatia utaratibu wenye utahakikisha uchumi



wetu umekuwa ndio tuweze kupata kupeana hizo vitu. Ama ikiwa tunaweza kutengeneza uchumi kwa njia yenye itahakikisha kila mtu atapata kazi, hamtakuwa mnalia free education, si ni kweli?

So wale wanazoea kusema mambo ya Katiba ni mambo ya siasa hatuendi huko, mambo ya kura ni mambo ya siasa, sisi ni watu wa wa makanisa hatuendi huko, wanakosea na wanawadanganya. Wakati mnakaa kuchagua viongozi wa siasa mjue mnachagua viongozi wa uchumi, si ni kweli? Political managers are economic managers and if you choose wrongly, you are choosing your economic managers when they mess up the economy, don't cry. Wakati tunazungumza tunataka Katiba aina fulani na wewe ukae kando useme hii mambo ya siasa halafu mwishoe mambo itoke mbaya unalia siwezi kupata chakula ya kukula na wakati ilitengenezwa ulikaa kando, hapana lia, si ni kweli? Ni mambo ya uchumi, mimi nimesema wengine wako na maoni tofauti lakini maoni yangu ni kwamba Governmentis about the proper management and equitable distribution of resources, nothing else na hiyo ndio tunazungumzia. Ni namna gani tutaweza kutengeneza Katiba yenye itatupatia Serikali, yenye itatupatia utaratibu wa uchumi utahakikisha kwamba uchumi wetu unatunzwa sawasawa uweze kukuwa na unagawa kwa njia ya haki. Sawasawa? Ni hayo tu, mimi nataka kuwacha na nyinyi.

**Com Maranga:** Asante. Kwa niaba ... mimi nilikuwa mwenyekiti kwa hivyo mimi ningesema tu hii maoni yenu mumetoa kama watu wa Kangundo tutayatilia maanani sana. Na vile mumesikia mwezangu vile amesema hakuna njia unaweza kutafautisha watu wa kanisa wana siasa na uchumi na mambo ya kimaisha, hiyo ni kitu ya muhimu. Kwa hivyo sisi tunawaomba nyinyi kama watu wa Kangundo mzidi kuwa na moyo huo huo wa kufuatilia hii Katiba inaenda njia gani. Kwa sababu msipokuwa na Sheria nzuri vile mnalia sa hii hamtaki fulani awe mkubwa tunataka fulani awe anaongea na sisi kabla hajapitisha ni kwa sababu hiyo

Sheria iko namna hiyo na hii sheria ndio mnataka mubadilishe. Kwa hivyo kama mnataka maisha ibadilike lazima mubadilishe nini? sheria. Na kama tunauliza nyinyi kujeni mubadilishe sheria na hamko sasa nani atabadilisha hiyo sheria? Kunaye mtu? Kwa hivyo hii maneno hata kama kuna mtu amefungiwa nje ukisikia kuna watu wanakaa upande wa Embakasi kimbia huko na utoe maoni yako kwa sababu hiyo ndio njia tutatumia hili tuweze kubadilisha nini, Katiba na Katiba mumesikia ndio sheria kuu ya nchi. Ukiona ile sheria ya Koran, sheria ya bibilia ambao ni ya mwenyezi Mungu, ile sheria nyingine kubwa sana ni nini Katiba. Tunaelewana?

Wakati munaona yule waziri anatembea na bendera hapa ile sheria inampa hiyo awe na bendera ni Katiba. Kama unaona mtu anatoa amri hapa na pale anatumia nini? Katiba. Hata nyinyi hamuwezi mkaona hii sheria kubwa sana kwa sababu hata mtu alitoka mahali alitoka kama mimi hamjui nimetoka wapi. Lakini kwa sababu iko sheria mnakaa hapa mbele mnanisikiza, ni kwa sababu iko sheria. Si ni hivyo? Mimi sio kijana wenu hapa, si mumeniona mara ya kwanza? Lakini sasa mnakaa kimia kama maji baridi nikisema kaa kimya mnakaa kimya, si ndio? Kwa hivyo hii Katiba ni namna hiyo. mkisema mtakula vizuri, mtakula vizuri, watoto wasome bure, watasoma bure tupate matibabu ya bure lakini msemi nini, njia ya kikatiba, tunaelewana. Basi Asanteni na tunaomba chairman utufungie kwa maombi.





# WOMEN'S SESSION

**Com. Phoebe Asiyo:** Now we can start. Sasa tutafanya hivi. Ebu tunyamaze tusikilizane tumeaanda mkutano huu wa Katiba, naona kuna viti vinakunja itakua vizuri kwa wale wanaosimama, wapate nafasi ya kukukaa hapa, wale wamekaa kwa meza make tu hakuna shida, na wale ambao bado wamesimama karibu mtapata viti mkae chini. Naona mko wengi sana ni vizuri mkae ndio msikilize vizuri. Mlete vitu hapa mbele hapa mbele, kuna nafasi, lete viti hapa mbele. Mpango wetu leo, itakua hivi mtu akisha ongea hapa, ataenda kule andike jina lake na aweke kwa register kwa maana ni muhimu sana sisi kukaa na majina yenu kwa register ndio tujue nani aliyeongea. Mchukue viti pale. Iko viti pale. Hapa mbele kuna nafasi, kila mtu aje na kiti yake akae nayo hapo. Mama kaa hapo, namuwambie tumetosha viti sasa.

**Com. Pastor Ayonga:** Funga mlango.

**Com. Phoebe Asiyo:** Sasa funga mlango tunaanza mazungumzo yetu. Funga huo mlango mama. Tulikua tumeomba Mungu, tumeongea pamoja kwa ule mkutano mkubwa, nyinyi mmetuuliza tuakae peke yetu kama kina mama, mtueleze vile mnataka Katiba mpya itengenezwe. Ningependa kuwajulisha kwamba sio lazima muongee mambo ya kijamii peke yake. Mtuambie, je mngependa Serikali ijayo iwe namna gani. Mambo ya shamba mtueleze. Mambo ya watoto, mambo ya kina mama kwa uongozi. Mambo ambayo inahusu kina mama sana na jamii mzima. Na jambo lolote lile ambalo litakua la muhimu kubadilisha Katiba, kwa maana ni kama Kenya inajenga nyumba mpya sasa. Na nashukuru kina mama wako wengi, kwa maana ili mtu aningie kwa nyumba mpya kwa Kiafrika mpaka mwanamke awe hapo na atengeneze hiyo nyumba. Naomba mko tayari kutusaidia kutengeneza hiyo nyumba mpya ya Kenya. Iwe nyumba safi na iwe nyumba iliyo na heshima na iwe nyumba nzuri. Tunaweza kuanza, sasa yule ambaye yuko tayari aweke mkono wake juu. Tutanza na wewe, halafu wewe, halafu Vice Chairman na yule nyuma na huyo hapo. Ukinja hapa unasema jina lako, hata kama tumekujua kwa maana hii mashima mpaka ishike jina lako. Tukirudi Nairobi hii mashini ndio itatufanya tujue ni nani huyo sasa anaongea. Ndio tuandike mambo sawa sawa. Haya yule wa kwanza aje. Kama umeandika vile huyu msichana ameandika yake, hatasoma hata kidogo, kwa maana tuko wengi na wengine wanatoka sokoni. Naona tuko hapa wanawake karibu mia moja. Si ndio? Kwa hivyo tutaongea dakika tano tano kila mtu isipite hapo, ndio kila mmoja apate nafasi maana kila mmoja wenu ana hekima yake anajambo linamsumbua kwa roho, anataka kuona kwa Katiba. Tumpatie kila mwanamke nafasi ya kuongea. Asante. Hebu mama anza. Tutaweka hapo tu. Wewe utaongea ikiwa hapo.

**Awa Katile Velenzi:** Kwa jina naitwa Awa Katile Velenzi, na ningependa kusema kuhusu uchaguzi ule ambao kwamba utakuja. Tunaomba uwe wa kama vyama vitatu hivi, visiwe vyama vingi na President akae miaka kama kumi halafu ndio ambadilishwe na akitoka apewe security. Ile inengine nitazungumza nitazungumza mambo ya korti. Wanawake wanashida sana wale maBwanazao wamekufa. Na wakija kupata kama ni pension ya Bwanazao, kama wakienda Nairobi wakipata hawapewi, mtu anaweza kukaa kama miaka hata nane, ama kumi anaangaishwa anapelekwa hivi, anapelekwa hivi. Kwa hivyo korti ijaribiwe irekebishe hiyo kitu. Mambo ile inengine ningependa kusema, Makadhi wa Kiislamu, wapewe mamlaka zaidi kama vile judge wako na mamlaka. Ni hayo tu.

**Com. Phoebe Asiyo:** Tumeshukuru sana, kwanza utaenda kule nje uone umeandika jina lako vile ulivyotwambia hapa kwa ile register, ndio tutasikia sauti yako tukifika Nairobi. Asante sana mama Awa, kwa maoni hayo mazuri. Hii kiti tutaiacha hapa ndio kila mtu akija anakalia. Hebu tueleze majina yako.

**Rebecca Thiaka:** Mrs Rebecca Thiaka, Ningelipenda kuongea juu ya uchaguzi. Wanawake sana sana huku kwetu Afrika ni kama warudishwa chini sana, na tungependa wanawake wakati wa elections, wapewe security na wakubaliwe na wanaume na watu wale wengine wote. Kwa sababu, ni kama mwanamke akisimama ni kama anarudishwa chini. Kwa hivyo tungelipenda wanawake wapewe security na wapewe nafasi ya kuji-express, na kusikue na kutukanana kwenye elections. Kwa hivyo wale watu wanatukanana wachukuliwe sheria ndio wanawake wawe na strength also in candidature.

Ile ingine ningeonea ni kwamba, tulionelea mwanamke akiolewa asikae zaidi ya miezi tano bila kuolewa customarily, kwa subabu miezi tano ikiisha mapenzi inaanza ku-fade, kwa hivyo within this five months aolewe customarily. Naye mwanaume yeyote mwenye atachukua msichana wako na akae naye kwa nyumba yake, hata kama ni wiki mmoja. Amuo, ama huyu msichana akipata mimba achukue responsibility juu ya huyo mtoto. Kwa sababu hauwezi kuletewa shida, na huyo mwanaume anakuletea shida na amamuoa hata kama ni wiki moja tena aende free, na msichana wako ateseke wewe urudi kua na shida. Kwa hivyo tumeonelea ni mzuri huyo msichana aolewe.

Na kwa customary yetu ya Kikamba, mtoto ni wa mwanamke. Hiyo tena tumeonelea si vizuri, mtoto ni wa mwanaume. Kwa hivyo kila mwanaume hata ukifugua bibi yako lea hao watoto, uwasomeshe na uwapee kila kitu. Kupigwa, wanawake sana tumepigwa sana. Sijui kama ni huku kwetu Ukambani. Tena tunataka Serikali ipee wanawake security, kwa sababu wamepigwa, na wapewe mahali pa kwenda kushitaki kama Fida ni mbali sana na hapa kwetu Kangundo. Saa zingine hatuna tikiti ya kwenda huko kwa hivyo tuletewe karibu. Ndio kama unashida uende kusema.

Tumeona tena wanawake waingizwe sana wengi, managerial areas, Assistant Ministers, even Attorney General, kwa sababu hata wanawake tunataka hata sisi tuinuliwe. Tungetaka hata kua President. Tungelitaka hata kua Vice President. Ma-chiefs, kwa hivyo Serikali iangalie sana kwa sababu tunaonelea ni kama we are discriminated or side lined in some ways. Am not criticizing lakini tumeonelea the other time, kulikua na election, and it was only one woman who was chosen. Kwa hivyo tungelitaka wanawake wakue wengi. Even in the political parties. We would to equality, kwa sababu wanaume wakiwa wengi, kama ni hao three quarters, ama more than three quarters na wanawake ni wachache. Then it means tutakuka na shida. Kwa hivyo equality would be very good.

**Com. Phoebe Asiyu:** Mimi, ninaswali nataka kukuuliza. Sijui kama unafahamu kwamba majira wetu hapa Africa, kama, Ethiopia, Tanzania, Uganda, kila mahali, wanakitu waita affirmative action kwa wanawanke na wanafanya hivyo. Kabla ya uchaguzi mkuu wanawake wanakua na uchaguzi wao. Kila district inachagua mwanamke mmoja. Vile wanafanya, Political Party yote wana-nominate mwanamke mmoja. Kusimama kwa hiyo district, kama hapa Machokos. Halafu sasa hao wanawake watapigiwa kura na watu wote wale wenye kura. Yule amechaguliwa ataenda bunge kuwakilisha district hiyo kwa hao wanawake. Na hii imefanyika Uganda ikawa na wanawake arubaini na tano kwa bunge, kwa maana wako na district arubaini na tano. Tanzania imefanya hivyo hivyo. Sasa Afrika hata kama ni mbali kidogo lakini mwenendo yao ni kwamba, lazima kuwe na wanawake kama nusu ya vile wanaume walivyo kwa bunge na kwa mambo mengine. Na tumeona mwongozo kwa nchi hizo zimekua barabara. Huja sema kama unataka tufanye namna gani hili wanawake waingie kwa mambo ya uongozi kutoka kwa Local Authority hata mambo ya mashule, mambo ya provincial administration, Serikali kuu, utuambie ni njia gani tutaandika Katiba ili mtu asije akaaribu. Maana Katiba ni sheria kubwa kushinda sheria hii ndogo ndogo. Na kitu tunaandika ni lazima itatunzwa na wataheshimu. Uniambie ni njia gani wanawake wanaweza kufika kwa kiwango hicho cha kuchaguliwa kwa vile wanafanya kwa hizo nchi zingine jirani zetu.

**Rebecca:** Ningelipenda ya Uganda, lakini unajua watu wana different opinions. Yangu ningelipenda kuwe na mwakilishi wa wanawake. Kama provincial level, ama district level. At least kila district iwe na mwanamke representing that district.

**Com. Pastor Ayonga:** Mama Rebecca, nina maswali mawili kwako. Moja, unasema wanawake wanapigwa sana, hebu twambie tutafanya nini na hao wanawake wanao piga wanaume. Kwa maana inaonekana wewe unafikiri tu ni wanaume wanao piga wanawake. Kuna sehemu nyingi sana, wanaume wanapigwa. Na mwanaume anaona aibu kusema jana nimepigwa usiku. Kwa maana anajua watu wakijua itakua mbaya zaidi. Mbona usingefikiria kwamba wanawake wasipige wanaume na wanaume wasipige wanawake. Kwamba sisi zote to treat each other like human beings.

Rebecca: Hiyo ndio sababu nilisema zile laws zetu za custom zirudiwe na ziangaliwe vizuri, kwa sababu customarily there was discipline and there was respect. Haungepata mwanamke anapigwa na mwanaume na mwanaume anapigwa na mwanamke. Kwa hivyo ndio tunataka kabisa hizo customary laws zetu muangalie kabisa na wanawake wasipige na wanaume na wanaume wasipige wanawake.

**Com. Phoebe Asiyu:** Nina kitu kimoja inasumbua ya mwisho. Umesema kwamba mtu akikaa miezi mitano hiyo marriage itengenezwe. Lakini pia ungeweze kutwambia hivi, kwamba customary marriage ndio watu wengi sana hapa Ukambani na Kenya nzima wanaolewa. Watu wachache sana wanaenda kwa makanisa. Wengi wanaolewa kwa njia ya Kienyeji. Nje ungependekeza kua hii marriage iwe registered sawa sawa na ile ya kanisa, kwa maana ni marriage.

Rebecca: Inakuanga registered. Ya Kamba customary kuna mahali mnaandika. Kama hao watu wameoana.

**Com. Phoebe Asiyu:** Lakini hiyo si ya Katiba. Tunataka utwambie ya Katiba iseme kila mtu akioa msichana inaandikiwa ki Katiba.

**Rebecca:** Iandikwe, ndio wanawake wawache kusumbuliwa, ama mwanamke asisimbue mwanaume. Na vice versa.

**Com. Pastor Ayonga:** Swali lingine. Umesema unataka kuona wanawake wengi wako katika viwango mbali mbali, na kwamba election inapofanywa iwe fair na kwamba kungekua representation kama ile ambayo muheshimiwa amesema ya mwanamke mmoja toka from every district. Sijui kama mama mnajua nyinyi ni wengi kuliko wanaume hapa kenya. Na kama nyinyi ni wengi sana unajua one person one vote. Mnajua nyinyi ni 52% ya population ya kenya, bona nyinyi hamjiweki pamoja na kuona kwamba huyu mama ndiye tutapeleka. Bona ikifika wakati wa vote tena nyinyi wenyewe mnapigana halafu hamna vote, na sasa mnataka viti vitengwe vya kupeana.

**Rebecca:** Ndio ile nilikua ninaongea ninasema wanawake wanashituliwa, ukitaka kupiga kura, kama ni Bwanayako anakwambia utaenda kupigia Fulani, usiende kupigia huyu. Kwa hivyo kama ni mwanamke amesimama, tuseme kama ni ya

mchujo, hiyo tumekataa hiyo ya kusimama line, kwa sababu kama ulikula kitu ya mtu lazima line yake. Hiyo tumekataa kabisa.

Kwa sababu akitaka kukupatia akupatie, lakini si lazima umpigie ile kitu tunasema. Wanawake wapewe managerial areas na hata Assistant Ministers wako wangapi wanawake? Ama Minister.

**Com. Pastor Ayonga:** Minister tulikua na Mkamba mmoja.

**Rebecca:** Tulikua lakini hatuna. Kwa hivyo unaona bado hakuna mtu anatumajali.

**Com. Pastor Ayonga:** Asante, lakini ukumbuke unapoenda kule kwa debe, Bwanayako hayuko huko na hakuna mtu atakae juu kwamba (interjection)

**Rebecca:** Tunaogopa.

**Com. Pastor Ayonga:** Unaogopa aje na yeye hakuona. Wewe kwenda debe ifanye kazi, ndio maanayake inaitwa secret ballot. Kwa hivyo tunataka wanawake wengi. Na nyinyi mjiheshimu.

**Com. Phoebe Asiyu:** Asante sana Rebecca umeongea vizuri, nimeshukuru, tafadhali ingia pale nauandike jina lako. Hapana nilikua nimesema Vice Chairman, halafu yule wa mwisho. Tueleze majina yako.

**Mary Ndila Muli:** Mimi naitwa Mary Ndila Muli. Maoni yangu ni kuhusu mume na mke. Hao waty ndio chanzo cha kukaa dunia. Kwa sababu wakioana wanazaa watoto. Mwanaume ni lazima awe anaoa bibi bila kukaa na mwanamke ambaye ni kama contract. Wanakaa na miezi kadhaa mwanamke anaenda. Mwanaume anaona mwanamke mwingine analeta nyumbani, na huyu mwanamke ako na watoto. Shida ni kwa wanawake wengi ambao watoto wao wanarandaranda, walikua na mabwana. Walikua wameolewa na watoto wao wakifunguzwa watoto wanaanza kurandaranda mitaani. Sasa Serikali, ama customary iangalie, mtu akioa msichana wa mtu awe kabisa, si kukaa na yeye kama mtu wa kibarua. Awe pamanent kama bibi ya mtu. Kile kingine ni mwanamke akiolewa ajue kama huyo ni Bwanaamtii Bwanana Bwanaampende bibi. Hiyo ndoa itakua na itaishi. Kusema kweli wako wanaume wengine wanaanza kupunguza ile mapenzi yake na bibi yake, anaanza kupunguza na ndio mwanamke anaona ni nini inaanza. Bwanaanaweza kuja akute bibi nyumbani na akute bibi amekasirika. Mimi nauliza wakina mama warekebishe mwenendo. Wakati Bwanaanaingia usimwambie we, rudi mahali umetoka. Umpemeleze kwa sababu wewe ni bibi yake na mapenzi yako, mpembeleze make pamoja.

Na wanaume wasiwe kila wakati wanakuja wakiwa walevi na wanapiga mwanamke. Wanaume wengine wanaingia nyumbani bila sababu na wanaanza kupiga mwanamke. Kwa hivyo tunaonelea wanawake wangaliwe kabisa na maBwanazao. Hatukatai kuolewa, lakini ikiwa ni ya vita ndio inaleta shida. Kile kingine ni juu ya watoto kwa elimu. Iwe elimu ni sawa ya msichana na mwanaume. Na kazi ikiwa ni kuajiriwa kazi hata wanawake waajiriwe kwa sababu ndio wanalea watoto nyumbani wanakaa

na watoto na ndio wachukaji wa nyumba. Bila mwanamke akuna nyumba, kwa sababu nyumba ya mwanaume watu wanaongopa, kwa sababu mahali iko mwanamke watu wanatembelea na wanaenda kuona urafiki ambao uko, kwa sababu hii nyumba iko na mwanamke.

Kile kingine, mwanamume akishika mwanamke kwa nguvu afungwe maisha. Kwa sababu hao ndio wanaleta ile ugonjwa na mimba ambaye si halali, na kushika mwanamuke hiyo maumbile ya binadamu aikuumbwa mwanamke awe anashikwa kwa nguvu. Mwanamke ni wa kuulizwa, kwa sababu hiyo ni gift yake alipewa na Mungu lakini si ya kila mtu barabarani. Wanaume wajue hiyo ni gift Mungu alipatia mwanamke na ndio mahali pazuri ya kuleta watoto duniani.

Kile kingine ni juu ya Serikali. Raisawe anakaa kwa miaka kumi, akiwa President na wakati ambao ata-retire, awe na security mahali anaenda. Kile kingine, kwa bunge, wanawake wawe nominated wengi, kwa sababu wanaume ndio wenye nguvu. Kama vile nilivyosema mwanaume ni kichwa, mwanamke ni shingo na wakati wa siasa wanaume wako na kona kona nyingi za kupata pesa, kushinda wanawake, na mwanamke anaweza shindwa kwa election, kwa hivyo wawe nominated wengi. Kwa sababu sioni ni haja gani mwanaume anakua nominated na yeye aliumbwa maumbile ya Mungu. Yeye hiyo ni chuma stiff, anaweza fanya kila kitu chochote na kwa kusema kweli wanawake wawe nominated, hata ikiwa nominated wanaume wawili wawe wanawake wanne. Ndio nominated.

**Com. Phoebe Asiyu:** Huna swali kwa mama?

**Com. Pastor Ayonga:** La, mimi nampongeza ya kwamba amesema ki bibilia kabisa, bibi amtii Bwanayake na Bwanaampende bibi yake. Na hayo yote mawili yakifanywa hamna viti.

**Com. Phoebe Asiyu:** Ninataka kuuliza swali moja mama. Umeongea habari ya elimu, lakini hukutwambia kama unataka elimu itolewe ya bure kwa watoto?

**Rebecca:** Ndio, itolewe kutoka primary hadi form four.

**Com. Phoebe Asiyu:** Mambo hayo ni ya muhimu sana kutueleza hili tujue vile tutafanya. Tumeshukuru, sasa tupate, Nani yule alikua hajaongea?

