

CONSTITUTION OF KENYA REVIEW COMMISSION

(CKRC)

VERBATIM REPORT OF

CONSTITUENCY PUBLIC HEARINGS,

NAROK SOUTH CONSTITUENCY, HELD

AT OLE NTUTU ARID ZONE PRIMARY SCHOOL

ON

TUESDAY 9TH JULY 2002

CONSTITUENCY PUBLIC HEARINGS, NAROK SOUTH CONSTITUENCY AT OLE NTUTU ARID ZONE
PRIMARY SCHOOL ON TUESDAY 9TH JULY 2002

Present

Com. Prof. A. I. Salim
Com. Prof. Wanjiku Kabira
Com. Dr. Abdirizak Nunow

Secretariat in attendance

Collins Mukewa	Programme Officer
Robert Machatha	Assistant Programme Officer
Vivian Muli	Verbatim Recorder
Ole Pelepa	District Coordinator

MEETING WAS CALLED TO ORDER AT 1100 WITH COM. SALIM IN THE CHAIR

Com. Salim: Ningependa kuanza na twasikitika kwamba tumechukua wakati kidogo kuanza lakini twaona hivi sasa watu wanakuja kwa idadi kubwa kabisa na kila tukianza mapema huwa ni bora zaidi. Na ningependa mmoja wetu atufungulie kikao chetu kwa maombi. Kwa hivyo ikiwa yuko kiongozi wetu wa dini kuja mbele atufungulie.

Joseph Ole Karia – Prayer - Maatoomon. *Papa te nkarna e Yesu Kristo, kiomon iyie nikishukoki iyie enashe tengaraki ena rishata ninjoo iyiook. Ena rishata naetuo kulo payiani aponu aningoo enikijo, te maisha ang Enkai e shumata amu kiyiolo ajo ore ena toki naji katiba naa entoki naingor maisha oltungani. Enkai e shumata shomo tabolo iyiook iltauja nibol ilukuny, ninjo iyiook orngejeb rikirorie anaa apa linchoo Musa pee eriku ngera oo Seriali te nkop e Misri. Enkai e shumata shomo taretu iyiook amu kiyiolo iyiook ajo kira olosho lemee toki tukul. Ore tengaraki kiata osiligi njeri inchui iyie, nitoni yie to keper ingorita iyiook, ekiyiolo aajo milaitiak iyiook ilaaton tenebo iyiook ntarasi oo ntarasi. Enkai e shumata tena ilmoran, tena intomonok, tena irpayiani kituaak, oetuo ena aji, shomo njoo orkuak ninjo enkayit, ninjo irngejeba oo pi, pee eiro nelikio mbaa enye naihusu ninje. Amu eikumok imba naatotonieki nije ti atua larin kumok, kake kiyiolo ajo ira iyie Enkai e ngeno nira Enkai oo iltunganak pookin mee ena oltungani oboo. Shomo naa Enkai e shumata shomo tuutaki kulo tunganak naajo peyie kitum sii iyiook aatijing atua, atua lelo kulikai ooshon oirok tena olong neiro too nkulie olongi pookin ena siai e katiba. Nikiomon iyie neta kuti te Nkarna e Yesu Christo. Esai.*

Com. Salim: Asante sana kwa maombi yako na sasa ningependa kumwita mwenye kiti wa kamati inayohusika na Katiba ambayo kamati kimetusaidia sana katika kuwahimiza wananchi na kuwahamaisha. Na mwenyekiti wa kamati hiyo nafakiri ni Headmaster hapa skuli tafadhali utakuja hapa mbele utujulishe na wanachama wa kamati yako ili tupate kuwajua.

School Headmaster, Mr. Ngoitoi Francis: Basi asante Bwana mwenye kiti kwa wakati huu ningewaomba wale ambao wako pamoja nasi na wamefika katika Kamati ya Constitution naona ni wachache na tunasubiri wengine kutoka Narok. Nafikiri Bwana Lemeni ni mmoja wa wanakamati nami naitwa Ngoitoi Francis, mimi ndiye mwenye kiti na wengine wanatoka mbali mbali kuna wale amboa wanatusubiri kule Molot hapo kesho, wengine wako mbali. Mary Simati eh kweli hebu simama tafadhali. Huyu mama ni Mary Simati ambaye pia ni mmoja wetu, asante sana karibu. Huenda tuna wengine ambao tutawasubiri. Basi nafikiri ni kuwajulisha tu wale ambao wameshaingia, pengine wengine wakifika tutaweza kuwajulisha. Asanti Bwana mwenye kiti.

Com. Salim: Asante sana kutujulisha na hawa wanakamati. Kama vile nilivyosema tungependa kuwashukuru kwa kazi mliofanya tangu hapo awali katika kuwaeneza elimu ya waraia na pia kuwahamasisha wananchi na naona hivi sasa wanaingia kwa wingi sana.

Sasa sisi twataka kutujulisha pia, sisi ni wanatume watatu tumekuja hivi leo na ningependa kuwajulisha na wanatume hao. Kwa upande wangu wa kushoto ninaye Doctor Abdirizak Nunow ambaye in Commissioner, mimi naitwa Ahmed Idha Salim, Commissioner, na pia mmoja wa manaibu watatu wa Professor Ghai ambaye ni mwenyekiti wa Tume. Hapa mwezangu ambaye nafikiri mumeona ametoka kwa hivi chache na anarudi yeye ni Professor Wanjiku Kabira ambaye pia ni Commissioner.

Upande ule kwenye meza ile pia wafanya kazi wa Tume yetu huko Nairobi, wao ni watatu kuna Collins Mukewa, ambaye kama mnamuona anazunguka hapa na pale yeye ni Program Officer ambaye anahakikisha kuwa mambo yote yanafanyika kama ambavyo inavyopasa. Na kule wako wenzake wawili ambao ni Robert Machatha na Vivian Muli, hao wana kazi muhimu sana. Sisi tutakuwa tukizungumza, kuwasikiza na kuandika maoni yenu, wao pia wanafanya hivyo hivyo. Na zaidi ya hivyo nafikiri Vivian kazi yake pia ni kuhakikisha kwamba mtambo huu wa kunasa sauti unafanya kazi sawa sawa ili kila neno linalosemwa hapa katika maoni yenu yananaswa kuhakikisha kwamba maoni yenu yote katika eneo hili yamepatikana kwa kuandikwa na pia kwenye machine ya tape. Hapa pia tunaye mwenzetu ambaye bila shaka mwamjua District Coordinator ambaye amekuwa akishughulika nanyi sana na kazi yake ambayo ni muhimu sana yeye ni representative wetu anatuwakilisha sisi katika eneo hili. Kwa hivyo sisi ndio tumekuja hivi leo kupokea maoni yenu.

Na hatutaki kupoteza wakati katika maelezo marefu sana. Kuna njia moja kati ya njia tatu ya kutoa maoni. Njia moja ni kutoa maoni kimdomo, anakuja mwenzetu kama amejandikisha kutoa maoni yake, atakaa pale, ataanza kabisa kusema jina lake ni nani. Aanze kwa jina lake ili kwamba tukisikiza hizi tapes tunajua haswa huyu anayezungumza ni 'fulan'. Ataanza na jina lake kisha atoe maoni yake. Hiyo njia moja.

Njia ya pili ni kuwa na maoni yako umekwisha andika, umekuja umejitayarisha kutoa maoni yako kwa kuandika, kwa hivyo ikiwa unataka unaweza kutueleza yaliyomo katika memorandum yako. Mimi katika memorandum hii ninatoa mapendekezo yangu matano juu ya mambo matano. Jambo la kwanza ni hili juu ya elimu maoni yangu ni hivi, juu ya aina ya Serikali ambayo tunaipenda maoni yangu ni haya, juu ya matibabu au health na whatever mimi maoni yangu ni haya na kadhalika.

Njia ya tatu ni kwamba umeandika maoni yako huna haja kueleza mengi, utakuja utasema mimi nina memorandum na Collins pale au wenzake hapa watapokea memorandum yako, unaweza kuelekea ambapo unataka kwenda, huna haja ya kukaa ila ikiwa unataka kusikiza wenzako watasema nini juu ya kazi hii muhimu ya kurekebisha Katiba. So one of those three ways of presenting views will be used.

Jambo la pili ni kusema kwamba mtu anaweza kutoa maoni yake kwa lugha yoyote. Maadam yuko mtu anaweza kutusaidia kututafsiria anaweza kusema kimaasai anaweza kusema Kiswahili anaweza kusema Kingereza. Kwa hivyo ukija hapa mbele sema kuwa mimi nitasema Kimaasai tutamtafuta mwenzetu mmoja bila shaka ambaye atafanya kazi nzuri ya kutueleza unayosema. Kwa hivyo hayo ndio maelezo ambayo nataka na bila ya kupoteza wakati kama nilivyosema tutawaita hapa kufuatia orodha hii ya registration. Aliyekuja kwanza ataitwa kwanza kutoa maoni lakini huenda tukasema hatukuwaomba radhi na kumtia mtu mbele ya yule ambaye alikuja mapema zaidi. Huyu aweza kuwa ni mtoto wa shule na Headmaster hapa ambaye ni host wetu twataraji kwamba ametayarisha watoto wachache kuja kutoa maoni yao. Kama tujuavyo Katiba hii ni Katiba ya wote, Katiba ya kina mama, Katiba ya wazee, Katiba ya vijana, Katiba ya walemavu, na kadhalika.

Therefore we would like a cross-section of views coming from wananchi as many different cross-sections of Kenyan population

as possible to come forward and give their views. Kwa hivyo huenda mtoto wa shule ambaye atarudi shuleni tutampa nafasi yeye kwanza kabla ya wengine na kadhalika. Kwa hivyo nitafuata ratiba hii na nitamuita Mary Simat ambaye amejandikisha kwanza lakini amesema hapa kwamba angependa kutoa maoni yake saa nane in a special session. Kwa hivyo tafadhali tungpenda kuwapa nafasi kina mama kati ya saa saba mpaka saa nane ambapo kina mama ambao wangependa kutoa maoni yao peke yao katika farara na hiyo ni haki yao na hatuwezi kuwanyima haki hiyo.

Kwa hivyo nitaenda mbele kumwita N. S. Katangia. N. S. Katangia yuko? N. S. Katangia. Karibu you will be the first to give your views. Kama nilivyosema utanza tafadhali kwa jina lako na kisha utueleze. Na kama nilivyosema njia nzuri kabisa ya kutoa maoni ni kushikilia mapendekezo. Mapendekezo on different aspects or different issues. In that way you can collect views which are more clear and on specific issues, thank you.

Speaker: Asante sana Commissioner Idha Salim pamoja na ma-commissioners wenzako, pamoja na watu wote ambao wamejumuika hapa wa Narok South kuja kutoa maoni yenu. Yangu ni kwamba although I was not very very

Interjection: Com. Salim: Aanza na jina tafadhali

Nickson Kambaya Katangi: Mimi naitwa Nickson Kambaya Katangi

Interjection: Com. Salim: It is very important to start with your names.

Nickson Kambaya Katangi : Mimi ni mzaliwa wa hapa Narok South Ololonga. Yangu sio mengi ila ninataka tu kuguzia mambo manne peke yake. Ya kwanza ni mambo ya land issue. Point number one is land issue, point number two is local industry, point number three ni education yaani elimu, na point number four ni political representation.

Nikienda nyuma kidogo mambo ya land issue nafikiri wenzangu ambao wako hapa watakubaliana nami kwamba, in the beginning Wamasai hawakuwa wanataka mambo ya land demarcation. Land demarcation was an issue that was imposed on the Maasai and most of them right now are landless, because they did not embrace land demarcation. Unfortunately within ourselves or within the Maasai Community some people who might have seen far, went ahead to grab or to give themselves big and big portions of land to the unsuspecting locals. So others went ahead to obtain title-deeds and as you all know, a title-deed is not a challengeable item. It cannot be challenged in court, it is completely declared authentic whether irregularly or fairly obtained, and this issue has been very quiet. What can we do? Why can't the Constitutional Review Commission come up today with a clause which says that "irregularly acquired title-deeds can be challenged", so that land can be repossessed that has been acquired illegally.

Another issue is that some of the people, I am not only refereeing to Narok alone, even maybe in Kenya, we have been hearing

of land being grabbed, be it land that was belonging to a deceased and what have you. Now that people have decided to grab this land and they have got now an upper hand of enriching themselves, why can't land be taxed? And for that matter it is my recommendation to this Constitution Review Commission that, people who have got individual lands measuring over two hundred hectares, be taxable in accordance with the current taxation. The tax so collected should be brought back to that particular local authority, be it the county council or town council for the development of various institutions within that particular constituency.

Another issue is that most of the people of have been about the Mara. It has been said that maybe the department of Kenya Wildlife Services would like to repossess the Mara. If I can go back and I think those ones who were there, some other people are coming, with other presentations to getting this Mara. It is my recommendation that the Maasai Mara should always remain the property of Narok County Council. Narok County Council should continue holding the Mara in trust for the Maasai, and if that land can never be sub-divided, then each and every family of the Maasai should be represented in the ownership of that particular asset.

Now I go to point number two and here I have to talk about local industry. In Narok South, we have got some industries that are very silent. They are silent in that nothing has been so far done to improve them. One the only industry that is actually going on within Narok is the Tourism Industry. Tourism Industry is known as a viable industry within the Mara, may be because it has got that international outlook. How is it benefiting the Maasai or the locals for that matter? For the Maasai to feel actually the benefit for the valuation of the benefits of the Mara to go to the Maasai. It is very ideal that in both semi-skilled and skilled labour 60% employees should be from the Maasai community. That is employment.

We have also got the agricultural industry that is both livestock, when I talk about livestock I am talking about meat and milk. We don't have a dairy here although this actually should be the initiative of the people, but the Government should also chip in and ensure through its various departments that these institutions, that is a meat industry and a cooling industry should be established. Although that is entirely the work of the people, but the Government should also ensure that this industry is started within the constituency so that the locals can also benefit. The same case applies to the agricultural industries. I think it is high time the Ministry of Agriculture should ensure that agricultural officers who are employees of the Government and who are earning through tax payers money, because each and every individual within this constituency of Narok South is paying tax in one way or another, so it is actually upon the Government and the various heads of departments to followup to what these extension officers of various departments that agricultural industry, so that they can actually reach to the local farmers right inside the interior, so that we can also benefit from them.

Education - just give me one more minute – Education, we have got various schools, however they are not well equipped, maybe they are not well equipped because of ignorance. We now request that the Government should ensure that most of our institutions, that is schools, secondary schools are well equipped and with both manpower and equipped. Colleges – we

also feel that colleges are instituted especially colleges which train locals be it in the bead industry that is clothing industry, tourism, and also colleges like Utalii college should also be taking in local people from Maasai land to their colleges. A certain quota or a certain percentage be set in Utalii college to train our people.

I want to talk about political representation. I know this is a very sensitive issue because of democracy, because there is a clause within the current Constitution which says “any Kenyan, because a Kenyan can actually go to any place and represent the people, it is upon the locals to decide who can represent the people. However, there can be an influx of other societies, although we are all Kenyans, into a particular area and impose an individual of their own tribe. I know it is primitive to say of their own tribe to be their local representative. That it is my recommendation to this Constitutional Review Commission, that the representation of Narok South should and must be a Maasai, right from constituency to ward level. However since we have got some other areas that are dominated or densely populated by other tribes, consideration can still be given to those tribes according to the number, but constituency level should always be represented by the Maasai. And with only those few remarks I end there, thank you very much.

Com. Salim: Thank you very much Bwana Gatangi for your views, kindly register your name at that desk, and if you have any memorandum to give us, please also deposit it there. I see from the records that you have a memorandum and I have pleasure in noting the presence of Mheshimiwa Bwana Ole Ntutu with us, he is most welcome. Now we move on to Hellen Syoke Kipetu or does she want to speak later on between one and two? Then we call Kiwape Simon. Simon Kiwape is he here? Something I did not note earlier, we need to be sadly or reluctantly unfortunately conscious of time and I would like to therefore limit everyone to a few minutes of presentation of their views. Collins there when he rings the bell it means I would like you to wind-up not to stop immediately but to sum-up and finish. This is just to be fair to everybody so that everyone gets a chance to give his views before the end of the day. Karibu.

Simon Kiwape: Kwa majina ninaitwa Kiwape Simon na nashukuru kwa kunipa hii nafasi nitoe hapa nami mapendekezo yangu. Kwanza mimi ni Dorobo ama Ogiek ni watu wa msitu, kwa hivyo kitu cha kwanza ningependa kueleza hii Commission wajue ama nataka iwekwe Constitution ni sisi tukiwa jamii wa Dorobo tutambuliwe kama community. Mbili - sababu naenda haraka haraka – tukiwa Dorobo sisi huwa hatuna uwakilishi katika Bunge katika County Council. Sasa ningependa kueleza hii Commission iwekee sisi Wadorobo tukiwa jamii viti vyetu kando ili nasi tuweze kupiga kura, kuchagua watu wa kuwakilisha sisi katika County Council na kwa Bunge. Mbili kuongezea hiyo kuna hii ya ku-nominate ma-councillors na MPs pia tukishafanya kura ikifika wakati wa ku-nominate nasi tupewe nafasi hapo ya ku-nominate pia kwa Council na Bunge.

Education – education ni kitu muhimu siku hizi. Kwa hivyo ikiwa kitu cha maana imekua ngumu sana, haswa kwa hawa Wadorobo kupeleka watato wao shule, kwa ajili education imekuwa ghali sana. Sasa ningependekeza education ifanywe bure na iwe ya lazima. Juu ya hiyo ukikuja reserve ukiona mashule ya reserve hapana sawasawa na mashule ya Nairobi. Shule ya reserve inaweza kuwa mbali na nyumbani halafu kuna wanyama, inaweza nyeshwa, basi siku ya mtihani ikifanyika entry points ya

kuingia kama ni secondary ama college inakuwa sawa na yule ako Nairobi ambaye ako na kila kitu, ako karibu na shule, shule imejaa waalimu, vitabu, kila kitu. Hakuna kitu yeye anakosa shule. Kwa hivyo ningependekeza sisi tukiwa Wadorobo ama watu ambao wako reserve sana cut-point yetu ya kuingia colleges isikuwe sawa na ile ya watu wa Nairobi ama watu wa town ambao wako na kila kitu. Kama ni fifty sisi tupewe twenty five.

Ningependa pia kusema raia wapewe mamlaka ama nguvu ya – power to recall their leaders who do not bring development after being elected. Unaweza chagua Councillor ama MP lakini hakuna kazi anafanya na kwa sababu ya hii sheria iko inasema ni lazima amalize miaka tano hata kama hajaleta kitu itolewe na tupewe hayo mamlaka. Kama hakuna kazi amefanya kwa miaka miwili tunaweza ondoa tufanye kura na tuweke mwingine.

Security – Sisi hatuna security kabisa, mtu anaweza kuwa na shamba kubwa lakini kwa sababu ya uchoyo ama kwa sababu ya jealousy ya wengine ile shamba yako ambayo uko na title unapata watu wananyemelea ama wanakata kwa nguvu, wanakuja kata kama ni msitu wanakata, wanalisha ngombe pale, ukijaribu kulilia Serikali hakuna kitu inafanya. Maoni yangu hayatakuwa mazuri lakini, kwa sababu mimi nasema Serikali ikishindwa kuchunga ile mali yangu, wanipe mimi ruhusa nitumie ule uwezo ninao – wakishindwa ku-protect. Na nikichukua sheria mkononi wasinilaumu tena.

Maji – tukiwa reserve tuna shida ya maji sana and water is a basic right – maji ni maisha. Lakini wa kati wakiangazi unapata mtu anaeda (tafadhali wacha niseme kidogo tu). Kwa hivyo kuwe na sheria ya kusema Serikali ipee watu maji lazima.

Medical services iwe free of charge – kwa sababu ya umasikini sio kila mtu anaweza enda hospitali.

Trust land, ningependekeza trust land irudishiwe wenyewe, communities, sio County Council. Jambo lingine kuna mashamba ambayo ilichukuliwa bila sisi kujua ama pengine wazungu waliondoa watu wakiwa na lengo fulani wengine wakuje wachukue hayo mashamba. Hayo mashamba turudishiwe na kama ni ngumu kurudisha tulipiwe tupewe pesa. Kila mtu afadhali angalao apate mahali pa kuishi, tusikuwe na squatters kwa Kenya.

Kuna kitu kinaitwa Special Board, hii Special Board ni ya ukora kabisa iondolewe, sijui huwa na DC na nani. Hiyo kitu iwe abolished kabisa kwa sababu hakuna faida, ni ya kudanganya watu. District Land Control Board nilikuwa napendekeza (lakini utaniruhusu tu kwa sababu hii siku ilikuwa yetu hata ingawa watu ni wengi) District Land Control Board ingefaa ifanyiwe mabadiliko. Ningependekeza ifanyiwe mabadiliko na community in each division kuwe na Land Control Board na katika hiyo Land Control Board iwe pia na wanawake kama members. Kwa sababu unaweza ona mzee anataka uza shamba na mwanamke akijaribu kumuambia hapana anapinga, anafukuza ili apate fursa ya kuja Land Control Board halafu anapitisha. Kama kungekuwa na mwanamke anaweza uliza wapi bibi yako, kama bibi yako hayuko anaambiwa hapana hatuuzi, kwa sababu hiyo inaonyesha hamjalewana. Kwa hivyo wanawake wawekwe pia kwa Land Control Board.

Com. Salim: Ya mwisho

Simon Kiwape: Ya mwisho ni kuhusu wanyama, Wildlife. Tunaambiwa katika hii Constitution ya kisasa ya kwamba wanyama ni wa Serikali na ikiwa ni wa Serikali kuna mahali walitengewa. Lakini unapata wale wanyama bado wanakuja mahali watu wanaishi mashamba yetu, wanakula mimea, wanaua wanyama, wanaua watu na hakuna mahali pakushtaki. Ukienda kupiga kelele kwa nini kwa nini hakuna kitu unapata ama huwezi saidiwa. Nami sasa nasema Serikali sasa iwe serious na kuweka wanyama wao kwa park, wakikuja kwa shamba langu inakuwa trespass, wanilipe ama niue. Wakiua wanyama ni lazima tulipwe, wakiua mtu walikuwa wanasema eti elfu thelathini, nani anajua maisha ya mtu. Mimi napendekeza iwe million tatu asante sana.

Com. Salim: Asante sana Bwana Simon Kiwape kwa maoni yako. Sasa namwita Bwana Tangi Saitoti. Tangi Saitoti. Tafadhalini kama nimesema hapo awali twasikitika kwamba itabidi ku-limit ile time ya kila mtu kutumia na tumeanza uzuri twendelee kuzingatia wenzetu okay time wise thank you.

Saitoti Tangi: Kwanza kabisa majina yangu kamili ni Saitoti Tangi na mimi ni Ogiek, mimi ni Ochotu, Dorobo. Point yangu ya kwanza ni kwamba mimi ningependekeza kwamba hii jamii ya Ogiek watambuliwe Serikalini wakiwa kati ya yale makabila ambayo yako hapa nchini na wapewe haki ya kujiamulia mambo yao hao wenyewe. Pili jamii yote hapa nchini iwe ni jamii kubwa au ndogo wapewe nafasi ya kufuatilia mila na desturi zao bila pingamizi yoyote au kuzidharau na sharti ziheshimiwe.

Tatu ni haki ya walemavu – walemavu watambuliwe Serikalini wakiwa kama binadamu yeyote yule na wapewe nafasi ya kutumia haki yao na wafanye kazi yoyote mradhi tu wana uwezo wa kufanya kazi hiyo.

Lingine la nne kila jamii wenye wanakaa karibu na rasilmali ambazo zinamilikiwa na Serikali wapewe haki ya kurithi rasilmali hizo wao wenyewe. Kwa mfano Ogiek ni watu wanajulikana kama watu wa msituni, na sasa kama kuna mali yoyote inapatikana katika ule msitu wawe ni wao wenyewe wanafaa kumiliki mali hizo. Ni hayo tu asante.

Com. Salim: Asante Bwana Saitoti kwa maoni yako mafupi lakini wazi kabisa. Sasa namwita Nangala Koriata. Koriata Nangala.

Koriata Nangala: Asante sana mwenyekiti kwa kunipatia nafasi hii nami nitoe maoni yangu na kwa jina vile vile umesema ni Koriata Nangala. Mimi ni mtu wa kutoka Gorgeli na mimi ni Maasai kwa kabila. Maoni yangu ama mapendekezo yangu kwa ufupi ni tumekuja hapa kukaa kutoa maoni ili Serikali itusaidie kwa hii njia ama kwa njia ingine. Hakuna haja mimi nirudie vile watu wa mbele walisema, basi langu ni kufuatilia tu na kusema vile watu waliongea mashida walisema nasi tupate majibu ya kwamba vile tulikuwa tumeongea imejibika kwa njia hii na hii.

Kwa mfano nafikiri mwaka jana tulikuwa Narok County Council, tulikuwa na baraza ambayo nafikiri ilikuwa ni Njonjo kuhusu

ardhi, unyakuzi, title-deed labda mara tano juu ya ingine, na hatujapata majibu mpaka wa leo. Itakuwa ni kazi ya bure kuja hapa labda leo, labda mwaka ingine, labda baada ya miaka tano ingine na hatujapata majibu ya vile tulikuwa tumeongea. Ni kama sasa ukienda kwa baraza utakosa la kusema kwa vile ni kama tu vile umesema na hakuna majibu. Otherwise asante.

Com. Salim: Asante sana Bwana Koriata Nangala kwa maoni yako. Pia alisema jambo ambalo ni muhimu ili ikiwa kuna jambo limekwisha semwa na mwenzako kabla yako utagusia tu uendelee na jambo jipya, pia itatupa wakati mzuri. Na sasa namwita Bwana Joseph S. Ololoshu.

Joseph S. Ololoshu: Basi mimi nasema asante sana mwenyekiti na ningependa kusema kwa majina kweli mimi naitwa Joseph Sai Ololoshu na mimi nimetoka Gorgoli, mimi nimezaliwa hapa Narok South na niko na maoni matatu. Ningependa kuzungumzia kidogo maneno ya mashamba na maneno ya kimila yetu ya Wamaasai na kugusia maneno ama maoni kama haya ya leo vile mlikuja kusema sisi tuje tutoe maoni na pengine tunatoa maoni kweli na tunakaa hapa ama tumewacha makazi mengine kuja kujaribu kutoa maoni mengine na tunakaa mpaka tena mwaka kesho ama mwaka mwingine ujao kabla hatujapata majibu.

Ya kwanza ningependa kusema nyinyi kweli vile mlikuja hapa tunasema asante na ningependa kusema kitu kama mila ama kwa Kimaasai tunasema ichungwe. Kwa sababu kwa mfano mimi mwenyewe saa hii nikiwa hapa pengine mimi bado soma na haikuwa makosa yangu, na mimi siwezi laumu sana wazazi wangu, pengine wakati ule walikuwa wana sababu yao ambayo wanajua. Lakini pengine kile kitu ambacho wangukuja kunisaidia ni hiyo mila yetu, pengine nilikuwa najua kuiba ama kuvaa na itakuwa faida kwetu ama kwangu. Mimi naona hiyo nafasi hatupati kwa sababu mimi naona kuna watu wengine ambao sisi tumechanganyika nao ama sijui wametoka mahali pengine ama wapi. Mimi naona mtu anakuja kuvaa shanga anaenda kutengeneza ile nywili ya gunia, mimi naona anaenda kuimbia wazungu ikiwa ni Mara ama ikiwa ni Nairobi ama aenda mpaka pahali pengine na huyu mtu kweli sio Maasai. Hata ukijaribu kumuongelesha yeye hajui hata kungoea Kimaasai. Mimi naona kama tungechungwa ama kama tungepewa nafasi yetu pengine hiyo ndio ingekuwa faida yangu ama faida ya familia yetu ama faida ya Wamaasai wetu. Kwa sababu nimesema pengine mimi bado soma na siwezi sema ninalaumu mtu fulani na bado ningekuwa na faida kwa njia kama hiyo na ningefaidi familia ama ningefaidi Wamaasai wetu kwa jumla.

Ya pili ningependa kuzungumzia, ili tusipoteze wakati, maneno ya shule. Ningependa kusema kama ingewezekana tusaidiwe shule zetu ziwe karibu karibu. Mashamba yetu vile watu wengine wanasema ni kubwa sisi hatuoni kama ni kubwa lakini vile sisi tunajua ama vile tulikuwa tunafanya, tunapenda kuishi pahali moja kwa wakati wa mvua halafu tutapata pahali pa kuhamia wakati ule wa ukame. Wakati huu sasa tumekuja kuona afadhali sisi tugawe mashamba ama tuwe tukiishi mahali pote pa mashamba yetu, ili watu wengine wasifikirie kama nchi yetu ni kubwa, sababu hatusemi nchi yetu ni kubwa, ni vile tulikuwa tunasema tuishi pahali pamoja ngo'mbe ipate nafasi wakati wa ukame ya kwenda kupata nyasi huko, wasife na wapate hayo maji pengine yanatirirka kwa wakati wa mvua. Wakati huu vile mimi naonelea tumekuja kuamua kugawagawa (tafadhali dakika mbili)

Ningependa kusema tujengewe shule vile sasa tumeamua kuishi pahali pote kwa mashamba yetu. Kwa sababu ya hawa wanyama ambao tunasema ni wengi na ndio mnaona Wamaasai wanachelewa kwenda shule na tumekubali na tunapenda ndio sasa mnaona tunawacha mtoto afike miaka kumi kabla hajaanza Baby Class. Tukipata shule karibu karibu tutakuwa tukiweka hata watoto wa miaka mitatu ama wa miaka minne aanze baby class. Watu wanasema Wamaasai hawasomeshi wasichana, tunawasomesha lakini wanaenda late, wanaanza late kama wamefikisha miaka kumi basi hapati nafasi ya kumaliza.

Inginge ni kuhusu hii mashamba vile tumesema tumengawa mashamba na tumechukua ile karatasi inatwa Title-deed. Sisi tuko na shida mimi nimeona tuko na shida, mtu kama Land Registrar kama ingewezekana kweli sisi tungebadilishiwa Land Registrar na tuondolewe hiki kitu ambacho kinaitwa Land Special Board. Sababu mashamba yetu, kwa mfano mimi naweza taka kwenda kuletea mama yangu kama alikuwa member wa group fulani title-deed, kuna mtu mwingine ambaye anakaa tu hata registrar siku hizi, kama mimi niko na kitu fulani anakuja kukaa tu watu watatu ama watu wanne kwa ofisi ya land registrar, wale watu ni wezi na wachochezi wabaya. Wanachochea nisichukulie mama yangu title-deed hiyo yake, halafu mimi nikitoka tu mimi sijui ni nini kinaendelea ama sijui ni Katiba inasema ama sijui ni Sheria, kutoka kurudi ile Title-deed imeenda na wale wajamaa. Kwa hivyo mimi ningependa kumalizia hapo na ningesema asanteni sana

Com. Salim: Asante Bwana ungengojea Bwana Olosho tafadhali jambo moja ni lilikuwa si wazi badala ya (pale pale kaa pale plae) ungependelea jambo gani liwe badala ya Land Board?

Joseph S. Olosho: Ningependelea tuwe na ile Land Control Board ya kawaida ambayo Board wanakaa watu. Watu wale wakae na wajaadili mimi nikitaka kuja kutoa title-deed yangu nisipate njia fupi ya kupata. Nikitaka kuuza pengine nikuje na familia yangu na isisemekane ati imepitishwa na special board, wa-board wakae wakinitazama namna hii kwa sababu hiyo board lazima kuna mtu mmoja alitoka nyumbani anajua shida yetu vile iko. Na ile ingine nimesema

Com. Salim: Yaani wanachama wa board hiyo wawe tafauati na wanachama wa sasa

Joseph S. Olosho: Sisemi wawe tafauati, ninasema kile kitu kinatuletea shida ni hii Land Special Board kwa sababu hakuna watu wanaenda kukaa ni mimi peke yangu tu nilienda saa ingine kupeana pesa ama kuandika tu kujaza hiyo application, shamba langu nataka kuuza ninataka kugawa namna hii na inasemekana inalipwa elfu tano ama sijui elfu sita na inasemekana iwe tu imepitia hapo.

Com. Salim: Asante sana, shukrani. Bwana Keptei Ngok, Tunon John

Kepetiug Juma John: Asante sana Bwana Commissioner na wananchi, kwa majina mimi ni Kepetiug Juma John, mimi pia ni mzaliwa wa Narok South na ni mkaaji wa hapa tena ninaishi hapa. Vile vile mimi ningetaka nitoe mapendekezo yangu kuhusu

urekebishaji wa Katiba. Mwanzo kabisa ningeguzia sheria za uchaguzi, electoral laws. Mapendekezo yangu kuhusu vile uchaguzi unatajikana ufanywe ni kwamba mahali ambapo pamepigwa kura papo hapo kura zihesabiwe. Halafu wale tu ambao walikuwa wanasimamia wachukue figures ama nambari ama idadi ya watu ambao wanachaguliwa na watu tofauti namna hiyo, ndio tutapuka na wizi wa kura. Watu ambao wanasimamia kura wawe ni watu wa kanisa na watu ambao candidates wamependekeza waangalie ama wasimamie kura zao. Vile vile ni maoni yangu kwamba Provincial Administration ama Maaskari wasimamie uchaguzi hata wasionekane hapo, kwa sababu kila mara watu huwa wanatishwa wakati wanapiga kura ndio watu wengine wanarudi wamechagua watu ambao hawakuwa wanapendelea.

Kuhusu tena uchaguzi ni mapendekezo yangu pia kwamba wale ambao wanasimama kupingia viti hasa tuseme vya Parliamentary ama Civic wawe at least form four leavers. They should be possessing at least an “O” level certificate to be allowed to vie for the seat.

Pia katika uchaguzi wa Rais ni mapendekezo yangu kwamba Rais asipewe mihula miwili peke yake. President should not be given only two terms, kwa sababu huenda Rais amefanya kazi mzuri na watu wananchi bado wanapenda yeye halafu tunarudi kutupa mtu ambaye alikuwa ni mtu wa maana. Kwa hivyo ninaonelea tukiwa na free and fair elections kila mtu President inclusive anastahili apinganie watu wakiona huyu ni mzuri, huyu achaguliwe. Akae tu kama wabunge wengine. Vile vile Makamu wa Rais anastahili kuwa mtu ambaye anachaguliwa na wananchi kuanzia nyumbani watu wachague Makamu wa Rais.

Kuhusu tena Provincial Administration wako na kitu tunaita “Kangaroo Court” yaani ma-chief na manaibu wao. Ningependekeza ya kwamba ma-chief na manaibu wao wachaguliwe na wananchi. Halafu Provincial Administration to be abolished and merged with the Kenya Police.

Kuna mwenzangu ametaja kuhusu kiongozi ambaye amekosa kufanyia watu kazi. A leader who fails to deliver, he should be subjected to vote of no confidence within two or three years, halafu mtu mwingine achaguliwe.

Kuhusu Natural Resources kama vile Forests, mahali tuko na chemichemi ya maji zote tunastahili tuchunge hiyo na kwamba watu ambao wanakaribiana na misitu wawe watu wa kuchunga msitu huo na wawe beneficiary ya huo msitu.

Kuhusu the kind of Government sionelei Majimbo itaweza kusaidia kwa sababu hiyo inaweza kusababisha mapingano ya ki-kabila. Ndio ninaona hakuna haja ya kukuwa na Majimbo.

Kuhusu shamba – land issue. Sionelei kuna makosa kama mtu ako na shamba lake lote mradhi tu huyu mtu anaweza kutumia hilo shamba lake sawa sawa. Provided he can develop that piece of land there is no use to minimize or to say “let’s impose some kind of taxation for this land”. Mimi naona hiyo haitakuwa democracy kwa sababu tutakuwa tuki- dictate mtu, sheria

itakuwa ina-dictate mtu ati kwamba usiwe na shamba kiasi hiki. Mtu akiwa ana uwezo wa kutumia shamba lake anastahili kuwa na shamba lolote.

Na vile imesemekana kuhusu Local Authority tukisema ati jamii fulani zitengewe percentage fulani tutakuwa na Katiba ya kikabila na Katiba yetu tunataka iwe Katiba ya Wakenya wote. Kama kwa mfano mimi ni Kipsigis na nimezaliwa hapa nikitaka kiti ninapigania kiti kama cha Bunge, nipiganie, ikiwa nitapendwa na wananchi wanichague. Ikiwa hawatanipenda wawachane na mimi, juu sasa hiyo ni democracy, lakini tukisema ati jamii fulani tutapewa tutakuwa tunapewa imposed leaders, watu ambao tunasema bora ni jamii fulani huyu aongoze. Mimi sionelei hiyo inaweza kusaidia

Ya mwisho kabisa ni kuhusu vile title inatolewa, vile inasemekana Land Control Board, mimi naona tusipokubali watu wawe na ma-title, individual title-deeds, maendeleo yatarudi nyuma. Hatutakuwa na maendeleo kwa sababu in the community we have got lazy people who are not working, kwa hivyo sasa tukisema shamba hii yote ni yetu sisi wote kuna wengine wanakaa tu wanangojea wakuje wakule na hawajalima. Kwa hivyo kila mtu awe na title-deed yake na iwe ni haki yake. Asante sana.

Com. Salim: Asante sana Bwana Kepetgui Ngok kwa maoni yako. Moses Naiku. Moses Naiku Uanze na jina tafadhali

Moses Naiku: I am Moses Naiku from Narok South, I am going to present views from Narok South. First I am going to talk about the citizenship. (1) A person born in Kenya should be regarded as citizen. (2) Spouses of Kenyan citizens should be regarded as automatic citizens regardless of gender (3) Children born of one Kenyan regardless of gender of the parents should be regarded as automatic citizen. The identity card is enough as evidence of citizenships and the birth and death certificates.

Political parties – (a) There should no limit of political parties in Kenyan Constitution. (b) The State and political parties should have no relations.

Structure and system of Government – (a) The Parliamentary system of Government in which a Prime Minister is appointed from the majority party in Parliament and the President remains as a Ceremonial one. (b) The president should be elected by the people and the Prime Minister should also be elected as a Member of Parliament.

The legislature - Members of Parliament should remain as part-time occupation. The people should have a right to recall their MP through the court or by 20% of the people who elected him by signing a paper of a vote of no confidence through the Attorney General.

Executive – The Constitution should specify qualification for presidential candidate. The presidential term should be two terms only of five years each. The Constitution should set limits for the presidential powers and provide for the removal of President

for misconduct while in office.

The Provincial Administration should be returned and the President should be a Member of Parliament.

The Local Government – Mayors and Councillors and Council Chairmen should be elected directly by the people. The two year term of Mayor and Councillor and Council Chairmen is adequate and Council to continue operating under the Central Government but to share power equally. There should be a minimum educational qualification for all Councillors to be elected. The people to have a right to recall their Councillor, through the vote of no confidence by the electors, 20% vote by signing through the court. Nominated Councillors can be retained and appointed by the Ministry as before, but seats to be shared by parties represented in the Council. The President or Minister of Local Government should not have powers to dissolve Councils.

Basic rights – The Constitution guarantees the right of life and the death penalty should be abolished. The Constitution should protect security, health care, water, education, shelter, food and employment and basic rights for all Kenyans. We should be provided with free and compulsory education, free health care, no cost sharing, free security for all, create employment for the people, fresh and clean water for all. The Government should have the responsibility of ensuring that all Kenyans enjoy basic rights such as security, health care, water, education, shelter, food and employment. Kenyans should have the right to access information in the position of the state or any other agency or organ of the state. The Constitution should guarantee all workers the right to trade union representation. The Constitution should guarantee and protect the rights of children by having tough laws laid to protect children from any abuse and hard penalties as well.

Land and property rights – The right to ultimate ownership of land by the individual should be a priority in the Constitution. The pre-independence land treaties and agreements involving the Maasai community especially should not be retained or else the Maasai community should be compensated for the land taken. The Government should not have powers to compulsory acquire private land for any purposes in the Constitution and there should be no tough restriction in land ownership for non-citizens. The Maasai community restrict any access to their land in the Constitution as a marginalized community, their land rights should not be abused. Men and women should have equal access to land inheritance. Land demarcation should take effect in Maasai before the new laws in the Constitution amendment take place or affect in the new Constitution and pastoralists rights should be addressed strictly in the simplest way of benefiting the marginalized people in their land.

Com. Salim: Bwana Naiku that is your memorandum, there will no time to read because if we gave everyone the chance to read the memorandum we will have difficulty in getting everyone to present his views. So I would suggest that perhaps you highlight the last one or two points and then of course you will submit the memorandum to us and we want to assure you that we will be reading it. But there is no time to read memoranda, I did say at the beginning memorandum you will just come here highlight the important points in the memorandum and then leave the memorandum with us to read in detail later on.

Moses Naiku: Okay the two points that I have to highlight here is about environment and cultural resources. That as a Maasai community we have animals in our communities and the animals are really benefiting the Government, we get some money from these resources the Wildlife, and the Maasai are not benefiting and it seems that the animals are really destroying our crops, they are killing us and I think the marginalized community, the Maasai are not benefiting at all in this Wildlife. So I would like to ask the Commission to consider the community of the Maasai in this part, so that we can at least have at least 80% of the money gotten by these resources.

The last thing is about education. I would like to ask the Commission to consider the Maasai to provide for the financial education for example for higher education and secondary school bursary in line with the affirmative action in order to give them level of ground to compete with the rest of the Kenyans. Thank you.

Com. Salim: Thank you very much Bwana Moses Naiku for your views. Kindly submit your memorandum to Collins at the desk there. Joseph Karia, karibu. I am sorry not Joseph someone else you are the next I call Ben K. Metoluo, again Bwana Metoluo I notice you have a written memorandum

Speaker: Yeah.

Com. Salim: so I look forward to, you don't have a written memorandum, you have?

Speaker: I have.

Com. Salim: Lovely, so.

Speaker: I will just pick a few things.

Com. Salim: Lovely thank you very much.

Bernard K.: I would like to point on the qualification of the President. The President should be somebody educated with a degree, age should be forty years and above, be married, should not be pagan, should be a member of a political party, should be of sound mind.

I would like to touch on the Local Authority qualification of Councillors, education should be form four and above, should be at least 30 years and above and they should be married. They should be just like the MP. Then the Chairman of the Local Authority or the Mayor to be a member should have all those qualifications and should be elected within the area of jurisdiction

and he should garner at least 25% of majority votes at least of all the votes in that local authority. Nomination of Councillors at least such people should be educated should hold the above qualifications like the rest of them, and they should be people with a qualification or interest that is religion provision and disability. They should not actually be disqualified at any other time until the expiry of their time.

Mr. Chairman, I think I would like to touch on the economic and social aspect of my life as a member. I would like at least the Commission or the Constitution to address education, where there should be education for all children of school going age both girls and boys. I would like the education act plus the children act to have a common approach on the welfare of both girls and boys. The health should be compulsory for all and free to everybody. All public practitioners people working in public institutions should not be practicing privately, they should actually be people who are serving the public only and they should not do any other practice. If therefore they should do practice, they should be people who are qualified diplomas and degree.

Agriculture is the most important aspect of our life and all arable land should be exploited for crop cultivation and for livestock. People who are farmers should be given credit and they should be sensitized there should be marketing procedures for all our livestock.

Labour - Mr. Chairman, in Kenya people are supposed to work upto fifty years, they can retire at that age. The maximum is fifty years or seventy four for judges. I would like this Constitution to have professionals who are highly educated. People should be of thirty years and above. I would like people like DC and everybody above that should also have a limit of time to work. They should only have ten years in that position and if they cannot progress, they can be moved to another place another department of the Government, and if there is nothing like that, maybe they can be retired on public interested, so that we have the young turk philosophy to apply.

Tourism is what we have in this country, we have human and wildlife conflict. Compensation to be introduced. At least somebody who is dead should be paid a million shillings, the rest can be a from a hundred and above depending on the degree of injury. I think Bwana Chairman I would like just to leave there.

Com. Salim: Thank you very much Bwana Letholuo for your views. I call now Joseph Karia.

Joseph Karia: Commissioner I think I will try to highlight on the few things that I have touched on my memorandum because I know quite a few things are very sensitive and especially to marginalized communities like this Maasai Community. Starting I will raise a call into the pre-colonial era, because you remember all atrocities have started from colonial era. When the white people came on to the Kenya soil the first thing they did was first of all to manipulate the society so that they can get places to live in, to do their farming and also to do trade and to do other activities that forced them to come from their own motherland. The Maasai was a community which was tremendously marginalized by the coming of the white men. As you remember in

1904 and 1911 the dubious agreements which were signed between Chief Ole Kulesha and Laibon Ole Lenana and the white regime were not genuine agreements at all. And so it led us to loss of land and it forced us to forced relocation, we were removed from our motherland into the most hostile and uninhabitable climate which resulted in the loss of life and in the loss of property. So I would as a matter of my own request to this Commission to take note that the Maasai were victims manipulation by the white regime and that a lot of land has been taken away from them without consent and so this should be noted and should be put in the Constitution, because we know even formally in the Kenya syllabus for primary education, we used to learn a lot about the land agreements of 1904 and 1911. But we would like also this one to be incorporated within the Constitution so that the growing people, the people who are growing up should know that they were manipulated and land was taken from them. Because it is a claim

Interjection, Com. Salim: Bwana Karia is it just enough to let people know what happened? What are you recommending? Beyond putting it in the Constitution that this happened to the Maasai is there anything else that needs to be done?

Joseph Karia: I would like to say that such agreements should be noted and put into the Constitution because the Maasai are claiming ownership of that land and they say, they should get back their land or compensation of the land which was taken.

Secondly, on talking about land ceiling – We the Maasai we consider the land as an entity for development; without land you cannot live as a person in this country. So we would like the Constitution to put a statement that the land which is owned is owned and should not be taken and it should not be equalized to everybody. Whoever has a land should have that land and must be considered the land is owned privately, and if the land is owned by group ranches then it is owned by group ranches because our system of living here in Maasai land, we live in community, but we have sub-divided the land. We live in communities so that the cows can go that way and this way, because we are living on a system of pastoralism and if we are going to render that system of economy away from our own institutional lives, then we cannot live longer.

The third thing that I would like to say is about land sale – In the Constitution we have got willing buyer willing seller. That one has really deprived the Maasai of land ownership, because actually as you consider the Maasai have not gone to school, they were marginalized from the start, so many of them have not gone to school, so they are not schooled. So the elite can drive them and can cheat them, they can manipulate them and then they pass through the Land Control Board, which I am recommending that we scrap off the Land Control Board and we start a new system of elder council who will consider selling and buying of land. Because actually the willing buyer and willing seller has really taken a lot of land from the Maasai land.

Thirdly, on trust land – the Maasai wamepoteza mashamba mengi sana kwa sababu ya mashamba kuwa chini ya County Council. Hawa ma-county councils, Councillors wanaenda kukaa chini wanakuwa manipulated halafu mashamba ya Maasai

wanawachilia wanapatia watu wengine. Kwa hivyo tuna-recommend kwanza mashamba ambayo ilikuwako chini ya ma-county council iletwe iwe kwa chini ya elders council ambao watakuwa wakisimamia.

Maneno mengine ambayo nilikuwa nataka kuzungumza ni mambo ya elimu. Tukijaribu kuangalia katika historia tunaona ya kwamba Wamaasai pomajo na Wadorobo, Ogiek na makundi mengine madogo wamenyimwa haki yao ya elimu. Kwa hivyo (I will only request a little more time) Kwa hivyo tunasema wale marginalized community ambao hawakuwa wamepata elimu zamani zamani wapatiwe free and compulsory education ambao itadumisha watoto waende shule na iangaliwe ya kwamba hawa watoto waende kutoka secondary school hata mpaka University. Kwa sababu hata nikijaribu kukumbuka ndani ya Wamassai pengine hatukumbuki hata siku moja tumepata scholarship ya watoto kwenda Ng'ambo ama kwenda pande zingine kwenda kusoma. We want equal education facilities, equal everything, so that the children of the Maasai and other small communities will be educated.