**Interjection: Rebecca:** Naweza kurudia kitu kimoja muhimu?

**Com. Phoebe Asiyu:** Ndio.

**Rebecca:** Mambo ya korti. Iko korti inakaa miaka mtu akipeleka kesi kortini. Kama inaweza kua three months, six months,



kesi iwe imekwisha, hiyo ni mzuri na wako mabibi wengi wale maBwanazao walikufa na accident, walikufa na hii na ile kesi ilifanywa, na hizo kesi zote za wanawake mali yao yote inakaa na ma-lawyer, hawajui wanawake watasaidiwa na Serikali namna gani, kwa sababu hiyo ni shida moja, wanawake Bwanaameenda na yuko na haki ya kupewa hiyo mali na hakuna kitu ambaye anapewa. Na uridhi iwe ya mwanamke na mwanaume. Ile land, ikiwa wewe ni Bwanaya mtu na bibi ya mtu na wako na land, na uwe na bibi wawili gawanya hiyo kwa bibi wawili na kila mmoja awe na title deed.

**Com. Pastor Ayonga:** Mama nikuulize, bado unaongea juu ya wanawake wawili, hii uoni ni shida ya kwamba Bwanammoja bibi mmoja?

**Rebecca:** Nasema juu ya wale ambao walifanywa hivyo. Kwa sababu siku hizi hakuna hiyo.

**Com. Phoebe Asiyo:** Lakini ujue hii Katiba tunatengeneza itakaa na sisi miaka hamsini au miaka mia moja. Tunajua kuna dini zingine kama Kiislamu inaruhusu hiyo. Je miaka hamsini ijayo unafikiri wasichana watataka kukaa na mwanaume mmoja kwa nyumba moja?

Rebecca: Hawawezi kaa.

**Com. Phoebe Asiyo:** Kwa hivyo ungependekeza tuseme kwamba tufunge polygamy.

**Rebecca:** Bibi mmoja, Bwanammoja.

**Com. Phoebe Asiyo:** Nikusema tu-abolish polygamy.

**Rebecca:** Yes.

**Com. Phoebe Asiyo:** Nimeshukuru sana umesema hayo. Nenda pale ujiandikishe pale.

**Com. Pastor Ayonga:** Ngoja kidogo, ulikua na maandishi ya kutuachia?

**Rebecca:** Yes.

**Com. Pastor Ayonga:** Hii basi unatuachia.

**Com. Phoebe Asiyo:** Ataweka kwa register pale. Weka pale kwa register. Sasa huyu akimaliza ni wewe utaongea mama yangu. Mpatie nafasi huyu mama aje haraka haraka, kwa maana hakuna nafasi. Kama atachelewa kidogo, basi huyu wa hapa

mbele aanze huyu atakaa kwa hicho kiti chako. Twambie jina lako.

**Muelu Thiaka:** Jina langu naitwa Muelu Thiaka. Sasa mimi nauliza Serikali, kwa wale viwete. Viwete wako na watoto wengi sana. Wengine wanakua na nne, tatu. Na saa ile wanaenda shule nauliza Serikali hao watoto viwete wasomeshe bure, kwa maana wanataka elimu, walinde nyumba ya baba yao au mama yao.

Ile ingine ni pesa ya NSSF, wale walikua bibi Bwanaapofariki na ile pesa ilikua huko. Huyu bibi anaenda kuitisha ile pesa anakaa miaka kumi na ako na watoto shule na Bwanayake amefariki, hiyo pesa imekaa miaka mingi sana na hajui office za huko. Akaenda akarudi, akapotea Nairobi, akatangatanga, akauliza mtu akakula pesa yake. Akawacha kumpeleka uko. Serikali iangalie kama mtu amefariki na pesa za Bwanaiko uko. Huyu mtu alipwe haraka, apatiwe hiyo pesa asomeshe watoto wake. Ile ingine ni hii inaitwa korti, kama land: naanza hiyo kesi ya land, huyu mtu tulikua tunapakana na namna hiyo na anataka hii kicheka yangu na sio yake, na hiyo kesi nimepeleka kortini. Huyu mtu anatoa pesa na mimi sina pesa, nauliza Serikali iangalie hii kitu irudishwe nyumbani.

**Com. Phoebe Asiyu:** Unataka Serikali ifanye namna gani. Unajua hii mambo ya ardhi ni muhimu sana tunataka tuandike Katiba mzuri. Twambie kabisa kabisa maoni yako juu ya ardhi.

Mary: Naona ile kamati ya nyumbani ichague hao. Wangalie hiyo mambo ya vichaka. Ile ingine ya mwisho na sema ya wasichana. Kama ni Bwanayangu ama mtoto wangu alienda akaona kijana ya mtu na yeye ana bibi, akamzalia watoto wawili na akamwacha na hao watoto na akakuja kwangu. Huyu alee hao watoto mpaka waitimu. Kwa maana ameharibu mtoto wangu, na ako na bibi.

**Com. Pastor Ayonga:** Na kama singekua na bibi.

**Mary:** Amuoe, huyu mama atatoa land wapi?

**Com. Phoebe Asiyu:** Asante, tumeshukuru sana mama, utaenda pale uandike kwa register. Asante sana mama Muelu. Sasa Mutave kaa uongee.

**Mutave Ndunda:** Nayu nye ndiu nene Kikamba nundu nye ndisi Kiswali.

**Com. Phoebe Asiyu:** Atatafsiri sena tu. Jina yako halafu uongee polepole mzuri, huyu atafsiri sisi tutaandika maoni yako.

**Mutave:** Nayu nitawa Mutave Ndunda.

**Translator** : Anaitwa Mutave Ndunda.

**Mutave**: Ninena yulu wa kanzu.

**Translator** : Ataongea juu ya local authority.

**Mutave**: Yu naoka vaa ndunu naoa manyanya, kyona naoa ndoo imwe na ndoo isu niyalea uthela. Nikukatia umunthi ilee othela. Nisyoke ingi uniusu ingi nimiamukie ingi nisyoke nete. Yu naete ni kukata.

**Translator** : Anasema akinunua kama ni debe moja ya nyanya, anataka kuuza alete sokoni, siku ya kwanza atalipia hiyo kodi. Akiuza isipokwisha arudishe tena the following day kwa soko, analipishwa tena kodi.

**Mutave**: Na ndoo isu yuma maana eli.

**Com. Phoebe Asiyo**: Angependa tuandike namna gani?

**Translator** : Yu wenda itwike ata?

**Mutave**: Yu nenda itwike yuyu, ithie akina mama nituthinitwe muno ni kanzu.

**Translator** : Sisi akina mama tumesumbuliwa sana na local authority.

**Com. Pastor Ayonga**: Katika hizi nyanya zake angetaka ziwe namna gani?

**Translator** : Wenda ata?

**Mutave**: Yu nikwelesya nesa.

**Com. Phoebe Asiyo**: Hebu nikusaide. Ungependa tusema kwa Katiba kwamba wale masikini ambao hawana pesa nyingi wasikatwe ile kodi ya market. Ungependa kusema hivyo? Hebu sema sasa machini ishike hiyo.

**Mutave**: Yu nasya, ndiua manyanya ndoo imwe. Nienda atilili, Katiba kasyovye ethiwa ni naua ndoo na naona maana eli, kafaida konze kaoswa ni Kanzu kathele. Withiwe ndie kindu ninakwata vo. Yunuka kuta nitethye syana na yu faida woswa ni Kanzu nilie utethya syana.

**Translator :** Wenda ata?

**Com. Ayonga:** Tafadhali mnyamaze hii ni nafasi ya mama.

**Com. Phoebe** Asiyo: Hebu sikia kwanza Council inawafanyi kazi wake na inamuhimu ya kazi ya kusaidia watu wa area yao. Lazima watoe tax. Lakini wewe unasema wewe ni masikini, wanakulipisha ile kodi ambayo wewe hauna. Sasa utwambie unataka namna gani kwa wale masikini?

**Mutave:** Nenda tusyawe ethiwa mundu niwauka na kindu kinini, makasyasya undu matona kwika.

**Translator :** Kama mtu ameleta kitu kidogo sokoni wangalie ile kitu mtu ameleta walipishwe kulingana na bei yake. Wasilipishwe bei kali kwa kitu kidogo.

**Com. Phoebe** Asiyo: Okay na ingine?

**Mutave:** Undu ungi ni huu. Yu kwina ukimwi, na yu kwina ukimwi nitukwiwa tutangaze uvoa wa ukimwi, naye twewa tutangaze syana uvoa wa ukimwi, yu ukimwi usu twa matavya naibwa nyeninoka nakwata ni ukimwi, two ta kivisi, yu kivisi kii kiuka, yu nudu kina kitula kitakinya kingi kyose kikwatwi kikome na noo kikome noo kikome noo. Yu nenda atilili embwa mtu niwathi athimwa sivitali kutavanwe kila uwaite ukethiwa embwa mtu ni wakwa ewe ni kithoi nake awaite ukimwi. Embwa ninathi nathimwa, nathinathimwa nie niwe niwaite kina, kenda ikethiwa kimbwa ni kana nikomana mtu huyu okite awaite kina. Kana embwa musee wakwa ni watiwa nakwa, yu andu nimakwambia kukia musee wakwa nundu niwamanyika akwite ni ukimwi.

**Translator :** Anataka, because watu wanakufa sana na HIV/Aids, anataka kutangazwe yeyote mwenye amepima hosipitali apatikane ako na viruzi vya ukimwi atangazwe fulani fulani ako na hii ugonjwa ndio watu waache kuabukizana ovyo ovyo.

**Mutave:** Yu twina tuosiki twakite kuku musyi. Naye tuosiki tuu twakite kuku musyi, yu nitwosa tukaua twindu tunini tukauma ta point ikumi. Point ikumi ni faida wa silingi umwe umwe na yo kanzu naye nikuka ovo.

**Com. Phoebe** Asiyo: Hiyo tumemaliza, nenda kule nje mama kabisa, uandike jina lako kule nje. Haya sasa mama uje ukae kwa hii kiti utueleze jina lako na kila kitu.

**Teresia Mutua:** Kwa majina naitwa Teresia Mutua.

**Com. Phoebe** Asiyo: Ndio Teresia ongea.

**Teresia:** Nazungumza juu ya maendeleo ya wakina mama. Wakina mama hapo mbeleni walijenga manyumba nyingi, maduka wawe wanapata usaidishi na sasa wakajenga na zingine hazikuisha, sasa mini nauliza kama Serikali inaweka akina mama maanani, kwa sababu kama wakimaliza maduka yao hapo ndio wanapata faida ya kusaidia watoto wao huko nyumbani.

**Com. Phoebe Asiyo:** Nataka upendekeze. Unataka Serikali ifanye namna gani?

**Teresia:** Iwe inafanyia wakina mama harambee na wanatambulika, kwa sababu wakiwa pamoja walikua wanamsimamo moja.

**Com. Phoebe Asiyo:** Nasikia vile unasema. Pengine harambee hatuwezi kuweka kwa Katiba, lakini tunaweza kufanya hivi, kuna nchi zingine kama Bangladesh, na nchi zingine sote za dunia, ambazo ni masikini wanafanya hivi. Wanawake wakiungana pamoja wanapewa loan ambayo haina interest, na kama iko interest inakua interest kidogo. Wanamaliza hiyo manyumba yao, wanapata loan ingine ya kununua vitu sasa kwa hayo maduka au kama ni hoteli, au kama ni canteen au mahali ya kulala halafu hiyo loan wanawake wenyewe wanasimamia hiyo loan na wanarudisha, naimeonekana dunia mzima wanawake wanarudisha loan vizuri kushinda hata wanaume. Pengine ungependekeza mambo ya loan ingekua vizuri zaidi kuandika kwa Katiba kushinda kusema mambo ya Harambee.

**Teresia:** Asante sana hapo, ndio nilikua nataka kutarajia kidogo. Sasa hapo wakipewe hiyo loan, bila interest itakua vizuri. Wawe wanaenda wanafanya kazi kwa hiyo maduka zao.

**Com. Pastor Ayonga:** Alisema si loan bila interest, inaweza kua tu kidogo kuliko ile ya kawaida na mnapewa kulipa kwa muda.

**Com. Phoebe Asiyo:** Na kitu kizuri kwa hiyo loan. Haina ile wanaita security. Wanawake ndio security na wanarudisha hiyo. Na ndunia mzima wamerudisha vizuri sana hata kushinda wanaume.

**Teresia:** Twaomba watusaidie tu sawa. Pahali pengine nilikua nataka kusema ni juu ya watoto wasichana. Hapo zamani walikua wanapelekwa kwa toara. Natunauliza wawache hiyo manene ya toara kwa wasichana.

**Com. Phoebe Asiyo:** Unataka Serikali iweke sheria kwamba hakutakua na toara kwa wasichana?

**Teresia:** Hiyo itakua mzuri, kwa maana sio vizuri.

**Com. Ayonga:** Lakini nikuuliza mama, ni nani wanao tahirisha hao watoto wasichana?

**Teresia:** Ni wazazi wao.

**Com. Pastor Ayonga:** Mzazi gani?

**Teresia:** Yule alizaa mtoto msichana.

**Com. Pastor Ayonga:** Ndio lakini unajua wazazi ni wawili, lakini mambo ikifika ya hii kutahirisha, ni nani wanaofanya the job?

**Teresia:** Both.

**Com. Pastor Ayonga:** Okay.

**Teresia:** Parent ya mwanamume na mwanamke wanakua na mawasiliano moja.

**Com. Pastor Ayonga:** Lakini ni parent ya mwanamke?

**Teresia:** Both parent.

**Com. Pastor Ayonga:** Both parent, mwanaume anaingia maneno ya msichana toara.

**Com. Phoebe Asiyo:** Nafikiri hapo tunaweza kusema ni heri tu-abolish hiyo mambo vile umesema, lakini kuwe na elimu sana sana kwa wazazi, wajue ubaya na vile wanaumiza watoto wasichana, kwa hayo mambo ya toara. Ni elimu lakini pia lazima kuwe na sheria.

**Teresia:** Ile ingine ni juu ya, tumezaa watoto wasichana na wanaume. Na yako madawa haya ya kulevya. Wanaenda wanaleta hayo madawa ya kulevya watoto wetu wanapewa hayo madawa. Sijui mahali wanapewa, halafu wanaaribika kabisa.

**Com. Phoebe Asiyo:** Hebu pendekeza, tufanye nini juu hii ya mambo ya kulevya?

**Teresia:** Mimi napendekeza Serikali ifanye uchunguzi kali sana hapo, ndio yaishe hayo madawa.

**Com. Phoebe Asiyo:** Halafu nyumba ya uchunguzi?

**Teresia:** Nyuma ya uchunguzi ni kumaliza hayo madawa yaishe kabisa. Hakuna ingine. Asante.

**Com. Phoebe Asiyo:** Tumeshukuru sana tafadhali nenda kule ujiandikishe. Kuna mtu nilikua nimemuuliza ataongea nyuma ya huyu. Okay unaweza kuongea. Halafu nani mwingine yuko tayari kuongea. Haya wewe nyuma ya huyu wewe utakuja halafu huyu. Upande huu sijaangalia lakini nitaangalia.

**Lydia Nduku: Lydia** Nduku, Kwanza mimi nataka kuongea juu ya hao wato ambao hawajiwezi. Hao nataka watengewe special seat katika bunge ili wawe wakitetea wale wengine. Hata kwa Council watengewe hao viti. Katika nomination wanawake naona ni vizuri wawe nominated. MPs na Councillors. Pia nataka kuwe na free education kutoka standard one upto eight. Hata pia katika provincial administration naona Assistant chief ni wengi sana. Naona ni vizuri wapunguzwe na wazee wa vijiji wapunguzwe ni wengi.

**Com. Phoebe Asiyo:** Assistant Chief? Na Chiefs?

**Lydia:** Wakae hivyo hivyo hiyo chain ingine ni mzuri.

**Com. Phoebe Asiyo:** Na ma sub-location yavunjwe?

**Lydia:** Hayatavunjwa lakini yatakuwako, lakini assistant chief ni wengi wasaidiane na hao wazee wa vijiji na wazee wa vijiji washughulikiwe na Serikali hao wazee wa vijiji. Na naona ni vizuri kurudishe ile ya wakamba ile kithitu. Ukinyang'anya mtu kitu iwekwe hiyo kithitu. Na naona ni vizuri hao mayors wachaguliwe na wananchi, wasiwe wakinja huku kwa councils wanachaguliwa na councillors wenzao. Naona ni vizuri mayors ama chairperson wa council achaguliwe directly na wananchi.

**Com. Phoebe Asiyo:** Ingingine?

**Lydia:** President awe commander in chief of the armed forces. Lakini in case of emergency awasiliane na bunge. Na hii councils isiwe under central Governmentiwe independent councils. Na naona ni vizuri kila mwananchi wa Kenya awe na shamba kusiwe kuko na squatters. Kila mwananchi awe na at least shamba lake. Katika hii kungawanywa kwa constituencies. Naona ni kubwa sana igawanywe ziwe mbili. Katika Kangundo tuwe na Kangundo na Matungulu. Kwa hivyo ni kubwa sana. Hata hii wards za councils ni kubwa sana. Councillor mmoja anashikilia sehemu kubwa sana na sioni kama kila mtu atafikiwa na huduma ya huyo councillor. Nimefika hapo mimi.

**Com. Phoebe Asiyo:** Asante sana, tafadhali nenda pale ujiandikishe halafu yule nilikua nimemuuliza atakufata ndio aje sasa. Ni wewe nilikuambia utamfuata? Haya kimbua na kama uko ni mbali kufika karibu mapema na weza kuuliza yule aliye karibu. Kuja mama uanze saa ile huyu akifika.



**Mbeke Makau:** Mimi nataka kuongea kikamba.

**Com. Pastor Ayonga:** Ndio lakini majina?

**Mbeke Makau:** Mbeke Makau.

**Com. Phoebe Asiyo:** Haya endelea.

**Mbeke Makau:** Yu ni nena yulu wa kisomo undu Serikali itona ututethesya. Yu ivinda ya tene. Nyie ndyina na syana kusomethia lakini ni nena yulu wa aa anini. Undu tuna kusatiwa kumanza school fees, undu twamanzaa tene.

**Translator :** Wasya ni kwikwe ata?

**Mbeke Makau:** Yu nasya undu Serikali itona ututethesya yulu wa kawa usu witu ukethia nukuka mbesa undu waukaa tena.

**Translator :** She is saying that they have problem in paying school fees and proposes that the Government should be able to assist small scale farmers.

**Com. Phoebe Asiyo:** Kwa njia gani? Unataka watoto wasomeshe bila malipo na pia mashamba unataka usaidiwe kwa njia gani? Input ya farms au loan au nini?

**Mbeke:** Yii nitwanengawe loan yu twinengawe. Loan itungwe ingi undu twanengawe.

**Translator :** Serikali iwe inaweza kuwapatia loan na kufanya kama kitambo.

**Mbeke:** Yu vethina ungi tu kwenda tutethesye syanani.

**Translator :** Weta undu ukwenda Katiba kandikwe.

**Mbeke:** Tuenda Katiba ethiwa ni vatoneka woni wakwa tutethesye yulu wa ndawa ii sya kulevya.

**Translator :** They have problems with drug abuse.

**Com. Phoebe Asiyo:** Tufanye nini mambo ya drug abuse.

**Mbeke:** Katiba kasye syindu isu ithele vyu na ula ukukwatikana na syo ainengwa discipline ni Serikali undu vatoneka. Ayovywa.

**Translator :** She is proposing for stiff penalty for those who are drug trafficking.

**Com. Phoebe Asiyo:** Tafadhali msiongea tuko na mashini hapa haiwezi kushika sauti ya huyu mama vizuri kama kuna watu wanaongea hapo nyuma.

**Translator :** Wina woni ungi?

**Mbeke:** Aiye.

**Translator :** Amefikisha hapo.

**Com. Phoebe Asiyo:** Stiff penalties for drug peddlers, asante sana umesema vizuri nenda pale nje uandike jina lako kwa register yetu.

**Easher Kalundu:** Kwa jina naitwa Easher Kalondu na ninamesema juu ya pombe na sana sana pombe ya chang'aa. Chang'aa ndio mbaya inaharibu wazee wetu hata watoto wetu, watoto wadogo, watoto wakubwa wale wanaume wote wanaharibu na chang'aa. Sababu mzee yangu hana kazi na anaenda kuingia kwa chang'aa asubuhi na mtoto akamfuata wakakunywa chang'aa, watakuja usiku bila kufanya kazi. Hiyo chang'aa ikapigwa marufuku ndio mzuri sana.

**Com. Phoebe Asiyo:** Okay mama umeseme vizuri tumalize mambo ya chang'aa. Lakini kuna hizi vinywaji vingine ambavyo vinatangazwa kwa radio, kwa TV na pengine ni mbaya kushinda hata chang'aa. Na vina tangazwa. Ungependekeza namna gani kwa jambo hilo.

**Easther:** Hiyo chang'aa si mzuri, na hiyo madawa ya kulevya si mzuri. Na ile inaitwa bhangi. Vitu vyote ya kunywa ni mbaya sana.

**Translator:** Wiwa ni Commissioner ve matangazo matangazawa radioni na TV-ni makwonanya oki sya mithemba sitangazwa. We utona kwasya hata ovoo wa matang'azo asu. Nimaile kwendeiwa?

**Esther:** Maile kwendeiwa ni maseo.

**Translator :** Matangazo ala matangazaa uki iwa ni nzeo ni uki museo wa muthemba muna na ni mbuki ingi nthuku ona kwi

chang'aa. Wikulwa nu kuitikila kana nukwenda Katiba kuleane na matangazo mamuthemba usu.

**Easther:** Yi ona Katiba kaitangaza kana Serikali yiose atua kuveta unywi wa chang'aa. Syonth syindu sya unywa.

**Com. Phoebe Asiyo:** Kwa hivyo, there should be no advertisement of any alcoholic beverages on television or radio.

Easther: Kila kingi, ninena yulu wa wiimi witu. Ithie twima kahawa na kahawa kaitu ni twaikie kwona mbesa. Niasya yulu wa thina tosu nundu musee uu wakwa ukwaiwa nundu ukwika nundu mbesa ni syaie kuu mwiundani. Yu vatoneka muiimi anewe mwanya aiteia kahawa tuteuthi utewa nandu tutesyi. Nundu twisyi katewa kuya kenda utewa nuu.

**Translator :** (Inaudible)

**Com. Phoebe Asiyo:** Okay anaingine?

**Translator :** Wina unduungi?

**Easther:** Ninena ouu.

**Com. Phoebe Asiyo:** Asante sana, nenda huko nje ujiandikishe ndio tujue ulikua na ukaongea na sisi. Wacha huyu mama aje kwanza. Na huyu ndiye alikua aongee kwanza. Wacha aje aongee wewe ukae pale. Halafu akija na wewe utafuata yeye. Jina lako?

**Frakfedith Nzisa Wambua:** Kwa jina naitwa Frakfedith Nzisa Wambua, ningependa kuongea juu ya wasichana wetu ambao wasichana wanakuja unalea wasichana wako vizuri na vijana au watu wazima ambao wamekomaa wanakuja wanadunga wasichana wetu mimba, na ikiwa msichana alikua katika shule hiyo imekatika na kijana anaendelea na kusoma na msichana wako amerudi kwa nyumba. Tungetaka hao wasichana wetu ikiwenzekana huyo kijana alee huyo mtoto kwa miaka kumi na nane. Kutoka kuzaliwa mpaka miaka kumi na nane, na ikiwezekana huyo msichana akiwa hajapata Bwanahuyo kijana ampeleke course ndio ajisimamie.