On natural resources – Tunajua ya kwamba wanyama wanapatiwa kifua mbele. Simba sasa akiingia ndani ya nyumba hii, na itangazwe na wale watu ambao wanatangaza ama kupiga report kuweka kwa magazeti kusema kuna simba ambaye ameingia ndani ya arid zone na kukula Wamassai mia mbili ama mia tatu, you can hardly see the Wildlife Service, but when we kill one lion, more than twenty Land Rovers and more than twenty aeroplanes will fly into us here, because they are putting the lion more paramount than a human being.

In regard to culture, tunasema ya kwamba culture yetu imekuwa manipulated imekuwa sell-out hata ukingalia kwa kila magari unaona Maasai akisimamisha mguu moja mbele na mguu ingine juu ya mwingine. This is commercializing our culture and we saying today you should put it in the Constitution that everybody must respect his own culture, and the culture of people must be respected. Thank you.

Com. Salim: Samahani ndungu ungebakia kidogo Bwana Karia, mwenzangu ana swali. Kwa hakika kukuuliza ili apate kufahamu bora zaidi.

Com. Kabira: Asante sana Bwana Joseph ningetaka kuuliza you have recommended an elders council to deal with land. At what level do we have the council, is it at the district level, at the constituency level, and then how do you elect or appoint this council and then how many women will you put in it?

Joseph Karia: Kwanza kama ningelikuwa nimesoma hii ripoti yote ungelikuwa ume-understand kwa sababu nilikuwa nime-shorten kidogo lakini mimi na recommend kusema at all levels. Hii kazi ya Land Control ianzwe kutoka mashinani kwa sababu ma-DC na ma-DO they have been agents who have been really used in disseminating the interest of outsiders at the expense of the people of this district. So we would like to start from the grassroot upto the district level, because we know we have able people, na tufanye on a common franchise election. Tunafanya election, tuna-consider women, tuna-consider equity,

tuna-consider youth, tuna-consider hata wale watu ambao tunaita handicapped. So that the people will all be represented at all levels. So this is my point.

Com. Salim: Thank you asante Bwana Karia, namwita Bwana Kapul Pramoi yuko, karibu aanza na jina tafadhali.

Ole Tapul: *Ajo ashe oleng.*

Speaker: *Tolimu enkarna.*

Ole Tapul: Aji ole Tapul.

Translator: Kwa majina naitwa Ole Tapul

Ole Tapul: *Naa enaa alo e Ngirani aatoiwuoki naa ninyi naamanya*

Translator: He comes from Ngirani that is where he was born.

Ole Tapul: *Naa kajo ashe oleng anaa entumo naeu natii larikok lang, netii le serkali, pee kintoki airo amu, kiata shida oleng.*

Translator: He is grateful for the occasion but he is going to say something about where he lives he has a lot of problems.

Ole Tapul: *Kiata enyamali kitok oleng naitanyamala iyiook seseni neitanyamal iltauja.*

Translator: They have so many problems that have troubled them for so long

Ole Tapul: *Amu ore ena aji naji Ilmaasai nikitii abori oleng too mbaa kumok.*

Translator: He is saying that the Maasai Community has been marginalized for a long time in so many aspects of life.

Ole Tapul: *Amu ore ninye enkisoma naa ketii abori.*

Translator: Education-wise they have been too marginalized

Ole Tapul: *Nemayiolo enaa serkali natalama iyiook tenaa kemodai apa orkuak.*

Translator: He doesn't know whether the Government has been so far from them or it is because of their own culture

Ole Tapul: *Neaku ore taata enyamali natii ena kop naa enyamali sapuk oleng.*

Translator: So that is why we have so many problems here

Ole Tapul: *Ore ninye pee irik enkerai ajo arik sukul, naa larin tomon engas enkerai aishu.*

Translator: (inaudible) the kid must be twenty years old for her to be able to go to school.

Ole Tapul: *Ore mpaka lelo arin,*

Translator: For her to know that this is a wild animal to understand actually and to be able to run away from the wild animal

Ole Tapul: *Ore ijoki lelo arin eji kinjake meimie enkinape pee eyiolou ashomo sukul eishu enkerai larin kumok oleng eton aa*

Translator: Kids take a lot of time before they go to school first by learning the environment to know the wildlifes and how to escape from them before they get to school

Ole Tapul: *Neaku ore enyamali nikiata tena kop na isapuk oleng na ore kwanza, ore ninye engas aaku lariko kumok*

Translator: The leaders are not all that encouraging

Ole Tapul: *Ore pee eji yiata oldome teini neeta enkerai, ore pee etalama enkerai teine, near enkiteng naaji olowuaru, nemedoli anaa oltungani.*

Translator: If a wild animal kills a kid or a domesticated animal there are no actions

Ole Tapul: *Nikitiu iyiook anaa nena nguesi.*

Translator: So the system has treated the Massai's like wild animals

Ole Tapul: *Neakuneisaidia duo serkali nai tu.*

Translator: So if the new system is going to assist the Massai the new Government I mean

Ole Tapul: *Kitotona iyiook ana nguesi.*

Translator: They have been staying like wild animals

Ole Tapul: *Netii nguesi enkop.*

Translator: They are wild animals

Ole Tapul: *Netii irngatunyo pooki toki.*

Translator: Lions and others

Ole Tapul: *Naa tenijing atua ngishu anye engiteng kewarie.*

Speaker: *Kaamaa amu etoningo, keyioloito eniyieu nijo, neidipaki aibunga, pa kamaa, ijo pee eitaasi ntae aa?*

Ole Tapul: *Ore taata entoki naishiraki nanu,*

Translator: What he is going to recommend

Ole Tapul: *Ore entoki naishiraki nanu pee eisaidi iyiook serkali naitu,*

Translator: What he is recommending to be put into the Constitution

Ole Tapul: *Kayieu naai nanu naa ore nguesi, neishori apa nguesi aya enkop naya serkali tenaa ketaa apa ngunenye.*

Translator: Wild animals to be taken away by the Government away from the community

Ole Tapul: *Amu ore enkeru mikiata.*

Translator: Because they have no water

Ole Tapul: *Nkulak enena nguesi kiok.*

Translator: We are taking urine from the wild animals

Ole Tapul: *Neaku ore ninye emueyian nikiata iyiook na aikitok oleng tenkaraki neno nguesin.*

Translator: So the major problem we are facing is wild animals

Ole Tapul: *Neaku kajoki serkali tena keeta enkop niyaya nguesi inyi, neya taa aitungua iyiook ilo ola*

Translator: In my recommendation I am recommending that the wildlife should be taken away from the community

Ole Tapul: *Ore enkai*

Translator: The other one

Ole Tapul: *Ore taata enyamali nikintoki aata aa Narok kitii enkisuma.*

Translator: *Inkilita taa toi*

Ole Tapul: *Maigilita,*

Translator: *Indipa?*

Ole Tapul: *Enjooki duo maishu.*

Translator: *Okay.*

Ole Tapul: *Ore taa ai toki sapuk nadolita nanu amu mekori aitoki alo siadi aitoki aingor entoki naisaidi iyiook,*

Translator: The other major thing is

Ole Tapul: *Eetae apa enkop..... iyiook kira nkera.*

Translator: That the issue of the Massai, the ancestral land of the Massai

Com. Salim: What does he want done about it?

Translator: *Kanyoo iyieu neitaasi ina kop inyi opa?*

Ole Tapul: *Ore taata entoki nayieu naa kayieu neshukokini iyiook amu mekure apa eenaang*

Translator: That land should be given back to the Massai the ancestral land

Ole Tapul: *Mikiyiolo apa ajo kanyoo eshomoki aisho ina, aa serkali naishoitie, neishotie meta toki neisho iyiook.*

Translator: *Indipa doi,*

Ole Tapul: *Ashe oleng.*

Translator: Thank you

Com. Salim: Asante sana Bwana Tapul kwa maoni yako namwita Bwana Tikoeshi Ole Napaso. Start with your name

Tikoeshi Ole – Napaso: I am Tikoeshi Ole – Napaso. I have a written memorandum but I think I will go over some few points, in total it has seven points. Yes, I agree the Kenyan Constitution should be the supreme law of the land. Yes I agree Parliament should be allowed to amend the Constitution except where it involves its own life. Parliament should never cure itself, because professionally I see doctors don't cure themselves, so why should Parliament extend its own life trying to alter with the Constitution on its own life. Parliament should not be extended on the pretext that the Constitution is not finished. I recommend in case Parliament wants to be extended, or the life of a President wants to be extended. I agree with the current constitutional term of five years of Parliament and two five year terms for the President. In case any of them wants to be extended for one or two reasons, there should be a referendum conducted by the Electoral Commission of Kenya, done by the whole populace of the republic.

Structures and systems of Government – I recommend that Kenya should remain a multi-party state and political parties should be financed by the treasury but the parties should be of a certain criteria. For example it should have Members of Parliament, it should be seen to be represented all over the country, and should be seen to de-link from state function. The current presidential system of Government should be adequate for our country, but I recommend that the President should be elected by the people of Kenya and his Vice President should be his running mate He should belong to any of the party. The

President should also have function specified by the Kenyan Constitution for example I would recommend that the President be the Commander-in-chief of the armed forces and he should be in charge of internal and international security in the country. The Vice President should also have special functions for example be in charge of finance, economic and national planning and he should be a nominated not elected member of Parliament. I recommend that the President and the Vice President should not be elected MP, but when the party comes into power and the whole thing of election is finished, the Vice President be nominated to Parliament to be the leader of Government business as a whole.

The memorandum will be read so I just go over.

Judiciary should have all the courts it currently have and it should have a supreme court. The Chief Justice should be in charge, but laws should be simplified for removal of judges. The judges should also enjoy security of tenure. The appointment of judges be done by President through a recommendation by Parliament, who should appoint a legal committee which will act in conjunction with the Law Society of Kenya and recommend the names to Parliament, so that when it is approved the President is just brought to appoint.

On governance there should be two types of Government. There should be a Central Government and a Local Government and the Central Government should have the functions of the President and the Vice President. The Local Government should do all the other local issues like for example basic education, and normal infrastructure, health and whatever. But the Central Government should be in charge of higher education, international relations and whatever. Local Government – let me jump that you will read it in the memorandum.

On election – I have recommended that to be able to be a voter one should only need to get identification document, and I recommend the age of fifteen to be the age for acquiring those documents and be a voter. But to be able to be elected to Parliament or Local Authority you should be of the age of 25 and above. To be able to contest for presidency I recommend what my other brother was here said 40 years and above and all the qualifications of being married and whatever. We should not have un-married person as a President. Also the Electoral Commission should be charged with conducting proficiency examination. In the current Parliament we have people who cannot wake-up and present their views in Parliament. So I recommend that the Electoral Commission, when we finish the Constitution, we don't know when, but when we finish the Constitution it be out that, the Electoral Commission conduct proficiency test for parliamentary candidate and re-do it for the current and former Members of Parliament so that we don't have a lack-lustre house like what we have currently.

Also on land issues (let me go fast please) Land I recommend that (alright we have heard a lot of what has been said) Land Control Board be scrapped completely and replace it with Community-based land boards elected democratically by the communities around them.

On the Provincial Administration – Provincial Administration has become a pain in the ass for the whole country. We should just

abolish Provincial Administration for it was a relic which was started by the colonial Government to control us the way they want. I also recommend that we have a few Commissions.

On the transfer of powers – I recommend that elections be staggered in that by doing elections the sameday the Electoral Commission will be so committed and I fear they will have a lot of work. So I recommend that the Local Government say be done one month and then after one month parliamentary and then after another month presidential and Vice presidential. Then on the transfer of powers after the elections, the Chairman of the Electoral Commission be given powers to announce the electoral results, and then the losers are given time to lod in their complaints. One month later, the Chief Justice swears in the new President and after that swearing, the instruments of transfer of power be handed over to the new President. So that it doesn't look like you are a thief, immediately you are declared, and we don't even know whether you are declared, immediately you are declared has having won, middle of the night you are declared a President and you have taken all the instruments of power. That should not be seen to be done in the new Constitution. We should have a Constitution whereby we are seen to be responsible people, and give somebody time to assume his office.

So I recommend those and I think the Provincial Administration has a lot of workers for example the Administration Police I recommend that they be merged with the regular police and then because of security, and we have now scrapped out the Chief, we post policemen all over the country, such that we don't have a problem of insecurity, because of lack of that machinery. The AP should be re-trained in Kiganjo and taken to be distributed all over wherever they are usually. Then the policemen are left to be incharge of security.

Another issue is the licensing of public meetings – Okay fine it was scrapped out in the IPPG, but you can see some DCs take advantage of ignorant communities like the Maasai still unleash Aps on people who are gathering even if you have a party. That should be emphasized that there should be no license for any meeting whatever you want to do.

Com. Salim: Thank you very much Bwana Ole Napaso for your views kindly hand in your memorandum to Collins at that end and sign our register. Asante sana, I now call David Ole Shugulu, karibu

David Ole Shugulu: Asante Bwana mwenyekiti jina langu ni David Ole Shugulu na nina written memorandum, ningependa tu kupendekeza machache. La kwanza ni marginalized communities ambapo tunasema sisi Wamaasai ni mmoja wa communities hizo ambazo ziko marginalized. Mimi ningependekeza ya kwamba marginalized communities waweze kupewa special care kwa mambo ya elimu na pia kwa mambo ya afya. Kwa sababu tukijaribu kuangalia bado tuko nyuma zaidi, na kama hatutapewa special care kwa mambo ya elimu na mambo ya ki-afya basi tutazidi kuwa nyuma tena hata zaidi.

Pendekezo la pili ni kuhusu mambo ya election- Kama vile ndungu alisema hapa awali ya kwamba kura iweze kuhesabiwa mahali ambapo imepigiwa, kwa sababu mara mingi tunaona wizi wa kura umezidi. La kuongeza ni mambo ya mwenye

kuchaguliwa awe ni Councillor ama ni Mbunge asipotekeleza jukumu lake aweze kurudishwa na kufanywe election kwa mudu wa miaka miwili kama vile Chairman wa County ama ya City Council inavyofanywa. Kwa sababu watu wanaeda na kusahau ya kwamba walikuwa na watu ambao wanawakilisha.

La tatu ni kuhusu mambo ya ardhi- katika marginalized Communities ardhi yao imepitia njia mingi sana. Ukijaribu kuangalia hata kwa Wamaasai tunasikia ya kwamba imechukuliwa kutoka kwa wazungu, tunaona pia kuna wale ambao wameingia Serikalini kutoka kwa wazungu imeenda tena. Kwa hivyo ingekuwa bora kama itawekwa katika Constitution ya kwamba marginalized communities kama wale ambao wana mali yao ambayo ilienda bila idhini ya wenyewe iweze kufuatwa. Hao wenyewe waweze kufuata mali yao kama inawezekana warudishiwe na sio hiyo tu, hata katika uongozi wa marginalized communities kwa sababu wale elites wametumia njia mingi ya kuiba rasilmali ama mashamba ya community yao, iweze kufuatwa na irudishwe kwa wenyewe.

Ningependekeza pia ya kwamba Land Control Board itolewe kabisa, kwa sababu Land Control Board imefanya wizi uzidi kwa sababu hiyo special Board ambayo inafanywa usiku na mashamba ya marginalized communities yanaenda sana. Kwa hivyo itolewe, na iwekwe katika location community wenyewe waweze kuchagua watu ambao watasimamia Land Control Board zao. Kama Control Board itakuwa mpaka District lakini iwe inakaliwa na wenyeji, kwa sababu hata tukianglia Land Control Board mara mingi wale ambao wanakaa huko labda ni mtu mmoja kwa location, na huyo mtu mmoja anaweza kuwa hawezi kuangalia ukweli ama hawezi kuwa anasema ukweli. Kwa hivyo ningependekeza ya kwamba Land Control itolewe na communities waweze kuchagua watu wao ambao watawalikisha.

Kuhusu tu ardhi pia mimi ningependekeza ya kwamba ardhi ya familia iweze kumilikiwa na familia kama ni mzee na mama. Kwa sababu unakuta hao wazee wanaenda na kuuza shamba bila idhini ya mama. Kwa hivyo ingekuwa bora kama mama na mzee waandikishwe kama wenye mali hiyo ama wenye shamba hilo.

Pendekezo langu la tatu ni kuhusu wanyama na Wamaasai – marginalized communities wametumiwa kwa njia nyingi sana. Tukijaribu kuanglia Wamaasai na wanyama wanawekwa kama kitu kimoja, ndio wakiwekwa kama kitu kimoja kwa njia ya ukweli ni vizuri lakini vile tunaona, tunawekwa na wanyama, tumewekwa kwa njia mbaya, kwa sababu inasemekana Maasai na mnyama ni sawa sawa.

Com. Salim: Nafikiri point kama hiyo ambayo jamaa wengi wameguzia, kwa hivyo tafadhali hakuna haja kueleza sana.

David Ole Shugulu: Basi tuweze basi kutofautishwa na wanyama na tu-benefit kutoka kwa hao wanyama ambao wako kwetu sio watu wengine wa-benefit. Community wapewe nafasi waweze kufaidika. Rasilmali yetu kama msitu na sehemu za chemichemi za maji ziweze kupewa community, wenyewe waweze kutawala na wapewe nguvu waweze kusimamia. Sina

mengi.

Com. Salim: Asante sana Bwana David Ole Shugulu kwa maoni yako. Sasa kwa kuwa naona tuna watu wengi wamejiandikisha tafadhali kengele ikilia si lazima usimame hapo hapo maliza maliza ili kuwapa nafasi wenzako. Itabidi kushikilia jambo hili sana ili tupate kumaliza jamaa wote ambao wamekuja kutoa maoni yao. Na sasa labda nitamwita jamaa mmoja tu atoe maoni yake kisha tuwape nafasi akina mama watoe maoni yao kama tulivyokubaliana hapo awali, ni sawa? Very good, sasa tumwite Bwana Joseph Ole Lemene, baada yake tutawasikiza akina mama.

Joseph Ole Lemene: Asante sana Commissioners jina langu ni Joseph Ole Lemene. Mimi napendekeza ya kwanza nitazungumuzu juu ya ardhi yetu. Mimi ningeonelea sisi tukiwa Wamaasai tupewe jukumu la kujitawala na rasilmali yetu ambayo tuko nayo for example ile rasilmali tunapata kutoka kwa Park, tupewe nafasi tufanye nayo development ya kujenga ma-shule, ma-barabara na kila kitu badala ya hiyo pesa kupelekwa inaenda kutumiwa na Serikali, Central Government. Tungepewa nafasi tuchague a council of elders ambaye itakuwa ikisimamia hizi rasilmali, halafu Serikali labda tutajadiliana a percentage ambayo tutatuma kwa upande wa Serikali.

Kitu kingine ni land ningeolea ya kwamba zile reserved lands ambazo zilikuwa grabbed ziwe repossessed na community. Turudishe hayo mashamba yote ma-hold ground kwa sababu sasa kutoa ng'ombe kutoka Mara kupeleka Dagoretti kutakuwa na wakati ambao hakuna mahali ngo'mbe itapitia kwa sababu kutakuwa na mashamba ya watu.

Com. Salim: Tafadhali karibia mike ili tupate kusikia

Joseph Ole Lemene: Kwa hivyo ningependelea holding ground, mali ya reserve zote ziwe repossessed.

La tatu ni land selling – mimi ningependelea ya kwamba title-deed iandikishiwe mama, baba na watoto. Halafu kama mzee anajaribu kuuza iwe watoto wanaletwa mbele ya committee hii ambayo itakuwa ikishughulikia mambo ya ardhi. Na ningependelea Land Control Board iwe abolished, tuwe na council of elders, wawe incharge kwa sababu hao ndio wanajua.

Kitu kingine ni land selling ambayo husemekana ya kwamba tuko na free land Maasaini. Hatuna free land, yale mashamba yote mnaona hapa ni occupied; it is only tumekuja kugawanya ili tupate mahali pa ng'ombe pa kukula na kulima, kwa hivyo hatuna land ambayo inakaa free.

Kitu kingine ni maneno ya education - Since tunajua sisi ni marginalized community mimi ningependekeza intake ya watoto kwenda College ama University ama kwenda kwa secondary marks au point iwe reduced. Kwa sababu tukiweka iwe the same na tuseme Central Province sisi tutakuwa na watoto wachache siku ya kwenda mbele tutakuwa nyuma zaidi.

Inginge Parliament – ningependekeza parliamentarians wasiongeze muda wa kukaa Parliament. Parliament ikiwa ni miaka tano iwe miaka tano bila kuongeza, kwa sababu wakiongeza wanaongeza problem, tayari tuko na shida mingi sana with the present Government. Inginge tuko very broke Kenyans na budget ya juzi ilipandisha bei ya vitu vingi kama mafuta taa ambayo inahitajika na local man. Halafu Parliamentarians wanaongeza salary yao inaenda juu zaidi, sasa wananchi wanakuwa hawana pesa. Kwa hivyo ningependekeza Parliamentarians wasiwe wanaongeza pesa yao, watafutwe committee au Commission ya ku-deal na parliamentarians salaries. Ni hayo tu.

Com. Salim: Asante Bwana Joseph Ole Lemene kwa maoni yako na sasa kabla ya kuwasikiza akina mama kutoa maoni yao ningependa kumwita Mheshimiwa Mbunge wa eneo hili Bwana Ole Ntutu kutoa maoni yake na baada ya hapo tutawasikiza akina mama.

Mheshimiwa Stephen Kanyinge Ole Ntutu: Basi asante sana Ma-commissioners pamoja pia na watu wa Narok South. Pia mimi nikiwa Mbunge wa Narok South nina haki pia kutoa maoni kama raia wengine.

Com. Salim: Ungeanza na jina lako for the record.

Mheshimiwa Stephen Kanyinge Ole Ntutu: Basi jina ni Mheshimiwa Stephen Kanyinge Ole Ntutu, mbunge wa Narok Kusini. Basi nikitoa mapendekezo yangu, nikijaribu kwanza kuanzia mambo ya ardhi. Vile tunajua ardhi ni maisha ya binadamu na bila ardhi jamii haitatambulika, so ardhi ni kitu muhimu kushida kila kitu. Kuhusu mambo ya ardhi kweli tunaona iko na makosa mengi vile sheria ya mbele, iko kitu ambacho hata pengine mtu akitenda kosa sheria inazuia watu kufuata haki mpaka mwisho. Mfano concerning first registration – Unakuta pengine mtu ameshafanya mpango ama pengine bidii atumie mbinu zake pengine apate shamba na unakuta hata pengine iko sehemu kubwa ya nchi ya Maasai pia imeenda through first registration. Karibu at least kwa kila District ya Maasaini na pia kulingana na first registration inazuia watu au pengine inanyima watu haki kwa sababu watu wakijaribu kufuatilia Section 143 pengine inakuwa na mambo yake ambayo pengine inazuia mambo mingi. So ikiwa inawezekana mambo ya first registration iondolewe mbali kabisa.

Pia tukikuja mambo ya Land Control Board, kweli hapo tunataka Land Control Board iwe ma-board ambayo itakuwa huru na pia wananchi wenyewe community wenyewe wapewe nafasi wachague watu ambao watasimamia hawa kwa mambo ya ardhi. Kwa sababu ikiwachiliwa Provincial Administration hiyo pengine itaweza kuleta maneno ambao pengine mtu amekuwa tu amechaguliwa kwa sababu ya sababu moja ama nyingine. So kwanza mambo ya Land Control Board ipewe raia wachague watu ambao wanataka wawakilishi wao kwa hizo ma-board.