**Com. Phoebe Asiyo:** Miaka kumi na nane? Na ingine?

**Nzisa:** Na ikiwa msichana hakujaliwa kupata bwana. Huyo kijana aendelea kumpatia course ili huyo mtoto wake ajisimamie. Upane wa hospitali tungependa tuteuliwe committee ambayo inaweza kuangalia masilahi ya wagonjwa. Kwa sababu wangojwa wakienda hospitali wengine wanakufa kwa line, bado kuonekana na daktari na ukiangalia upande, unaona daktari wanatembea tu au wale wasaidishi wako kwa hospitali. Tungependa kama kunaweza kua na committee ambayo inaweza

kusaidia wagonjwa mtu akikosa msaidizi aende kuongea na committee ambayo imeteuliwa kuangalia masilahi ya wagonjwa kwa hosipitali. Tungetaka tena clinic za wenyewe ziwe kidogo kwa sababu hao ndio tunafikiria wanachukua madawa kutoka kwa Governmentkwenda kwa clinic zao. Nimeshukuru na nimesema asante.

**Com. Pastor Ayonga:** Wacha nikuulize swali mama. Umesema msichana alidungwa mimba pengine alikua anasoma na msichana si anafukuzwa? Singelipenda kusema kitu juu ya huyu kijana aliyedunga msichana wako mimba na yeye anawachwa shule. Hiyo maneno unayaona aje. Unaona habari hii ya kwenda kutunza mjukuu, ndio tu ina maana au kijana huyu atadhibishwa yeye namna gani.

**Esther:** Huyu kijana ataadhibishwa kwa sababu atalea huyu mtoto. Kwa miaka kumi na nane.

**Com. Pastor Ayonga:** Na kama bado yuko shule hana pesa ni nani atalea mtoto.

**Esther:** Hapo tunataka iwe wazazi, kwa sababu itakua discipline.

**Com. Pastor Ayonga:** Okay umesema wazazi. Tulikua tunagojea useme hivyo.

**Com. Phoebe Asiyo:** Haya asante sana nenda ujiandikishe. Nani anafuata huyu? Ni wewe nilikuuliza na ukachelewa kuja. Ni huyu halafu wewe sasa, halafu wewe councillor. Kaa, wewe bado umechelewa tu. Tufanye haraka haraka maana kuna watu wengi na ni lazima leo kila mwanamke aongee.

**Monica Mueni:** Kwa jina mimi naitwa Monica Mueni. Na mimi naongea juu ya wanawake kwa sababu ya wale walikua wanalima. Sisi wanawake wengine ni wakulima, na sisi tunalima kahawa na kahawa yetu imeteremshwa chini. Kwa sababu hapo mbeleni tulikua tunalima tukapata pesa kutoka kwa kahawa. Na sasa kutoka siku zimepita hivi, kahawa imeteremshwa chini kabisa. Haikukua na kitu, naukienda huko, majani iko juu, ukienda mahindi juu, ukienda huko marangwe juu na sisi hatupati kitu. Mimi naongea, wakienda huko bungeni wale walienda kufanya kazi huko bungeni, waenda watufanyie pesa tupate mapato kwa kutoka kwa shamba. Wanawake wengi ni wakulima, hatuendi ofisini. Tunaenda kwa shamba, natukienda kwa shamba hatutoi kitu, mahindi tunatoanga kidogo kwa sababu shamba yetu yote tumepanda kahawa. Ama sivyo? Ama hii inakua mbaya?

Kwou mathi kuya mbungeni maende mamathe undu motwika kahawani nundu kahawa witu ni watheie nthi vyu vai kindu tukwataa.

**Com. Pastor Ayonga:** Mama endelea na ile lugha ulikua ukiongea.

**Nzisa:** Niendelea na Kiswahili? Mkienda huko bungeni, muende mkatuangalie mambo ya kahawa. Tunalima kahawa hata mtoto yule anatoka nyuma yetu ukienda kwako umpatie shamba, level nne, unamwambia lima hapo upate mapato kutoka hapa kwa shamba. Na huyu mtu ukimpatia hiyo hakutoa kitu kwa hiyo shamba. Na hatupandi mahindi, shamba yetu yote tumejaza kahawa kabisa. Mimi nakomea hapo.

**Com. Phoebe Asiyo:** Asante sana, tumeshukuru sana nenda uandike. Sasa mama safari hii usiache mtu akae kwa kiti kabla uja ingia. Halafu Councillor atongea.

**Rose Mwanza:** Mimi naitwa **Rose** Mwanza. Ningependa kuongea juu ya mashamba. Ningependa sasa Serikali iweke mashamba iwe na title deed, iwe kama vile marriage certificate inawekwa watu wawili. Bibi na bwana. Sababu sasa, saa ingine unakuta Bwanaanaenda anachukua loan na na ile title deed unakuta sasa mnaambiwa muondoke. Na bibi hana habari. Sasa ningependa mukeke maanani iwe watu wawili. Kama vile certificate ya arusi. Sasa ingine ni habari ya mali ya umma. Sasa nataka Serikali iweke maanani ile watu wanasimamia vitu za watu, tuseme kama wakulima wa kahawa wale watu tunawachagua ama watu wale wanasimamia mali ya watu. Wenye kusimamia na mtu anaaribu awe anapelekwa kortini. Sababu sasa, kama wengine tunawachagua wanaenda wanakula pesa ukiwauliza wanasema, hawajali ni mali ya umma na hakuna mtu atamuuliza. Sasa tunataka wachukue maanani wakiaribu wapelekwe kortini. Ingene ni habari ya wasichana wetu. Wasichana wetu sasa tunataka wachukuliwe, sasa kama mtu anaolewa, mwenye kuoia ama ile boma imeoa msichana ipelekwa mali ya huyu msichana haraka.

**Com. Pastor Ayonga:** Ile ya mbuzi tatu.

**Monica :** Sababu wanakaa, kama msichana anazaa watoto tano, na bahati mbaya msichana afariki, sasa itakua kesi wenye kuolewa wanasema msichana si wetu hatujapeleka ile mbuzi tatu. Sasa, mimi mwenye msichana nasema huyu ako na watoto na simtaki, sasa hiyo inakua kesi na hapo shida inaingia hao watoto wanakosa mahali. Hawawezi kukaa huko, hawawezi kuja kwangu, sasa hiyo ni shida na hiyo shida imeletwa sababu ya kukosa ile mbuzi tatu.

**Com. Phoebe Asiyo:** Kwa hivyo vile tulisema mbele ni kwamba customary marriages lazima ziwe registered, sawa sawa na ile ya kanisa au ile ya DC. Hiyo mbuzi tatu lakini iwe na certificate ya marriage ile ya Serikali.

**Monica :** Hiyo mbuzi tatu ndio sasa certificate yetu.

**Com. Phoebe Asiyo:** Hapana, mbuzi tatu ni lazima ikae hapo lakini Katiba haiwezi kuandika mbuzi tatu ndio certificate, certificate ni lazima itoke kwa hivyo mbuzi tatu zishalipwa.

**Monica :** Iwekwe sasa.

**Com. Phoebe Asiyo:** Iwe registered kama marriage. Kwa maana ni marriage. Si ndio?

**Monica :** Ndio.

**Com. Phoebe Asiyo:** Asante sana mama umeongea vizuri. Sasa councillor. Yes madam councillor give us your name again.

**Catherine Syombua Munyao:** Kwa majina naitwa Catherine Syombua Munyao. Sasa yangu ilikua ya kusema uridhi wa wajane. Sasa ikiwa Bwanana bibi wako hai ni vizuri sana kugawanya shamba. Shamba iwe imegawanywa na wamepewa title deed. Kwa sababu saa ile Bwanaamekufa inakua kitu ingine. Majane anataabishwa upande huu, na upande ule hata aoni vizuri na ana watoto. Sasa hii uridhi ikigawanywa mbele sana itakua akikufa hakuna taabu.

**Com. Phoebe Asiyo:** Unasema uridhi mzee aongea kabla ajafariki juu ya mali.

**Catherine:** Juu ya mali yake, na bibi huyu wake kwa sababu akifariki hata kakazake wanataka kila kitu cha huyu mjane amewachwa na anapata taabu sana.

**Com. Pastor Ayonga:** Lakini ataongea wapi?

**Catherine:** Aandike will.

**Com. Pastor Ayonga:** Aandike will, sawa.

**Catherine:** Tena sasa, taabu zingine zinapatikana na wajane, wakiwa wanaenda kuchukua pesa za wale wamekufa ama Bwanayake, anaenda mbali sana. Uko kwa trustee ni mbali sana na akienda kwa wakili anapata hii, anapata huyu, anataka hiki anataka huyu mama. Hata saa ingine anataka mama awe rafiki, na hiyo ikiletwa katika division hatapata mambo mabaya mengi. Hata saa ingine anaambiwa lala hapa nitakuja na hiyo si mzuri na hasa hasa siku hizi kuko ugonjwa mbaya.

Sasa naongea tena kwa watoto wasichana. Wasichana ni wazuri, msichana akipewa shamba. Ikiwa anaweza kupewa shamba na baba yake, akiwa bado kuolewa ni vizuri awe amekaa mpaka miaka arubaini. Kwa sababu hapo mtoto wa miaka arubaini kuolewa ni gumu. Sasa hapo anaweza kugawiwa shamba. Kwa sababu wengine anagawiwa akiwa mdogo kama miaka ishirini. Akiolewa anataka hiyo mali iwe yake. Na unajua watoto wavulana wako hapo wanaangalia ndio saa zingine mnasikia ama mnaona wakibishana kwa sababu ya hayo.

**Com. Phoebe Asiyo:** Na hii miaka arubaini atakua anaishi kwa baba yake? Na kama wazazi wamefariki, nani atapeana hiyo.

**Catherine:** Wazazi watasema mbele, kwa sababu wakifariki yeye bado kuolewa, hata akiwa na 35 years, si atasemea watoto wengine. Ama mtoto yule wa kwanza akiwa ni mwanaume aseme huyu mtoto lazima apewe hiki ama wamgawie.

**Com. Pastor Ayonga:** Mama bona usingeweza kusema pia kwamba watoto wanapogawiwa mali, wapate title deed zao, hata kama mzee atakufa itakua mtu ana title deed yake.

**Catherine:** Sasa siwanaweza kupatia mtoto yule ataolewa.

**Com. Pastor Ayonga:** Na akiolewa unataka hii mali ifanyweje?

**Catherine:** Unajua hiyo ndio experience, wakigawiwa wakiwa wadogo wakiolewa wanasema hiyo mali ni yangu, nilipewa na baba yangu na hiyo ndio ghasia inaweza kuigia between wale wanaume.

**Com. Phoebe Asiyo:** Na kama ni udongo iko kwa town. Kama amejenga nyumba yake ghorofa hapo. Unataka akiolewa hiyo nyumba yake iende.

**Catherine:** Hapana ikiwa ni yake ni yake. Lakini yule anaweza kupewa akifikisha miaka arubaini si yule ni afadhali hawezi kuolewa.

**Com. Pastor Ayonga:** Endelea.

**Catherine:** Ingingine hiyo circumcision ya wasichana iondolewa ni mbaya. Sasa nataka ingine ya administration, PC, DO, DC, Chief, Sub-chief na headmen, iwe line kama hiyo na sasa headmen wawe wanapewa mshahara hata ikiwa ni kidogo.

**Com. Phoebe Asiyo:** Hao ni clan members.

**Catherine:** Sasa kama MPs, wawe wanakaa miaka kumi, councillors miaka kumi, wards za councillors zimepunguzwa ziongezwe. Na sasa tena hizo dawa za kulevya zimefanya watoto wawe wenda-azimu, hata kama mwingine amesema, mimi naongezea hiyo. Vyama vya siasa view chache sana kama tatu. Hayo tu.

**Com. Phoebe Asiyo:** Asante sana kwa kuongea na sisi, utaenda pale kule tulikotoka halafu uandike jina lako. Nani alikua atongea nyuma ya huyu. Sasa wewe ukiongea huyu atafuata halafu huyu halafu yule yuko nyuma. Wewe ndio sasa umetoa mkono uja toa tangu uingia hapa kwa hivyo utakuja nyuma zaidi. Haya tueleze jina lako.



**Margret Mwikali Mutua:** Naitwa Margret Mwikali Mutua. Mimi naongea juu ya assistant chiefs. Assistant chief ni mtu ameandikwa lakini nikienda ni kushtaki kama niko na kesi kwake akikuja kwangu mpaka anaitisha kitu kidogo na yeye ameandikwa. Sasa na mimi nimepeleka kesi kwa sababu yeye ameandikwa, ameandikwa juu yangu. Sasa hiyo kitu kidogo kama sina, hio kesi yangu hawezi angalia. Kwa hivyo ningependelea wasiitisha hiyo kitu kidogo. Na headmen wako huko ndio wanawafanyia kazi. Nao wawe wameandikwa, wawe wanapewa mshahara. Inginge mimi naongea juu ya mwalimu. Mwalimu ameandikwa na akimaliza kazi yake anapewa retirement. Sasa hiyo retirement tuna ile kamati iko inarudi tunaambiwa nyinyi wazazi mpaka mtoe kitu tupatie huyu mwalimu na sasa kama hiyo kitu hakuna mtoto anatolewa kwa skuli.

**Com. Phoebe Asiyo:** Unataka tufanye namna gani?

**Margret:** Inataka wawe wakitoka tu bila kuitishwa tuwafanyie party ya retirement. Kwa sababu ameandikwa na mzazi hana kitu na hiyo party mzazi ndiye anafinywa anatoa hiyo pesa tumnunulie zawadi. Hiyo wazazi wanafinywa hiyo ndio ningependelea wawe wasifinywe. Inginge ni juu ya title deed. Title ningependelea iwe iko ya wazazi wawili. Mwanaume na bibi yake. Hiyo title deed iwe imeandikwa majina mawili kama vile marriage certificate inaandikwa. Hiyo ningependelea hivyo.

**Com. Phoebe Asiyo:** Asante sana, nani yule alikua atakua ataongea? Mama wewe umeingia saa hii hauwezi kuongea. Kuna huyu alikua nyuma yako msichana atakuja hapa. Wale wameongea pengine muwapatie nafasi wale hawajaongea ndio wapate viti. Haya, sasa tutafanya hivi. Watu wamekuja wengi, pengine wengine hawataki kuongea, wengine wanataka kuongea. Kama mtu amesema habari ile ulikua unataka kusema na umetosheka hakuna haja kuongea, lakini kama hajasema lazima uongee. Sasa huyu mama anasema jina lake na anasema habari yake. Naona tumefika hata mia nne saa hii. Na wale waliomaliza wanaweza kuacha viti kwa wale ambao wamekuja wapya. Hebu sema jina lako mama na uendeleo dakika tatu.

**Stelamaris Nthule Mutisya:** Jina langu ni Stallamaris Nthule.

**Com. Phoebe Asiyo:** Hebu tusikie tusilize huyu mama hatuwezi kumsikiliza kama mnaongea. Nyamazeni tafadhali tusikie yule anaongea sasa. Hii mashini haiwezi kishika sauti yake mkiongea namna hii vile mnafanya.

**Stelamaris:** Mimi naongea hali ya uchaguzi ya mwaka huu.

**Com. Pastor Ayonga:** Jina nini?

**Stelamaris:** Stelamaris Nthule Mutisya. Mimi naongea hali ya Raiswetu angao wakati huu akiwa amemaliza miaka yake ya kukaa kwa kiti, atachaguliwa mwingine, tunaongea apewe heshima kwa sababu tukianza uchaguzi tutaanza matuzi na tunakaa naye miaka mingi tunaanza kutukanana na mimi naonelea hiyo si mzuri. Kwa sababu hata kama mtu amewaongoza miaka tano anatoka panapewa mwingine hali ya matusi iondolewe.

Ya pili, wazee wetu wapewe wasichana wao heshima. Kwa sababu mzee anazaa msichana wake na ana gari yake utaweza kuona msichana wake anabebewa hapa mbele na anaende ana baba yake na hamjui wanaenda wapi. Mtoto anabebwa na baba yake, anabebewa hapa mbele na wewe mama haujui hao watu wanaenda wapi. Na huyo ni baba yae na yule ni msichana wake. Mimi naonelea wazee wapee watoto wa kike heshima. Ile heshama ya zamani ilikua mtoto msichana hawezi kuguza babake na nguo zake, na siku hizi sijui ni kama kizungu gani hiyo. Unaona baba mtoto kama huyu anaanza kubusu msichana wake. Hiyo kweli, ni ukweli anu ni mambo gani hiyo. Hiyo inaleta wa mama wengine wafuguzwe ndani ya nyumba zao ni wasichana wao. Hayo ndio nilikua nayo.

**Com. Phoebe Asiyo:** Asante sana mama Mutisya kwa mambo yale umeyatoa nenda pale chumba kile kingine uweke register kwa jina lako. Sasa ni wewe halafu wewe. Na wewe ulikua umesimama saa zile?

**Rose :** Si ndio.

**Com. Phoebe Asiyo:** Basi ongea. Rose jina lako lingine ni nani.

**Rose :** **Rose** Mumbe Mutua.

**Com. Phoebe Asiyo:** Sema kwa nguvu ndio watu wasikie.

**Rose :** I want to say, yale yamesemwa na Kalondu. She said about the chang'aa and I want to support her.

**Com. Phoebe Asiyo:** Yule alionge juu ya chang'aa, unataka uende kule upande wa wanaume.

**Rose :** I want to support her. Because I came here to say that.

**Com. Phoebe Asiyo:** You want to support her. Unataka imalizwe kabisa.

**Rose :** Imalizwe kabisa.

**Com. Phoebe Asiyo:** Chang'aa?

**Rose :** Ndio.

**Com. Phoebe Asiyo:** Nani yule nimemwambia aje? Wacha aongee halafu wewe uje.

**Anastasia Ndinda Kioko:** Kwa majina naitwa Anastasia Ndinda Kioko.

**Com. Phoebe Asiyo:** Huyu anaongea sasa ni Anastasia Ndinda Kioko. Haya ongea sasa.

**Anastasia:** Mimi naongea juu ya hao watoto wamewachwa na wazazi wao. Sasa hao watoto tuseme mzazi mama ameaga dunia. Tunakaa mwaka mmoja ama mbili na yeye baba anafuata, na hao watoto ni wadogo na wako shule. Sasa wakienda shule wanafukuziwa school fees. Sasa tena hana chakula ya nyumba.

**Com. Phoebe Asiyo:** Unataka tuandike Katiba hili hao wasaidike kwa njia gani?

**Anastasia:** Sasa hao watoto wasaidiwe na school fees, wawe shule hawafukuzwi sasa wakifukuzwa watatoa pesa wapi, na chakula wawe wanatafutiwa wanakula, sababu kama hawana chakula watatangatanga huku nje tu, wakitafuta chakula na hakuna mahali wanaweza toa.

**Com. Phoebe Asiyo:** Chakula peke yake.

**Anastasia:** Chakula na school fees, wawe wanasaidiwa.

**Com. Phoebe Asiyo:** Hiyo inatosha, nguo hawataki?

**Anastasia:** Na nguo.

**Com. Phoebe Asiyo:** Na matibabu hawataki.

**Com. Phoebe Asiyo:** Wakiwa wagonjwa.

**Anastasia:** Wanapelekwa hospitali. Kama karibu kuna assistant chief anaangalia hao watoto. Anawangalia anawasaidia.

Ya pili, naongea juu ya wamama, tuseme Bwanayako ameandikwa na Serikali, sasa kama huyu Bwanaameaga dunia, sasa wewe mama, unaenda unatafuta ile pesa yake. Sasa ukienda leo unaambiwa rudi kuja mwezi fulani. Unarudi tena, unaambiwa enda mahali Fulani, unaenda uko unarudishwa tena mahali pengine. Sasa unatangatanga hivi na mahali unaenda unatumia fair. Tena ukienda ukiingia kwa ofisi unaambiwa toa kitu kidogo. Sasa unakaa kama miaka saba, kumi na ile pesa bado haujapata. Siutaacha hiyo pesa. Sasa naomba Serikali inagalie sana hao wamama.

**Com. Phoebe Asiyo:** Umesema vizuri, tumeshukuru sana mama Anastasia, sasa ni wakati wako, pole ulichelewa kidogo. Sema jina lako.

**Ndunge Mukeku:** Nitawa Ndunge Mukeku, ni nena kikamba.

**Com. Phoebe Asiyo:** Haya sema.

**Ndunge:** Niasya ati uki niwagivie muno kuu reserve wa kithio. Ni asya Serikali imanye uvoo woki usu, nundu niwanagie syana.

**Translator :** Serikali imalize pombe ya kienyeji.

**Com. Phoebe Asiyo:** Chang'aa

**Ndunge:** Ata hii ya kienyeji. Na chang'aa na nikwo kutewa vangi na dawa sya kulevya. Na syana mbingi sya ivisi syonthe syanangikia vau.

**Com. Phoebe Asiyo:** Okay ni mambo ya Chang'a na drugs. Okay tumesikia.

**Ndunge:** Kila kingi ngunene ni ethiwa mwana wakwa e skuli na niwathi ethia mwalimu na atiete muka musyi ayuka unena na mwana uyu wakwa na aimwitavya mwalimu usu ni wale kwosewa atua.

**Translator :** Teachers who impregnate should be punished.

**Com. Phoebe Asiyo:** Wale walimu ambao wanapeana mimba watoto washule, ndio, tuwafanyie namna gani?

**Ndunge:** Maminiwe mindo yoo na wafungwe.

**Com. Pastor Ayonga:** Mama unataka wafungwe tu, na hii mimba ambayo wamepea huyu mtoto, huyu mtoto atafaidika namna gani?

**Ndunge:** Aie na akwananga wia wake ninge do syoka akaitavye angi. Kila kingi ni ma-assistant chief nimaile kukunwa transfer. Tukaetewe angi.

**Translator :** Assistant chief should be transferred.

**Com. Phoebe Asiyo:** Na chief?

**Translator :** Na machivu namo?

**Ndunge:** aie.

**Com. Phoebe Asiyo:** Assistant peke yake. Asante sana nenda pale uandike jina lako halafu hiyo itakua mzuri. Yule alikua anakufuata. Eh, kumbe umefika. Asante sana. Nani alikua atafuata huyu kwa kuongea.

**Mutile Wambua:** Naitwa Mutile John ama Wambua.

**Com Phoebe Asiyo:** Mutile Wambua, sema.

**Mutile:** Nataka kuongea juu ya wale wasichana wanatoa mimba kwa kudugwa shindano. Abortion. Tunataka viongozi wale wanakataa ile abortion. Wale watu wameinuka kuduga wasichana wetu shindano hili watoe mimba, hiyo iondolewe kwa Serikali yetu. Kwa sababu wakitolewa mimba wengi wanakua tasa. Lakini sio mpango wa Mungu. Hiyo iondolewe kwa Serikali yetu.

**Com. Pastor Ayango:** Na mtu akipatikana anafanya?

**Mutile:** Achukuliwe atua. Ile ingine ni corruption kwa kenya yetu. Imekua nyingi sana, kwa sababu mtu akienda hospitalini anaitishwa kitu kidogo, na saa hiyo hana pesa, na anaambiwa toa kitu kidogo, hili nikupatie dawa. Ama ni kupime. Na saa hiyo hana kitu. Kwa hivyo corruption iondolewe kwa Serikali yetu. Mtu akikutwa anaendelea na kuchukua pesa za magendo achukuliwe atua. Ni hiyo tu.