Pia tena tukijaribu kuingilia mambo ya trust land hiyo ndio shida kubwa sana tumepata tukiwa watu wa sehemu hii. Trust land

kusema ukweli County Council ilikuwa imesimamia mambo ya ma-trust land kushikilia Wamaasai lakini kwa vile pia Council kulingana na vile wakati unaenda na kulingana na vile dunia inakimbia sasa hatuna imani na Council kushikilia sisi mashamba yetu. Tunataka kwanza County Council wasiwe wanashikilia Wamaasai mashamba yao, to be the Trustees. Kwa sababu tunaona pengine mambo ya uongozi yanakuwa na mabadiliko mengi, unaweza kuta pengine after the general election, we might have weak leaders, we might have greedy leaders, we might have any sort of leaders. So to safe-guard the interests of the masses ni lazima kama ni mambo ya mashamba ambayo bado yamebaki inasemekana ni trust land iende kwa community.

Kama ni sehemu mfano, kwa sababu hii ma-trust land ni mingi sana especially in Narok District, ili pengine kama ni pande ya msitu, County Council isiwe inahusika na mambo ya msitu, kwa sababu wame shindwa na mambo mengi. Na kama wameshindwa na mambo mengi watakuja kushindwa pia na mambo ya hiyo misitu, na pengine chemi chemi zetu za maji zitaharibiwa. So ni heri itolewe iundwe kamati ya elders ambayo itasimamia mambo kama hayo. Pia kama mahali pia tunapata faida kama mambo ya Mara pia mimi najua mambo ya Mara faida ni sisi sio Central Government. Group ranches are the beneficiaries and the Council are the Group Ranches is not the Central Government. So kile kitu ambacho ningependekeza hapo ni lazima pia watu wa sehemu hiyo to be recognized on a certain percentage, kwa sababu unakuta pengine Council inachota pesa yote wanasahau kurudisha pesa zingine to manage the Park.

Tena tukijaribu kuanglia mambo mengine – abuse of our culture – tukianglia kusema ukweli watu wametusi jina la Maasai kwa njia mingi. Unaenda kwenye ma-hotel kubwa kubwa ukitaka kuingia choo ya wanaume unakuta ati Moran picha ya Moran, ukiingia ya akina mama unakuta mama, na hayo ni matusi. Na pia nafikiri tukiweka sheria laini ni lazima watu waheshimu sisi, wasichukue sisi kama wanyama. Kwa sababu pia sisi ni watu ambayo tunasitahili kuishi Kenya na tunajivunia mila yetu, na ukikuta wazungu wanatoka Ng’ambo kuja pengine kuona mila yetu, ni kwa sababu pengine wao wamepoteza mila, na hatutaki watu kupotezea sisi mila.

Nikijaribu kuguzia tena mambo ya NGOs ambayo hiyo ni kitu ambacho imelete hii taabu mingi. Tunataka kwa upande ya NGOs tuunde kamati ya ku-scrutinize hizo ma-NGOs kwa sababu wengi ni wakora. Wanaenda ng’ambo kutafuta pesa ya usaidizi, kufika Kenya hiyo pesa hapana fika Maasaini na wanaenda kutumia jina la Mara, wanaenda kutumia jina la Wamaasai, lakini hiyo pesa inaingia mikono ingine. Na unakuta wengine wanakuwa na ma-seminars ama ma-workshop for the last twenty years without implementation. Sasa kama ni ile leather ambayo ilikuwa inasemekana tu last year ooh kama ni kitu fulani bado wanazungumzia hiyo, na pia hiyo tunataka kuweka kila kitu laini. We want to be very transparent with NGOs na pia tunataka kujua ile pesa wanapata from the donors.

Tukijaribu tena kuguzia mambo ya elimu – ni haki watu wapewe elimu ya bure kwa sababu ukijaribu kuanglia hali ya umasikini imezidi kabisa kabisa na unakuta mtu mwingine pengine watoto wake wana akili lakini hawajapata nafasi. Lakini Serikali ikitoa elimu ya bure, matibabu ya bure, hilo pia litakuwa jambo la maana sana. Pia tena kuhusu mambo ya haki ya watoto, ningependekeza vijana na wasichana wachukuliwe sawa. Kwa sababu kulingana na mila yetu Wamaasai watoto wasichana

wanachukuliwa kama second class citizens, wanachukuliwa kama wapita njia inasemekana wataenda kwa bwana. Na kusema ukweli maisha imekuwa ni ingine, hata pia hawa wana haki pia kupewa elimu sawa na vijana, wana haki pia kuridhi mali ya wazazi yao. Ili pengine mambo yakiwa ngumu kwa huyo msichana pengine apate mji, so pia haki ya wasichana ni kitu muhimu sana.

Nikijaribu pia (kwa sababu sitaki kuchukua muda mwingi sana) ni hizi land tribunals. Ningependekeza wapewe nguvu kabisa kwa sababu kile kitu kinalete shida hao wazee ambao wanachaguliwa kwa tribunals hawa ndio wanaelewa shida vile iko, kushinda kortini. Hawa ndio wanajua wale wakora wako ndani ya wengine, huyu ndiye anafanya mambo ya ukora, hawa ndio wanajua historia ya hayo mashamba na wapewe nguvu ya kuamua na kukata makesi, badala pengine makesi kukimbishwa makortini, kwa sababu unaweza kuta kesi inakimbishwa kortini na mtu kwa sababu pengine amepata wakili tough ama pengine anaanza ku-challenge mambo mengi, mtu anaenda kupata haki ambayo sio yake.

Basi nafikiri kwa vile niko na proposal na sitaki pia kuwa mchoyo kuchukua mingi mapendekezo yangu ni hayo na nitatoa proposal pale, asante sana.

Com. Salim: Asante sana Mheshimiwa kwa maoni yako na memorandum yako tutaipokea. Na sasa kama nilivyosema tungenda kuwapa akina mama nafasi kusema kwa faragha mambo yao na maoni yao na tumetayarisha chumba chingine ambapo tungenda waelekee hivi sasa ili kutoa maoni yao. Lakini sisi hapa pengine tutaendelea kusikiza, mwenzetu hapa Professor Kabira atawafuata ili kusikiza maoni na kuwasajili au kuwarekodi na mimi na mwenzangu Doctor Abdirizak Nunow tutaendelea kusikiza wananchi wengine wakitoa maoni yao, nafikiri hivyo ni sawa, very good. So Bwana Chairman wa Committee ataeleza zaidi.

School Headmaster, Mr. Kuitwi Francis: Basi kwa vile akina mama wameomba wapewe nafasi watoe maoni yao kando. Nijambo pengine wengi wetu tungenda vile vile kwa vile wao ni binadamu kama wanaume wangetoa maoni yale ya juu juu ambayo itakuwa funzo kwetu sisi kwa sababu tunaamini wao pia tungepata mengi kutoka wao. Ila tu labda mambo yale ambayo pengine wanahisi si vizuri sana kwa sababu tumejumuiika wazee wa umri fulani, wasichana wanaweza kutoa maneno kwa baba zao pengine wataweza kwenda kule staff-room halafu watatoa maoni yao. Lakini sisi tungenda sana vile vile kushiriki na wao lakini kwa vile waliomba hivyo basi na wapate nafasi hiyo, asanteni.

Mary Simat: Ningenda tu kusema kuna vile vitu labda hatungenda kuongea hapa lakini sio maneno mbaya, labda hatutataka tu kuwa heckled hapa. Lakini kuna maoni ambayo hata sisi tungenda kutoa hapa kwa sababu sisi ni akina mama wa hii constituency na sisi ni viongozi na sisi ni watoto wenu. Kwa hivyo mlituzaa kwa hivyo tutoe maoni yetu na yule ambayo sisi tunasikia tutaweza kutoa pale kando tutaenda kutoa, lakini naomba tu yale ambayo tunajua tunatoa hapa tutoe ambayo hata nyinyi msikie maoni yetu.

Com. Salim: Ndugu zetu hebu tafadhali tutulie kidogo hatukuvunja kikao. Kikao kinaendelea lakini tumewatayarishia akina mama pahala ambapo wangependa kutoa maoni fulani. Lakini pia wanasema kama alivyowaeleza mmoja wao pia kuna maoni mengine ambayo wangependa kutoa hapa kijuu juu. Kwa hivyo ningependa kumwita mmoja wao atueleze yale ambayo wangependa sote tusikie hapa kabla ya wao kuondoka. Sijui nani kati yao ambaye atafanya hivyo. Okay tafadhali utaanza na jina lako kisha utaendelea mbele. Na nafikiri ni Bi Mary Simat. Haya karibu

Mary Simat: Naitwa Mary Simat na mimi nimezaliwa hapa Narok South na ningependa tu labda kuguzia mambo kidogo tu ambayo sijasikia ikitokea kwa maoni mengine. Ningependa tu kusema ya kwamba tuko na maoni yetu na tumejiandaa kabisa kabisa in fact tumejiandaa constitutionally kwa hivyo itakuwa ni rahisi sisi hata kwenda kutoa vile tulikuwa tumepanga. Maoni ambayo ninasoma hapa kwa juu juu ni maoni ambayo wa-mama wa Narok zaidi ya hamsini walikaa Narok kwa siku tatu na wakatoka na document hii, kwa hivyo si moni yangu pekee yangu. Ningependa pia kusema ya kwamba document hii tuko nayo tungependa kama mnaweza ku-photocopy kwa sababu iko na historical grounds and wrongs ile ambayo ilitusababisha Wamaasai kuwa marginalized. Kwa hivyo kama uko na hamu ya kujifundisha mambo mengi ki-historia unaweza kupata katika document hii, kwa sababu nitakuwa na copy.

Na zaidi ya mambo ambayo tulikuwa tumependekeza sana tukiwa wa-mama kwa sababu hata wale wengine wote wamezungumza hapa utakuta ya kwamba hakika hawataji mambo ya akina mama. Kwa hivyo ndiposa tukakaa kando basi ndio tuweze kusema ya kwamba tungependa kuhusishwa katika mambo yote yatakayoendelea katika Constitution, katika kila jambo tukiwa wamama. Kwa hivyo basi tukakuja na issue ya composition and functions of the organs of the state including Executive, the Legislature and the Judiciary. Tukasema hapo kwa ufupi ya kwamba tunataka representation katika decision-making tukiwa mama katika Legislature, Executive na Judiciary. Wamama walisema wangetaka 50% representation katika kila kikao cha hizi decision making processes. Halafu wamama pia tukaongea juu ya recommendation of the system of Government. Wamama wa Narok walionelea kwamba wanataka Federal Government, yaani wanataka Majimbo, yaani kwamba tulisema ya kwamba tunataka Wamaasai wote katika Kenya nzima wakuwe na state yao. Kwa hivyo kuwa Maa-state, yaani Wamaasai wote wajiunge katika Lakipia, Jambu, Transmara, Samburu na Kajiado na Narok wapate kuwa na state yao pekee yao. Na katika hiyo state kwa sababu, ninasoma kwa juu katika legislation na judiciary pamoja na executive pia wamama wahusishwe. Yaani kama Governor atakuwa ni mwanamume, Attorney General atakuwa ni mama. Pia tulisema ya kwamba mambo ya kortini na nini pia hata tungependelea wamama pia waweze kuongoza hata mambo ya kortini, yaani katika ile hali ya kortini.

Halafu tukaongea juu ya constitutional commission, institutions, offices and establishment of additional ones to facilitate constitutional governance and respect for human rights and gender equity. Tukasema ya kwamba kuna Commissions nyingi ambazo huwa Kenya na hakuna mama hata mmoja ako kwa hata ile ya nyama ile rahisi tu, ambayo hata sisi ndio tuna-produce hata huwezi kuona Maasai wala mama Mmaasai. Kwa hivyo tukapendekeza ya kwamba ni lazima tuwe pale.

Nitaendelea haraka kusema ya kwamba katika Electoral system of Kenya pia tulisema ya kwamba, tulionelea sana sana balloting iendelee kuwa secret na wazee wale huwa wanabebea wamama vipande wakome. Na tukasema ya kwamba katika agents ni lazima kuwe na mwanamume na mama agent ili aweze kuongoza wa mama kupiga kura kulingana na vile wanapenda.

Halafu tukaendelea tukasema ya kwamba ni lazima kuwe na affirmative action on the position of presiding and returning of officers at election. Tukaendelea kusema ya kwamba wamama wa Maasai mjitokeze hata na nyinyi mtafute viti vya President na Vice President kwa sababu ni vyetu. We have the constitutional right hata sisi kuchukua hiyo nafasi. Tulipendekeza pia kwa Local Government hii ndio ilite shida sana tukasema ya kwamba viti vya County Council huwa vinakuwa nane tu. Na wamama wakasema tunataka vyote kwa sababu nyinyi huwa mnapata nafasi ya kuchaguliwa kule manyumbani kwa kura, kwa sababu watu wetu bado hawajaelewa kuwa wamama wanatakiwa pia kuongoza, hivyo viti vinane vyote tupatiwe ndio mara ya pili twende kungombane na nyinyi kule chini.

Pia tukaendelea kusema ya kwamba tuna issues (najua ndivyo kwa sababu tulitaka kukaa kando)

Tukaendelea kusema ya kwamba bodies kama anti-corruption, wamama pia wahusishwe wawe katika hizo boards. Hata kwa sababu wamejulikana kuwa ni waaminifu kwa hivyo tuwe katika hizo committees, 50% wawe wamama.

Tukaendelea kusema ya kwamba pesa kama zile za bursary na maendeleo ya local authority ni lazima pia kuwe na committee, sio Councillors watakuwa wakigawa hizo pesa. Lakini pesa zigawiwe kwa committee na wamama lazima wawe kwa hiyo committee pia. Na tukasema 54% ya pesa za bursary fund itengwe kwa sababu ya girl education, masomo ya msichana, wasichana wenu yaani. Na tukaendelea kusema ya kwamba introduce affirmative policy within the local authority act providing for 50% requirement for women in the Committees.

Title-deed iwe na jina la mama na la baba yaani la mume na bibi, ndio tuweze ku-control ile hali ya kuweza kuuza ile aridhi. Wale wanaume ambayo wako na nia mzuri ya wa mama watatuunga mkono kwa hiyo. Tukaendelea kusema ya kwamba wamama wasioolewa unmarried women lazima wawe na haki ya kurithi ile nchi (na ninakimbia Bwana)

Tukaendelea kusema juu ya land ya kwamba hata sisi tulisema Land Boards ziwe repealed zitolewe kabisa na zirudishwe kwa community. Na hiyo ninasikia Council ya Elders mkumbuke ya kwamba hata elders wamama wako elders, kwa hivyo mtawaweka pia.

Tukaendelea kusema ya kwamba katika the right of management,, ownership, use, preservation and conservation of our natural resources. Hata sisi tuliona ya kwamba tuko na resources kama minerals na wildlife, minerals huwa ni ya Serikali, saa hii hapa kukipatikana gold inakuwa ni ya Serikali. Tukasema ya kwamba kama resources itapatikana kwa nchi yetu ni lazima iwe ya

community.

Ya mwisho ambayo mimi nitasema hapa mwenzangu ataendelea hapo tena, tukaongea juu ya the management and the use of public finances. Tukasema ya kwamba ni lazima kuwe na board ya ku-manage at the constitutional level pesa za public sio kwa District. Sio DC a-manage fund ya public, irudishwe kwa Constituency na 50% representation ya wa mama iwe katika ile Board.

Ya mwisho kabisa tuliongea juu ya the right to citizenship and gender parity. Tukasema ya kwamba wamama wakuwe citizens lakini sio second class citizens, na tukasema ya kwamba kwa sababu tuko na Wamaasai wetu ambao wako Tanzania, na hatuhitaji kipande kwenda kuona ndungu zetu na dada zetu walio Tanzania, tupatiwe dual citizenship. Yaani tupatiwe passport ambayo itaturuhusu kwenda Tanzania bila kuomba mtu ruhusa na kuja Kenya. Kwa sababu wale wako kule na wale wako hapa in moja. Nitakomea hapa na ninafikiria nime-highlight issues zingine lakini tukienda na Commissioner wetu tutatoa zingine kidogo ambazo tumeacha.

Com. Salim: Tafadhali Mary kidogo Commissioner Wanjiku anataka kuuliza jambo.

Com. Kabira: Thank very much Mary for that comprehensive presentation I wanted to ask you just about the affirmative action for representation in Parliament which you talked about and local authority and how you think it can be done, and then the dual citizenship, which means that you can actually become a Tanzanian and a Kenyan, is that what you are saying? That you can actually have the rights of a Tanzanian and the rights of Kenyan as well, so I wanted to confirm that it is not just going across to see your relatives but also becoming a Tanzanian with the rights of a Tanzanian.

Mary Simat: Yes that is what I mean. And about the affirmative action we said that in Parliament 20% of the Maa-pastoralist women. We want a 20% representation through the affirmative action in Parliament, because we do not have any pastoralist in Parliament. About the dual citizenship we were thinking about the Maasai of Tanzania and the Maasai of Kenya, it is like you are citizen in Kenya and also Tanzania.

Com. Salim: Thank you and I think akina mama sasa mngependa kuelekea chumba kingine.

Speaker: (inaudible)

Com. Salim: Okay then we give you just few minutes to do that.

Helen Kibetu,(Nominated Councillor): Thank you Bwana Chairman majina yangu naitwa Helen Kibetu I am a nominated Councillor for Narok South. I am representing the Maasai women and I have a brief introduction . We the Maasai women

pastrolists of Narok South do cherish the basic rights given to us by the Government to exercise our constitutional rights after 38 years of independence. We hope that cultural and ethnic diversity shall be protected and promoted hand in hand with our economic development because God knew best why these cultures and ethnicity are so diverse.

Ningependa tu ku-highlight mambo kidogo kidogo kwa sababu tunaenda kusema mambo mengine pale katika chumba kingine. Ningependa tu kuongea juu ya basic rights na sisi tukiwa a akina mama Wamaasai tunasema tunataka tupewe maji kwa kila boma ya Wamaasai. Kwa sababu katika hii century ambayo tuko sasa bado sisi hatuna maji na mahali zingine zote ziko na maji. Na sisi huwa tunapata shida sana kwa sababu ya wanyama akina mama na watoto wanauliwa na wanyama wakienda kuchota maji, na hawa wanyama ndio wanaletea Kenya pesa nyingi sana ya kiutalii.

Tunasema tena hata mambo ya shelter, tunataka tupewe ama Serikali ipate kutujengea nyumba afadhali angalao iko na dirisha na nyumba ambayo iko na pahali pa kupikia. Na mambo ya security kwa sababu ya hawa wanyama. Na jambo lingine ni education. Watoto wetu wapate kwenda shule kwa sababu ukiona sasa vile tuna-rate kwa examination, tuna-ratiwa tu kama wale watoto wako Nairobi wana stima na wako na magari wanandea shule. Lakini sisi watoto wetu wanaende hata kilometer kumi kwenda shule, kwa hivyo tunasema mambo ya education tupewe free education.

Katika affirmative action – tulikuwa tunasema affirmative action is a matter of justice, equity and human rights. Tulikuwa tunasema tukiwa akina mama Wamaasai tupewe hivyo viti ambavyo inatusitaili kupewa katika Local Authority, katika Parliament na katika Wizara zingine nyingi ziko katika Kenya. Na Political Parties tulikuwa tumesema katika Political Parties tupewe at least 1/3 halafu katika Electoral system tunasema akina mama wa-appointiwe into political seats at least 33% of the total seats in Parliament and Local Authority. Halafu tukasema tena there should be a limit of money used for campaign to make access every candidate, as a way to enhance women participation and prevent corruption during campaign. Kina mama tunasema katika pesa ya campaign tuwekewe kiwango cha pesa ambacho mtu anaenda kufanya campaign, kama ni ya Councillorship ama ni ya Parliament, ili akina mama na hata walemavu wapate ku-campaign hata nao wapate viti, na hata kuzuia corruption. Halafu tukasema katika mambo ya siku ya election tukuwe na different dates ya elections. Kama ni Councillorship tukuwe na siku yake tafauti, kama ni parliamentary seat tukuwe na siku yake tafauti. Kwa sababu katika hiyo kina mama huwa wanapata shida sana kwa sababu wakikuta ma-boxes zimelainishwa hapo hata kina mama wanakuwa confused pahali hapo. Kwa sababu hata parliamentary seat hawajui kusoma, hiyo box hata wataambiwa hii ni ya Councillor anaweka kura yake. Kwa hivyo tunataka different days.

Katika Local Authority tunasema kiwango cha Councillor, umri akuwe 25 years of age and above na akuwe ni mtu amesoma na akuwe ni mtu ako na familia. Na katika Local Authority tulikuwa tunasema Local Authorities wasikuwe ni hao tu ndio wanatoa decisions za locality hiyo Tukuwe na watu representatives kutoka wazee wa kijiji na akina mama wakuwe represented katika maoni ya kupeleka katika County Council.

Halafu tukasema kwa land issues, tumesema Land Control Board ifutiliwe mbali na kina mama wahusishwe. Kina mama wakuwe elected hata nao katika location na wazee wakuwe katika Land Control Board ya Location, kwa sababu wao ndio wanajua shida zinazowakabidhi. DC asikuwe Chairman wa Land Control Board, watu wakuje ku-electiwa kutoka location kuja kwa district, wa-elect Chairman wao.

Halafu nasema Kenyans living in trust land to be guaranteed protection, security wakuwe protected kwa sababu watu wengine wanaishi katika trust land, na saa zingine tunaogopa labda Serikali itakayokuja labda itahamisha watu kutoka trust land. Tunataka tukuwe protected na title-deeds ambazo zimemaliza 99 years of lease ya land of Kenya zirudishiwe wananchi wapewe ownership ya land kwa sababu lease ambayo imeisha 99 years Wamaasai warudishiwe haki yao.

Halafu tunasema tuna shida sana kwa sababu ya our natural resources. Unakuta watu wanatoka katika sehemu hizo natural resources zinatoka hawahusiki katika management ya natural resources. Tunataka 80% of our natural resources wananchi wahusishwe na akina mama wakuwe katika kuhusishwa hivyo.

Environment – Katika environment tulikuwa tumesema tukiwa na Commission ya Environment kina mama wakuwe katika hizo ma-commission za environment na hata walemavu wakuwe katika hizo commissions.

Na tukasema kuhusu culture – utamaduni wetu ni mzuri sana kwa Wakenya wote in fact, lakini tunasema hatutaki tena kutumiwa na vitu vyetu kuuzwa kiholela holela na watu ambao hawajafanyia kazi hivyo vitu. Kwa sababu unakuta mama wa Maasai anajua kutengeneza beadwork yake na hajaenda shule, kwa hivyo our intellectual rights to be protected by the Constitution. Kina mama wamesema watoto wawe wakifunzwa lugha zetu kutoka class one to class three (mother tongue). Kwa sababu kwa kusema kweli we express ourselves better in our mother tongue.

Katika Commissions ambazo tulikuwa tuna-recommend zikuwe constituted ni kama Land Commission na kina mama wakuweko. Gender Commission, Anti-corruption, Human Rights and Cultural Commission na kina mama wakuwe katika hizo Commissions. Nitafikia hapo halafu tutaenda kutoa recommendation zingine baadaye, asanteni.

Com. Salim: Asante sana Helen Kibetu kwa maoni yako na nafikiri sasa tumemalizana. Eh will that be Caroline? Okay Caroline please windup as soon as you hear the bell we have to have gender equity there too.

Caroline Sopiato: Majina yangu ni Caroline Sopiato Kemesoi mimi ni mzaliwa wa Narok South na yangu ni fupi nitajaribu kufupisha. Kwa hivyo mimi nitazungumzia kuhusu Bill of Rights na yangu kwa ufupi nitajaribu kufupisha zaidi.