**Com. Phoembe Asiyo:** Asante sana mama, nenda ujiandikishe pale. Twambie jina lako.

**Mary Mumbua Nzioki:** Mary Mumbua Nzioki.

**Com. Phoebe Asiyo:** Ulikua umeongea siku ingine?

**Mary:** Musanguili.

**Com. Phoebe Asiyo:** Eh nilikuona. Haya Mary ebu tueleze.

**Mary:** Nitasema kikamba.

**Com Phoebe Asiyo:** Kwa nini usiseme kwa Kiswahili. Tafadhali mnyamaze tusikize Mary akiongea. Mkisema hii mashini haiwezi kushika sauti yake.

**Mary:** Kiswahili yangu imeama kidogo.

**Com. Phoebe Asiyo:** Sema kwa Kikamba, huyu msichana wangu atafsiri.

**Mary:** Thina wakwa wi akani.

**Translator :** Na taka kuongea juu ya wanawake.

**Mary:** Aka aingi ni makotha kusyaa mundu akasyaa mbai imwe ya etu. Na vau ni vethiwaa thina. Ethiwa ni twesa kwitwa twi eli, mali yakwa nina musee wakwa kana ya ula ungi na musee wake ikwatia kuwaniwa ni andu. Nenda Serikali isisye vau withiwe, ethiwa ni twakwa mali yitu yatiwa na syana syitu onaisu sya aka onaethiwa ni dwae. Ikanengawe ikaasya.

**Translator :** Wale wazazi wanapata watoto wasichana peke yake. Kwa bahati mbaya wale wazazi wanapokufa wasichana wale mali yao inang'ang'aniwa na relative. Anataka mali ya familia ibaki kwa familia, hata kama wamepata watoto wasichana peke yao.

**Com. Pastor Ayango:** Okay.

**Mary:** Thina ungi witu wa aka. Ithyie aka twithiwawa thina mavinda onthe, matuku aa aume ni makae utuaa muno. Kila mundu nukwiwa kamemene mundu muka nuuwaiwe. Mundu muka ni uwawiwe, na twina thina mwingi muno. Tuuwawiwa ki naingi twina ivande na two andu ta mo.

**Translator :** Ako na shida sana na hii tabia ya wanaume kupiga wanawake na mara nyingi wameenda ata wakauwa, wanawake kwa manyumba zao.

**Com. Phoebe Asiyo:** Unataka tufanye namna gani?

**Translator :** Wenda kwikwe ata?

**Mary:** Nenda Serikali isisye vau tusuviwe nundu twiandu ta aume. Twiandu tamo kwu tusuviwe.

**Translator :** Anataka Katiba ishughulikia wanawake waweze kua wamepewa usalama wa kutosha. Hataki wanawake wachapwe na wanaume.

**Com. Pastor Ayonga:** Na wanaume wachapwe?

**Com. Phoebe:** Ni wanaume ndio wanachapa wanawake, hiyo ni kweli?

**Mary:** Eh, ha kuua.

**Com. Phoebe:** Kwa hivyo unataka tuandike kwa Katiba wanawake wapewe security na hiyo mambo mbaya ikomeshwe kabisa. Okay Asante sana.

**Mary:** Nienda unena iinge ya katatu.

**Com. Phoebe:** Sema tu kama uko na ingine, lakini ukumbe pia hao wote wanataka kusikia na kusema.

**Mary:** Undu ula ungi wa katatu, twi aka kana twi aume, twavikya miaka miongo moonza twithiwa twina thina, mwingi nundu twithiwa twavika vala vathuku vyu ta yu twendete. Serikali ni yale usisya ikatunengaa kindu kinini onaethiwa nu nathukumaa ona utanathukumaa, kidu o kidongo.

**Translator :** Anataka Serikali iangalie masilahi ya wazee. Wale watu wamefika kuanzia miaka sabini, Serikali iweze kuwatunza kwa maana wazee kwa wanawake wametaabika sana.

**Com. Phoebe:** Wazee kwa wanawake.

**Com. Pastor Ayonga:** Lakini mama unaposema hivyo unataka wafanyiwe nini. Unge-recommend Serikali ifanye hivi hivi.

**Mary:** Si wengine wanapewa pension. Tupatiwe pension kidogo kila mtu.

**Com. Phoebe:** You are going to speak do not go. You will still have an opportunity.

**Alice Nyiva Katumo:** Kwa jina naitwa Alice Nyiva Kakila.

**Com. Phoebe:** Umekaa tayari, ukimaliza huyu atakuja sasa. Haya Alice, Alice nani?

**Alice:** Alice Nyiva Katumo, Na ninena na kikamba.

**Com. Ayonga:** Endelea.

**Alice:** Thina wakwa munene ni mindo, nasya nimwisyi sitima hii syikitwe, syikitwe munda wa mundu wii title deed. Serikali yi undu itonya, nundu wa sitima hii mekite nundu matwikie mwaki mundane na kiti dukikwata na dukithengea chavaluka kwaku ni kyakuvivya. Veundu matona kutwika makatuvetangia sitima huu kana makekia sitima wa nthi.

**Translator :** Na wasya Serikali ike ata. Mwivawe mbesa.

**Alice:** Yii nitwivawe nundu ii mundane wakwa na wi title deed yakwa.

**Translator :** She is proposing that the Government should be able to compensate those farmers whose land has been used for electricity post.

**Com. Phoebe:** Kwani hawapewi land compensation?

**Translator :** No.

**Alice:** Na kwaukuvi munda wangu nutonya kwithiwa ulikite itingi itatu.

**Translator :** Some of the farm could even have more than three post.

**Alice:** Kila kingi ni mindo hii tutea musyi. Tusumba tuu twakaa twota mboka. Yu wakite kwaku, nayo andu ma mindo mayuko mayaambiya ukwia wiva nayo ithini ya title deed yangu. Serikali yiundu inena na andu aa ma kanzu makaeka kuka utwitia kuya misyini kwitu twakite iosiki. Makaeka kuka kutwitia mbesa nundu syi thini wa title deed yaku.

**Translator :** She proposes that the councils should not charge them for using their own land. Like having kiosk on their own shambas.

**Com. Phoebe:** Na sasa council watapata pesa wapi yakuendesha maendeleo yao.

**Alice:** Naanaendesha kwangu na yuko na kiwanja chake. Ena kiwanza chake kia chakwa oka kuthoosya niki.



**Com. Phoebe:** Okay sawa sawa mama. Ngoja kidogo huyu sasa aongee. Alikuwa asubuhi sana sana na amegojea kwa muda mrefu.

**Benteta Muli:** Mimi naitwa Benteta Muli, mwenyekiti ya Maendeleo ya Wanawake wilayani. Sasa mimi nataka kuongea juu ya maisha ya mama katika jamii. Kuna akina mama wengi sana wanakaa kwa hali mbaya nyumbani. Na sisi kina mama ndio tunafanya ile kazi ngumu. Kupanda kahawa kupeleka kwa factor ni sisi kina mama. Lakini wakati hizo pesa za kahawa zinakuja zinaingia katika mfuko ya wazee wetu. Sasa tunauliza Serikali isaide ile credit card ya Coffee Factor iwe joint katika mama na mzee.

Ile ingine ni maisha ya mama katika upande wa kisiasa. Tunauliza kila district iwe presented na mama katika Parliament. Mama amechaguliwa na akina mama wale wengine akaangalie masilahi yao huko.

**Benteta:** Sina ila syakwa syaite.

**Translator :** Anaongea juu ya watoto wale wamezaliwa.

**Benteta:** Nina syana ili sya ivisi na syana ili ya aka.

**Translator :** Watoto wawili wa kike na wawili wa kiume.

**Benteta:** Na syana isu ninthomethetie syi syonthe. Na nasomethia syi syonthe syana isu syaivisi ni sya enda vaa touni syenda syona mawia.

**Translator :** Watoto hao wawili wa kiume wameenda pale town wamepata kazi.

**Bentata:** Na syathi syosa Mabaluya na syaa.

**Translator:** Na wameenda wameoa Wa-luhya na wamepotea.

**Bentata:** Na ila sya etu ni syathi ni syalika mawiani na syana isu ni syaa aume. Na sayana isu ninekala na syo isuvite aume aa matevo.

**Translator :** Wale wasichana wanakosa maBwanana wanakaa na mimi wakinisaidia na wanaume awamsaidii.

**Bentate:** Nayu syana sya aka nisyoka syaa aume na sya siaa syana.

**Com. Phoebe:** Nataka kujua kabla aja endelea. Watoto wako wanaume ndio wameoa Waluhya au wasichana ndio wameolewa na Waluhya.

**Translator :** Waume ndio wameoua Waluhya na wamekaa town hawakuji.

**Benteta:** Na syana hii sya etu ni syasia kwakwa na ni syazuvia vamwe na ithe wasyo.

**Translator :** Wakike wamezalia kwa huyu mama halafu ndio wanamsaidia.

**Benteta:** Na ila nethiwa ndevo na musee atevo, ala natie musyi nundu ni maemie kutwawa ni kuzuvia. Aume aa makyuma Ubaluhya matwaiwe na ila syana sikuka musyi.

**Benteta:** Sasa, kama wazazi wamekufa na walikua na watoto wakike na wamezalia hapo, sasa hao vijana wakuja kufuguza wale nyumbani.

**Com. Phoebe** Asiyu: Kwa hivyo mama kitu cha maana kwa jambo hili ni kupendekeza kwa Katiba hao watoto wapewe uridhi wa hiyo udongo.

**Translator :** Wikulwa kana kila uende ni syana sya etu sinengwe avoo.

**Benteta:** Sinangwe, maanwe undumwe na aume.

**Translator :** Anasema wakike na wanaume kila mtu agawiwe mali yake.

**Com. Phoebe:** Asante sana, umefanya vizuri sana, kila mtu agawiwe mahali yake. Msichana na kiume. Ndio.

**Benteta:** Twina kaawa witu. Na twina kaawa twisakuana.

**Translator :** Tuko na kahawa, na watu wamechaguliwa wakutwangelilia hiyo kahawa.

**Benteta:** Natukiwachagua methi mayosa maloli metethia kwoo.

**Translator :** Hao committee wanachukua loan wanasaidia kwao nyumbani.

**Bentata:** Mamina kuya mevinga mavuku na methi. Serikali itona kwosa ata atua yulu wa mali yake. Twenda tukona utethyo.

**Translator :** Hiyo Serikali ichukulie committee hatua juu wamekula pesa za wakulima na wakulima wanaangalia bure.

**Com. Phoebe:** Wale committee wa co-operative?

**Translator :** Ndio. Wenye wamechaguliwa.

**Benteta:** Nimemaliza.

**Com. Phoebe:** Tumeshukuru sana, sasa wachia mama mzee kiti akae atueleze jina lake na aongee.

**Betrice Wausika:** Mimi naitwa Betrice Wausika.

**Com. Phoebe:** Betrice? Mnajua mkiongea hatuwezi kushika sauti ya huyu mama. Mnyamaze kiamia kabisa, ndio hii mashini ishike sauti yake. Kuna wengine wameongea haikushika. Kwa ajili mlikua mnafanya kelele. Hata wale walio nje. Hebu sema jina sasa.

**Betrice:** Naitwa Betrice Wausika. Nataka kuingilia mambo ya kina mama nyumbani. Sasa kuna watu wengine wakiwa na mabibi wawili au watatu hawataki kugawa kila kitu sawa sawa. Na huyu mtu ndio alileta hao kina mama nyumbani. Sasa nataka Serikali ingilie Katiba ya kugawia hao kina mama hata wakiwa ni wagapi sawasawa.

**Com. Phoebe:** Unataka hii mambo ya kuo a mabibi wengi iendelee au ikomeshwe.

**Betrice:** Wakiwa hawataki kuwatafutia ikomeshwe. Lakini wakiwa wanauwezo awagawia kati kati.

Inginge ni habari ya wasichana. Sasa hao wasichana wengi wao wanakua na mimba wakiwa wadogo. Na yule alizaa huyu mtoto amewacha huyu msichana. Na huyu msichana anaendelea na kutaambika. Hata akiwa ni mwalimu, hata akiwa ni nani. Kwa upande wangu naonelea huyu mtu alee huyu mtoto. Ampeleke shuleni, ampatie chakula, ampatie nguo. Ile ingine ni upande wa kahawa. Wakina mama wengi walikua na kahawa na kwa sabuba hiyo kahawa tunalima.

**Com. Phoebe Asiyo:** Kuna mama diasabled ambaye kiti chake haiwezi kuja hapa ndani, vile tutafanya nikiendelea kusikiliza hapa, pengine Pastor Ayonga anaweza kumsikiliza pale nje na hatakua na mashini, akiweza kugojea pale nje tunaweza kutoka pale nje na hii mashini tukamsikiliza halafu tukarudi ndani tena.

**Com. Pastor Ayango:** Bona tusimsikilize baada ya huyu, tuwe na mashini kule.

**Com. Phoebe:** Na huyu ameanza tayari, yuko karibu kumaliza.

**Com. Pastor Ayonga:** Haya maliza mama.

**Betrice:** Naona ndio tulikua tunasomesha wengi watoto wetu nayo ingiliwe, iuzwe vizuri tugawiwe vizuri tuwe tunasomesha watoto wetu. Maana imekua chini kabisa. Sasa hao watoto tutawafanyia nini, na hatuna kitu kingine cha kuwasomesha nacho.

**Com. Phoebe:** Sasa mkiondoka bila kutoa maoni yenu aitakua mzuri. Sisi tutakaa hapa mpaka usiku tupate maoni ya kila mtu. Ndio, endelea mama.

**Betrice:** Ile ingine ni hosipitali. Tunataka hosipitali ziongezwe na watu waletewe clinic karibu karibu, watu wawe hawabebi watoto kwenda mbali au mtu akiwa anasikia vibaya ako karibu kuingia, anaweza kupata matibabu karibu. Ile ingine watoto wetu wako na taabu sana ya kazi. Sasa hao watoto wakimaliza shule hawapatiwi kazi siwataingilia hiyo mambo ya chang'aa, madawa ya kulevya, bhangi. Siwapatiwe kazi wakisha maliza skuli. Serikali iangalie sana, hiyo mambo ya kazi maana imezidi watoto wako nyumbani ni lazima waingilie mambo yasio ya kawaida.

**Com. Phoebe:** Okay, kuna ingine?

**Betrice:** Nilikua nikitaka hata hiyo skuli, watoto wengi wanakua njiani wakienda skuli wanaambiwa waondoke uko na ndeni ya hiki na hiki.

**Com. Phoebe Asiyo:** Kwa hivyo iwe free education?

**Betrice:** Ndio, kutoka standard one upto form four.

**Com. Phoebe:** Asante sana mama Betrice sasa tuko na mama Agnes Mutuku. Mama Agnes Mutuku ndiye ataongea sasa hebu tukae pole pole tumsikize.

**Agnes Mutuku:** Mimi nitaongea habari ya hosipitali. Sisi wanawake tuko na shida sana wakati tumeenda hosipitali. Huko na mtoto mgonjwa unaenda hosipitali, unaambiwa keti hapo daktari hayuko uongojee daktari. Saa hiyo unaambiwa daktari hayuko pengine huyu daktari anafanya private.

**Com. Phoebe Asiyo:** Hao wanasema mambo ile walitaka imezugumzwa kwa hivyo tukae tusikilize mama Agnes Mutuku.

**Com. Ayonga:** Umeshaanza huyu. Sasa twende kwa huyu mama nimetayarisha hawezi kuingia.

**Com. Phoebe:** Hawezi kuingia kabisa?

**Com. Ayonga:** Hapana ana kiti kikubwa, hawezi.

**Com. Phoebe:** Haya wacha Agnes amalize.

**Com. Ayonga:** Maliza na huyu.

**Agnes:** Ukienda hospitali unaambiwa hakuna daktari, unaambiwa ngojea hapo, daktari pengine ameanda kufanya private. Unakaa na huyu mgonjwa mapaka anafariki kwa kiti. Sasa ningependekeza huyu daktari, kama anataka kufanya kazi kwa Serikali andikwe kwa Serikali. Kama ni private andikwe kwa private. La pili, kuna hii barua inaitwa bursary ya shule. Inapewa wale watoto hawana kiasi ya kutosha ya school fees. Utakuta hiyo barua wale wazazi hawajiwezi hawapatiwi hiyo barua ya bursary, inapatiwa wale matajiri. Ndio unaona watoto wengine wa standard eight, kama watoto walikua wanapita vizuri ana acha hiyo shule na unaona wanashika mimba sana.

**Com. Phoebe:** Ungependekeza namna gani?

**Agnes:** Ningependekeza hiyo bursary, kama barua inakuja wale watoto wamepita na wazazi wao hawajiweze wapatiwe hiyo barua. Ni hayo tu.

**Com. Phoebe:** Asante sana. Niwagapi bado wanataka kusema? Hebu waweke mkono juu tuone. Nataka make hapa hapa dakika mbili tu, naongea na yule mama ambaye, hana njia ya kutembea. Tumsikilize dakika moja halafu turudi hapa tuendeleo.

**Com. Ayonga:** Wapi yule mama ambaye alikua ananisaidia? Sasa piga kelele ili hao watu wote wanyamase.

**Com. Phoebe** Asiyo: Habari tumetoka nje tukusikilize, mimi ni mama Asiyo, wewe unaitwa?

**Janet Mueni:** Naitwa Janet Mueni.

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

**Janet:** Jina langu ni Janet Mueni, kutoka upande wa Kangundo mahali panaitwa Kithi. Kwa hivyo, mimi ni mwana kenya na

nimesikia kuna hii kuandikisha Katiba mpya na nikasema lazima niye ndio niweze kutoa maoni yangu. Kwa hivyo, nimekuja maoni kwa upande wa wasiojiweza. Mimi kama mmoja wa wasiojiweza, kwa upande mwingine tunaumia sana. Kwa wakati huu tumekuja hapa shule, hii gari ikakosa kuingia kwa hii mlango. Kwa hivyo, wakenya wanajenga manyumba yao kama watu wote wanajiweza. Hawafikiri mambo ya wasiojiweza. Maana, kama vile nimekuja nikakuta mlango siwezi kutoshea. Hawakufikiria, kama kuna mtu anaweza kuja pengine asomea hapa na ako na gari kama hii na anaweza kuingia asome. Kwa hivyo, ukaona mambo yetu sisi wasiojiweza yanarudishwa nyuma kila upande. Hata mahospitali, hiyo hiyo ndio inaendelea. Kwa hivyo, kile ningetaka kusema kwa upande wetu sisi wasiojiweza tunaonewa sana, na tunachukuliwa kama sio sehemu ya kenya. Kwa hivyo Katiba ikitengezwa ingine mpya, tafadhali nauliza tuweze kufikiriwa. Yaani watu watuone kama sehemu moja ya Kenya. Tuonekane kama Raia wale wengine. Maana hata kama niweke biashara yangu, naweza kuchukiwa na mtu anayekiweza anunuliwe na mimi niachwe. Na unajua kama sijiwezi, si Serikali itaniweza, na kama Serikali haitaniwezwa ni tawezwa na nani? Hakuna mwingine ananiweza kuniweza.

Kwa hivyo, maoni yangu ni kusema Katiba kama itaendelea na kutengenezwa tafadhali wananchi, Serikali yetu tuweze kuonewa huruma, na tufikiriwe, kwa sababu mimi singetaka niumbwe nikiwa hivyo. Nilizaliwa, na nikakuta nikiwa hivyo. Na nikiwa hivyo, maana niko uwai lazima ni kae maisha yale yanakawa na watu wale wengine. Hospitali lazima niende, lazima nitake kusoma, lakini sina nafasi nzuri. Nikienda kwa wale wanajiweza nasikia nimefinywa. Nikienda hospitali, hospitali zote zimejengwa za wale wanaweza kujiweza. Nilienda Kangundo kung'olewa meno ikanibidi nitoke nitambae na magoti mpaka ndani, maana milango imejegwa ya wale wanajiweza. Maana naona kwetu sisi sio kama sehemu ya kenya, sasa hiyo ndio inanishangaza.

**Com. Phoebe:** Kuna jambo ingine tena?

**Janet:** Jambo ile nikonalo, ni kusema sisi wasio jiweza kama mimi niko na mtoto mmoja akienda shule ni shida, maana sina nguvu ya kumsaidia. Unaambiwa kuna vikundi vya kusaidia wale wasiojiweza. Ninaenda hapo badala ni saidiwe, naenda ninaambiwa nikuwe member na pesa fulani, nikilipa hizo pesa zinapotea. Pendekezo yangu ni kwamba kama tumeitwa mahali tukaambiwa wasiojiweza wakutane, ndio wasaidiwe msaada itoke kawaida. Isiwe ni kukutana na tukikutana wale umewaona siku ya kukutana na wao, siku ingine hautawaona.

**Com. Phoebe Asiyo:** Pengine ungesema ungependekeza huyu mtoto apate elimu na matibabu kutoka kwa Serikali.

**Janet:** Elimu na matibabu Serikali iwe ina shughulikia.

**Com. Ayonga:** Tena unajambo lingine mama?

**Janet:** Jambo lile lingine niko nalo, nikusema wasiojiweza ni watu kama wale wengine. Na kama ni watu kama wale wengine,

tukipita mahali sisi hatutaki mambo ya dharau. Yaani kudharauliwa na watu wale wanajiweza. Unaona mtu akisimama kama wewe, akiona mwingine anakokotwa na kitu kama hii pengine anaweza kujivuna na aanze kunichekelea na kwa upande wangu nisikie nimeumia kwa hivyo nataka sisi tuchukuliwe kama watu wale wengine.

**Com. Ayonga:** Muheshimiwe, kama watu wote, mtendewe kama watu wote.

**Janet:** Ndio.

**Com. Ayonga:** Asante sana mama kwa maoni yako na pole kwa milango ambayo sisi hatukujenga, lakini uoni tumekuja hapa ilitukuhudumie. Asante kwa maoni yako.

**Janet:** Asante sana nami nimefurahi.

**Com. Ayonga:** Asante kwa kunyamazisha wamama.

**Com. Phoebe:** Sasa tumerudi na tutaendelea na kusikiliza maoni yenu. Hii Katiba ya mwaka hii iwe ya akina mama. Ya watu wote wa kenya.

**Com. Ayonga:** Sasa ni wewe.

**Sera Nzae:** Ni mimi, ninasema kwa Kikamba.

**Com. Ayonga:** Samoro aiwachonegi ni kik gi ginene, gi repeat gima nagato osewacho, to pod aneno ka gi, wanch orumo negi.

**Com. Phoebe Asiyo:** Sema tu kifupi hao wote nao waongee.

**Sera:** Nitawa Sera Nzae.

**Translator :** Anaitwa Sera Nzae.

**Com. Phoebe:** Wamama mnyamaze tafadhali, ndio kila mtu apate nafasi.

**Translator :** Wenda kwikwe ata?

**Sera:** Nenda Serikali yose vata uyu, twina mathina twinamo misyini yu aume mundu aisilya kwosa muunda akata, na yu akata

muunda nye atandavitie na atavitie ila syana syakwa. Nayu mata tuyitawa na mundu uu wateiwe uyisa umwona auka kutavia ninateiwe vana ni ithe wenu. Yu Serikali itaona kwosa atua yiva ukethia aume maitona kuta miunda nyumba yake itesyi. Kiveti na syana, wenda mwikiwe masyitwa menu katika title deed kana wasya kwikwe ata. Yii nzini wa title deed ikethiwa isyitwa yakwa ivo na ya muimiwa ivo. Aita tukethiwa twisene.

**Translator** : Anasema angependa wamama wahuzishwe katika ile ownership ya land. Na ndio itafanya wanaume wasiuze mashamba na kuwacha mabibi na watoto bila chochote.

**Com. Phoebe** Asiyo: Kwa hivyo title deed iwe jina ya Bwanana bibi yake?

**Translator** : Wina undu ungi?

**Sera**: Yii, ninawoni ungi. Twina mathina ma syana syitu andu ala tutietwe ni aume maitu, yu ninathina wa fees. Kana kakwa ka soma kavika form two, kana form three. Kwaiwa ni mbesa sya fees. Serikali yale kutethesya syana ila ndiwa itena asyai ukethiwa syana syiusumbuka ni syona masomo nesa ta syana ila syina asyai eli.

**Translator** : Serikali anapendekeza iweze kushughulikia masoma, elimu ya watoto ambao ni mayatima.

**Sera**: Ona syana ila isyitwe ni mwitu taku, Serikali niyale ni kwosa syana ila isyitwe ni mwitu na syuthinika na etu aingi masyate syana makatia asyai. Na musyai aina wito munene nundu ena syana sya etu na ena syana syake. Serikali itone nditwosea syana isu itone kumanya kisoma ta syana hii syina asyai eli.

**Translator** : Anasema Serikali pia iweze kushughulikia malipo ya elimu kwa watoto ambao wamezaliwa na wasichana wenye hawana kazi, na hawana mtu wakuwasaidia. Anasema wao kama wazazi wanashughulikia watoto wao, wasichana wamezaa watoto na wakawaacha nyumbani na anaomba Serikali iweze kuelimisha wale watoto. Asante.

**Com. Phoebe**: Jina.

**Susan Wayua**: Susan Wayua Kiting'u.

**Com. Phoebe**: Haya Susan endelea.

**Susan Wayua Kiting'u**: Nani nena na kikamba.

**Translator** : Dwisi kiswahili?



**Com. Phoebe:** Sema Kiswahili Susan unajua Kiswahili.

**Susan:** Eka ninene na kikamba mwitu nukutavya. Yu niweta kuma ila Kenya yosie wiavi. Kenya diaosa wiavi wa aume. Kenya twanengiwe wiavi ithiothe. Mundu muka na mundu muume.

**Translator :** Anasema kwamba tangu kenya tujinyakulie uhuru haukukua ni uhuru wa wanaume peke yao. Mbali ni uhuru wa wanaume na wanawake.

**Susan:** Kitumi ni kii, aka uhuru nitawosiwe ni aume, aka twethiiwe twi athimie. Yila aka mundu watwawa ni mundu ume ona ikanisa twiwa andu asu matwika mwiumwe. Kitumi ni chao mundu ume atwaa mundu muka withia mali na mwamanza na kivetu ni tayamundu ume eweka. Withiwe ni joint.

**Translator :** Anapendekeza mali ambayo imepatikana katika ndoa, kama ni kati ya mwanaume na bibi yake iwe registered kwa majina ya hao wawili, mbali isikue ni mali ya mwanaume peke yake.

**Susan:** Undu ungi, yu tayu kuu kwitu ukambani, malelu Serikali disyaitie nesa. Kwikundu kuvikaa onaandu makwa makakuawa na moko. Niki Serikali tatendesya kuu itatwika malevu, kivyuu na sitima. Twikiwe syindu isu syonthe kila vandu. Withiwe lelu ni museo mtu akwa akatawa nesa.

**Translator :** She is advocating for equal distribution of resources. She wants to see the Government get responsible for repairing roads, providing water and electricity equal in all areas in the country.

**Susan:** Undu ungi ni uu, nzini wa primary school kwi tu vesa twingi twitawa kuu, silingi itano, silingi ikumi. Twenda syekanwe na syo. Na kisomo kitwike cha mana.

**Translator :** She is proposing for free education. Wasya kilasi kiva muvaka kiva.

**Susan:** Kuma standard one upto eight.

**Translator :** Kutoka standard one upto eight. Wina undu ungi?

**Susan:** Thina ungi thini wa primary school mwalimu nu namanyana na kana kanini ka kelitu naethi kukaitavya. Akaitavya twenda mwalimu uno vandu va kuvutwa na vandu va kwovwa kana kaa akaosa na akasuvia.

**Translator** : She is proposing that if anyone or even a teacher impregnates a school girl, he should not be punished or jailed. That teacher should be made to cater for the needs of that child.

**Com. Phoebe**: Naendelea kupeana mimba kwa wasichana wengine?

**Translator** : Wenda mwalimu usu, alia kwovwa na alia kuvutwa nutona kwendea kuikia etu angi mavu.

**Susan**: Aee.

**Translator** : Mwalimu ama mwanaume akaweze kulea yule mtoto.

**Com. Ayonga**: Ndio lakini swali ambalo Kamishena Phoebe ameuliza, ni kwamba aendelee tena kuwapa wasichana wengine mimba.

**Translator** : Nukwiwa mwalimu alia kwovwa kwa mfano nutona kwendea kwikia etu angi mavu.

**Susan**: Ovwa ula ukwea mwana nuu?

**Translator** : Anashidwa akifungwa nani atalea mtoto.

**Com. Ayonga**: Kwa hivyo, aendelea kupea mimba na aendelee kupewa watoto tu.

**Com. Phoebe**: Sio lazima kufunga mtu, hebu tunyamaze kidogo. Kifungu sio punishment peke yake mtu anaweza kupewa, kuna punishment tofauti kama kwa kweli mwalimu ni kama baba ya watoto shule. Akipeana mtoto wake mimba unaweza kupendekeza Ministry of education ifanye jambo fulani kwa huyu mwalimu, bila kumpeleka jela. Sasa upendekeze vile huyu mwalimu afanyiwe.

**Translator** : Tavanya undu ukwenda mwalimu ekwe. Nowasya ungamwe wiyani kivinda kina kana atiliwe pesa.

**Susan**: Mwalimu uno ailitwe kutilawa musala wake ukanegwa musyai wa mwana uya nikana mwana uya.

**Com. Ayonga**: Sasa hiyo ndio sawa sawa?

**Com. Phoebe**: Mshahara yake ikatwe isomeshe yule mtoto?

**Com. Ayonga:** Mpaka awe miaka mingapi.

**Susan:** Muvaka mwitu una yila aitwawa.

**Translator :** Until such a time when the mother will be able to take care of the child.

**Com. Phoebe:** Kwa hivyo mama akiwa tayari kutunza mtoto wake nyuma ya mwaka mmoja huyu mwalimu asilipe kitu.

**Susan:** Mwalimu ndaiva kuma ila kana kaa kasyaiwe kinya ila mwitu uno ukaona mume wa kusyuvia kana kaa.

**Com. Phoebe:** Asante sana mama nenda pale ujiandikishe jina.

**Com. Ayonga:** Would you please go to that place for registration.

**Com. Phoebe:** Sema jina.

**Susana Ndululu:** Susana Ndululu.

**Com. Phoebe:** Susana kwa nini unajiita Susana.

**Susana:** Mimi hapana.

**Com. Phoebe:** Pengine mtu mwingine. Susana Ndululu.

**Com. Ayonga:** Ongea Kiswahili mama.

**Susana:** Mimi nitaongea kiswali. Jambo yangu ya kusema ni kinamama Bwanazao wameaga dunia. Kina mama wanataka title deed. Bwanayangu amekufa na nikitaka hiyo title deed ni hongo na mimi sina pesa. Mimi nimasikini wa kusaidiwa. Sasa nikiingia ofisi hii nambiwa niende ofisi hii.

**Com. Phoebe:** Unataka tufanye namna gani?

**Susana:** Mimi nataka Serikali hiyo Katiba tunaunda inyenyekee kulete hiyo title deed karibu hapa Kangundo. Wanawake wale hawana mabwana, wapatiwe title deed Kangundo. Hiyo ni kweli kina mama?

**Audience:** Ndio.

**Com. Phoebe:** Hapana sisi ndio unasema na sisi. Ingingine?

**Susana:** Hiyo ingine ni Serikali, kama askari, nina kesi na wewe na ninaenda kushtaka Kangundo kwa korti. Hiyo korti mimi sina pesa, na umechukua hiyo kitu yangu. Mimi tukisimama kortini wewe unatoa pesa na mimi sina pesa.

**Com. Phoebe:** Unataka tufanye namna gani?

**Susana:** Mimi nataka hiyo hongo ikirudi huku hiyo Katiba hongo iishe kwa kenya. Ndio tupate maendeleo. Hiyo ndio ninasema.

**Com. Phoebe:** Asante sana mama, umejaribu sana. Wewe jina lako.

**Mueni Ndiwa:** Naitwa Mueni Ndiwa, mimi nitaongea Kikamba msikie.

**Com. Phoebe:** Tunataka uongea kwa Kiswahili.

**Mueni:** Hapana mimi sijui kiswahili ile ngumu.

**Com. Phoebe:** Utajaribu tutakusaidia, ndio tukufahamu vizuri. Jina ni nani?

**Mueni:** Mueni Ndiwa.

**Mueni:** Mimi nataka niongea Kikamba.

**Com. Phoebe:** Lakini sema sana, unajua hii mashini mpaka ishike sauti yako. Sasa ukisema pole pole, haiwezi kushika.

**Mueni:** Yangu, ile imesumbua sana ni ile kitu muhimu ya nyumbani na watoto. Hao watoto hawana mama, hawana baba na kuna mashida mengine nyumbani. Huyu mtoto akikosa kisomo, anakosa chakula na kadhalika na hana mtu nyumbani wa kumsaida. Tunaomba Serikali ijue hii mambo ya nyumbani, iangalie hayo mambo sana, halafu ipatie hao watoto mradi na kadhalika wawasaidie. Kitu kingine, kuna wazee wengine wako na bibi wawili na hao bibi wako na watoto kabisa na hawana masomo. Na huyu mzee anawacha hao watoto wa mama mmoja, yule wa kwanza, na huyu mzazi anawachwa na watoto wake na hawana kisomo, hawana shamba na yule mzee yuko na anaenda kwa ile nyumba ingine, anakaa anapatia hawa masomo na hanawacha wale wengine. Tutafanya nini?

**Com. Ayonga:** Kwanza amewacha hii nyumba sababu?

**Mueni:** Anaogopa nyumba ya ile mama mwingine kwanza na anawacha watoto na mama wao.

**Com. Phoebe:** Anawacha bibi mkubwa anaenda kwa bibi mdogo, halafu asaidii bibi mkubwa. Kwa hivyo unataka utwambie kwamba asaidie kila nyumba ipate mapato.

**Com. Ayonga:** Asante mama, uko na jambo lingine?

**Mueni:** Kuna shida moja inashika wakina mama nyumbani, na hiyo ni ya watoto wale wanashikwa wakaenda ngeresani. Mtoto wako anashikwa na anamaliza kwa hii jela hata miaka kumi, na akiwa na makosa tunaona afadhali Serikali ijue shida yake afungwe.

**Com. Phoebe:** Anakaa kwa rumande?

**Mueni:** Anakaa kwa rumande. Huyu mtoto akiwa na nguvu lazima akikaa hapo baada ya miaka kumi ata kufa. Na akiwa na ile kesi yake, afadhali hiyo korti ione shida yake ambiwe wewe utaondoka na miaka kumi kuliko kukaa kwa rumande kwa siku nyingi.

**Com. Phoebe:** Mama sema jina lako.

**Salome Muteo Mativa:** Muteo Mativo.

**Com. Phoebe:** Na jina ya kwanza?

**Salome:** Salome Muteo Mativa.

**Com. Phoebe:** Kwa nini hamsemi majina ya Kikristo?

**Com. Ayonga:** Endelea Salome.

**Salome:** Salome ekulya ali, ni kyau syana syitu nisyusoma okisomo nesa na kwi mawia na syana syitu nisyae mawia. Kwi owia ouu wa jeshi syana syitu iyikaonesha tuyuka twitavya ivinda ya kuandikana, twikua syana twitwaa masaku, ila syana syonthe okila musyai uyisa kwona asyoka na mwana wake.

**Translator :** Tavya Commissioners wenda Kativa kasyi ata. Ethiwa ni uvoa wa wia, ethiwa uende wia utwike ni haki ya kila mundu. Ethiwa uenda Kativa kandikwe kasya uvoa wa kuongana ume vya, yu asya undu ukwenda.

**Salome:** Nyenenda kwasya ati. Ethiwa ni wia, andu on the maandikwe na ngewa ya kuongana, nyetakwa ethiwa ndina mbesa ethiwa mwana wakwa ndakaandikwa na kukandikawa mundu ula wina mbesa.

**Translator :** Anasema Katiba iwekwe watu kuandikiwa ni haki yao. Kwa sababu watoto wamesoma na hawawezi kupata kazi. And then she also talks on promotion on merit. Getting jobs depending on your capacity. Regarding frustration with the recruitment in the armed forces and police.

**Salome:** Maundu ala ang'i, ethiwa ni wathi andu ala tunyuvaa naitu tumanyuva, mathi vaaya twithiwa twimavikila. Ukethiwa wina thina wa kumutwaia nutona kukwosa. Tukilasya ethiwa nitwamanyuva, mathi twisokaa kumona. Kativa yasya mathi, oala andu tunamasakui moke tukamanenge mavata na mundu alia kuithikisya tukamavuta.

**Translator :** To be allowed to recall their MPs or the elected leaders. If the elected leaders are not doing what they are supposed to be doing for the electorate, then the electorate should be able to recall them.

**Salome:** Twenda kuona andu ala twanyuva na ila ingi ni ya syana ukethiwa tuyutinda twimonga. Nyetakwa syana syakwa ni ikumi, na twimanyaa kula mawia maumaa.

**Com. Phoebe:** Sasa itanibidi kuchukua watu, kwa maana naona watu wanaanza kuingia tu kwa hii kiti yangu, kama mimi bado kusema waingie. Asante sana mama Salome nenda kule uweke jina yako kwa register yetu. Nenda kule uweke jina yako kwa register yetu. Wewe unaitwa?

**Veronica Mwikali:** Veronica Mwikali.

**Com. Phoebe:** Haya sema Veronica.

**Veronica:** Kyakwa kila kuweta nundu woki.

**Com. Phoebe:** Kwa nini sasa mmebadilisha mnaongea Kikamba na mlukua mnaongea kiswahili mzuri. Sema kwa kiswahili? Wewe ni msichana mdogo wa siku hizi unajua kiswahili.

**Veronica:** Ai, ndi mkuu.

**Com. Ayonga:** Hapana.

**Veronica:** Eka kelitu kaa kandavulisie.

**Com. Phoebe:** Sema.

**Veronica:** Nasya ali, uki ula wisie kwingiva kuu ni mwingi. Yu mwathi kuya mwasye uki nu kanusywe. Nundu syana hii syasukulu kanengwa mbesa sya kwiva sukuli, kasesila kwa kivetu takwa kikuta uki. Kikekaata, kala kang'alicha kakwita chang'aa ayuka aikunda, yu kisomo kiyaa.

**Com. Phoebe:** Unataka ile pombe ya kienyeji isifungwe na hii ya chang'aa.

**Veronika:** Yonthe, ona vangi na ndawa sya ulevya.

**Translator :** Nayu andu ala mokwatikana meta ethiwa ni ndawa sya kulevya.

**Veronica:** Movwe. Ii manengwe discipline.

**Translator :** Namo alamanusaa?

**Veronica:** Namo alamanusaa no undu umwe. Muniwi na mutwi no undu umwe nundu ngalia ukutea nduwa.

**Translator :** Wale wanapatikana wakikunywa hizi pombe, waweze kupatiwa adhabu kali.

**Com. Pastor Ayonga:** Okay.

**Veronica:** Undu ungi ni uu, twina etu na ayuka aikwa na aitia syana na syana isu nikwenda sukuli na univomu, nakwa nina syana syakwa na ula utethyo ndina wo. Yi syana isu ndona kwika ata. Syana isu Serikali ndiale kuisya syana isu iteithe, iteinya. Inewe utethyo wa sukuli, inengwe utethyo wa sivitali, inegewe utethyo wa ngua tondu ninya unai.

**Translator :** She proposes that the Government provides for the education, food, clothing and medical care of orphans.

**Veronica:** Na kwou chivu ula wivakuyi na syana isu aithiwa nisyaitie musyu usu na syana isu iikwa nesa.

**Translator :** She is proposing chiefs in those areas where children are coming from, should be able to keep a record on who is

an orphan here and they will be assisted.

**Veronica:** Nyetakwa kwakwa kwi inya, syi nyumba kwakwa ite inya na ite ithe.

**Com. Phoebe:** Kuna wanawake machifu wengi.

**Veronica:** Ni maana mo? Oyu nona owa Kawethei na ungi wi vaa Nuduni.

**Com. Phoebe:** Na wewe uja twambia unataka wanawake wawe machifu.

**Veronica:** Twimenda muno twithiwe twiuyani, ukesa kwithiwa kethiwa ninakwata na ndwi uyani ni tukwisania naku. Indi mundume ni vinya muno akwisa kunenge mundu muka.

**Translator :** She wants to see more women ni employment, saying that women are easier to share out the little resources that they have than men.

**Com. Pastor Ayonga:** Men ni wabaya.

**Veronica:** Hii komuteatali.

**Com. Pastor Ayonga:** Asante mama.

**Com. Phoebe:** Asante sana, wacha huyu msichana akae aongee na sisi na ninatumaini hautaongea Kikamba. Ongea tu Kizungu au kiswahili.

**Susan Kithika:** Asante, habari zenu, naitwa Susan Kithika.

**Com. Phoebe:** Haya Susan endelea, Susan Kithika.

**Susan:** Nilikua nataka kusema ya kwamba, wasichana wa shule wakidungwa mimba wanafuguzwa shule, na mwenye kudunga mimba anaendelea na shule. Nilikua naonelea wasichana wapewe nafasi ya kuendelea na shule, baada ya kuzaa, na kama hiyo shule msichana alikua hawataki kumrudisha hapo Serikali inafaa kufungua centers mahali hao wasichana wanaweza kumaliza formal education. Na kama huyo msichana anafuguzwa shule pia huyu kijana apewe adhabu ya aina fulani. Sababu mimba ni ya watu wawili.



Lingine lilisemwa ya kwamba mwanamke ameolewa kama Bwanaafanye property iwe registerd kwa majina yao mawili na pia wale wamefiwa waweza kuchukua mali ya maBwanazao, bila shida kwa sababu wengi wanachukua miaka mingi sana wakifuata mali ya Bwanazao, na hongo inakua involved na wengine wame-give up. Ningependa kupendekeza pia wale wanaume wana-rape.

**Com. Phoebe:** Na wale wana-rape watoto wadogo wa miezi tatu miezi nne?

**Susan:** Nakuja hapo, wale wana-rape watoto wadogo wapewe life imprisonment sababu wao ni wanyama. Na pia ningependa machifu wasiruhusiwe ku-handle rape cases. Sababu sana sana hua zinamalizikia huko kijijini wanapewa kitu kidogo zinamalizikia huko, hata hazifiki polisi na hazifiki kortini.

Ile ingine nilikua nataka kusema ni mwanamke kama anataka kupata cheti cha kutembea nje ya Kenya ama passport. Sasa inambidi lazima Bwanaa-sign mahali fulani ndio aruhusiwe kupata hiyo cheti, lakini mwanaume, does not do that. Mwanaume anaenda ana-apply anapewa. Na pia mwanamke akitaka watoto wake waingie kwa hiyo cheti lazima apate ruhusa ya Bwanayake. Lakini mwanaume akitaka kuingiza watoto wake kwa passpor,t anaenda tu bila ruhusa ya mama.

**Com. Phoebe:** Anaweza kuingiza jina yake na atoroke nao?

**Susan:** Ndio inawezekana. Kama si Wakenya ama kama anataka kwenda kwa nchi nyingine, lakini mama akitaka Bwanaaruhusu. Kwa hivyo naona ni unfair kwa nini asi-apply the same kwa mwanamke na mwanaume. Kama zinaweza kua the same. Na pia ningependa ya kwamba mambo ya gender isiingie kati ya watoto wa aina hiyo. Kama watoto mwanamuke ni wa nchi tofauti, kawaida kama mwanaume ni wa nchi ingine watoto wanakua citizen wa hiyo nchi. Hawakui citizens kwa nchi ya kenya. Ningependekeza wawe na dual citizenship for both countries involved.

Kuna ingine moja inahusu ile rape cases. Madaktari wanatufungia sana ku-pursue such cases. Sababu ukienda hospitali unaitishwa pesa, kama unata P3 ikue signed daktari wanaitisha pesa. Ningependa daktari wa aina hiyo kama anapatikana hata yeye apewe adhabu kali.

**Com. Phoebe:** Thank you tumeshukuru sana. Mama sasa kaa useme na sisi. Jina yako?

**Patricia Ndunge Kaindi:** Patricia Ndunge Kaindi, ninena yulu wa syana syitu, syana syitu ila ikwithiwa syakwatwa kuku, syatawa vya syavungiwa. Syienda syavungiwa itwetea indeto syuka syikatiya sya vungiwa vu nthini vethiwa ve thina ungi mwingi ula wa vingiwa wiyoo akakwatwa, akatwawa kyooni akewa amenenge kindu nikenda ndakatwawe vya kyooni. Mwana usu akaenda ukoma vu kyooni.

**Com. Ayonga:** Twambie.

**Translator :** She is talking about the conditions in our jail and in specific she feels that she is frustrated by this issue of prisoners, when their children are taken in the prison it is like a prisoner has to give some money, corruption. Has to give some money to the attendance or warden such that when he is put in the cell he will not sleep in the toilet.

**Com. Phoebe:** Kwa nini alale kwa toilet na sio cell.

**Patricia:** Yu aema kunengane kindu, ethiwa muvukoni daina kindu enakyo, aema kunengane yuniwo ukutwawa kyooni muvaka kukye athinitwe muvaka ila vesa kukamundu anenge avungwa asu kindu nikenda withiwe ni wathi ukoma vala ve avungwa ala angi.

**Translator :** She is saying if somebody does not have money to give to the warden as a bribe, they will punish him by making him to sleep in the toilet. Until such a time somebody comes from his home or his relative to give him money to bribe.

**Patricia:** Yu kila kingi kukulya kana kau kamina kukwatwa na ethiwa ni kaenda nomamina matuku atatu na utuku wa kana kama matuku eli kana kau kaisilya wiithiwa ni katwiwa kyovo kyako vatili kanewe thina kevau.

**Translator :** She is proposing the police station should not hold people for more than three days without taking them to court.

**Com. Phoebe:** Sheria ya zamani ilikua 24hrs. Pengine akiongea hivyo itakua mzuri.

**Translator :** Sheria ila yiekwo tene yaitie mundu akwatwa mushukiwe ndaile kwikala police station mbewa matuku eli. Yu wambee niwo wi kava kana wenda mongelwe matwike matuku atatu.