Ya kwanza katika hali hiyo ya Bill of Rights kina mama wa Narok waliketi wakasema ya kwamba, akina mama wanafaa kuwa na heshima zao na katika hali ya heshima hizo zinafaa kutunzwa na wasifinywe kwa sababu ya haki hiyo. Ya pili nikasema ya kwamba enforcement of section 170 of the penal code, irekebishwe kwa sababu inalalia kina mama. Ya tatu nikasema section 82 4B should be amended as it perpetuates discrimination against women and further promotes the practices of harmful cultural

practices. Nikasema pia kuna mikutano imekuwa ikiendelea huko nje nina sehemu moja ambayo inaitwa Sendau, ambayo nimesema ya kwamba Constitution ya Kenya ijaribu kuchukua hali hiyo ili iweze kusimamisha hali ya ufinyazi wa maisha ya kina mama. Kwa Kingereza inasema ya kwamba “discrimination shall include any distinction, exclusion, restriction or preference based on, which has the purpose or effect of nullifying or impairing the enjoyment or exercise or any further equal polling of right, benefits and entitlement in the public, economic, social, cultural or any other field of public line. Should be made and agreed upon by the Constitution of Kenya.

The principle affirmative action should be constitutionally entrenched. The freedom of association should be construed and regarded to include freedom of choice in marriage. Ya kwamba wasichana wetu wasiwe wanaletewa wazee na kuambiwa ni huyu, wawe na haki ya kuchagua.

Ninaendelea na nikasema kwa social-cultural obstacles ambazo zinafanya wamama waweze kufinywa, nikasema haki za watoto ziweze kuletwa ili na kufunzwa watu wakapate kuelewa. Nikasema pia kwa sababu Wamaasai wanachelewa kwenda shule, nikasema watoto wetu wasiitwe watu wazima kwa sababu ni miaka kumi na tatu, bali umri huo uongezwe ukafika maika ishirini. Nikaendelea nikasema hivi, section 82 4,5,6, and 9 of the Constitution of Kenya and other laws that are discriminatory against women should be repealed and amended.

Nikasema pia katika hali ya protection ya watoto, watoto wa Maasai wanasemekana ni watoto hasa wasichana mpaka wafikishe umri wa miaka ishirini ambapo wataweza kutoa uamuzi wa kusoma au kutosoma na kuchagua kuolewa.

Ninapitia tu. Nimefika katika hali ambayo ni sisi wasichana na kina mama kuweza kupewa hali sawa kwa upande wa mali na hata upande wa uchaguzi. Nikasema hivi, wamama wa Narok waliketi wakakumbali kwamba muda wa Rais uweze kuwa utakuwa determined utaamuliwa na national referendum. Si Parliament iketi ifikirie kwamba tutaongeza Wanakenya ndio wanaongozwa na wamama wa Narok wakasema wapewe national referendum ya kuamua. Tukasema pia wanawake Wamaasai waweze kuwa katika ngazi zote za kisiasa.

Katika hali yetu ya kuamua hali ya Serikali itakayoongoza tukasema ya kwamba tuwe na ile wanaita Majimbo. Katika Majimbo tukasema Mayor akiwa ni mwanamume basi Clerk atakuwa ni mwamamke. Tukasema pia uwe ni muda wa miaka kumi ambao imegawanywa mara mbili.

Katika the directive the principle of state policy – nikaja tukazungumzia mambo ya marriage, to obey it and succession rights. Katika hali hiyo the un-married woman should have the right to inherit property. Ya kwamba iwe constitutionally agreed upon that I whether married or divorced or anything should have the right to inherit property. All the dissolutions of marriage women should share matrimonial property. Kwa sasa wamama wanafanya kazi nyingi

isiyoonekana katika jamii lakini wanapotengwa wanaenda bila chochote. Wamama wakaketi wakasema ya kwamba itakuwa ni

vizuri wakati unaambiwa nimeshiba na wewe ondoka basi wamama wapewe haki sawa ya mali waliotafuta katika boma ile.

Sehemu yangu ya mwisho ni kusema kwamba katika elimu tuna hii kazi inaitwa DEB maana yake ni District Education Board na wamama wakasema ya kwamba usimamizi wa District Education and loaning board hizo board zozote zinazohusu elimu ziwe na 50% representation ya wamama ambayo ni Wamaasai si wamama tu. Pia tukasema DEB iwe inasimamiwa ma mmoja Wamaasai si mtu atoke kwao aje tuambie kwamba inafaa kuwa hivi na hivi na hali haelewi hali yetu na upungufu au shida za Wamaasai.

Takasema pia katika hali ya tourism ambayo ndio tegemeo hasa la watu wa Narok tukasema ya kwamba there should be participation in sharing (Honourable Commissioners may I go on for a minute) There should be participation in sharing of tariffic resources, ya kwamba isitoke tu ikaenda Central Government bali wamama wa Narok wawachiwe 54% ya kuweza kusimamia hali zao. Haya nikaendelea pia tukasema there must be compensation restitution of the Maa- community for historical wrong. Isiwe tu ilifanyika ikasahaulika bali ikumbukwe. Nikasema pia Kenya Tourism Board iwe community-based, isiwe Nairobi, isiwe Nakuru bali irudishwe iende Keekorok, ije Lulunga maana hapa ndio wanaelewa. Kwa hayo machache nisirudie yale yamesemwa, ninasema asante.

Com. Salim: Asante sana kwa maoni yako tafadhili sijui kama hiyo ni memoradum yetu au utatupa baadaye

Carol Sopiato: Baadaye

Com. Salim: Baadaye asanteni. Asanteni sana kina mama na kama tulivyosema hapo awali hii ni Katiba ya kila mtu kina mama na sauti yao lazima isikike, walemavu sauti yao lazima isikike marginalized groups pia tuwasikie. Kwa hivyo tumefurahi kwamba hawa kina mama watatu ni sauti tatu za kwanza za kina mama kusikia hivi leo, na kwa hivyo tungependa kuwapa nafasi kueleza mengi wakiondoka hapa na kuzungumuza na mwenzetu Professor Wanjiku Kabira, asanteni sana. Na sasa kikao kinaendelea vile vile tulivyopanga kufuatia

WOMEN'S SESSION TAPE 3

Kunini Ketita: *Kaaji Kununi ole Ketita*

Translator: Kwa majina ninaitwa Kunini Ketita. Kule kwetu tuna shida kwa sababu ya elimu na pia uongozi ni duni.

Translator: *Ore enajo nanu naa eikiata taabu oo nkera ninye e sukul, nimikiata olarikoni te nkop ang, aikitonita ake anaa ngishu, ang taa. Neaku kaidim ninye aatejo ina ninye nabo pee aitodoropu, mikiata enkisuma, amu olarikoni mikiata.*

Kunini Ketita: *Ore enadolta nanu nenare neasi naa eretunoto ake kiyie meterei iyiook.*

Translator: *Aikaja?*

Kunini Ketita: *Ainguraki iltunganak larikok loitasheiki iyiook.*

Translator: Katika ile hali ya kukosa uongozi itakuwa ni vyema ikiwa kutakuwa na uchaguzi wa viongozi.

Com. Kabira: Amesema amemaliza? Okay asante

Anna Naramat: Kwa jina ninaitwa Anna Naramat nimetoka Ololonga mahali tuko saa hii na ninapendekeza kazi ya wamama nikiwa mmoja wao. Katika nchi hii ya Maasai tunaona ya kwamba wamama wako na mzigo kubwa, hao ndio wanajenga nyumba, ni hao ndio wanafanya kazi so tungeona ya kwamba wale wanaume ambao wametuoia tunge-share kazi hasa kazi ya nyumba. Kwa sababu unaona mama kutoka asubuhi mpaka jioni hapumziki na huyo mama ndiye hata anatafuta chakula, naye mzee ameenda kupiga kitu kinaitwa “engeshi” hana shughuli hata saa ingine tunaenda kuchunga. Tunaona ya kwamba tuko na kazi.

Pia kwa upande wa elimu – upande wa wasichana katika nchi ya Maasai akifika class kama nne au sita au nane kama amesoma sana na hata kama amepita tunaona ya kwamba anatahirishwa na kuolewa. Na pia akifanya KCPE for example tunaona ya kwamba kama kijana amepita na yeye amepita msichana anaambiwa wewe utaolewa na kijana ataendelea na shule. So ningependekeza ya kwamba wasichana wasaidiwe sana upande huo.

Pia ninataka kusema ya kwamba katika hii nchi ya Maasai tuko na shida hasa shida ya maji. Unaona mama anashika ndoo yake anaenda kuchota maji maili kumi au ishirini na labda kuna wanyama na labda kuko na wakora na unaona ya kwamba huyu mama ni risky akipita huko pekee yake. So Serikali inafaa itupatie maji na hata iweke kila boma ya Maasai (manyatta) maji.

Pia ninapendekeza wamama waheshimiwe kama vile wanaume wanaheshimiwa, hasa wamama wachaguliwe hata hao wawe Chief. Ninaona ya kwamba katika nchi ya Maasai hawatambui wamama. Kwanza mama akienda kutafuta Chief au Assistant Chief wanacheka sana na hata ni kama kitu ambacho hakijawahi kuonekana. So hata sisi tupatiwe right ya kuongoza tuwe Chief hata tuchaguliwa kama wazee wa kijiji na hata Councillors sio nominated Councillor tu ndio ati kina mama wanapewa, kwa sababu unaona ya kwamba mama akisimama na mwanamume akisimama unasikia wanaume wakisema “Ah huyu mama anasimama mbele ya mwanamume”. Na pia iko kitu kinanishangaza katika hii nchi yetu ya Maasai, wazee wakiingia unasikia “na mama mheshimiwa” yaani labda huyu mama ni mama mheshimiwa au mama mzee unasikia akimbiwa “amka mpatie mzee kiti” yaani hakuna heshima katika upande wa wamama. Kweli hatutaki kutawala wazee lakini tunataka hata hao watambue ya kwamba hata sisi ni watu kama hao.

Kwa upande wa ardhi – ardhi mimi ninashangaa kwa sababu mzee anaenda kunywa pombe na rafiki zake wanaanza kuuziana huko, hata hakuji kuuliza mama, unasikia tu mama anaelezwa “kutoka leo amka tuhame hapa kwa sababu nimeuza”, hata hajajulisha mama hajajulisha watoto, sasa mama anahangaika. Unaweza kuona hata nchi ya Maasai watu hawana ardhi wameuza na kweli anaenda kuhongana kwa Land Control Board. Kuhongana ili apitishwe na mama amekaa bila chochote.

Pia katika Land Control Board ningesema wamama wawe huko Land Control Board kwa sababu naona ya kwamba wanaume wanaenda kuongea pekee yao.

Pia katika nchi ya Kenya ningependekeza ya kwamba hii hongo yaani kuhongana imezidi zaidi. Katika Kenya watu wanahongwa hata wanaharibu ukweli, wanaharibu haki kwa ajili ya kuhonga. Kama wewe uko na haki na wewe ni masikini huna chochote unafukuzwa na yule mtu ambaye hana haki kwa ajili ya pesa nono nono anahonga kutoka askari mpaka hata yule mkubwa. So ningependekeza ya kwamba hongo iwe ni sheria katika Kenya. Mtu akipatikana kama amehongwa afungwe hata kama ni askari, hata kama ni ofisi.

Ninaingia upande ya Ogiek kwa sababu mimi ni Ogiek. Katika wamama wa Ogiek yaani wamama katika upande hata huyo mama mahali ametoka hatuna mabarabara na iko ile pesa ambayo inaitwa ni ya rural, sijui hiyo pesa inaenda wapi. Kwa sababu kweli hakuna barabara hata pahali pa punda kupitia hakuna. So ningependekeza ya kwamba tutengenezewe mabarabara, tujengewe permanent schools. Hata barabara hata kama sio lami tuwekewe hata murrum kila mahali, kwa sababu ni aibu kama hatuna.

Pia kuuza ardhi – Misitu ambayo inaitwa ni ya Serikali yaani forest ya Serikali unaona tu County Council wanaenda kuongea watu wachache unaona wanatafuta mtu wa kuuzia yaani wanapatiana ili wachukue mahali nono nono. Mimi ningesema kama ni forest ya Serikali iwe ni forest kwa sababu hiyo ni forest ya wananchi iwe tu sio ya mtu binafsi na sio ya kiongozi binafsi. Kama ni forest, iwe ni forest, siku ambayo tunataka kupewa tupewe na wamama wawe hapo committee, wawe kwanza wamama ndio leaders, ndio wanapewa first priority kuwa Committee katika hiyo forest ili saa ile inakatwa ikatwe na wamama watajua ya kwamba kila mmoja amepata.

Katika tena hiyo ardhi kuna wamama ambayo hawajaolewa na wamezaa nyumbani. Wazazi hawawatambui hasa nchi hii ya Wamaasai, na wao wako na vijana wako na wasichana hujui utawaweka wapi. So ningependekeza ya kwamba yule ambaye amezaa nyumbani na hana bwana ni haki amiliki ardhi ya baba yake au Serikali imutafutie mahali pa kukaa.

Com. Kabira: Na yule msichana ameolewa?

Anna Naramat: Yule ameolewa atarithi kwa bwana yake.

Com. Kabira: Ikiwa Bwana hana shamba?

Anna Naramat: Apatiwe hiyo ni haki hata yeye apatiwe. Yaani kama niko na watoto wasichana au watoto vijana wakatiwe sawa mali ya baba yao. Katika nchi ya Maasai, mfano, mtu ambaye hajawahi kukuona anatoka Mosiro au Mombasa anasema “Oh huyu alikuwa ukoo wangu, kwa sababu yeye amekufa nimekuja kumiliki ardhi”. Na yule msichana ambaye ako hapo

hajapata chochote. So ninataka kusema ya kwamba watoto wa mtu vile amezaa wapate urithi wa baba yao au wa mama yao. Kwa sababu hakuna mahali pengine pa kwenda katika ulimwengu, na pia msichana asomeshe kama kijana. Hatuna saa hii labda ni huyu tu ndiye tuko naye saa hii University na wengine mmoja mmoja katika nchi ya Maasai, hawafiki kumi au ishirini. Kwa sababu mzee anasema hawezi kuuza ng'ombe juu ya mwanamke. So ningesema ya kwamba asante kwa Mungu kwa sababu ndiye amelete hii Katiba ili tupate kuongea kwa sababu huwa hatuna sauti nje kwa ajili ya viongozi. This time tunataka MP mama, awe elected mama au awe ni nominated mama hata kwa Council. Kwanza Councillors tunataka wamama washikane ili tuweze kuingiza wamama katika Council. Asante.

Com. Kabira: Kwa hivyo utasimama?

Anna Naramat: Mimi? Mungu akisema.

Com. Kabira: Thank you very much.

Anna Naramat: Iko kitu nimesahau ninataka kuongeza. Pia kwa upande wa kanisa tungepitisha ya kwamba watoto wetu wafundishwe waogope Mungu au kila mmoja katika Kenya at least aogope Mungu na apende Mungu. Pia ningependekeza ya kwamba katika hii nchi yetu ya Maasai au nchi ya Kalenjin au Kenya mzima kwa upande wa wasichana ninaona kama wanaharibu mwili wa msichana kutahirisha. Ningependekeza ya kwamba kutahirisha au kuharibu mwili wa msichana sio mzuri, kwa sababu hata ukiona hicho kitu wanatumia ni kitu chafu ni kitu kinanuka na hata hiyo mikono hawakati kucha, wanaona anaharibu, tena wanasikia uchungu na hakuna maana. Pia anatoa unajua vile basi mwili iko pahali iko tamu ndio inakatwa, so ningependekeza ya kwamba sio mzuri kutahirisha wasichana katika nchi yetu ya Kenya, na iwe ni kitu ambacho imepitishwa. Wasichana wasitahirishwe katika nchi yetu hasa nchi ya Maasai hawa ndio wanapenda, na iwe in amri kwa sababu ma-chief wanaenda kuelezwa na unaona tu ni kitu kinaendelea, hasa mama akikutwa anatahirisha msichana wake awekwe ndani. Ninasema asante kwa ajili ya kuongea, ninafurahia ninasema Mungu abariki wale wameleta hii na sheria iendeleo na hata Mungu ameweka tick kule mbinguni. Asante

Com. Kabira: Asante sana Anna

Anastasia Lanoi: Okay asante sana kwa majina mimi naitwa Anastasia Lanoi mimi ni Maasai na mimi ni mzaliwa huku na mimi ni one of the facilitators katika hii civic education. Na kwenda kwa maoni yangu ningependa sana sana kuguzia kwa upande wa walemavu. Katika nchi yetu ya Kenya tunapata kuna aina ya wengi wa walemavu, kuna wanaume na kuna wanawake. Na kwa upande wa wanawake tunapata ya kwamba wanawake wingi hawana ardhi maanake ukiwa mlemavu katika society, katika community wanakuona kwamba wewe ni kitu ambacho kilitupwa ama acursed. Na mimi ningependa kusisitiza hilo jambo sana kwamba walemavu kina mama wanafaa wapewe ardhi na Serikali na sauti zao zipewe the first priority katika Bunge. Kwa maana unakuta wanawake wengi wamesoma lakini wanapoenda kutafuta kazi wanaangalia ile situation

ako, kama ako kwa wheel-chair unakuta anaambiwa “hakuna nafasi” na hali kwamba kuna kazi, wanaona kama hajasoma. Na katika kizungu tunasema “disability is not inability”. Kwa hivyo tungependa sana kusisitiza sauti ya kina mama ipewe the first priority.

Na katika Bunge tunapata tuna Mbunge mmoja ambaye ni mlemavu naye ana shida ya macho ambaye anaitwa Honourable Sinyo. Tungependa pia naye apewe sauti kwa maana kuna wakati anapenda kutoa views kwa upande wa walemavu na unakuta ananyamazishwa ama hapewi wakati kuongea. Kila mtu ana uhuru wa kusema kile anacho.

Na pili ningependa kuongea kuhusu wanyama wa misitu – katika hii nchi yetu tunapata kuna vitu vingi hawa wanyama wanalete faida, wengi wa viongozi watoto wao wamesoma kwa sababu ya pesa hii ya wanyama. Na unakuta wale ambao wananyanyaswa na hao wanyama wanaingia kwa mashamba zao, na wanawaua wananchi hawapewi pesa ama hawasaidiwi na hawa watu wanaitwa Wildlife. Kwa upande unakuta wengine ni walemavu, wanaenda katika ile harakati ya nyumba pengine wana watoto, wanaenda kutafuta kuni, wengine ni vipofu, wanashughulikia watoto wao, na pale pale anamalizwa na mnyama wowote na hutasikia kwamba ame-compensatiwa, kunakuta meneno yake yanasahaulika.

Kwa upande mwingine tunapata ya kwamba kuna hawa welemavu ambao ni kina mama, wengi wana mafamilia, wengine unakuta ni mlemavu alishikwa kwa lazima na akapata mimba, kwa sababu wanaona huyu si kitu, hata nikimudhulumu hana haki ya kuongea. Kwa hivyo wangependa watoto wao wachukuliwe na Serikila kwa maana ni part of the society. Wangependekuliwa na wasomeshwe na wapewe bursary.

Kwa upande wa County Council tunapata kuna pesa ambayo Serikali inatoa kwa walemavu. Lakini kwa ile ukweli walemavu hao akina mama hawapewi pesa zao, unakuta ma-councillor wenyewe kina ma-minister wenyewe wanakula hiyo pesa na wanaacha yule masikini mama na ana watoto hapo wanahitaji kusoma, wanahitaji hii raha ingine ya kila siku. Kwa hivyo kina mama wanadhulumiwa kwa njia moja ama nyingine.

Kitu kingine ni kwamba wakati ma-ofisi zinajengwa, wanajenga wanaweka magorofa kuna yule ambaye amatambaa hana miguu, kuna yule ambaye ako na wheelchair na angependa kufika pengine kwa ofisi ya Rais. Lakini kwa sababu ya hiyo disability yake hawezi kufika pale kumuona, kila mtu ana haki ya kuongea ama kusema jambo na Rais. Kwa hivyo unakuta anadhulumiwa pale, ama akitaka kuongea anafichwa pembeni ili sauti yake isipate kusikika. Na pengine angependa kuomba usaidizi ama angependa kutoa ile view yake, kwa hivyo anadhulumiwa na kufichwa na kuambiwa nyamaza wewe ni nani. Kwa hivyo kina mama tungependa sana kusema wapewe sauti ya juu, na kama kuna mlemavu ambaye amesoma anafaa apewe the first priority kwa sababu disability is not inability. Kwa hivyo kwa hayo machache nasema asante.

Com. Kabira: Thank you very much.

Loise Ole Ntutu: Mimi naitwa Loise Ole Ntutu na mimi ni mama mmoja kusema ukweli ninao hao walemavu. Na mimi ni mama mmoja kweli nimepata kudhulumiwa, sasa mimi sisemi hadithi ya kwamba ilikuweco ninawaeleza iko. Mimi ni mama nimepeleka mtoto mpaka Nakuru Special School, na nilikuja kulemewa kwa ukosefu wa pesa. Mimi ni mama nimepatiwa hata forms nimejaza na nikatuma Nairobi, na tangu sasa miaka tatu mimi sijapata hizo pesa. Mimi ni mama nimeenda mpaka Nakuru Province nikapelekwa ofisi ya shule na nikapewa barua kutoka huko kwa ajili ya huyu mtoto wangu mlemavu, na kufikia leo sijapata hiyo pesa. Wakati mtoto wangu alikuwa Nakuru nilienda mpaka Nakuru nikaambiwa kuna pesa ya watoto walemavu ya kuwasomesha ile kitu unatafuta ni tikiti tu, lakini nilipeleka huyo mtoto mpaka nikalemewa na nikakaa kimya. Hata juzi juzi nilipeleka forms Narok nikapelekea DC na hizo forms zilitumwa Nairobi mwaka uliopita hata wa leo sijaona. Ukweli ni kwamba kuna pesa ya disabled, tunaletewa ma-forms na tunajaza lakini kujaza unapeleka kwa DO anaweka sahihi, mimi mwenyewe mnaona ni mwee ninapeleka mpaka kwa ofisi ya DO1, mimi mwenyewe napeleka kwa DC, ninarudi ninapeleka ofisi ya Community, na ma-form zinaenda lakini kupata pesa hakuna. Sasa mimi huwa nafikiri hakuna pesa au iko wenye nguvu wanakula.

Neno la pili kwa ukataji wa ardhi kweli mama amesema ukweli, kama mimi mzee wangu ni mlevi na shamba lake limeenda tukiona na macho. Mimi ninashindwa ma-ofisi wakati unapoandikwa jina ndani ya register kunarudi kunakuwa mabadiliko kuwa na jina kubwa na ndogo, ili uondelewe mahali ulikuwa huko upelekwe mahali pengine juu ya mlima, na tena hizo pesa za wanyama hupati. Sasa hiyo sheria ningesema nikiwa mama hata kama nimezeeka nina watoto iondolewe kila mtu akuwe sawa, hakuna jina lililo kubwa na lililo ndogo, iwe jina la President ni kubwa iwe jina la masikini yule anakaa kishangi ni ndogo, jina ni jina na number ni number. Sasa hiyo amri iondolewe ili kila mtu apate haki yake kwa maana ni Mungu mgawaji, mashamba ni Mungu anagawa.

Neno la pili kwa upande wetu wa Maasai tuna shida hata hii Ololonga tuko ni town, ni headquarter na Ololonga ukienda maternity iko hapa, hata saa hii ukiteremka iko na kitanda moja. Na masikini wanazaa, na sasa hiki kitanda kimoja mama wawili wakiumwa usiku au watatu wapelekwe hospitali na mimi sina pesa ya taxi, na mtu wangu anaelekea kufa si anakufa? Tuna shida ya hospitali hasa sisi wamama wenye kuzaa, mimi sizai, lakini si watoto wangu wanazaa, mimi nilizaa kishagi. Lakini sasa watoto wanazaa kwa hospitali kwa maana siku hizi kuzaa ni danger, ikija sasa mtu mmempeleka hospital ameumwa hakuna kitu cha kumweka damu akizimia. Mtoto akizaliwa kama hajafika hakuna stima ya kumweka, si huyo mtoto anakufa?

Hiyo sasa naomba nyinyi mtakapo fika kwa wale wakubwa msemi Ololonga kuna taabu ya hospitali. La pili hatuna ward, mtu akishindwa Ololonga kama huna pesa ya taxi anakufia hapo hapo. Mimi nashindwa huwa tunasikia kuna wanyama maana tanasikia na majina, au wamama mnapewa pesa ya wanyama? Sisi hatujui, tunasikia tu kuna gata, kuna gate wapi, kuna gate wapi, mimi ni mzee wa miaka sitini na saba, na mimi sijui pesa ya wanyama inalipwa ngapi. Kwani wamama hawana haki? Kuna nchi ilishuka wanaume na wamama wakashuka nchi ingine wakawa hawa ni maskini hawana nchi? Hata hiyo tena muende msemi Nairobi huo wizi kubwa wa wanyama wakumbuke hata mama wako na shida, kwa maana akina mama ndio wanasomesha watoto, mnanielewa?

Com. Kabira: Tunakuelewa

Louse Ole Ntutu: Na mama akiwa sasa anasomesha hawa watoto na wako hii shule Ole Ntutu

Com. Kabira: Lakini ungepatia pendekezo lako juu ya hiyo shida ya kina mama unataka tufanye nini?

Louse Ole Ntutu: Ninataka sasa ifanywe hivi hata nao wamama wapate share huko. Hata lingine nipate kumaliza, mimi nilikuweco Katiba hii ikitengenezwa kwa maana nilikuwa mama mzima, Serikali ya Kenyatta ikichanguliwa nilikuweco tu, tangu siku hiyo nchi ya Wamaasai hakuna mama mmoja amewahi kusoma akuwe Mbunge, hata awe Secretary? Hata awe Secretary kama hafai kuwa Mheshimiwa, si apewe secretary ili tukienda Bunge tumpate huko. Kama huyu mtoto Hellen angeenda huko mimi mama yake nitaenda nisema tu.

Com Kabira: Unajua Bunge tuna wanawake 9 leo lakini wanaume ni 200

Louse Ole Ntutu: Na kwetu tunaye mmoja? Narok tumewahi kupata mmoja?

Com Kabira: Lakini kwa wakati huu tunasema ikiwezekana tupeleke 1/3

Louse Ole Ntutu: Na mimi nakuuliza, kwa District yetu ya Narok haijawahi kutajwa atimama asimame. Sisi kuona Councillor mama ni huyu wa kwanza na mtoto mwingine alikuwa anaitwa mama, wa pande ya Mau North, hata Councillor ni bahati huyu amepewa nominated kwa maana hata haijasemekana asimame. Hakuna Councillor tumewahi kuchagua, sasa wakati wa huu uchaguzi tupewe mama mmoja nasi tumchagie akasikize ili akuje kutuambia.

Basi sasa mimi nasema tu ni asante kwa nyinyi kuja tusikie yale hatujawahi kusikia, kwa maana huwa hatujui tuna haki, kwa maana tumedhulumiwa, tumedhulumiwa mama enda kuni, mama enda maji, mama pika ugali, hata kukiwa na mkutano hata kwa DO mama kuongea ni shida. Unaposimama kuongea neno moja unaambiwa hata sisi wamama huwa na shida. Tuko na shida kwa hivyo hata nasi mnapoenda kuhesabu wengine huko Nairobi hata na nasi tuhesabiwe Narok kwa ajili ya wamama tupate mtu wa kututetea, asante

Ruth Mbonge: Mimi kwa jina ninaitwa Ruth Mbonge ni mzaliwa wa hapa na nimeolewa hapa na kusema kweli katika upande wetu wa wamaasai mama hahesabiwi kama ni mtu wa maana. Yeye anahesabiwa tu kama ni mchungaji tu ama yule ambaye ni watchman yaani ni chombo tu kidhaifu yaani si kitu. Na ninashangaa sana kwa maana hao wanaume hawawezi kukaa bila bibi na sijui kwa nini hatuchukuliwi kama watu ambeao wana maana katika boma. Hasa nikiangalia katika upande wa urithi hiyo kwanza ni kitu ambacho mama hawezi kuhusishwa na kitu kama hicho. Ukijua mama ndiye amejenga hiyo boma

ameweka watoto hapo wa kiume na wa kike lakini hawezi kuhesabiwa kama yeye ni nani.

Katika uuzaji wa ardhi wengi wameuza ardhi sana na mimi ninashangaa kwa maana kuna ile Land Control Board, imeandikwa kwamba ati mtu hawezi kuuza ardhi akiwa pekee yake lazima alete mke wake wawe wamekubaliana ili nchi ipate kuuzwa. Tunashangaa tukiwa akina mama unaenda tu unakuta ardhi iliuzwa kitambo wewe mama hujui iliuzwa naamna gani ni pesa gani, bahati tu ni pengine uletewe kitu kidogo, na ukiuliza hii pesa imetoka wapi kwa maana basi hujui ni kazi gani imefanywa, utasikia kama mwaka umekwisha na hata wengine wanaambiwa wahame mahali walipo kwa maana hiyo ardhi iliuzwa. Sasa tukiwa akina mama Wamaasai tunashangaa hii ardhi ilipita namna gani mpaka ikawa imeuzwa na pale imeandikwa lazima mama awe pamoja na mzee wawe wamekubaliana. Tunashangaa imepita pita namna gani mpaka ikawa mzee mwenyewe ndiye ameuzwa ardhi na wewe ukiwa mama hujui.

Kuna hii kurithi – pengine una watoto una vijana na wasichana na wengine hawajaolewa, wengine wamezaa, kusema kweli kwa maana wengi wamezaa katika maboma, na ikifika wakati wa kurithi hawa wanaondolewa, yaani hawana sauti katika ile boma na hao sio watoto ambao ulienda ukarokota ukalete katika ile boma, wamezaliwa wakiwa wasichana kama wile vijana walizaliwa. Sasa tunashangaa tukiwa kina mama Wamaasai kwamba hayo mambo inaonekana hata kwa Mungu si ni vibaya, kwa maana hawa watoto ni Mungu alikupatia wakapatikana wasichana na vijana. Mimi ningependekeza kwamba kwa wakati huu watoto wa kike na wa kiume wapate urithi pamoja kwa maana walizaliwa na sio mama alisema nitazaa mimi wasichana na mzee wewe zaa vijana, wote walizaliwa kulingana na vile Mungu aliona ni vizuri. Kwa hivyo mimi ningetaka mambo kama hayo yawekwe katika mstari wa kwanza. Wasichana wasitupwe tu naamna hiyo kwa maana hata hao ni viumbe vya Mungu.

Kuna hii hali ya shule – kusema kweli katika sisi nchi ya Maasai tuna ardhi kubwa sana. Tuna ardhi kubwa sana tuna hawa wanyama na ninajua kwamba Wamaasai ndio wamehifadhi wanyama wao. Wamehifadhi wanyama hawakuua wanyama, hawakukula kumaliza na ninafikiri Kenya nzima kulikuweco na wanyama, lakini makabila yale mengine hawakuhifadhi wanyama wao.

Com. Kabira: Walikula wao

Ruth Mbonge: Nafikiri walikula yao lakini sisi hatukumaliza. Nikaona kwanza sehemu kubwa sana ya pesa ambaye zinaingia katika Kenya ni kutoka katika Mbuga za wanyama. Na tukiangalia watoto Wamaasai wengi wazazi wao hawana kazi na ni watu wa kuhama hama, wakati mwingine njaa ikija ng’ombe wanamilizika, hata kama walikuwa wanataka kusomesha mtoto wake basi hiyo kiangazi haitamruhusu. Sasa hata kama kulikuwa na watoto ambao walikuwa wanasoma watoka katika shule wanakaa nyumbani kwa maana sasa hawana pesa ya kuendelea na masomo. Mimi ningeponelea kama ikiwezekana kwa maana itawezekana itengwe iwe kiasi fulani cha fedha ya wanyama iwe ya kusomesha watoto Wamaasai.

Kwa maana nina hakika kwamba ile pesa ambayo inatoka katika mbuga za wanyama ni pesa nyingi sana. Kwa hivyo watoto

Wamaasai wataweza kupata msaada hapo wasomeshe. Kwa hivyo ningependeza kusema watoto wamaasai wale ambaye ni masikini hata wale ambeye sio masikini pesa ni nyingi sana ambaye ni ya wanyama na inaweza kuwasomesha kwa maana ninaona kama mahali pengine katika Kenya kuna pesa ambayo watoto wanasomezwa tu na pesa za Serikali na hawana vitu kama hawa wanyama tuko nao na wanaendelea. Ninashidwa sasa sisi tuko na wanyama wetu na ni Wazungu watalii wanatoka mbali mbali na wanawacha chungu nzima ya pesa hapa, kwa nini watoto wetu wakae bila masomo, na tuna hiyo mali ambaye ni Mungu ametupatia.

Com. Kabira: Jaribu kumaliza kwa sababu kuna watu wengi wanataka kuzungumza

Ruth Mbonge: Kwa hivyo mimi ningependeza mambo hayo akina mama Maasai wakumbukwe na hali ya msaada kama hiyo. Kusema kweli kama ni hiyo title-deed mzee ndiye anaibeba yeye mwenyewe ndiye anajua vile ataifanya na wakati ataimaliza sasa mama atakuwa na shida kwa maana mama ndiye basi anakuwa ndiye anaangalia.

Com. Kabira: Lile swali ningependa kukuuliza tufanye nini ili huyu mzee asiuze hiyo shamba bila wewe kujua?

Ruth Mbonge: Ningetaka kama ni title-deed iandikwe jina la familia baba, mama na watoto kwa maana hiyo ni mali ya jamii. Ikiwa hivyo mzee hatakuwa na nguvu ya kuuza, lakini ikiwa tu ni yake mwenyewe jina lake limeandikwa ataifanyia vile anataka. Kwa hivyo nikimalizia ningetaka tu akina mama Wamaasai wakumbukwe wakati huu ili nao wakuwe na msemo. Kwa hivyo nitamalizia hapo na nimeshukuru.

Com. Kabira: Asante sana

Alice Singine: Kwa majina ninaitwa Alice Singine na ningependa tu kuongeza wamama wameongea na sitaki kurudia. Women should be given equal rights especially kwa upande wa education both boys and girls.

Ya pili ni inheritance – most of the African communities huwa hawapatii wasichana kurithi mali ya wazazi. But that one now should be implemented because dunia imebadilika na watoto ni sawa, so they should also be given a chance to inherit their parents' property. I think that one was said.

Upande mwingine ni leadership – women hawajapewa enough chance especially ukienda upande wa DC, most of the DCs are men. Not that women are not capable, wanawake they are very capable but they are not given that chance, when you go to the PC, we have only one PC woman and there are women also who have enough education, they qualify to be DCs. Upande wa police hakuna mwanamke amewahi kuwa Mkuu wa Police ama CID so especially I am talking about the leadership. And then upande wa President - Kwa upande wangu ningesema President should be given two terms in the office. Then when it comes to nomination women should be given equal chances, either way they are going to nominate women they should have the same

way, they divide into two. When you come to the County Council the same, they should be given also a chance. Nafikiri hapo nitakoma sina mengi.

Ngoja nimesahau upande wa circumcision – female circumcision should be stopped completely especially in most communities.

I am a Kalenjin and if a girl is circumcised that is a certificate to get a husband, if you missed school fees, there is no way out you are married off. But if you are not circumcised sometimes wanasema hajatahiri kwa hivyo wacha akae akae, utaweza hata tafutiwa bursary. Thank you

Rose Ruigo: Kwa majina naitwa Rose Ruigo mimi sio mwenyeji nimekuja kazi hapa, mimi nimezaliwa Central. Yale mambo ningependa kuongea juu yake nitaongea general kwa sababu nikiongea mambo ya Wamaasai nitakuwa nimewakosea kwa sababu sijui sana.

Kitu cha kwanza ni kwamba ni the present Constitution the rights of a woman are not defined. Mimi nina hiyo Constitution kwa nyumba and the rights of a woman are not defined, they should there, tujue haki zetu ni one, two, three. Hiyo ni moja on the Constitution. Kwa sababu kile kiko in the Constitution is human rights only, na human rights mostly zinarefer kwa men, kwa hivyo women na children wamewekwa kando. They are not regarded as if they can contribute anything, so unakuta he or she should be but mostly these rules refer to men. So women rights should defined to tujue ziko namna gani, ziko namna gani hii ni right yangu, hii ni right yangu. Because even to be beaten by a man is unconstitutional, you are a human, he is a human, you are grown-up he is a grown-up, you can talk, mnaweza kukubaliana on something. So that is one.

The next one na imeongewa sana is the land dispute – wazee wamekuwa wakifanya mambo kivyao. Mwanamke ndiye anasimamia boma na ndiye analilia watoto wake sana, “ooi mtoto wangu atafanya, ooi mtoto wangu atafanya nini” mwanamke ndiye hushikilia kila kitu analilia bwana, analilia watoto. Kwa hivyo jina la mama linastahili kuwa kwa title-deed, ndio shamba ikienda kuuzwa mzee anaambiwa “enda ulete mama, si hii title-deed ni ya watu wawili na watakaa hapa wote wawili”. Hiyo ni ingine.

Kwetu mambo ya education hiyo sitaongea kwa sababu hakuna.

Com. Kabira: Hakuna nini?

Rose Ruigo: Hakuna maneno ya ati wasichana hawasomeshwi ama nini. Wasichana na wavulana wote wanaenda shule. Inheritance sijui kama iko kwa Constitution that an “unmarried lady anastahili ku-inherit mali ya wazazi wake”. That one should be there, kama msichana hajaolewa, zamani wazee walikuwa wanaoa hata bibi watano, bibi kumi, siku hizi hata mmoja mzee anashindwa ku-maintain, na wasichana ni wengi kuliko wanaume, where are they going to go? That is why umalaya umejaa, ukahaba umejaa kila mahali, mama amezaa hapa na mtu hajasaidiwa, hana bwana atafanya nini, hana kazi, hajasoma, atafanya

nini, what next? So inheritance inastahili kuwa kwa kila mtu.

Com. Kabira: What about the rights of a girl who is married?

Rose Ruigo: Wasichana ni wengi zaidi na mzee anaweza oa bibi mmoja siku hizi kwa vile economy imekuwa kali. So huyu mama na hajasoma atajisaidia namna gani, hajasoma, hana bwana, ajagawiwa mali kwao, atajisaidia namna gani.

Com. Kabira: Lakini ningetaka kuuliza hivi ikiwa yule msichana hajaolewa?

Rose Ruigo: Yes, an unmarried lady.

Com. Kabira: What about the rights of the girl who is married?

Rose Ruigo: She can also get something from the parents. Hata kama ni kidogo kama mzee ako na heka tuseme kama kumi na ako na vijana wawili let the boys get four, four na msichana apate mbili.

Com. Kabira: Kwa nini?

Rose Ruigo: Ninasema hivi kwa sababu labda mahali ameolewa kuna shamba.

Com. Kabira: Lakini mahali ameolewa hatarudi kusema ati hajapata shamba. If you inherit from your father (inaudible)

Rose Ruigo: Alright, the next thing sitaki kuchukua muda mrefu. The next thing ni hii addition of Parliament, I am totally against that.

Com. Kabira: Addition of the Parliament?

Rose Ruigo: Hii kurefusha Parliament ikae kae.

Com. Kabira: Okay extension of Parliament.

Rose Ruigo: Parliament ikae mpaka sijui May sijui mpaka lini. In the first place it is unconstitutional

Com. Kabira: They can only extend by changing the Constitution.

Rose Ruigo: By changing the Constitution na mimi nimekataa

Com. Kabira: Imeandikwa kwa hiyo (inaudible)

Rose Ruigo: The last one kuna mambo inafanyika kwa Serikali yetu ambaye hatuelewi it is not in the Constitution for example the merger. That one is unconstitutional, hii merger ilifanywa 18th

Com. Kabira: Ya political party?

Rose Ruigo: It is not in the Constitution.

Com. Kabira: They did merge, they were married.

Rose Ruigo: But it is called the merger.

Com. Kabira: You see the original party remains a (inaudible)

Nginikita Goriata: *Ore enkarna aai naa kaji Nginyigita Goriata.*

Translator: Jina langu ni Nginikita Goriata

Nginikita Goriata: *Na kore kuna baa naa kesipa toi inkumok amu, ore taa anaa esiai oo iljambai naa shida oljamba tene miri meyiolo enkitok. Amaa naa oljamba tenemir orpayian nimiyiolo, kai naa irik inkiyoitin? Naa kore ninye entoki naaji najo nayieu naa kore ena toki naji title deed na keigerokino enkitok, neigerokino nkera metaa meeta enetii orpayian. Tena ena toi eibelekenyi naa keidimayu pee eibelekenyi naa amu sheria naa najo neija amu eishoitie irmoruak iljambai pi.*

Translator: Kwa mambo ya ardhi kuna shida kubwa maana title-deed ina jina la mume pekee yake. Kwa hivyo nina-recommend ya kwamba iwe na jina la mume, mke na watoto ili kuzuia hali ya kuuza ya shamba

Nginikita Goriata: *Amu eidim orpayian nelo amir oljamba te nkoitoy enye, amu ore title naa keigero enkarna enye ake, ore pee elo amir naa kemir naa ake. Na kore pee etaa ketii enkarna enkitok, naa meeta enaikunaa tenemir ilo shamba.*

Translator: Bado nasisitiza ni rahisi kwa mume kuuza ardhi kwa title-deed, ina jina lake mwenyewe lakini ikiwa na jina la mke na watoto itakuwa ni vigumu. Kwa hivyo ninasisitiza bado ya kwamba title-deed iwe na jina la mke, watoto na mume.

Nginikita Goriata: *Kenayi arashu te sipitali, mekiata enikitii tee Ololulunga, kore toi ninye neya ropiani niye ake duo miata eniasita. Tinikitiru enkoshoke kibolitoi meetaa iyieu niishu, niisho ake anaa emueita, niye naake amu meeta iweu nilaakie tene wueji.*

Translator: Katika hali ya afya kuna shida kubwa maana hospitali zilizopo hasa Health Centre hazina mahali pa kuzaa kwa

wamama. Kwa hivyo ukiumwa ama hali yoyote ikitokea na huna pesa basi itabidi iwe ni Mungu ataokoa.

Nginikita Goriata: *Neaku kajo ina ake nanu abaiki naa pee epuoi aret iyiook to nene wuejitin naatiu neja.*

Translator: Kwa hivyo hali ya Katiba inayohusiana na mambo hayo iweze kubadilishwa

Com. Kabira: Asanteni sana

Caroline Sopiato: My names are Caroline Sopiato and I have a few recommendations to make and this is mainly on the bill of rights. On the bill of rights we women of Narok South agreed that sexual harassment should be outlawed. To prevent impregnation of under aged girls a clause should be made, I wouldn't want to repeat what I said in the other session, and now I want to make clarifications on the issue of rape of women, wife beating and any kind of violence domestic violence on women. So our recommendations were domestic violence and FGM, this is Female Genital Mutilation should be outlawed as an indecent and inhuman treatment against women rights and amounting to torture.

We also recommended the domestication of all the relevant international conventions on women rights. We also stressed on the issue of freedom and security of persons. Provisions should acknowledge the vulnerability of women to violence both by public and private sectors, and violence against women by private actors should be recognized and construed as torture, inhuman, cruel, and degrading punishment or treatment.

We also came out with a recommendation that section 82 4B should be amended as it perpetuates

Discrimination against women and further promotes the harmful practices which amounts to cultural harmful practices. On the social and cultural obstacles that promote various forms of discrimination and equal rights for all, we thought it important that female genital mutilation and other cruel and inhuman treatment such as gang-raping should be outlawed and a clause, a serious clause, should be put in place to discourage and to punish the offenders.

I think the other part that I left out was on the issue of other forms of discrimination against women. There should be automatic citizenship to either a husband or a wife or a child born out of Kenya. Because right now the Constitution only gives automatic citizenship to a child or a wife by a Kenyan man, but it doesn't give the same to the Kenyan women. I don't think I have left anything else but I think my partner can add if there is any.

Mary Simat: My name is Mary Simat I also come from Narok South and I will only say about the things that I did not say in the main hall. Otherwise it is the same things again but at this particular juncture we were really targeting at the women representation in the three arms of Government. There is also one very important issue that we said that there should be a women's police desk in all police stations to deal with women issues and also at the District Education Office, there should be a women desk.

We also recommended the eradication of the concept of willing seller and willing buyer. That Maasai land should not be for sale, it is sacred, the land belongs to God, so it should not be sold. The trust land should be owned controlled and managed by the community and there should be 50% representation of the Maasai woman.

Com. Kabira: You said that you want to rule out the concept of the willing buyer willing seller, then why are we focusing on title-deed to be on both names?

Caroline Sopiato: In the issue of the willing buyer willing seller at the moment there are people who already have title-deeds which is not anything we cannot change and probably the coming Constitution might not also touch on the same. So we thought for issues of the already owned title-deeds, the issue of the willing seller and willing buyer comes in, but for the next that will happen after the Constitution then the children and the wife and the husband should be the proprietors of the estate.

Com. Kabira: Apart from eradicating the willing buyer and willing seller, can we put that people should not sell land or people should not buy or there should be a go between to make sure that the concept of willing buyer willing seller does not exploit the ignorant person. The one who doesn't know the value of land, for instance value in terms of resources like it has happened before.

Caroline Sopiato: There should be no exploitation by either the willing buyer or the seller, meaning there should be a clause to kind of protect.

Com. Kabira: Protect the both sides not rearranging the (inaudible)

Mary Simat: We also recommended that about the resources - that retention of 80% of the natural resources should remain, because in the first instance we had recommended the Federal State and that 80% should remain in the Federal State and 20% to the Central Government. We also said the Federal Government to take over the provision of education, Central Government to establish tertiary institutions at the Federal State.

We also said that the minimum qualification – entry qualification of nomadic communities to territory teacher training colleges should be D+. We also said that a quota system should be established to ensure Maasai women and nomadic people have places in training institutions. We also said an equal number of teachers to be posted in all the States. We also recommended the school calendar should be in conformity with the traditions, culture, norms and beliefs of the Maacommunity, because we found that because our culture that we love very much and we don't what like education we really interrupt most of it, and there is that period of like for example when the boys are circumcised, they normally get out of school. Kwa hivyo tukasema ya kwamba kwa sababu sisi Wamaasai bado tunataka utamaduni wetu ni lazima calendar ibadilishwe itu-suit ndio kuwe na wakati ambayo kama Maasai wanataka ku-perform cultural events zao, isiwe interrupted na maneno ya shule. Kwa sababu sisi

tunataka kuendelea na culture yetu, kwa hivyo wamama walisema hivyo.

Tukasema pia the Central Government to implement the National Development Policy na pia the Federal Assembly should have at least 20% representation of women. Then maybe lastly the women also talked about the names – The women said that they should want to retain their maiden and family name, such that when you are married, you are not supposed to leave your names.

You are only supposed to add on the names of your husband, but you should move ahead with all your names, so if she is Councillor Hellen, Councillor Hellen is normally married to Mr. Kibetu so she should be Hellen Mbonge Kibetu. So we strongly said that we should retain our names. I think that is just about, because we have most of the things in our memorandum and it is clearly stated. Please just have time to read it, I know you have a lot of documents, but this one.....

Com. Kabira: No, no we will read. By the way what is also happening is that this information the one we are having analysis is already going, so that all the issues that you have, they are organized in such a way, that what you say about the Parliament, what you are going to say about Federal State, what you are going to say about Women and affirmative action and all that. That information is already being collated at the Constituency level and then in preparation for the final report at the national level. So we are going to read all of it, you want to add something? Okay

Alice Singine: My names are Alice Singine from this school. I wanted also to add on something on orphans and widows especially now that we have this deadly disease. People are, especially the father, the mother, they pass away, they leave the children. Baba na mama wamekufa, wamewacha watoto na wako na mali. Mali itaweza enda kwa labda Uncles ama watu wengine. Kwa hivyo lazima wawe protected by the Government, so there should be a law to give them security.

Com. Kabira: What about a situation where the kids are young?