**Com. Phoebe:** Sema 48hrs itakua mzuri.

**Translator :** Mwiyou wambee waitie masaa miongo inna na nthantha, ti matuku eli, yu wenda masaa asu mongelwe kana wasya mekale maanau. Nikwithiwa ethiwa mai masaa miongo inna na thatha na yu wiweta matuku atatu na yu ni masaa miongo inna na nthantha.

**Patricia:** Matuku eli twiomeanie nikenda kana kaa kaikatue vau kyovoni.

**Translator :** Anasema hiyo 48 hrs is enough to hold somebody before he can be taken to court.

**Patricia:** Yu ila ingi kana kuku ethiwa nkekala vau matuku na kawaa, kana kau twenda twendete kukasisya ukaenda ukakulya kana kekie ata, wenda ukethiwa onandutavwa mwana ekieata, mwana nuwaie ona nutana kukwia ovau na uyesa kutavwa muthenya wa keli. Ninanena nai?

**Translator :** She says the police should be open, should tell when somebody has gotten sick in the cell. They should be able to speak out the truth and in good time.

**Patricia:** Kila kingi ninena nitungilile ingi yulu wa uki, nundu mume wakwa nu kunywa uki, mwana wakwa nukunywa uki, ungi nukunywa uki, yu moka vu mekalivu anna na yu moka me ana ukwithia ila mendie vau ukini vai chang'aa, nenda uki uvatanwe, vai chang'aa, vai vangi. Yu syindu ila nthuku syonthe no mutata na vinya Kativa ukethia ni kazuia aka tukaika kuthinia kati wenu omwiovo.

**Translator :** She is saying that this Constitution to protect women. The Constitution should ban drinking of beers and chang'aa.

**Patricia:** Kila kingi ni ndawa sya kulevya. Ndawa sya kulevya nasyo syonthe sithete vyu. Yu kila kingi ni yulu wa syana syitu sya etu. Syana syitu syaetu twiwa nithi tukuinenga mbesa syikaenda kumia mavu. Nai syana isu vandu va isyana ukethiwa oinywe no mwaendea okwikia kivindi kii yulu wa Kativa ukethiwa isyana nisyandea okweewa ngewa, kana nikaikane kwendewa na kumia mavu nundu ithyie asyai twinathina.

**Translator :** Nukwenda kwasya Kativa nikavatane kumia mavu?

**Patricia:** Ii.

**Translator :** She is saying the Constitution should abolish abortion.

**Com. Phoebe:** Kwa sasa kama msichana anaweza kufa kwa sababu ya kukaa na mtoto kwa tumbo ndio anaweza kutolewa, lakini sheria hairuhusu abortion isipokua madakitari wanafanya huko kichini chini. Asante. Si wewe ulikua umeongea? Wewe ulikua umeongea. Ulikua na uniform sawa sawa na mwingine? Nikikundi. Sema kwa uchache ndio hao watu wote wapate nafasi.

**Mama:** Sasa nataka kusema juu ya wale watoto tunazaa na tunasomesha. Sasa unasomesha mtoto na anapata elimu, anapata kazi na anaoa na kila kitu yote unamfanyia. Na akienda kuo a bibi awe ni Mmeru, Kikuyu, Mjalu, sasa huyo mtoto unauza shamba, unauza kila kitu unabaki tu hivyo.

**Com. Phoebe:** Kwa nini unauza kila kitu?

**Mama:** Mimi nauza ni msomeshe. Naakipata kazi kama anakwenda university anapata kazi mzuri, na anaenda anakutana na msichana mzuri, ambaye ako na elimu kama yeye na ana kazi, sasa wanakwenda, hata huyu mtoto wako hata barua hakujui wewe ni nani.

**Com. Phoebe:** Sasa tufanye namna gani watoto kama hao?

**Mama:** Sasa nataka kusema mtoto akifanyiwa hivyo ni mama na baba hawezi kusahau hawa wazazi aende kupata mzazi kwa mama ya msichana. Akioa anakwenda kwa mama ya msichana sasa huyu ndio mama yao.

**Com. Phoebe:** Tufanye namna gani habari hii kwa maana hii mambo inafika kenya nzima hata sisi wazazi.

**Mama:** Sasa tuandike sasa hao watoto wetu wanaweza kuwa wakisaidia mama yao kwa sababu yeye alitumia mali yake akabaki tupu na mtoto anaweza kusaidia hao wazazi wake. Mtoto awache kusahau.

**Com. Ayonga:** Mama inaonekana, kama mtoto anaweza kukuwacha na wewe uliua kila kitu, lazima yawe yako makosa pahali.

**Mama:** Hakuna makosa.

**Com. Ayonga:** Ni hao wanawake watoto wetu wanaoa ndio wanaleta taabu?

**Mama:** Ndio akioa anakwenda huko Nairobi, na akienda Nairobi wanakaa huko. Wanasahau mama ya kijana lakini mama ya msichana hawawezi kusahau.

**Com. Ayonga:** Kwa hivyo, hao ndio wanatuletea taabu.

**Mama:** Ndio, hata barua hakutumii.

**Com. Ayonga:** Lakini kule anaandika.

**Mama:** Na kule anaandika na anaenda kutembelea mama ya msichana.

**Com. Phoebe:** Ndio hivyo ni vizuri kusomesha msichana maana atarudi asaidie wewe sidio?

**Mama:** Naye kijana nikatae kusomesha?

**Com. Phoebe:** Msomeshe tu, lakini wewe umependekeza Katiba iseme kama mtu ametumia mali yake yote kusomesha mtoto, huyu mtoto ambiwe mpaka apewe kiwango fulani ya mapato yake kusaidia wazazi wake. Sidio? Tuandike namna hiyo?

**Mama:** Ndio.

**Com. Phoebe:** Sasa utaenda kule uandike jina lako. Wewe ulikua umesema. Utatusaidia tu kubadilisha. Habari?

**Rael Musyoki:** Kwa jina naitwa Rael Musyoki.

**Com. Phoebe:** Rael Musyoki ebu eleza habari yako.

**Rael:** Point zangu ni mbili, tuko na watoto wale tumezaa na tunawasomesha, kutoka nursery school mpaka university. Nao watoto wakimaliza badala ya kwenda kazini wanakaa huku. Wakienda kutafuta kazi mwaka mzima. Wanakosa hawapati na wale baba zao wamefanya kazi miaka hamsini ikaisha, wakapata retire na wikipata retire wanarudi tena kwa kazi. Hiyo nafasi, inaweza kuingia mtu mwingine mtoto mdogo, ndio apate mali kama baba yake. Hiyo tunataka Serikali iangalie vizuri, watoto wetu wawache kukaa vizuri.

**Com. Ayonga:** Watoto wapatiwe kazi. Tena point ingine.

**Rael:** Point ya pili in hosipitali. Tuko na hosipitali moja hapa Kangundo, ile ingine ni Machakos, na zile zingine dispensary kama DP na ukienda huko ukiingia hivi kwa daktari, unatoa pesa na kutoka nyumbani unataka usaidishi wa Serikali. Na ukitoa pesa ndio uandikiwe, unaenda kupimwa damu, kwa damu unatoa pesa.

**Com. Phoebe:** Unapendekeza namna gani?

**Rael:** Napendekeza Serikali iangalie vizuri. Usaidishi wa Serikali umeenda wapi kwa dispensary na hosipitali.

**Com. Phoebe:** Unasema health care iwe free. Kitu ingine?

**Rael:** Yangu ni hayo mawili.

**Com. Phoebe:** Asante, next. Niwangapi ambao wanataka kuongea? Nataka nyinyi, hao wanataka kuongea, watatu muende

kuongea huko wanaume wamekwisha, halafu hao tubaki nao. Wewe na wewe na wewe muende kuongea huko. Tafadhali wapeleke mwambie Maranga aseme nao watatu, sisi tumalize na hao watatu. Ndio tuende lunch break. Nyinyi muende huko, hao ni wazuri sana watesema na nyinyi vizuri kabisa. Mwambie hapa bado watu wako wengi. Na wewe mama ungeenda na wao. Wewe.

**Com. Ayonga:** Majina?

**Petronila Nduku:** Petronila Nduku.

**Com. Phoebe:** Nyinyi mkae mtasema hapa.

**Petronila:** Point yangu ya kwanza nitatoa juu ya land, especially katika Ministry of Land. Kumekua na shida mingi katika Ministry of land. Tumekua na shida nyingi katika ministry of land.

**Com. Phoebe:** Msichana mwite yule ameogopa kwenda kwa wanaume aje hapa.

**Petronila:** Kwa sababu ya corruption, kwa hivyo, mimi kile naongea juu yake ni kwasababu wakati huu tunakua na wakati mgumu sana wa corruption na tumepewa ma-title deed ya bandia. Watu wengi especially wale ambao hawajaenda shule. Wanapatiwa title deeds za bandia. Mtu anakuja na mwenzake ako na kesi na huyu mwenye kupendekezwa anapatiwa ile nzuri, na huyu anapatiwa ingine ya bandia. Huyu mwenye kupatiwa ya bandia ndio mwenye shamba. Kwa hivyo ni watu wengi wako na hiyo kitu na wakati hujao hii sheria zitakua zimepitishwa, hizi tunaongea juu yake sasa. Kwa hivyo, ningepomba Serikali wakati huo ukifika, hao watu walikua wamepatiwa hizo title deed za bandia, mambo yarudiwe tena na yaangaliwe vizuri ndio mwenye shamba apate shamba lake.

**Com. Phoebe:** Wewe sema tupendekeze kwa Katiba.

**Rael:** Ndio kwa Katiba. Hao watu wenye hizo title deed za bandia na ndio wenye mashamba wangaliwe vizuri kesi zao. Kile kingine ni juu ya tribunal courts za land. Hizo zimepatiwa wazee wa kutoka kila division na ilikua inaonekana ni kama wao wanasaidia lakini awasaidii chochote. Ndio wabaya sana zaidi kwa kuongwa, kwa sababu kama mtu ni jilani yangu, namuendea nyumbani kwake. Niaongea naye, naye anaendea yule mwingine. Na wakati tutafika huko, kwa sababu tunajuana na tunaongea ki nyumbani, sasa mimi ndio nitapatiwa hiyo land. Kwa hivyo ninapendekeza hiyo tribunal court itolewe na tupatiwe watu wengine wakuangalia mambo ya land. Wacha mambo ya tribunal court. Na kama itakuweco itafutiwe watu wenye kujua hii sheria ni nini, ndio wawe watu wa kujali hizo sheria vizuri.

Ile point ingine ni juu ya siasa za wanawake. Mimi ningependekeza wanawake wapatiwe nafasi nzuri wakati wa siasa.

Tunaambiwa wanawake ni wa jinga na hawajui siasa na wanajua na ni watu waelevu. Lakini kile kibaya wakati tunakua wakati wa siasa tunaenda kwa jukwaa kuongea mwanamke anatukanwa ile mbaya anaambiwa atoke chini.

**Com. Phoebe:** Anatukanwa na watu gani?

**Rael:** Anatukanwa na hao watu wengine hawataki yeye.

**Com. Phoebe:** Wanawake hawatukani yeye”

**Rael:** Ni wanaume, na kama anatukanwa na wanawake ni wanaume wanachochea kwa sababu hawataki wanawake. Ningependa wanawake wapatiwe ulinzi mzuri wakati wa siasa na wasitukanwe. Wasimamiwe vizuri wasitukanwe, kwa sababu mwanamke hana roho ngumu ya kuvumilia.

**Com. Phoebe:** Mtu akitukana afanyiwe nini?

**Rael:** Akitukanwa apelekwe kortini. Ndio wanawake tuone vile tutasiasa, sisi ni wa siasa, lakini hatutaki kutukanwa, kwa sababu tukitukanwa wakati mwingine tunatoka huko tunalia na tuna-loose confidence wakati tunatukanwa.

**Com. Pastor Ayonga:** Kwa nini mnalia?

**Rael:** Tumeumbwa na Mungu namna hiyo.

**Com. Phoebe:** Anasema kweli, mimi nimesimama kwa siasa miaka hizo ishirini akizungumza mimi najua.

**Rael:** Unatukanwa mpaka una-loose confidence, halafu unatoka huyo mwanamume sasa naye anajipeneza, kwa sababu yeye can stomach abuses and everything that is bad. Kwa sababu mwanamume hana haya. Lakini mwanamke akitukanwa anaona haya na anatoka anaanza kulia, hicho kiti sasa kinaenda na wanaume. Sisi hatutaki hivyo. Kwa hivyo, tungeuliza Katiba ikitengenezwa itengeneze mambo ya wanawake katika siasa, wanawake wasitukanwe. Wawachwe mtu akiongea maongozo yake ndio yatamtoa hapo lakini sio kutukanwa. Kile kingine ingawa ni watu wengi wameongea juu ya hiyo, ni juu ya wasichana wetu. Wale wanadunga wasichana wetu mimba, awe ni wa shule au si wa shule lakini msichana ambaye ako under 18 years. Awe analindwa wakati amedungwa mimba na mtu. Huyo mtu achunge huyo mtoto, alee huyo mtoto na wakati mtoto atakua mtu mzima, huyo mwanaume atakua amemzaa apatie huyo mtoto shamba na mali yake ingawiwe huyo mtoto. Na kama ni wasichana huyo mtoto asomeshwe mpaka amalize shule kama wale watoto wengine. Na huyo mwanamume alazimishwe.

Kile kingine ningeeongea juu ya machifu na assistant chifu. Ningependekeza machifu wawe wanapatiwa transfers na assistant

chifus kwa sababu hao machifu wetu na assistant chifus ndio wameleta mambo mabaya hapa. Sisi ni wabaya na watoto wetu ni wabaya lakini hao ndio wabaya zaidi. Especially tunakuja wakati tunatengeneza hii pombe hasa pombe ya chang'aa na hiyo pombe mbaya sana. Hao machifu kama ni mini ninatengeneza pombe na huyu mwingine anatengeneza pombe na huyu mwingine. Chifu anakuja na assistance chifu anakuja na ananiambia wewe usijali bora uwe unanipatia pesa. Nitakua nikija kuchukua pesa kwako. Shilingi mia mbili kila 15<sup>th</sup> ya kila mwezi. Assistance chifu anakuja kuchukua, naye chifu kwa sababu anaona haya anamtuma mtu mwingine for the same amount or bigger. Anaenda kwa yule mwingine, hivyo hivyo. Katika hii mwezi katikati 15<sup>th</sup>, anazunguka anazunguka na kwa hiyo sub-location watu wamelewa kabisa na yeye amepewa pesa. Sasa anaaza kuuza kwa ile makosa amewekwa alinde. Anaanza kuchukua mshahara kutoka kwa hao watu, wenye kutengeneza pombe na anakimbilia ile mshahara ya Serikali. Kwa hivyo watoto wetu wamearibika na hiyo mambo ya kutengeneza pombe haitaisha kwa sababu ya chifu na assistance. Kwa hivyo ningependekeza hao watu wapewe transfer huyu akikaa muda huu paletwe mwingine ndio tuwafuate.

**Com. Pastor Ayonga:** Lakini mama transfer itasaidia nini na mtu huyu akipelekwa transfer ataendelea na hayo na huyu anayeingia pia ataendelea na nayo.

**Rael:** Sasa akipatiwa transfer, atakua anapatiwa transfer kama punishmental transfer. Kwa sababu ya hii makosa. Na sasa amejulikana anafanya hivi. Sasa akirudia hii makosa akienda kule siafutwe kazi basi.

**Com. Pastor Ayonga:** Bona asingepolekwa kortini badala ya kujukua transfer?

**Rael:** Wakati anafuguzwa kortini atafuguzwa na korti kwa sababu huko atapelekwa kortini. Basi korti itaamua yeye afutwe kazi. Point yangu ya mwisho ningengea juu ya advocate. Ningependekeza hao advocates wetu sisi clients wao tuwe tunalindwa sana. Kwa sababu advocates wamekua watu wengine wanatunyanyasa sana, unaona mtu ambaye sio mwenye elimu, hata na wengine ni wenye elimu na hawaelewe na sheria, sasa huyu advocate anakua na firm yake hapa. Ako na watu wengine wanamsaidia, ako na makarani. Anamwachia karani awe akipokea claims na huyu karani ndiye anatoa malipo na hawaandiki. Nikija ananichukua kama client, na ananiambia hiyo kesi yote itachukua elfu ishirini na tano. Na hiyo ndio mwisho, tumesikilizana na hataki kuandika hiyo, anakwambia hiyo verbally, sasa nikimpatia hizo pesa, kesho nikija ananiambia nimpatie pesa za transport. Kesho nikija anataka hivi, na hiyo kesi kabla ya kuisha nimekua nimemlipa pesa nyingi sana, ambazo hatukusikilizana na ninatoa hizi kwa sababu zina kitu kingine nataka anisaidie. Kwa hivyo ningetaka clients walindwe kutoka kwa advocates wao. Kama ni advocate, afanye kazi na kama ni payment ndio atauliza apatiwe hizo pesa, lakini sio makarani. Na wawe wakiandika receipt na advocate akikosa hayo ashtakiwe ndio huyo client arudishiwe pesa zake tena.

**Com. Phoebe:** Asante, sasa nenda huko.

**Rael:** Nitaenda kuandika wapi?



**Com. Phoebe:** Kule kwa wanaume, kitabu iko huko. We kaa sasa uongea.

**Monica** Musyoki: Mimi naitwa **Monica** Musyoki.

**Com. Phoebe:** Endelea **Monica** .

**Monica** : Sasa nauliza Serikali, kwa nini tukienda dukani tukinunua viti yule ameajiriwa ananunua viti. Na yeye anapata maelfu ya pesa, na mimi niko nyumbani na mzee wangu na sisi hatupati kitu. Hata watoto wetu, tumesomesha na hatupati kazi, tuko hapo nyumbani na huko dukani tunaenda kununua vitu pamoja na yule ameajiriwa na anapata pesa nyingi. Sasa tunauliza Serikali itusaidie tufanye nini.

**Com. Phoebe:** Haiwezi kua bei ya tajiri na bei ya masikini, vile mama nasema ni kwamba zamani kulikua na price control. Kama walisema mkate ni shilingi kumi na tano ni shilingi kumi na tano kwa kila mtu sidio. Siku hizi mtu anaweza kusema mkate yangu ni shilling ishilling wengine ishilling na tano. Au mtu aseme hiyo unga ni shilingi hamsini mwingine aseme ni hamsini na tano. Unataka turudishe price control ya vyakula?

**Monica** : Hapana, nataka Serikali kila chifu awe anajua kwangu nyumbani, yule ako na family, anajua na anajua nyumba yangu, watoto wangu, mzee wangu na mimi. Na anajua sisi hatuna kitu ya kutusaidia. Sasa huyu chifu apeleke report ya nyumba yangu huko kwa Serikali.

**Com. Phoebe:** Sasa apeleke jina yenu kwa Serikali mpate usaidishi?

**Monica** : Tunaweza kupewa na Serikali kwa sababu hatuna kitu na tumesomesha watoto ile sasa nilikua nayo nimeuza mtoto apate elimu.

**Com. Phoebe:** Ni vitu gani unataka mpewe na Serikali?

**Monica** : Ni kama zile tunaenda kununua. Sasa tutafanya nini, au wakikosa kutupatia watutafutie mahali watupelekee watoto halafu tupate kitu.

**Com. Phoebe:** Watoto waende wafanye kazi.

**Monica** : Wafanye kazi halafu watusaidie.

**Com. Pastor Ayonga:** Yaani mama ungependa ukienda kwa duka upewe sabuni, sukari, maziwa vitu namna hiyo?

**Monica :** Ndio.

**Com. Pastor Ayonga:** Na sasa nikikuuliza, kama hiyo duka ni ya huyu mama, yeye alienda akaleta vitu kutoka Nairobi ameweka kule. Ameuza ng'ombe zake amepata pesa anaenda ameleta vitu ameweka, sasa wewe unaenda unachukua bure?

**Monica :** Hapana sitaki hivyo, nataka Serikali ingalie hapa kwa nyumba yangu, ichukue watoto wawili au watoto –

**Com. Phoebe:** Kama hawawezi kufanya watoto wapate kazi walishe wewe?

**Monica :** Ndio. Na ingine kutoka huko kwa utoto wangu nikiwa shule, nilisikia mzazi wangu akisema tulikua tunaenda baraza huko, tumeitwa na chifu huko. Tukawauliza machifu wanawaitia nini? Machifu wanasema Serikali inataka tupatiwa maji tuwekewe huko kwa boma zetu kila mtu awe na maji. Tukamuliza hiyo maji itatoka wapi? Akatwambia tumeambiwa na DC itatokea hapa kwa mlima huu unatoka Machakos halafu ije kila mtu apate maji. Sasa mimi nimekua mzee na hayo maji ninangojea na niSerikali ilikua ikisema namna hiyo. Sasa hiyo ni Serikali ya namna gani?

**Com. Phoebe:** Unataka tuseme namna gani?

**Monica :** Nataka kuuliza Serikali ilete maji itusaidie vile walisema.

**Com. Ayonga:** Enda uko juu.

**Com. Phoebe:** Asante sana, wewe unaitwa aje?

**Rose Mueni Mukio:** Kwa majina naitwa **Rose** Mueni Mukio.

**Com. Phoebe:** Sema machache sana.

**Rose :** Yangu yale yanafinya ni kuhusu school fees, kwa muda na kwa wakati huu tunataabika sana, sana sana watu ambao wanamapato ya chini sana. Na school fees inakua to maximum, ukienda kama Matungulu Girls, kama ni thirty shillings wale wako na pesa ndio watalipa wale masikini wataangamia.

**Com. Phoebe:** Wewe unapendekeza aje?

**Rose** : Napendekeza kama itawezekana hiyo school fees iwe imewekwa kwa kiwango ambao kila mtu anaweza kulipia mtoto wake. Na ya pili, ningepomba kama ingewezekana hao watoto wakimaliza shule kuwe na mradi wa kuwasaidia. Kama kunaweza kuwa na project moja iwekwe Matungulu division. Hao watoto wawe wakiingia hapo wapate course bila kulipa kitu. Ni hayo tu.

**Com. Phoebe:** Haya endelea.

**Monica Mumo:** Kwa jina naitwa **Monica Mumo**. Point yangu ya kwanza ni kuhusu hospitali za Serikali, tungeomba Serikali itoe hii kitu inaitwa cost sharing. Kwa sababu tukiangalia kwa udani kabisa, hakuna kitu kama hiyo. Ni kama sisi wenyewe tunajilipia kila kitu kwa hospitali. Kwa sababu ukifika unaambiwa enda ukalipe kadi, unalipa shilling ishirini. Siku hizi ukiangalia unaona wa mama wengi wameacha kuzaa kwa sababu mama akienda huko martanity kuingia hivi kitambo upate mtoto ni elfu moja na mia tano. Governmenthospitals, sasa tumeshidwa Serikali hii cost sharing mnasema ni cost sharing namna gani, si waweke vile ilikua mbeleni.