Alice Singine: They should at least even if they are very young, they should at least establish a way of bringing up these children and then their property which was left by their parents. Thank you.

Speaker: My friend here I thought she did not see the need of saying this but her paper did not have this page.

Com. Kabira: But you still have to say the name again.

Mary Simat: My name again is Mary Simat and I am just concluding by saying also we talked about the credit facilities in Narok. Local women have no access to credit facilities, the credit facilities structure should have 50% of Maasai women. We also talked about the trade and commerce huwa kuna ma-loan mingi sana watu hupatiwa hapa Narok lakini wamama Wamaasai hawajui. Tukasema ya kwamba loans zote zirudishwe kwa community wajigawie wenyewe na interest iwe chini ya 5% kwa sababu interest huwa juu sana.

Na tukasema pia kwamba title-deed isiwe ni cheti cha kupata loan, kwa sababu ukipatiana title-deed halafu ushindwe kulipa ile pesa land itaenda. Kwa hivyo watafute njia ingine lakini sio title-deed, kwa hivyo tukasema kwa ile Trade and Commerce ambayo iko Narok tuwe na women representation kwa committee.

Pia kwa health services and facilities we said repeal Cap 258 in regard to NSSF and NHIF remittances. Decentralize all National Health Insurance Fund and any other fund to deal with health. Pesa yote ya hospitali ile huwa kwenye national level irudishwe kwa watu. Na tukasema pia on environmental degradation and other laws, there should be protection, conservation and control of environment against degradation, dumping of toxic matter. Women should have power in the control of the environment. Tumeona ya kwamba kama Mara huko mahali ambapo tunachota maji hata mavi ya wazungu huwa inapita ndani ya hiyo mito. Kwa hivyo tukasema tupatiwe ruhusa tu-control the environment kwa sababu sisi ndio tunalea watoto. Tukasema enforcement of the environmental and management act should be made community based.

Na physical planning yaani hali ya kuchora town na vitu kama hivyo - tukasema ya kwamba the physical planning act should be adhered to strictly. While doing so, the Maasai pastoralist in interest livestock, water, and salt-licks and nomadic lifestyle should be taken into account. Mahali ambapo kuna maji ama mahali ambapo ng'ombe watakula chumvi, siku hizi tunaona watu wanachukua mahali ambapo ilikuwa inajumulisha, wanyama kula chumvi. Unakuta mtu maji iliwekwa na Mungu mahali anachukua ana-fence inakuwa ni yake. Kwa hivyo natural resources kama hiyo, hatutakiwi iwe katika mikono ya mtu binafsi, kwa sababu hiyo ni ya wanyama pia ni ya wamama kuchota maji. Kwa sababu wamama wana-force-iwa kwenda mbali, kwa sababu ya mtu tu kuchukua sehemu ya maji ambayo sio yeye aliweka.

Nikitaka kumalizia hatukuongea juu ya Preamble – Pia sisi tulikuwa na issue ya Preamble na tukasema ya kwamba Constitution lazima ilete aspect ya kila mtu katika Kenya. Na the new Constitution lazima i-highlight the past injustices suffered at the hands of the colonial masters and acknowledge the contribution of both men and women in the fight for independence. It should highlight the subsequent marginalization of Maa-speaking women and men in post- independence Kenya, and therefore the need for a Constitution that is sensitive to the needs of all Kenyans.

Halafu tulikuwa na values za ku-guide all these – tukasema values should be included in the Constitution and these should include human dignity and equality, respect for human rights, respect for the rule of law, equity and equality including positive discrimination, that is affirmative action to achieve equality. So the Constitution should be non-discriminatory, it should be inclusive, a participatory governance, respect of diversity, accountability and also placing the country above ourselves. I think I will just conclude there.

Com. Kabira: Thank you very much. The last one. Start with your names.

Hellen Kipetu: Kwa majina mimi naitwa Hellen Kipetu natoka North South na sana sana natoka upande wa Mara ambapo mumekuwa mkizungumzia juu yake. Nilikuwa tu nataka kuongezea maneno machache, nataka tu kuongea juu ya religion. Kwa sababu ya sheria ambazo zimerekebisha za watoto, na hata sasa watoto katika shule, they are not supposed to be beaten, they are not supposed to be even punished. Nilikuwa naonelea tukuwe na mwelekeo mzuri katika neno la Mungu, religious education ikuwe compulsory, watoto wafanye kutoka nursery mpaka university, ikuwe ni choice mtu ataenda kufanya katika University. Ninasema hivi kwa sababu kama watoto wetu sasa there will be no punishment in schools na hakuna kuchapa watoto, na sana sana sisi kwa ki-maasai tunapenda sana kuchapa watoto, ni heri basi katika shule kuwe na neno la Mungu ili kuwa-guide hawa watoto. Na kuwe na religious counsellors ambao watakuja katika shule ili kuwaelezea watoto maneno ya Mungu ili waache tabia mbaya kama drug abuse ama pombe, hivyo vitu vyote ili watoto waelimishwe katika hiyo njia na itarahisishia tena waalimu kazi ya kulea hawa watoto katika shule.

Jambo lingine nilikuwa nasema ni disabled, nilikuwa nataka kuongea juu ya the disabled, kama mwenzangu vile aliongea hapo mbele - watu wakipeleka plan zao hata za kujenga ma-plot katika Narok District, ama kwa Wamaasai ama katika Kenya in general hiyo plan isikuwe approved kama hakuna parking ya disabled ama hakuna pahali disabled wataweza kuingia ndani ya nyumba ama facilities, hata stima kuakisha hata toilets. Plans ziwe zikiambatana na mambo ya disabled, kwa sababu saa hizi tuko na disabled wengi sana, hata building plans za shule zisikuwe approved kama vitu vyote vya disabled havijawekwa ama kuchorwa ndani.

Nilikuwa nataka kuongea juu ya family courts – Nataka tu kuongezea kusisitiza katika kila location kuwe na akina mama na wazee ambao kabla hata kesi kupelekwa, sana sana ya rape na ya wife beating, kupelekwa kortini hawa akina mama na wazee wajiadiliane kwanza na ndio hawa ndio watapeleka hawa watu mbele. Sio ati askari ndiye atapeleka mtoto ame-rapiwa ama mama amechapwa, kwa sababu wakienda huko hata mama atakuwa threatened ama mtoto na aseme siku-rape-iwa ama sikuchapwa, kitu kama hiyo. Kukuwe na organization kutoka locational level.

Mambo ingine ni katika mambo ya widows – kwa kusema ukweli kuna sheria zingine nyingi sana ambazo zinatatiza akina mama, for example ku-acquire letter of administration, unaona kuna obstacles mingi katika njia ya kutafuta hizo. Akina mama wengine labda Mmaasai hajui hata ofisi ya Chief au ya DO iko wapi kwenda kuchukua letter of administration. Unakuta mama hata kabla afike huko labda hata ameuza plot kupea wale watu wa katikati ile wamuelekeze njia. Nilikuwa nataka kusema, kama mimi najulikana mimi ni bibi ya fulani na bwana yangu amekufa, na kuna wazee wananjua, na kuna akimama wananjua mbona vitu vya bwana yangu zisibadilishwe. Kwa sababu people from that area know me na watoto wangu wananjua na wazazi wangu wananjua. Kuliko huu mlolongo ya ku-harass akina mama wakipata hizo mabarua. Hata hii maneno ya NSSF – NSSF kama mtu alikuwa anafanya kazi na bibi yake akikufa ama mzee, kwa sababu inakuwa shida sana mzee akikufa, hii pesa ya NSSF ikuwe automatic, mtu arudishwe immediately. Sio ati kusema ngoja miaka ikwishe ana unakuwa harassed until you give up, hata utatafuta tena hiyo pesa, pesa inapotelea huko.

Halafu kitu kingine nilikuwa nataka tu kusisitisa - nataka tu kusema katika mambo ya afya, health, nafikiri ni Serikali ndio iko supposed kujengea watu hospitali. Kwa sababu tuna-contribute, tunatoa kodi, kwa sababu yale majani unanunua katika duka, chumvi ile unanunua kuna kodi ya Serikali. Kwa hivyo tu nilikuwa nataka kuwaeleza akina mama kwamba zile rasilimali zetu tuko nazo kama ya Maasai Mara hiyo tu ni kitu kingine ambacho Mungu ametupatia, ni kama kulima shamba lako, halafu hapo inakuwa na rotuba, hiyo ni bonus tu mmepewa na Mungu.

Otherwise Serikali inapaswa kujengea watu shule, Serikali inapaswa kujengea watu hospitali, Serikali inapaswa kutoa pesa ya bursary, sisi tumekuwa blessed kwa sababu tuko na pesa ya Maasai Mara. Tunapata hiyo ni bonus, lakini kuna bursary ya Serikali ambao sisi tukiwa Wamaasai hatuoni bursary ya University, hatuoni bursary ya wale watoto disadvantaged katika familia, hatuna for those bright children. Sisi tukiwa Wamaasai hatuoni vitu kama hivyo. Kwa hivyo nataka kusema tukiwa akina mama Wamaasai bursary ikuje na akina mama wapate. Wamaasai waweze kupata, kwa sababu nikisema hivyo hata wale, in fact I think hata leaders wetu hawajui, I think they don't know. Katika District kwa Boards hizo zikikuja akina mama wakuwe wanahusishwa, kwa sababu wao wanafanya justice. Mama hawezi kuchukua mtoto ambaye hastahili ku-benefit katika hiyo bursary aende a-benefit, anajua kuna mama mwenzake ako na mtoto bright, anajua kuna mtoto disabled ama disadvantaged. Kwa hivyo nataka tu kuongezea kusema bursaries zetu za Serikali hata sisi tupate share yetu.

Halafu katika mambo ya culture – nataka tu kusema katika Kenya tuko na cultures ambazo ziko nzuri sana. Nilikuwa tu nataka kusema zile ambazo – which are bad to us – tukiwa akina mama Wamaasai zikuwe discarded. Lakini zile ambazo zinatuletea faida ama zile zetu mzuri ambazo kama Mary Simat saa hii anavaa hiyo nguo yake, hiyo ni tradition yetu ambayo unaona ni mzuri. Kutotoboa masikio ni culture yetu mzuri, tusema tu-retain zile cultures zetu mzuri na tusionekene na Wakenya wengine ati kama tuko primitive. Kwa sababu hata kabila zingine wako na cultures zetu. Tu-respect katika Constitution kukuwe na hiyo respect ya cultures. Kwa hivyo mimi nafikisha maneno yangu hapo na Mungu awabariki

Com. Kabira: Utuelezee zile cultures mbaya ni zipi na zifanywe nini?

Hellen Kipetu: Zile mbaya ni kama kutahirisha na kutoa watoto shule kwa sababu kwa ki-maasai wazee wanasema “huyu msichana – she is supposed to married” hata hawezi kupata land, hawezi ku-inherit hata unasikia hata tukiongea hapa, na tunataka hizo zirekebishwe bado tu tunaogompa, kusema msichana wangu atachukua five hectares na kijana yangu achukue five hectares bado tunaogopa. Tunataka kusema kila mtoto akuwe sawa sawa, hiyo tradition ya kusema ati huyu mtoto she is inferior na huyu ako senior, hapana. Hiyo itolewe katika Constitution. Na maneno ya kutoa watoto katika shule kuwaoza watoto kabla hawajafikisha umri – mtoto afikishe umri ya kusema mimi nimetosha kuoelwa. Hiyo nayo ikome watoto wote wasome mpaka siku ile atakuwa mkubwa aseme – me, I can get married now.

Speaker: I just want to point out a few points and it comes on the line with the Government budget. I think for so long.

Com. Kabira: Can you say your names?

Caroline Sopiato: Okay, I am sorry my names are Caroline Sopiato and I just have a point that has risen from Councillor Hellen's recommendation. My recommendation is on the Government budget, right now the Government budget is made by a few people – kwa hivyo inakuwa ni ya watu wachache, haihusishi jamii haihusishi wamama. Kwa hivyo nina-recommend hivi, nina mambo kama matatu kwa Government budget. Recommendation yangu ya kwanza ni kwamba tuwe na budget at the District level ambayo ndio inaenda kwa Province na ndio inaenda kuzaa ile main budget. Ya pili ni kwamba budget hiyo iwe wazi kwa Wakenya, isiwe ni jambo la kufichwa, isionekane kwamba Central Government ina a special budget while inataka Local Government ianike budget yake sokoni. It should also be as open as that. The third issue is that, at least the budget should contain about 45% of the money that should be able to cater for special women needs. Hiyo tu.

Com. Kabira: Utaongeza?

Anna Naramat: Jina langu ninaitwa Anna Naramat, nataka tu kuongeza vile Councillor Hellen ameongea juu ya bursary. Bursary ya County Council – ningependekeza ya kwamba hiyo bursary isipatiwe Councillors au pesa yoyote ambayo ati inapatiwa Councillor aende asaidie watu au aende ajenge hospitali au secondary. Ningependekeza ya kwamba katika Council wanapogawanya hizo pesa kuwe na Committee na iwe na wamama ili wagawanye hiyo pesa. Wagawie kama hospitali hiyo ambayo tunalia maternity na mashule. Kwa sababu Councillor wanachukua wanasema ni ya hospitali lakini anaenda kufanyia kazi yake, hasaidii wananchi. So ningependekeza ya kwamba committee ya wamama wawe katika hiyo ugawaji wa pesa, chochote ambacho kinapewa wananchi.

Pia kitu ambacho tena ninataka kuongeza ni mambo ya (nimesahau kidogo na nilikuwa nayo sana) kwa ajili ya hizi pesa ambazo nasikia ni loan ambayo inapatiwa wamama. Kweli tunasikia kwa radio, saa ingine tunaona wamama wachache wanapewa kwa TV, lakini wale wanagawanya hizo loan au hizo pesa ni wanaume, wanapatia wamama pesa kidogo na hao wanachukua mingi. Ningesema ya kwamba hizo pesa za loan zipatiwe wamama wenyewe, kama imesemekana ni ya kazi ya wamama, mbona wanatafuta mtu mwingine wa kugawanya? Na akina mama wamesoma, wanajua kila kitu? Itolewe Committee ya wamama ambayo watakuwa wakigawanyia wengine hizo loans zao.

Pia ningeeongea juu ya katika nchi ya Maasai – unaona Mmaasai ako na wanawake ishirini au wanawake kumi, na wako na hii ambayo wanaita “ndingi”. Kunao watoto ambao hawasomeshwi kwa sababu mama yao hapendwi na yule bwana yake. Ningependekeza ya kwamba kama uko na wanawake kumi na ni wewe ndiwe ulipenda hao wanawake kumi, wawe equal. Usiwe kuna yule una mpenda na kuna yule unamdharau na hata watoto wao wawe equal, wasome mpaka University – the same people – na kama ako na nyumba mzuri, ni kitu cha ajabu. Unaweza kuona ati yule bibi anapendwa sana anakaa nyumba ya mawe na yule ndingi anakaa ile OTC ile ya Wamaasai. So ningependekeza ya kwamba kama mwanamume amekubali kuoa bibi ishirini au mia – hiyo ni tamaa yake – lakini afanye haki, ile ambayo mwanadamu anahitaji kufanya.

Pia ningeongeza kwa hali ya masomo bado tu ninasema kwa hali ya masomo tupatiwe hiyo equal rights sisi wamama. Kwa sababu naona ya kwamba bado tu wasichana wetu wanatolewa na pia kwa wamama yaani hawa mama wengine tuseme kama mama anataka kusimama, unaona ya kwamba watu wanamdharau mama. Na tunataka equal rights kwa wamama na tupatiwe haki yetu. Ni hapo tu ndio kuongeza.

Hellen Kipetu: Kwa majina naitwa Hellen Kipetu nilikuwa tu nataka kuongezea vile mwenzangu amesema juu ya bursary za Local Authority za Narok County Council. Ningetaka tu kuwajulisha ya kwamba kwa sasa hivi pesa za Local Authority zile wanatoa za bursary na grants sasa itakuwa jukumu la wananchi kuja kujigawia. Kwa sasa hivi County Council inatoa katika kila Location 600,000/=. Sasa nyinyi ndio mtajua bursary itakuwa pesa ngapi, za project zitakuwa pesa ngapi, kwa sababu katika Local Authority lazima kuwe na project sio pesa tu za bursary, kukuwe na projects ambazo kama ni hiyo hospitali yenu wanataka kujenga ikuwe imejengwa.

Nilikuwa tu nataka hiyo sheria maneno ya local authority service delivery plan akina mama wahusishwe na ninasema hivi kwa sababu - most of the times – na ninataka kuambia akina mama wakiitwa mkutano, akina mama waweze kukuja. Kwa sababu akina mama mkikataa kukuja kwa mkutano nani atakuja kuchagua mama. Kama sasa hapa tulikuwa ni uchaguzi hatungepitisha mama kama tulikuwa tunataka kupitisha. Kwa hivyo saa hii Mungu amewabariki sasa hiyo pesa itakuwa inakuja kwa location halafu.

Com. Kabira: Kwa Location kutakuwa na Committee?

Hellen Kipetu: Kutakuwa na Committee.

Com. Kabira: Kwa hivyo ni lazima wajitokeze wawe na 50% representation.

Hellen Kipetu: Kama nyinyi hamtajitokeza wanaume watazidi tu kuwa huko na mtakuwa tu mkilia.

Com. Kabira: Na watakula hata kwa location.

Hellen Kipetu: Kwa hivyo imetoka County Council na mtanyanyaswa tu kwa sababu hamhudhurii mikutano na kuchaguana na hiyo ikirudi huko County Council ni Committee tu itafuatwa Committee wamesema hivi. Kama imeenda vibaya itakuwa ni bahati mbaya, kwa hivyo naomba tu akina mama mjitokeze mkiitwa mkuje mhudhurie mikutano.

Anna Naramatt: Jina langu ni Anna Naramatt ninataka kusema ya kwamba kweli wamama hawakatai kuja mikutano. Unaona ya kwamba mzee yeye alikuwa anajua ya kwamba siku ya leo tarehe tisa iko Katiba amepangia mama kazi kubwa na

anamwambia “ninataka kuja kama wewe umemaliza hiyo kazi’ sasa mama anaomba kutoka nyumbani kuja hapa kwa sababu amepatiwa amri. Na unajua ya kwamba akirudi nyumbani ni kwenda kupiga. So ningependekeza ya kwamba hata wanaume wajue wamama ni watu wawapatie ruhusa na wajue ya kwamba hata hawa ni viongozi katika Kenya na wajue ya kwamba kweli bila mama hawezi kuwa na hiyo nyumba yake na haiwezi kuwa nyumba, kwa sababu mama ndiye foundation ndiye kila kitu, ndiye kuzaa, ndiye kupiga, ndiye hata huyo mwanamume. So ningependekeza ya kwamba kukiwa na kitu hii apee bibi yake ruhusa hata amwambie uende mimi nikae kwa sababu yeye ni mwanamume. So ukiona wamama hawajakuwa hapa hawana ruhusa, wameamrisha wakae nyumbani, labda hata wengine wanachunga saa hii ng’ombe na hata wengine wanafanya mambo tofauti. So ningeomba ya kwamba wanaume hata hao wajue ya kwamba huyu ni bibi yangu aje hata yeye aelimike na asikie vile Kenya inakimbia. Asante sana.

Com. Kabira: Ningetaka kuuliza hiyo locational committee, hizo guidelines zina tengenezwa na nani?

Hellen Kipetu: Hatuna hapa, they are made by the Local Authority.

Com. Kabira: So what you will do is make sure the guidelines are talking about the 50% women representation and no committee can be recognized until it applies that. Because if there are no guidelines and if it doesn’t say in the rule then they will not be there.

Hellen Kipetu: Like I was talking to the Councillors the other day because a few women were represented in the Committee. Juzi katika mkutano ya County Council niliongea juu ya hizo Committee ambazo zinakuwa- formed kwa sababu utaona hardly hakuna akina mama katika hizo Committee. Sasa nilikuwa naambia Councillors wa-involve kina mama na already hizo forms zimerudishwa katika Council na zimetumwa Nairobi kwa hivyo sasa hiyo Committee itakaa hivyo for another three years.

Speaker: You mean? And we were not even notified

Hellen Kipetu: For another three years ndio ikuje ibadilishwe. Kwa hivyo sasa unaona tuko na shida kama kina mama hatujitokezi kupigana na hawa maadui wetu, I am sorry to say so.

Speaker: Our Councillors are our rivals like me now you my Councillor he would not even put me in his committee because now I am a threat

Hellen Kipetu: It is not even you there were those women and they are not there.

Speaker: He will make sure that such a thing and I am not there and in my ward but now I cannot even be there, I don’t even

know it has happened.

Hellen Kipetu: Kwa hivyo sasa hiyo three years mpaka sasa ikuje ibadilishwe pesa zingine sasa zitatengwa for another three years, sasa kina mama waweze kuingia. Ndio tu nasema sasa imeshapita kwa hivyo ni Mungu atatusaidia hiyo pesa iende vizuri. Na mjue kwa sababu sasa mkijua mtaenda kuuliza it's not kama hamjui.. Sasa you are aware utauliza Councillor, mtafuata hiyo Committee kujua ni akina nani wako ili muwa-pesther halafu wasiharibu hiyo pesa.

Com. Kabira: Can I say something very fast. Nimefurahi kwa sababu ya hayo maoni yenu na kwa sababu tumesema na tumesema mengi ya muhimu na ninajua tutayafuatwa kama nilivyosema wakati ule tuliingia hapa, ni lazima tuyafuate haya maoni yote mpaka National Constitutional Conference to make sure that our issues are taken on board. Lakini ningetaka kusema pia this is the strongest statement I have heard from the women in so many of the Constituencies where I have been. Somebody said you are going to Maasailand were people have not woken up. So it is so wonderful to find so many strong women who also have a very very clear agenda with statistics and percentages and so on. Asanteni.

Com. Salim: Tafadhalini tuwe watulivu tupate kusikiza uzuri na pia tukumbuke kwamba maneno haya yananaswa kwenye tape. Kwa hivyo kelele zozote nyingine ambazo zitasikika zitaharibu recording zetu. So tafadhalini mkae kwa njia ya kutofanya fujo karibu. Kuna haja ya translation.

Simidei Ole Kulele: *Ore taa Simintei ole Kulet*

Translator: Kwa majina ninaitwa Simidei Ole Kulele

Simidei Ole Kulele: *Namanya idia alo Ooloirukuruko*

Translator: Na ninaishi huko upande wa Ooloirukuruko Narok South

Simidei Ole Kulele: *Na kiata shidai teina kopokn aara sapukin./*

Translator: Kwa upande hiyo tuko na shida nyingi sana

Simidei Ole Kulele: *Kore naai tenaa keeta serkali usaidizi, na ei-support ena kop tenkare.*

Translator: Kama kuna usaidizi kwa upande wa Serikali kwa upande huo kuna shida ya maji sana.

Simidei Ole Kulele: *Tena iko shida ingine naa nguesi.*

Translator: Shida ya pili ni wanyama

Simidei Ole Kulele: *Amu keya entoki nainkaki ngishu, neya netumuta apa ndume ilmokondani.*

Translator: Kwa maana wanyama wanaharibu mimea yaani mashamba na tena ng'ombe wanakufa kwa shida ya wanyama

Simidei Ole Kulele: *Mekure kiyieu neyau lashomba nena nguesi enko amu meeta oshi entoki nikinyaita, enkop enye.*

Translator: Ninataka ya kwamba Serikali ipeleke hao wanyama pahali ambapo walitengewa

Simidei Ole Kulele: *Ore enkae bae ai naaku eni are naa eikiyieu naai neitokini ainguraki iyiook enkare te sukul amu mikiata enkare teina kop. Etaa apa kear inkera irpirai enapita enkare aaya sukul.*

Translator: Neno lingine ni tunataka maji kwa upande wa shule

Simidei Ole Kulele: *Kiyieu naai neakini nkeru amu mikiata enkare te ina kop. Meisho ninye engure nkeru meisumata teina kop.*

Translator: Hiyo ni kama anarudia kwa maana ni ile tu ya maji.