Point yangu ya pili, ni kuhusu hii, secondary school quata system. Hiyo naye imeumiza district zingine sana, watoto wengi wamepita hawapati nafasi ya kwenda university kwa sababu ya hiyo quata system. Sasa ningepomba Serikali itoe hiyo kitu inaitwa quata system. Ndio watoto wetu wapate nafasi university. Point ya tatu, ni Governmentprimary school. Ningepomba Serikali isaidie primary school education iwe free. Sasa watoto wengi unaona chokora ni kukosa pesa za kwenda shule. Point ya nne. Child Labour: Sasa kama ni mimi sijaolewa nipate watoto, sina mahali natoa pesa, hao watoto lazima nipeane wafanye kazi. Ndio tunaona hii primary school ikiwa free itasaidia sana hii child labour itaisha.

**Com. Pheobe:** Wangapi wanataka kuongea hapa? Watatu ndio tumalize, we nenda kule uongea kule ndio tumalize.

**Com. Ayonga:** Wengine kule wanaendelea kama sita.

**Com. Phoebe:** Wacha wakae hapa, lakini wewe useme haraka.

**Rose** : Nimebakisha point ya tano, ya tano ni kuhusu judges na advocates. Ukienda kortini hao judges and advocates kuna relation wako nayo. Kesi yako kama hujachukua advocates, huyo mtu uko na kesi na yeye ako na advocate hiyo kesi inapelekwa miaka nenda miaka rudi. Na ukiona advocate akienda kwa korti, kunahusiano ako nayo na judges. Ile ingine ni kuhusu Serikali, tunaona Serikali iwe na mashamba ya kulisha watu wale masikini. Sio mambo ya kuomba omba msaada saa yote tunaletewa yellow maize. Kama kungekua na mashamba Serikali kama hiyo Serikali inalima ingekua inalisha watu wake aingekua inaomba misaada saa yote kutoka nje unaletewa yellow maize, unaletewa unga ingine sijui inaitwaaje. Kama hii food, hii ya shule, kama Serikali ingekua na mashamba hatungekua tuonaongojea hiyo ya kutoka nje. Point zangu zilikuwa hizo.

**Com. Phoebe:** Asante sana.

**Com. Ayonga:** Sema majina mama.

**Winfred Joel:** Mimi naitwa Winfred Joel.

**Com. Phoebe:** Hauna jina ya kiafrika.

**Winfred:** Kikamba, ama Wanza Joel, usitie Bwanayangu nyuma, andika yote watatu,  
Winfred Wanza Joel.

**Com. Phoebe:** Umeniambia nisiweke Bwanayako nyuma, siwezi kuweka yeye nyuma, siwezi kuweka yeye nyumba.

**Winfred:** Shida ile niko naye nikuonelea sisi wanawake tunaungana vikundi. Na wakati tunaungana vikundi, tunaendelea na mipango tunatoa pesa kidogo namna hii na hatuoni mtu wa Serikali akitusaidia. Wakati juu inakunja tunagawanyika, kila mtu anakaa kivyake kwa maana hatuna pesa. Hakuna ile madizi unauza.

**Com. Phoebe:** Sasa unataka tufanye namna gani?

**Winfred:** Tunataka wakati tumeungana pamoja, tuwe tunaonwa na hao watu tumewachagua. Serikali iwe inatumia kama ni wanawake wanakikundi wa Kangundo, watumiwe mtu wa Serikali akuje kuwatia moyo.

**Com. Phoebe:** Wale wa social welfare au?

**Winfred:** Ndio wakuje kututia moyo, iwe inapeana mtu mmoja anakuja kama ni Kangundo wakati kama siku hii ya leo tukusanyike, tukuwe moyo.

**Com. Phoebe:** Wasomeshe nyinyi.

**Winfred:** Watusomeshe kitu, yule mtu ambaye hajasoma ajue kuuza madizi wakati mvua imenyeshwa anaweza kujisaidia na nini.

**Com. Ayonga:** Okay. Endelea mama.

**Winfred:** Ya pili naonelea hao wazee, wakati mzee anafanya kazi anafanya kazi, anakua anachoka kama anakuja kuchukua pension na hana transport, na ile transport anapata kama siku ya leo Friday kama leo anakuja, anaambiwa tutaanza kulipa Monday, na hiyo Monday anaambiwa tutalipa Tuesday, na hiyo Tuesday, Thursday, inamalizika wiki moja. Wazee wasaidiwe

pension ikuwe ni siku moja.

Sasa kama mimi nataka kufanya biashara, nakuta mtu wa council akiwa amesimama stage Kangundo. Ananipea ile receipt na unajua mimi sijasoma, naelekea Nairobi sasa. Nikifika Nairobi yule mtu mwingine wa Council akisoma hiyo anasema hiyo ni karatasi. Hataki kusikilizana na yule mtu wa Kandundo. Sasa nataka hiyo kitu iandikwe pamoja. Ile receipt yakutoka Kandungo iandikwe na yule mtu anatoka Nairobi. Wakati huo hiyo karatasi nararua inatupwa nje. Sasa akina mama tuko na shida sana ya biashara. Hatujui tutapitia njia gani. Tunataka Serikali iangalie watu wa kazi wasikilizane pamoja. Hili tuone usaidishi. Mimi namaliza hapo.

**Com. Phoebe:** Wa mwisho kabisa ni huyu. Wewe ndio umeingia saa hii. Wewe uende kusikilizwa kule.

**Monica Muthengi:** Mimi naitwa **Monica Muthengi**. Hata mimi nashangaa kwa hii mambo ya council. Unaona wananyanyasa hao wamama. Mama anatoka kwa nyumba, anachukua kitu kidogo kama ile manaku, anatia kwa kiondo kidogo, halafu akiweka huko chini watu wanakuja wa council wanampea receipt ya shilingi kumi na tano na hiyo kiondo haiweze kutoka hiyo pesa. Pengine shilingi tano tu. Hapo tunashangaa sana. Hata saa zingine tunaenda kununua viazi hapa kwa soko, debe moja. Ukieka kila siku unachukuliwa shilingi kumi na tano, mpaka siku hiyo ingine unakwenda unachukuliwa shilingi kumi na tano, sasa tunashangaa hiyo debe haiwezi kwisha siku hiyo, lazima uuze mpaka wiki moja. Ndio tunataka council isaidie wakina mama.

**Com. Phoebe:** Unataka namna gani tuandike kwa Katiba?

**Monica :** Mimi nataka wasaidie, wawache kunyanyasa namna hiyo.

**Com. Phoebe:** Unataka hiyo mambo ya hiyo pesa itolewe kabisa? Kwa ile biashara ndogo ndogo.

**Monica :** Ndio.

**Com. Ayonga:** Na council itapata aje pesa?

**Monica :** Mama wanatabika sana.

**Com. Ayonga:** Ndio lakini council itapata aje pesa.

**Monica :** Councili iko na pesa nyingi sana.

**Com. Ayonga:** Si ndio inafagia kule soko.

**Monica :** Wapunguze, kwa watu wenye vitu kidogo, kidogo.

**Com. Phoebe:** Unaitwa?

**Anna Mbithe:** Naitwa Anna Mbithe. Yangu ni kuhusu hao wajumbe tunachagua. Sasa siku za siasa ndio tunawaona, na sasa tukiwaona siku za siasa wanatupatia kitu kidogo, kama shilingi elfu tano tungawanye na tukungawana hiyo ndio inakua mwisho wao. Tukiwapatia kura, wanaenda kabisa, hajui vile maisha inakua ngumu, awasaidii na chochote, sasa tutawaona siku zingine za siasa zikikaribia. Watakuja wanasema tutamfanyi hivi na hivi, lakini zikimalizika wanaenda kabisa kabisa. Wanakua na miaka tano kwa bunge, sasa tupunguze ikiwa mtu afanyi kitu chochote kwa bunge, tupunguze iwe miaka tatu ama miaka miwili, wawe wanaendelea ama mtu andelea na kulingana na vile anavyotumikia wananchi.

**Com. Phoebe:** Lakini umesema kitu nataka kuuliza. Umesema wanapatia nyinyi shilingi elfu tano muende mgawane. Sio wanaona wamewanunua sasa hakuna aja ya kurudi.

Anna: Ndio wanatufanyia hivyo.

**Com. Phoebe:** Kwa nini nyinyi mnachukua hiyo pesa?

Anna: Ndio tunafanya makosa.

**Com. Phoebe:** Kama hamkuchukua pesa wangerudi wafanye kazi. Bona mnachukua hiyo pesa?

**Anna:** Unaona kama tuko wengi, inachukuliwa na wanaume ama wanawake wako na nguvu za kuchukua na wanagawanya.

**Com. Ayonga:** Kama wangeleta elfu ishirini ingekua mzuri kidogo. Okay tumesikiza. Asante sana, hiyo ni point imeshafanywa mama. Sasa itakua huyo na ndiye wa mwisho kabisa.

**Justina Mulwa:** Kwa jina naitwa Justina Mulwa, Shida yangu ningependa kuuliza Ministry ya finace kwa wale wa pension, mzee wako akifa unapewa pension kwa miaka mitano, na yule ako hai anaendelea tu na saa zingine unawachwa na watoto wachanga na ukimaliza miaka tano ndio wanafika form one, hizo classes zina fees mingi. Na wale watoto wangu nikiwa sina pesa wanakaa chini na yule ako hai watoto wake wanasoma wanamaliza shule. Tunaomba Serikali itusaidie hili wale wanawachwa hili waendelea na kupokea ile pension wasaidie watoto. Kwa sababu nikiwachwa siwezi kuenda kufanya kazi, na yule amewachwa mwanaume anaweza kwenda kufanya kazi ingine na anaendelea na anakula maisha. Na mimi, kwa sababu

ya uzito wa kazi za nyumba siwezi kwenda kufanya kazi.

**Com. Ayonga:** Mama tumelewa kile ambacho unataka, mtu akifa wale ambao amewacha, kama sasa Bwanaamekufa amewacha bibi yule bibi apata yale malipo ya yule mtu ili aweze kusaidisha watoto wake.

**Justina:** Ndio.

**Com. Phoebe:** Wewe ulikua hapa zamani kweli ama umekuja saa hii?

**Nzisa Mbaluka:** Nukie kwa kya.

**Com. Ayonga:** Useme kiswahili, kama sivyo hatuwezi kuelewana na wewe.

**Nzisa Mbaluka:** Ndisyi Kiswahili.

**Com. Ayonga:** Basi urudi sokoni.

**Com. Phoebe:** Siulikua sokoni?

**Nzisa Mbaluka:** Aiie.

**Com. Ayonga:** Haya sema yale unataka kusema. Majina?

**Translator :** Si uongee kiswahili.

**Com. Ayonga:** Wacha waongee kikamba lakini atwambie majina kwanza.

**Com. Phoebe:** Lakini huyu alikua mbele yako.

**Nzisa:** Aha oka ambithia.

**Com. Ayonga:** Unaitwa nani?

**Nzisa:** Nzisa Mbaluka.

**Com. Phoebe:** Ongea.

**Translator :** Woni waku ndukatutavyie ngewa.

**Nzisa:** Woni wakwa, thina ula twikwona ni wa asee kunywa uki. Mundu amuka kwakya athi kwakya no wioo. Nasya ala maua uki mavingiwe, nikenda mundu alia kuthi ukini niwetela alika mundane aima twona leu wa kuya.

**Translator :** She is proposing that those people who manufacture brews should get stiff penalty, so that men may be productive.

**Com. Phoebe:** Asante sana.

**Com. Ayonga:** Na wewe?

**Ruth Mbithi:** Mimi naitwa Ruth Mbithe.

**Com. Ayonga:** Sema.

**Ruth:** Mimi nasema juu ya biashara kwa wanawake kwa sababu tunabeba vitu halafu tunaleta kwa soko, na tukasumbuka sana juu ya council na tunauliza hii itakua aje.

**Com. Phoebe:** Wewe ndio utwambie.

**Ruth:** Ukibeba vitu ndogo, unalazimika utoe pesa nyingi.

**Com. Ayonga:** Ndio tunakuelewa lakini unataka aje?

**Ruth:** Tunataka ipunguzwe.

**Com. Ayonga:** Tena neno lingine?

**Ruth:** Halafu nitasema juu ya watoto kwa shule. Fees iko juu na tunataka kusomesha nataka Serikali, itoe free education ama ikue chini.

**Com. Phoebe:** Na wewe mama unakaa tu kwa kazi yako, halafu unakuja sasa.



**Nzula Willy:** Nilikua huko nyumbani nikaambiwa wanawake wanakuja hapa.

**Com. Phoebe:** Hebu sema jina lako?

**Nzula Willy:** Jina langu ni Nzula Willy, sasa mimi naona tunaumia sasa, watoto wetu wanamaliza shule na wanakosa kazi. Ikiwa wewe una chifu, ukienda kutafutia mtoto wako kazi unaitishwa.

**Com. Phoebe:** Unapendekeza namna gani kwa Katiba?

**Nzula:** Itengeneze hivi, ikiwa mtoto wako anamaliza shule na anaenda kufafuta kazi, hata akiitishwa pesa na akiwa hana pesa huyo mtoto takaa tu sasa tufanye nini.

**Com. Phoebe:** Ni ambie unataka tufanye namna gani? Pendekeza?

**Nzula:** Murekebishe watu hao wanaitisha watu pesa nyingi, na watu hawana kitu. Si wengine wana pesa, warekebishe. Kwa hivyo, hata ofisini ukienda, ukitafta death certificate ya Bwanayako akiwa amekufa, kutafutiwa ile file unaitishwa pesa na wewe ni masikini. Maofisi yote ataukienda kuitisha kipande unaitishwa pesa.

**Com. Phoebe:** Kwa hivyo tumalize corruption?

**Nzula:** Ndio.

**Com. Ayonga:** Na kama kitu ambacho unataka kusema ni kile ambacho mwenzako amesema tafadhali uanche hayo. Kama unataka kusema kitu sema kile mwenzako hajasema. Mama wewe ni?

**Betrice Mueme:** Mimi jina langu ni Betrice Muema. Changu ni juu ya wanaume wale wanabachika watoto mimba, wengine ni sugardaddy, wengine ni nini, hii sheria irudishwe kama ile ilikua ya zamani, kama mwanaume amebachika msichana mimba achukue chukumu la mtoto.

**Com. Phoebe:** Affiliation Act?

**Betrice:** Ndio.

**Com. Phoebe:** Nanimeandika namna hivyo, kama vile ulisema, thank you.

**Com. Ayonga:** Sasa hiyo ndio kitu kingeni amesema point ambayo haijasemwa lakini kama nikurudia yale mwingine amesema.

**Com. Phoebe:** Unaitwa?

**Monica Mumo:** Naitwa **Monica Mumo**, nitaonge juu ya election.

**Com. Phoebe:** Lakini iwe ni point moja ile imebaki tu.

**Monica :** Ni point moja tu, election be conducted in secret ballots, and votes be counted at the polling station.

**Com. Phoebe:** Hiyo imekubaliwa, sitahesabiwa huko huko tu.

**Monica :** Ile ingine, Constitution should be written in simple language and if possible every citizen should have a copy.

**Com. Phoebe:** In English?

**Monica :** And Kiswahili.

**Com. Phoebe:** Naikipigwa Kikamba?

**Monica :** I do not think whether it will be possible.

**Com. Phoebe:** Constitution ya South Africa, imeandikwa kwa lugha yote ya watu wa

South Africa. Kwa hivyo, wewe upendekeze, unataka nini?

**Monica :** Kikamba, Kiswahili and English.

**Com. Phoebe:** Hapana, Kikuyu au Kijaluo au Kibaluha.

**Monica :** Hao wataona, tena Constitution should prohibit police torture.

**Com. Ayonga:** Sema kitu kigeni.

**Rhoda Syombua:** Hebu kwanza uniangalie kama hii imesemwa. kwa sababu naweza kusema kitu imesemwa.

**Com. Phoebe:** Sema tu, nipe jina kwanza mama.

**Rhoda Syombua:** Niko na shida ya macho, lakini nitajaribu, kwa sababu nimesahau mewani. Jina naitwa Rhoda Syombua.

**Com. Phoebe:** Haya sema Rhoda.

**Rhoda:** Changu cha kusema nataka mageuzi ya Katiba kusiwe na mtu ako juu ya sheria. Inge ya pili, nataka mtu wa kusimamia kura awe akichaguliwa na wabunge vila wanachagua ule amewasimamia.

**Com. Ayonga:** Si mama umeandika?

**Rhoda:** Ndio. Ya nne, niwe ni kisoma, ama niwache?

**Com. Phoebe:** Hapana weka sign hapa, sasa hii ni yetu.

**Com. Ayonga:** Sisi tutachukua hii, kwa maana tumefunga.

**Com. Phoebe:** Wacha huyu awe ni wa mwisho.

**Margret Mbathi:** Kwa jina naitwa Margret Mbathi. Mimi yangu ya kwanza ni juu ya watoto wale hawana wazazi vile wanavyoteseka.

**Com. Phoebe:** Sema vile unataka tuwafanyie.

**Margret:** Tunataka wale watoto wakipewa pesa wawe na mtu wakuwasimamia.

**Com. Phoebe:** Unataka awe nani.

**Margret:** Kama susu (Nyanya). Ile ingine ni juu ya Head Master. Wanakaa kwa shule kwa muda mrefu sana na shule inaaribika, tunataka awe akikaa kwa miaka kumi, ili apewe transfer aende kwa shule nyingine. Ile ingine ni ya uchaguzi. Tunataka kama ni Matungulu tupewe mbunge wetu, ili mashida yetu awe akiyangalia, kwa sababu akiwa mbali hawezi akaangalia. Yale niko nayo ni hayo tu.

**Com. Phoebe:** Asante, kwa hivyo unataka tugawe, Kangundo iwe na constituency mbili, Kangundo na Matungulu.

**Com. Ayonga:** Sawa wamama mmeongea vizuri, lakini bona maneno hayo hamkuongea huko kwa wanaume.

**Com. Phoebe:** Tunaenda chakula nusu saa, halafu tutarudi kuchukua mengine. Si ndio? Bona nyinyi mulichelewa kuja?

**Com. Phoebe:** Kuna mambo mengine hamjasema, yako kwa roho yenu, kuna mengine tumeandika kama unaona iko kitu haijaandikwa, sema sasa ndio tumalize kila mtu. Margret Mbathi alikuja alisema ya mwisho, huyu alikuja na hatukusikilizana, mimi sijui kikamba. Sasa sema.

**Muteo Mutuku:** Nye nisi Kikamba. Nitawa Muteo wa Mutuku, nasya uu, yuyu nosa numba ya kitheka na musee akakwa na akwa yila numba iyi uthinisa kuya nilatitie.

**Translator :** Anataka title deed, kwa sababu bibi akifiwa na Bwanayake anapata shida kupata ile title deed. Iweze kurahisishwa.

**Muteo:** Nienda kuthiniwa kwo kwitwa mbesa. Nenda nzile ikwani na mwene wiva na ndevo. Na yuyu nenda mbesa ila makilie itia vaa na natiwa ni muthei niwisyi ni sya mbaiya. Twenda twone title vaa vakuvi na makwitia tuvesa tunini.

**Translator :** She is proposing they ask for title deed fee to be reduced.

**Com. Phoebe:** Sema jina?

**Translator :** Witawa ata?

**Kavindu Mbevi:** Nitawa Alice Kavindu Mbevi.

**Com. Phoebe:** Nauseme kwa nguvu.

**Kavindu:** Nina syana ndiwa. Yu syana isu nitona kwika ata na ndina mundu.

**Translator :** Ndukatukulyie maukulyo niwe ututavya undu tukwika.

**Kavindu:** Nienda mundavie kana syana isu nitona kusuvia, ukethiwa sukuli nosyatethesywa.

**Translator :** She is proposing free education for orphans.

**Com. Phoebe:** Asante sana, Kavindu. Sasa wewe msichana ulitaka kusema ulikua hapa na haukupata nafasi, unaitwa nani?

**Anasiata Mbatha Kyalo:** Anasiata Mbatha Kyalo.

**Com. Phoebe:** Anasiata, haya.

**Anasiata:** Ndio, maoni yangu ni kwamba sisi wanawake tunaumia sana, mimi niko na watoto wanne, Bwanawangu hafanyi kazi, hapo mbeleni akaoa mwanamke akaniachia wale watoto.

**Translator :** Unataka Katiba ifanye nini kutatua shida za wamama.

**Anasiata:** Wasaidie wanawake wale wanalea watoto mayatima.

**Translator :** Support for orphans.

**Anasiata:** Watoto wasome, wakule, na wavalishwe. Ni hayo tu.

**Com. Phoebe:** Ulisema bwana, yuko, lakini hana kazi na alikua na bibi alikua na watoto wengine mbele.

**Anasiata:** Ndio watoto watatu na bibi akafa.

**Com. Phoebe:** Na wewe uko na wangapi?

**Anasiata:** Mimi niko na mtoto mmoja na hao wote mimi nakaa nao. Sasa niko na shida.

**Com. Phoebe:** Asante, nenda pale uweke sihihi, usiende bila kuweka kidole. Tunamaliza mzee hata imekwisha. Councillor amaita wote waliokua wananugunika tumalize nao maanake wanataka kufika nyumbani mapema, hawataki kurudi saa nane. Kwa hivyo tunamaliza.

**Com. Ayonga:** Kwa hivyo kuna wale ambao hatutasikiza?

**Com. Phoebe:** Ndio, saa hii, kidogo tu.

**Com. Ayonga:** Utanipa karatasi kwa maana, yangu nimeacha kwa gari, mimi nimewatafuta.

**Com. Phoebe:** Endelea. Jina?

**Belita Ndave Wambua:** Belita Ndave Wambua.

**Com. Phoebe:** Sasa sema vizuri tusikie.

**Belita:** Maoni yangu ni kuhusu wamama huko nyumbani mwetu. Sisi wamama hatuna ule utawala wa akina mama nyumbani. Tuseme wa kuuza mali yenye tumetafuta mimi na Bwanayangu. Sasa tuko na watoto. Watoto hao wako mashuleni. Sasa zingine watoto hao wanafuguzwashule, wakifuguzwa shule wananitukuta nyumbani, saa hiyo mzee ameanda. Sasa nikichukua ile mali tumetafuta na mzee wangu nipeleke soko ni shida.

**Com. Phoebe:** Kama kuku au mbuzi. Ni shida mwanaume anakataa mtoto asiende shule.

**Belita:** Anakataa niende niuze, mtoto aende shule na mtoto ni wake.

**Com. Phoebe:** Na hiyo mbuzi ni wewe umelea?

**Belita:** Ndio, ni mimi napea chakula.

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

**Belita:** Mimi nataka sisi wamama tuwe na jukumu ya kufanya—

**Com. Phoebe:** Unasema kama umelea kuku au mbuzi yako mtoto yako anashida anataka kwenda kusoma, mzee anakataa usiuze na hii kuku ni yako. Unataka haki uuze kuku mtoto aende shule.

**Belita:** Ndio.

**Com. Phoebe:** Haya tumeandika hiyo.

**Belita:** Ile ingine nasema juu ya mama, si tunaleta vitu kwa soko, mimi nachukua ikiwa ni sukuma yangu, kufika sokoni, hata saa zingine kabla ya kufika sokoni hata bila chochote kwa mfuko, nikifika tu kwa barabara hiyo gunia inachukuliwa na watu wa council.

**Com. Phoebe:** Wewe unataka tufanya namna gani? Wanawake wamesema mambo hiyo wengi sana. Wewe maoni yako unataka tufanye namna gani.

**Belita:** Muangalie kodi iwe inatolewa baada ya kuuza, na itolewe kitu kidogo kuligana na kile unabeba kutoka nyumbani mwako. Kwa sababu sisi tunajisaidia sana na hiyo mali yetu ya shambani. Tuwe hatuumii sana, kama siku hizi.

**Com. Phoebe:** Tax according to value, asante.

**Belita:** Asante.

**Com. Phoebe:** Nani mwingine anataka kuongea?

**Nduku Kiilu:** Kwa jina naitwa Nduku Kiilu: Ile kitu nataka kuongea ni juu ya video. Kwa sababu hii video inaaribu watoto sana, kwa sababu wanawacha shule wanaenda kuangalia. Hii ndio nataka ifungwe.

**Com. Ayonga:** Lakini ni video yote mama, lazima pia ufafanue.

**Com. Phoebe:** Ni ya kanisa, elimu.

**Nduku:** Kunaingine ile mbaya ya weekend kama vile Jumamosi.

**Com. Ayonga:** Ya weekend, okay, zile video chafu. Kwa maana si kila video ni mbaya.

**Nduku:** Ile ingine ni masomo ya watoto. Wazazi wengine hawana pesa, kwa hivyo watoto wao hawaendi shule.

**Com. Ayonga:** Kwa hivyo wapewe free education.

**Nduku:** Ndio, ni hayo tu.

**Com. Phoebe:** Asante, nenda kule iko register uandike jina lako tafadhali. Kama unakitu umesikia mtu amesema, hakuna haja kurudia.

**Com. Ayonga:** Sema yako, kama huyo amesema video amesema vizuri sana.

**Com. Phoebe:** Jina.

**Grace Nzeki:** Grace Nzeki.

**Com. Phoebe:** Utasema kwa Kizungu?

**Grace:** Kikamba.

**Com. Phoebe:** Kwa nini, na wewe ni mtoto mdogo namna hii?

**Grace:** I will speak English.

**Com. Phoebe:** That's better. You do not have to translate.

**Grace:** Am talking of school fees. Many parents have no money to pay for the school fees for their children. The Governments should reduce school fees.

**Com. Phoebe:** Another one?

**Grace:** Hospital, when you take a patient to the hospital, for exmple Kangundo and you have no money, you have to stay there without being attended to.

**Com. Phoebe:** You want free health services? Sema wewe mwenyewe. Inginge.

**Grace:** Enough.

**Com. Phoebe:** Nenda kule uandike tafadhali usikose kuandika. Yes.

**Nduku Mutua:** Nduku Mutua.

**Com. Phoebe:** Jina ya kikristo?

**Nduku:** Celestine.

**Com. Phoebe:** Kwa nini haukutaka kusema hiyo?



**Nduku:** Nyeninena Kikamba.

**Com. Phoebe:** Ndio mzuri.

**Nduku:** yu yithie ene nzi nitwethiwe twina thina, nundu wa yu tayu tukite kukampeini uyisa kwithiwa ethiwa ni twakampainia mundu na nitwamina kumunenga kula, we athi ndatusyokia ingi.

**Translator :** We as the citizens are faced with problems with politician, because everytime they campaign and we give them votes when they go they do not come back.

**Nduku:** Nikenda tukekumunenga mathina maitu.

**Translator :** They do not want to listen to us.

**Nduku:** Ala twina mono kwa kavinda kala twamina kumsakua.

**Com. Phoebe:** Tufanye nini?

**Nduku:** Nasya ati, andu asu tusakua makathi na mailia kwosa mavata maitu, ithie kativa katwika ni kakwandikika yaani mathai nitwithiawa na thina. Vatoneka. Nenda andu aya twamina kumasakua mumatavie ati, kana yiywe tumutaviati tatai na vinya mutungamie nikenda wise kuthiwa nimeutumanya.

**Translator :** Nukwenda makavutwa ona miaka itano itenzelu.

**Nduku:** Nikwenda makavutwa itina ya miaka itano itemithelu.

**Translator :** She is suggesting they should be able to recall they MPs. If an MP does not function or a councillor the electorate should be able to recall him and elect another person.

**Nduku:** Kila kingi Yithie twina syana na twina syana asyii nitwalikile thinani. Nundu ethiwa ni kana nitwakasomethia na itina wa kukasomethia. Kaisa kwithiwa kakwata wia. Uyisa kwithiwa yu kwa ngalakanyo ve saa mutulekye ukesa kwithia twina thina twinukite.

**Translator :** She is concern that there is a problem of an employment for which she thinks should be everybodies right, and

she even says there are times when they be able to come out of this place and they may not be safe on their way home because there many un employed youth.

**Nduku:** Nivika vau.

**Com. Phoebe:** Asante mama. Na wewe ulikua umesema?

**Benignas Wambua:** Sija sema nilikua namsaidia yule mama.

**Com. Ayonga:** Tafadhali wamama muwache, sisi ndio tunaongoza.

**Com. Phoebe:** Sema jina, mimi ndiye nilipa kazi alikua hajaongea yake.

**Benignas Wambua:** Sasa ningependekeza Katiba hii iongea na wanaume watupatie ruhusa ya kwenda kwa kazi. Sasa saa zingine umeolewa, ulikua unafanya kazi hawataki uendelea na kazi, wanataka ukae nyumbani. Na nyumbani iko na shida nainataka usaidishi wa watu wawili. Kwa hivyo ningeponelea wanaume watupatie ruhusa ya kufanya kazi sisi wakina mama.

Ile ingine ningeponelea ni vizuri saa zile unasikia watu wanatukikana kwenda kwa jeshi ama kwa polisi. Sasa umepeleka mtoto wako na hauna pesa za kuwapea. Unasikia hatutaki mtu mwenye ni mrefu kiasi gani lakini dakika ya mwisho watu wengine wanachaguliwa wengine wanechukuliwa, haujui ni kwa nini, kwa hivyo pesa ya mangendo saa ya kuandikwa sana sana kwa Serikali ikome.

**Com. Phoebe:** Mama wewe ulikua hapa, wewe unaitwa.

**Easher Ndunge Munuve:** Easher Ndunge Munuve.

**Com. Phoebe:** Easher Ndunge, haya sema.

**Easher:** Ninena kikamba. Nasya ati, ethiwa nikutwikike kativa kavindue.

**Translator :** She is saying that now it has been said the Constitution is being reviewed.

**Easher:** Nitwithiitwe na thina mwito. Yulu wa syindu syitu ile tukwataa mbesa nasyo. Nitwosaa tukauwa mashamba tukaima miunda yitu , na muinda isu tukanoa twitethia wiya na tukanoa twitwaa vala tutwaa nikana twetewe mbesa. Na itina wa kukuetele twilia kwona mbesa. Na twakulilya twiwaa thina umanaa na vala kaawa witu utesawa. Kutoneka Serikali nitwikila

ethiwa nivangie mavindue kativa makunikilye muno muimi ethiwe na kindu kya kumutethia.

**Translator :** She is proposing that the Government should be able to look into the issues that are affecting the small scale farmers more so the coffee act.

**Esher:** Kitumi numba nene na aka ndiwa na syana ndiwa na syitethasya na kaawa. Na nitweyumbanisi tusuvie miunda indi syoka kutwika mbesa ianangika.

**Translator :** yuwenda kwikwe ata andu ala mesaa mbesa sya andu angi.

**Eashter:** Serikali ndi undu itatona, ivangiti ethiwa mundu ni waiwa kinduni kya andu na niwananga onaethiwa ni muthukumi aile ni kwinuka na ethiwa ni wie mbesa sya aimi ailitwe kwiva ndailite kuthi nasyo.

**Translator :** She is proposing that anyone who mis-appropriates the public resources should be taken to court, should pay what he has stolen.

**Com. Phoebe:** She is has actually referring to people in the coffee industry. Unafikiria mama juu ya hao watu wakubwa wa co-operative wakiiba pesa ya watu.

**Translator :** Wikulywa winena wisilia uvoa wa andu ala methiawa mongamite covalativu. Maya mbesa.

**Easther:** Yi kuya kaawa utesawa.

**Com. Phoebe:** Asante sana. Wacha amalize halafu utakuja. Jina lako?

**Ndunge Mutua:** Ndunge Mutua.

**Com. Ayonga:** Endelea mama.

**Ndunge Mutua:** Mimi nataka, niulize sasa watoto wetu wanasoma na wanamaliza shule natumepeleka watoto wetu college na wanamaliza. Na kuna wale waliomaliza na sasa kunawale wanamaliza juzi juzi na wanapata kazi na wale wazamani hawajaandikwa. Sasa hiyo ni nini? Na mtu akienda kuuliza naambiwa atoe kitu na kitu si kitu kidogo. Ni shilingi elfu ishirini.

**Com. Phoebe:** Kazi gani hiyo?

**Ndunge:** Ya walimu. Sasa hao watoto watatoa pesa wapi, na ndio wanamaliza shule na hawana pesa. Sasa wanatakiwa wauze shamba ile wanalima au wanatakiwa wafanye nini.

**Com. Phoebe:** Wewe unataka namna gani?

**Ndunge:** Serikali iangalie kutoka watoto wale walianza, wanzie kuandika hivi. Na mtu asilipe ile pesa ya hongo. Yangu ndio hiyo na leo ni leo, kwa sababu nimekuona na macho.

**Com. Phoebe:** Asante tumeshukuru sana Mungu akubariki. Tuambie jina mama.

**Malisera Nthikwa:** Naitwa Malisera Nthikwa.

**Com. Phoebe:** Haya Malisera sema tusikie.

**Malisera:** Malisera asya ena syana na niwasomethisi syana na kisio, nanasomethia ila syana na kisio ili nisyoyavitukie syatwika syakundethia, ila ingi syatwikie sya chang'aa na kiwuiawa vau kwakwa na asikali moka makitawa kunengwa mbesa. Mbunge ikunikilye uvoo wa Serikali asikali nimekie ukwatana momakitaa kunewa mbesa na nanena ndiwa "mama wacha". Kimea makue syana matwe kwiwa neke, nundu nimanewa mbesa. Yu syana hii nivia ku naitwikie ila syoo masyie nasyo ilikile ukini. Nenda selikali iwe yeke kuongwa ikwate andu ma chang'aa kivingwe kyeke kuwa.

**Translator :** She is proposing the Government should take the issue of corruption because most of the traditional brews and chang'aa brewers give bribe to policemen. Everytime the administration police or the chiefs come to arrest the brew brewers are given some money and they go.

**Com. Phoebe:** Kwa hivyo unaona tufanye namna gani mama?

**Translator :** Wasya kativa kasyie ata?

**Malisera:** Kativa, kasyie asikali mavakue chang'aa meke kunewa mbesa. Nundu moka kukwata chang'aa mayukwata mekita kunewa mbesa. Mayeka chang'aa na syana ni syanakingie vyiu.

**Translator :** Brewing of chang'aa and traditional brew should be banned.

**Com. Phoebe:** We charge the person who brews and the one who drinks. Na tuna-abolish hii mambo ya chang'aa.

**Malisera:** Ye kyeke uwa kivingwe vyuu. Syana isove na isyoke sukuli ningi ila syi sukuli ni syaekie. Inywe chang'aa na syonthe syanangika kuvika sya etiu.

**Com. Phoebe:** Okay, asante sana. Umefanya mzuri. Wewe unaitwa.

**Catherine Syombua Maingi:** Catherine Syombua Maingi.

**Com. Phoebe:** Ulikua huja ongea?

**Catherine:** Hapana, na mimi jambo nataka kuzugumzia ni juu ya wasichana. Unajua saa zingine sio msichana aolewe na ako nyumbani na ako na ndungu zake. Ndugu zake hawataki kujua kama wametoka tumbo moja. Wanataka wamfuguze. Sasa msichana wa namna hiyo afanye nini.

**Com. Phoebe:** Wewe utwambie ungependekeza naman gani?

**Catherine:** Mimi napendekeza hivi msichana wa aina hiyo, kama ana ndugu zake wajue amezaliwa kama vile wao wamezaliwa na kama kuna uridhi wanaogawiwa wagawiwe pamaoja. Hata msichana ako na watoto tuseme wawili, ama watatu, nao watoto wote amezaa na mtu mmoja na huyu mtu alikua anamdaganya nitakuowa nitakuowa mpaka amefikisha watoto watatu, halafu akishafikisha kiwango hicho anamtoroka. Huyu mtu anaweza kuadhibiwa.

**Com. Phoebe:** Kuna wanawake wametwambia turudishe ile affiliation bill ya zamani ili huyo mwanaume ashtakiwe na awe akilipa pesa za kusomesha hao watoto. Ungependekeza vile wale wengine wa mbele wamependekeza?

**Catherine:** Ndio, mimi nina hayo tu.

**Com. Phoebe:** Conversion between commissioners. Mama sema.

**Francisca Mwikali:** Ninena kikamba.

**Translator :** Witawa ata?

**Francisca Mwikali:** Nitawa Francisca Mwikali.

**Translator :** Anaitwa Francisca Mwikali.

**Francisca:** Ninena yulu wa syindu ila tumaanza na mutumia wakwa.

**Translator :** Anaongea juu ya mali ya familia ama jamii.

**Francisca:** Niweta Serikali niyale kusyovyia kativa maundu amwe ma musyi. Nitumaanza syindu kuya musyi na twamanza syindu isu, kila kindu uisa ithiwa ethiwa wina muimiu ni wata na dwisyi, isu ata ndekwetee musyi. Niweta mbesa sya kaawa. Nianakaawa wakwa, niwakunengia namba na esyoka evulanya mavuku, mbesa ayosa ewe na ndukamanya kila kyuma vo na nuthukuma uu kaawani.

**Translator :** Amefurahi kwamba Serikali imeona umuhimu watu washiriki kurekebisha katiba. Yeye anaona kwamba mashida za ki nyumbani, kama vile mzee ndiye anauwezo wa ku-control zile resources wametafuta na mama kwanyuma. Angeonelea ni vizuri, tusema ni kama kahawa vile wako na shares za kahawa kuna wanaume wana patia mabibi zao shares, lakini ikifika kwa kuchukua zile pesa wao ndio wanachukua wanaenda kuchukua pesa bila kuwaarifu mabibi zao na wanatumia vile wanavyotaka.

**Francisca:** Na wakulya ukwithiwa kwikao na munamanthie imwe.

**Com. Phoebe:** Ungependekeza namna gani mama.

**Francisca:** Nenda Serikali ethiwa ni yonie isovie kativa kindu kitewa ethiwa ni ta mundu kya tewa kiale kutwawa undu kitesikie na kiale utewa mundu auwe evithanitie na we uyisa kwiwa athuka vaa ninauwie. Kila kindu kitewa withiwe ni kisikii. Nutano kutia ng'ombe nza ethiwa ni savali wathi uyuka ukethia ila ng'ombe nitewe na nduona kula mbesa isu syiendie.

**Translator :** Anataka mali yote ya jamii iwe imeandikishwa katika majina ya mzee na bibi yake.

**Com. Phoebe:** Asante sana kuna mwingine? Sema jina?

**Paulina Monthe:** Nitawa Paulina Monthe.

**Translator :** Naitwa Paulina Monthe.

**Paulina:** Nitwithiawa na thina mwingi asyia, wilyi ati, yu nthini wa selikali yitu, ukwithia mwana ula wa nya afitia twiundu umwe na ula wa muthui. Wa nya ethinani nundu huu wa muthui enewa mwanya athi aungame na aungama huu wa nya ayovywa mana. Yu kindu kyu ithie ta ene nthi, nundu ithie nitweiwe nitwanengiwe uhuru, nitwali kuweta mathina maitu onthe tukawetea selikali vatoneka.

**Translator :** She is suggesting that the law should be applied equally on all citizens, because she recognizes there is difference in application of the law between the rich and the poor.

**Paulina:** Undu ula ungi, ngya syithinia kuu na mwingo nitwiwaa ngewa tukewa ndumantha muthui na ngya. Indi ngya syi thinia kuu thina ula munene. Vailie at ngya ni no, nina mundu wa kumitethia na yioyongela kuwaa ti ya kukwa na yi yaiwa ni leu. Na iyaiwa ni ngua. Nasya ati yu kativa muisovia andu ala me mavukuvi kisioni ma savu chivu na ma-councillor aa tusakuite methiawe maisisia thina ula wikisioni kyoo na maisiasya. Kila kyutumwa nasya mwisiasya nandu aiingi kakwonya huu na huu akilitaa vuu na aikilita vuu asyatie mundu atakwa nakwa ndithukumaa, kana kala kothukuma ni kamwe na kena muka. Nenda kativa andu asu me kisioni kyoo.

**Translator :** She is proposing the Government should be able to assist the poor people with their basic needs, and she says the chief and the assistant chief should be able to identify people who are in need in their area of jurisdiction.

**Paulina:** Repetation. Nenda syana ikasoma mana na kila kindu ki mokoni ma selikali, nundu mbinge inaandu syikita kusaitiwa ou.

**Translator :** She is proposing free education for all children.

**Paulina:** Nayu nusyaa etu na ukasyaa aume, na mwitu usu aiaa mume naaitwika we titosyanitwe na andu na aitwika ithe titamai kindu, aikai uthinia vau. Yu indi kativa kayovwa usu ni mwana ta uu wa mundume aa muume na aa kyau ethiwe na kindu taala angin na aume aa maikanene masyaitwe undu umwe.

**Translator :** Girls who end up not getting married should share, equally the family property with their brothers.

**Com. Phoebe:** Asante sana mama.

**Com. Ayonga:** Majina yako?

**Rose Kalondu: Rose** Kalondu. Ninena yulu wa syana

**Com. Phoebe:** Unajua unazungumza kwa hii machine. Hii machine inashika sauti yako.

**Rose :** Ninena yulu wa sukulu syaanani syitu. Thina wivo nikwathiwa nthina ya alimuni, mwalimu aoza ethiwa ni mwakosana na musyai, uthuku usu wonthe akakua sukuli, akathi kutwika kana ikosa isu nutona kwisyilia kanani kakwu. Nenda kativa

kaandikwe ati, mwalimu usu aosewe atua. Yila ukivikia ikosana na kana ka musyii uyu kwisila syanani. Kana kaivikya onakwisa kulea sukulu, withie kaisakwitikila kusoma ingi. Mwalimu usu afutwe.

**Translator :** She is proposing that any teacher that unnecessarily punishes the pupil, should be sacked. Like corporal punishment, because, there some teachers because of family fuse end up transferring their anger on the students.

**Com. Phoebe:** Lakini corporal punishment imefungwa kenya waalimu hawapinge watoto.

**Rose :** Nina thinaungi, mwana avikia kutwana, akatwaa muka wake na akwithiwa kila chang'aa nunywiti. Mwanaa uu atona kwikala vakuvi miaka miongoli atatheo muka.

**Translator :** She is suggesting that marriages should be formalized as early as possible.

**Com. Phoebe:** Tumeambiwa asubuhi kwamba, ile mbuzi tatu ikishatolewa lazima inakua na certificate ya Serikali ya kusema huyo mtu ameo huyo bibi.

**Com. Phoebe:** Wewe ulisema, hauwezi kurudia. Haya mama asante sana.

**Frascisca Nthenya:** Kwa majina naitwa Franscica Nthenya?

**Com. Phoebe:** Usikose kuweka sahihi uko mbele. Did you sign?

**Frascisca:** Yangu ni kuhusu waalimu wale wanakataza watoto kufanya mtihani. Mwalimu akikataza mtoto kufanya mtihani adhibiwe. Hosipitali iwe ya bure na mashule. Yangu ni hayo tu.

**Com. Phoebe:** So free education, free health services. Mwingine? Hakuna mumekwisha wote. Sasa mtu atatuomba. Ulikua unataka kusema na umekaa tu? Sema jina lako.

**Rose mary Nzula:** Rose mary Nzula.

**Com. Phoebe:** Rose mary Nzula, Haya sema Rose mary.

**Rose mary:** Mimi ile kitu nataka Serikali iangalie ni maneno ya wanawake, kwa sababu wanawake ndio wamebamba maendeleo ya nyumbani, na unaweza kuolewa na mtu na ataakiwa na kazi yenye iko na pesa nyingi, anaenda akakunywa pesa zote unabaki na shida. Saa hii, kama wanawake tungeelimishwa wote hata hiyo shida ikikuwa unaendeleza tu mambo yako ya



nyumbani.

**Eunice Mutheo Mbaluka:** Kwa jina naitwa Eunice Mutheo Mbaluka. Nasema juu ya hao watu wanachaguliwa na wananchi kama Councillor na MPs. Nataka Katiba iangalie kama sio hii miaka tano wanasema, kwa sababu wakiambiwa miaka mitano wanaenda wanakaa fuua na hawatutetei sisi wananchi. Kwa sababu wanajua wanakaa pale pale miaka tano. Kwa hivyo akae kwa kiti kwa matendo yake. Na vile anavyoendelea kutetea wananchi.

**Com. Ayonga:** Hayo ndio maoni? asiambiwe ni miaka mitano?

**Eunice:** Iangalie iwe anakaa kwa kiti kwa vile anatetea watu. Ata anaweza kukaa hata kumi tu, lakini akiwa mbaya, miwili hata mmoja.

**Com. Phoebe:** Na wewe unaitwa aje?

**Sera Novi:** Naitwa Sera Novi. Mimi nasema kuhusu hao watu walemavu, sasa nasema kwa nini hao watu walemavu, wengine hawana miguu, kwa nini hawasaidiwi?

**Com. Phoebe:** Wewe utwambie unataka wasaidiwe namna gani?

**Sera:** Nataka wasaidiwe, kama vile wapatiwe pesa za kusaidia na hao hawana miguu wapatiwe miguu za kwenda, wengine wanashida sana, unaona mtu hawezi akasimama, awezi akafanya chochote lakine yeye anataka kufanya kazi. Lakini hata hawezi kwenda kufanya. Wengine ni hao wanakaa kwa street, unaona mtu anakaa kwa street anaomba pesa kila wakati, kwa nini wasipatiwe kitu kidogo hili wasiombe huku nje nje. Wakae mahali ama wapatiwe pesa kidogo waseme, kuna siku moja watapatiwa kitu, wakuje hapa wapatiwe, kama kitu kidogo hivi wasiwe wanakaa nje kuomba kila wakati na wengine hata wanaletwa hapa na watu wao wanawekwa kwa njia wanaambiwa kaa hapa uombe, kwa nini sasa? Kwa hivyo wasaidiwe, tuseme wapewe kitu kidogo huku hili wasiombe.

**Com. Phoebe:** Lakini kitu umesema ya muhimu, unasema wanaletwa, kitu ungesema tufanye investigation tujue, background yao, halafu wapatiwe usaidishi.

**Com. Phoebe:** Tumeshukuru sana, na hatuwezi kuenda bila maombi. Wanawake hawawezi kwenda bila maombi lazima tuombe. Nani atatuombea. Kujeni tuombeni. Tuliombewa na councillor sasa vice atafunga kwa maombi, songa karibu mama utuombea ndio tupate baraka ya Mungu kwa mambo hayo yote tuliyoyasikia leo.

**Prayer:** Bwanatunajiweka mikononi mwako, asante sana kwa yale ambayo umetufanyia tangu asubuhi, uliongoza sisi kutoka