Mintoki aigil. (Wacha kurudia).

Simidei Ole Kulele: *Nikiyieu naai enkae, nikijo ore taata ena katiba, nikitoni to orkuak lang amu mikiindim aashom aanyaki ajing irkuaki lo nkuapi amu metii apa Ormaasani oigego, enkop enye ake etii.*

Translator: Kwa hii Katiba tunataka ipitishwe tukae na kimila yetu.

Simidei Ole Kulele: *Nikiyieu naa ore pee kintoki ainepu oltungani oota orkuak lang oyayi ropiani, neibungi, tenaa ketaa serkali sheria pee eibungi.*

Translator: Kukipatana mtu anafanya kimila ya ki-maasai Serikali yafaa imchukulie hatua, kwa sababu hatutaki tena kimila yetu itumiwe

Simidei Ole Kulele: *Nimemaliza yangu.*

Translator: *Yake imeisha.*

Com. Salim: Asante sana Bwana Ole kulele kwa maoni yako, sasa namwita Sakana Shakoiyo.

Speaker: *Tangasa taa tolimu enkarna*

Sakana Ole Sarkoyo: *Aaji Sakana olole Sarkoyio*

Translator: Kwa majina naitwa Sakana Ole Shakoiyo

Sakana Ole Shakoiyo: *Nemaimaki nanu ntokitin kumok.*

Translator: Na sina maneno mengi

Sakana Ole Shakoiyo: *Are ake aata.*

Translator: Niko na maoni mbili tu

Sakana Ole Shakoiyo: *Amanya nanu Highland.*

Translator: Ninaishi upande ambako tunaita Highlands ama ni pande karibu na forests

Sakana Ole Shakoiyo: *Naa keyieu ina kop eramatare sii ninye te njoto enye.*

Translator: Kwetu tunataka tulindwe

Sakana Ole Shakoiyo: *Amu ore ina siai oo ngariak.*

Translator: Kwa maana kwa upande wa maji

Sakana Ole Shakoiyo: *Ore pee meingori sii ninye inaa alo naa kemuta sii ngichu.*

Translator: Kama haiangaliwi pande hiyo kwa maana ndio inatoka maji misitu itaisha.

Sakana Ole Shakoiyo: *Eyieu nepiki sheria amu kentungokino kulie tunganak inkariak.*

Translator: Ninapenda iwekwe kwa sheria kwa maana watu wengine watakosa maji pande ya chini

Sakana Ole Shakoiyo: *Pee eingorari naaji anaa esiai oo iltunganak le Agriculture metaa keingor iltunganak meitoki*

adungudung hovyoy hovyoy

Translator: Ninataka watu wa Agriculture waje kwetu ndio misitu isiharibiwe ovyo ovyo

Sakana Ole Shakoiyo: *Amu ore taa pee emuti nimikiata ntokitin naitegemea pooki toki, engues, enkiteng, oo oltungani.*

Translator: Kwa maana hiyo misitu itakuwa ni hasara kwa wanyama na kwa ng'ombe na kwa watu.

Sakana Ole Shakoiyo: *Ore sii teina alo naa ore nena kuapi nikiturito naa keijulujula.*

Translator: Kwa upande huo tena tunalima inakaa dent kwa shauri ya milima milima

Sakana Ole Shakoiyo: *Eyieu sii neitasheikini pee ingurakini Agriculture pee eyaku edol iltunganak eturito nkuapi.*

Translator: Ninataka isimamiwe iangaliwe watu wa agriculture waone vile tatalima

Sakana Ole Shakoiyo: *Naitoki aipitia enkalo e sukul.*

Translator: Habari ya masomo

Sakana Ole Shakoiyo: *Eikiata ake enyamali oleng.*

Translator: Tuko na shida sana

Sakana Ole Shakoiyo: *Amu etii loшон naamanya nemetii orbaribari naa ketii sukul.*

Translator: Kwa maana tunaishi pande ya msituni hakuna barabara lakini iko shule

Sakana Ole Shakoiyo: *Neaku ore pee ebau naji enkalo e mitihani*

Translator: Ikifika wakati wa mitihani

Sakana Ole Shakoiyo: Hawezi letea hawa watoto hiyo mitihani

Translator: *Meitokini aisho nena kera ina mitihani.*

Sakana Ole Shakoiyo: *Neaku eikiomon pee epiki sheria*

Translator: Ningependa iwekwe kwa sheria

Sakana Ole Shakoiyo: *Ore ewueji nemanya*

Translator: Mahali watu wanaishi

Sakana Ole Shakoiyo: *Nepiki sheria pee epiki orbaribara.*

Translator: Iwekwe kwa sheria mahali watu wanaishi iwekwe barabara

Sakana Ole Shakoiyo: *Amu ore ilo tungani melo sipitali.*

Translator: Kwa maana watu hawawezi hata kwenda hospitali.

Sakana Ole Shakoiyo: *Tenesha nedungoo enkare.*

Translator: Hakuna mahali pa kupita kwa ajili ya daraja za maji.

Sakana Ole Shakoiyo: *Neaku keyieu neingoru lelo tunganak pee epikakini ilo daraja, nepikakini orbaribara.*

Translator: Kwa hivyo tunataka tuangaliwe tutengenezewe barabara na tuwekewe daraja

Sakana Ole Shakoiyo: *Ore te nkalo e sheria nayawuaki e kuna olongi,*

Translator: Kwa sheria ambayo imeletwa juzi juzi

Sakana Ole Shakoiyo: *Te nkalo e sukul.*

Translator: Kwa upande wa shule

Sakana Ole Shakoiyo: *Eyieu neinguari iyiook irmaasai amu keitanyamal iyiook ina toki.*

Translator: Tunataka tuletewa waalimu Wamaasai kwa maana tuko na shida sana

Sakana Ole Shakoiyo: *Amu ketii nkeru naalakua te sukul.*

Translator: Kwa maana kuna watoto wako mbali sana na shule

Sakana Ole Shakoiyo: *Naa keishiliwa.*

Translator: Wanachelewa

Sakana Ole Shakoiyo: *Ore pee eikilikuan ormwalimui*

Translator: Na mwalimu akiuliza

Sakana Ole Shakoiyo: *Nejoki kelakua enkang ang.*

Translator: Wanasema kwetu ni mbali

Sakana Ole Shakoiyo: *Nebaya sukul saa onguan.*

Translator: Wanafika shule saa mne

Sakana Ole Shakoiyo: *Eyieu neingurari sii iyiook Irmaasai teine wueji pee eingurari tena keishori irmwalimuni miamurisha nkeru.*

Translator: Ninataka waalimu sasa waamrishe watoto na Wamaasai wawe waalimu.

Sakana Ole Shakoiyo: *Amu ina kataka etum masomo amu teneitu eiamurishae nemetum masomo.*

Translator: Kama haijaamrisha hawatapata masomo ya kutosha.

Sakana Ole Shakoiyo: *Naitabaiki naa ine.*

Translator: Ninafikisha hapo.

Com. Salim: Asante sana Bwana Sakana Ole Shakoiyo kwa maoni yako. Councillor Keterai, yuko? Ameondoka? Okay. John Soyoi, John Soyoi yuko? John Soyoi organization yake Masandare hayuko, Lakishono Kiepuke yuko? Hayuko, alright Stephen Thiong? Stephen Thiong, karibu.

Stephen Ole Thiong: Kwa majina mimi naitwa Stephen Ole Thiong mimi ni mzaliwa wa hapa. Mimi sina mengi ningependa tu kuguzia mambo ya wanyama ingawaje wenzangu wengi wameguzia na pia mambo ya land.

Hii mambo ya wanyama mimi ningependelea iangaliwe sana na Serikali kwa sababu ile sheria iko inatumiza sana. Kama inawezekana Serikali wafunge wanyama mahali ambako wametengewa, kwa sababu ni kitu ambacho kinajulikana hayo mashamba yapo na sisi kama

Wamaasai ama wakaaji wa Narok South. hatuwezi kanyaga, ng'ombe hatuwezi chungu huko na hatujengi nyumba ni mahali ambapo pametengewa wanyama, na hayo mashamba yalikuwa yetu, lakini Serikali wametenga yawe ni mahali ambayo hatutajenga, hatutachunga ng'ombe, hatulimi, ikawa ni mahali pa wanyama. Na kama Serikali haitafanya hivyo basi wanyama watarudi kuwa wetu, tukiwakuta kwa mashamba yetu tutafanya vile tunataka, kama tutaweza ua tuuze hiyo pembe ya ndovu, basi tusilaumiwe au kuulizwa tena. Kama Serikali haitafungia wanyama mahali ambapo wametengewa. Kwa hivyo hiyo

iwekwe kwa Katiba, hiyo sheria ikae namna hiyo. Wanyama wakae mahali pao, la sivyo wanyama wawe wetu, tukiwakuta kwa shamba tufanye chochote kama kuchinja kula nyama au kuuza iwe yetu namna hiyo.

Mambo ya pili ni hii mambo ya Land Board – hapo ni mahali pengine ambapo tumewezwa sana kwa mambo mengi sana. Sisi Wamaasai hatujui mambo mengi kuhusu sheria, unaingia kwa ofisi kama vile wewe unakaa hapo unaanza kuelezwa hii inaenda hivi inaenda hivi na sielewi. Sasa mimi nataka kuwaomba hivi, kitu ambacho kinaitwa Title-deed iwe Serikali inapeana bure kwa kila shamba. Kwa sababu hata saa hii mtu akienda hizo offices za land ambazo iko na ma-title-deed mingi ambazo wenyewe hawajachukua kwa sababu wanalipishwa pesa nyingi. Kitu kama shamba ni miaka ishirini ama hamsini mtu anaambiwa alipe zaidi ya elfu kumi na tano na labda mtu hana hizo pesa, na hilo shamba alipewa na community, hajanunua ni yake ambayo amepewa kwa njia inafaa na inakuwa kama amenunua. Kwa hivyo yangu ni hayo machache, nasema asante.

Com. Salim: Asante sana Bwana Stephen Thiong na sasa namwita Mustaf Turpul

Mustaf Turpul: Kwa majina naitwa Mustafa Turpul na mimi sina mengi ila ni chache tu. Nataka kuzungumzia juu ya madini ama juu ya Uislam, nataka kutetekea juu ya Waislam kidogo. Ya kwanza naitaka ama naomba Katiba iweke katika kiislam iwe na mahakama ya Kiislam na hiyo mahakama ya Kiislam iwe inahukumu kisheria zote za Kiislam sio ndoa tu na urithi.

Na ya pili pande ya kadhi – Kadhi, tunaitaka Kadhi kama ni Kenya Kadhi wa Kenya mzima achaguliwe na watu sio a-appointiwe na Serikali. Na mahakama tunataka kama ni mahakama, mahakama ya Kiislam iwe juu ya kuhumu na ihukumu na ikuwe na yaani kama ni Chief Justice nao pia Waislam wakuwe naye. Na wale wako chini nao pia wakuwe naye. Ni hayo tu kwa machache, asanteni.

Com Salim: Asante Bwana Mustafa Tupul kwa maoni yako na sasa namwita Bwana Legume Saitoti. Legume Saitoti yuko? Hayuko, okay najua ni saa ya chukula sasa. Douglas Mugaira, Douglas Mugaira, disabled, karibu, Douglas. Anza na jina tafadhali

Douglas Ole Migara: Jina ni Douglas Ole Migara, ninaongea habari ya disabled. Ningependelea kuwe katika Legislature disabled persons should take 20% of the nominative positions to Parliament maana katika Parliament hakuna mlemavu hata mmoja amewahi kuwa nominated, imekuwa ni watu wenye nguvu, na kwa hivyo hatujawahi kutetewa.

Pia tukijaribu kuangalia habari ya Constitution na stipulation tunaona afadhali watu corrupt hata kama ni President, kama Ministers na Permanent Secretary ni afadhali awachishwe kazi. Si tu wafanye makosa na warudie tena, afadhali waende nyumbani ili wasirudie hiyo corruption.

Sisi tunaona Chairman wa County Council na Mayor na pia President na Vice President tulikuwa tunaona ya kuwa Councillors

wanaenda wanachagua Chairman, lakini sasa tunaona afadhali achaguliwe na wananchi wote.

Tunasikia tu sheria inabadilishwa saa zote kama ile tuliona ya watoto ya corporal punishment, Children's Bill, saa ingine wanabadilisha kabla wananchi kupata report. Wananchi pia wapate report ili wajue ni nini imebadilishwa Parliament.

Tukaona ya kuwa wale wataingia Councillors wawe wamefika form four. Tumeona shida wale hawajaenda shule wanaenda huko wanaongea na hakuna mambo yanaandikwa, wanandika Kimaasai pekee yake. Kwa hivyo wawe wamesoma.

Tunaonelea ni vizuri disabled wawe na ofisi kila mahali hata kwa divisional level

Nikiongea habari ya judiciary – tunaona police station pia wawe na kiti cha mwanamke ili

Com. Salim: Endelea tu, that is just a sign kwamba

Duglas Ole Migara: Tunaolea kwamba tuwe na korti katika Division level, kwa sababu ni ngumu kwa walemavu kutembea kwenda mbali. Pia tunaona yale makesi ambayo yanatatuliwa huko kortini kwa muda mrefu afadhali Serikali itetee watu free kwa sababu watu wanashindwa kulipa magistrates wawatetee.

Kuna kitu kinaitwa P3, hii kitu inatwa P3 inapatikana huko Narok, iletwe mpaka hapa hospitali ya Division ili iwe karibu sana.

Pia tukiangalia habari ya executive tunaona qualified disabled persons should be given 2% in the executive. Pia private sectors na companies wa-employ 2%. Pia tunaona ya kuwa katika – to hold general election – wacha election iendelee si ati kwanza tumalize hii maneno ya Constitution Review – tuendelee na elections ili tupate kiongozi mwingine. Na hiyo ni succession.

Bill of right – sexual harassment of disabled – sheria iwe ni kama ile ya underaged – maana walemavu hawana nguvu na wakinajishiwa hawana nguvu – iwe very serious. Disabled people wapewe shamba pia wawe na property. Disabled persons' census must be carried out like any other citizens.

Election system – All elective position to be done through secret ballot, disabled persons to vote for their interest. 10% of the electoral resolution be secured for the disabled.

Tukijaribu kuangilia kwa basi disabled persons are exempted. Hata sisi tunaona disabled kama watu wengine wanunua vitu kwa bei ghali tuseme kama chumvi ni 50/= irudi nyuma wapate na karibu 30/= kwa maana hawana nguvu ya kutafuta hizo. Haya, credit facilities – wapewe pia loan maana hatujawahi kuona disabled wakipewa loan. Education iwe free na bursary

20% iwe ni ya disabled. Lakini sana sana tunataka education iwe free for disabled maana hawana mahali pa kwenda kutafuta pesa.

Nikienda haraka sasa culture - Pia wapewe nafasi ya culture. Hapa Narok District Maasai tumeona disabled wakienda ng' ambo wacheze mpira, tumeona pia wakiingia ndenge lakini hatujawahi kuona disabled ya Maasai wa pande hii ya South wakienda pande hiyo, hawajawahi kuonyeshwa. Pia sisi disabled tunataka at least ukiona hii bendera ya Kenya ama emblem (kirauni) tunaona kuna Jogoo na hii majogoo imeshika spears, na tunaona afadhali ingebadilishwa kidogo maana inaonyesha kuna mahali kuna power zaidi. Kama ingewezekana ibadilishwe kidogo ni afadhali kidogo.

ID – walemavu wawe wanapewa ID free. Kuna Non-governmental organizations hawajawahi kufika hapa na tunafikiri kuna pesa ya disabled inaingia Narok, inaingia kila pahali sisi wa upande huu hatujawahi kupata. Hapa tena kuna shida maana disabled hawaletwi kutoka nyumbani maana kulete disabled ni kama dhambi, umezaa dhambi. This is why you have never seen an albino in Maasailand. Maana wanazaliwa na kumalizwa, na kufinywa maana ni dhambi, ni kitu ambacho hakitakikani kionekane. So itafutwe pesa ya kutosha ili disabled wapate kuonekana hapa nje na kuingia shule.

Ni shida gani disabled wawe DCs, wawe DOs hatujawahi kuona, ni kwa nini? Pia wanawake

Com. Salim: Ya mwisho

Douglas Ole Migara: Ladies - tunataka disabled wapewe nguvu pamoja na wale wengine. Na wasichana waoe kanisani maana kuna Pastors wengine ambao hawataki kufunga arusi ya disabled. Kwa hivyo tungependa wote wafurahi wakati hata hao wanaolewa, thank you.

Com. Salim: Asante sana Bwana Douglas Maigara kwa maoni yako, yeye ni wa kwanza katika walemavu kutupa maoni na kutueleza taabu ambazo wanapata na hilo ni jambo nataka kumhakikishia ya kwamba tuna amri katika sheria yetu ile tuliunda kwamba walemavu na wengine ambao wamewekwa kando mpaka hivi sasa lazima haki zao zifikiriwe. Asante sana sasa namwita Anastasia Namoi. Huenda wametoa maoni yake au anaendelea kutoa maoni na mwenzetu. John Tegile, John Tegile hayuko? Sanja Ole Sha'ngei, tafadhali utanza na jina. I may have mis-pronounced it.

Shanjai Ole Sangei: Asante sana Bwana Chairman mimi ni Sanjai Ole Sangei na mimi ni mzaliwa wa hapa, pia ni mkaaji wa area hii kwa wakati huu. Basi nikichangia kwa maoni ningetaka niaanze na mambo ya lands ambapo tunaona ya kwamba sisi Wamassai wakaaji wa hapa ndio rasilmali kubwa ambayo bado tuko nayo ikiwa ni pamoja na ng'ombe na tunapata shida kwa hiyo kazi ya lands sana. Maoni yangu kwa mambo ya lands tunaona kama inastahili kurekebisha mahali pengi.

Mara ya kwanza ama number one mahali ambapo panarekebisha ni Land Control Board. Land Control Board mahali

ambapo itarekebishwa sana sana si ati hata kuondolewa jina, lakini maoni yangu irekebishwe mahali pawili. Kwanza Chairman awe ni mtu ambaye anachaguliwa na Community. Pili, iwe leaders wale wako wanachaguliwa pia na Community. Tatu, akina mama wawe katika hiyo committee, kwa sababu tumeona ya kwamba akina mama mara nyingi imekuwa ni wao ndio wako na maoni bora kuliko wanaume wengi. Maana unakuta mzee ameza shamba amemaliza na mama anang'ang'ana kujaribu kufunga lakini mzee hajali hiyo na hafikiri watoto, ni mama ndiye anafikiria.

Pia ingewekwa sheria kwa lands kwamba shamba ikiuzwa isiwe ikiuzwa asoponekana mama wa mzee ama watoto wake isiwe inapita hata dakika moja ama siku moja, lakini kwa wakati huu inapita hata bila kuonekana huyo mama mbele ya Land Control Board. Pia mahali ambapo ninataka kuondolewa katika Land Control Board ni Special Board. Ile ambayo inaitwa Special Board. Special Board isikuweko kwa sababu ndio inamaliza mashamba kuuzwa bila kujulikana na akina mama na bila kujulikana na watu wengine au community na family ya wale watu. Maana pengine mtu mmoja ndiye anaweza kaa na kupitisha hiyo shamba ama ku-sign consent na kupitisha ile minute ya wale watu ya mwezi uliopita ambayo watu wote walikaa lakini anafuatisha hizo minutes na kwa kweli watu hawajakaa na kuongea juu ya hilo shamba. Na inaonyeshwa kwamba eti watu walikaa na inafuatishwa hiyo minutes na ni special meeting ndio imepitisha hiyo sasa.

Kwa lands pia ningependa sana sana jina la mama liwe pamoja na la mzee katika title-deed. Mradi huyu mama kama ataenda ataweza kuwa anatoroka mzee pengine na hajazaa hapo ndio hatupendekezi, ati huyu mama wache warithi hilo shamba pamoja kwa sababu sasa yeye pia ni wa hiyo family na sio wa hiyo boma. Lakini kama yeye atakaa mpaka maisha yake yote basi wawe pamoja kwa hiyo title-deed na wawe na haki ya kurithi hilo shamba pamoja.

Mahali ingine ni wasichana - Wasichana pia wapatiwe haki kwa urithi wa mashamba ya baba zao, na hasa wale ambao hawajaolewa. Wale wemeolewa sipendekezi kwa maoni yangu warithi kwa sababu watakuwa wanakula share mbili ya boma ambayo wameolewa na ya boma ili ambayo walizaliwa. Kwa hivyo ikiwa msichana basi amebaki nyumbani arithi.

Mahali ingine ambayo nilitaka kuzungumzia ni mambo ya wanyama. Ningeomba marekebisho kwa mambo ya wanyama kwa sababu imekuwa shida katika area hizi za Narok. Wanyama wafanywe mambo mawili; kwanza, wasukumwe wapelekwe ile area ambayo walitengewa kabisa na nguvu yote. Pili, wanyama wasichukuliwe kuwa ndio wako juu zaidi kuliko wanadamu kwa sababu inaonekana kwa wakati huu wanyama ndio wanapatiwa maisha bora ama wanadhaminiwa zaidi kuliko wanadamu. Mnyama akiua mwanadamu pesa ile ambayo inalipwa ni kidogo sana na inafaa iongezwe. Na pia wanyama wakiharibu mimea pesa ilipwe ama hao wanyama wauliwe na watu kwa sababu watukuwa wameharibu mimea ama wameua ng'ombe.

Mahali nyingine

Com. Salim: Tafadhali utamaliza maliza tuwape nafasi jamaa.

Shanjai Ole Sangei: Halafu jambo lingine ambalo ningetaka kuzungumzia ni mingi yenyewe nilikuwa nataka kuzungumzia lakini kwa sababu ya nafasi nitakimbia haraka, ni kwamba kulingana na mambo ya Parliament. Ningeomba katika katiba ya Kenya isiwe ni wabunge ndio wanaongezea wenyewe mishahara. Maana nilijaribu kuchunguza ile mishahara pengine wabunge wanapata ni mingi sana na inazuia waalimu kuongezwa mishahara, lakini ya wabunge ni kubwa zaidi na wanajiongeza na bado wanataka kujiongeza.

Com. Salim: Na ni nani akate shauri juu ya mishahara yao?

Shanjai Ole Sangei: Kuundwe tume ambayo inaangalia mishahara ya wabunge.

Com. Salim: Ya mwisho.

Shanjai Ole Sangei: Ya mwisho Bwana Commissioner ningependekeza term ya Rais ibaki vile ilivyo ya mwika kumi. Makamu wa Rais ningependekeza achaguliwe na Rais, kwa sababu pengine hitaleta shida ikisemekana Makamu wa Rais anaweza kuchukua kiti cha Rais. Asante sana.

Com. Salim: Asante sana Bwana Ole Sangei kwa maoni yako. Njathi Waiheya. Njathi Waiheya yuko? Hayuko. Livingstone Ole Ogorau. Livingstone Ole Ogorau, okay karibu. Kidogo samahani inasumbua macho ya mzee, endelea.

Livingstone Ole Ngoua: Kwa jina naitwa Livingstone Ole Ngoua na nimesema asante kwa kukutana siku ya leo na ni furaha kubwa kwa ma-commissioners kuja hapa. Ile kitu ya kwanza mimi nataka kuchangia ni kuhusu mambo ya ardhi. Kweli Bwana Commissioner sisi tuna ma-group ranches na private land ya wenyewe. Katika hii group ranches tuko na shida sana kabisa, sababu ma-members kama iko register moja, hizi ma-committees inachaguliwa kama wanaelezwa wakate mashamba kwa shares – wanafanya rigging. Mimi naomba nyinyi ma-commissioner ihakikishwe kama shamba ni equal shares inakuwa ni hivyo, kwa sababu majina iko kwa register. Kama ni miaka ishirini au thelathini kila member apatiwe kwa sababu hiyo ni haki yake. Kwa upande wa ma-registrar wanaenda wanadanganywa halafu wanatoa title. Kwa hivyo tunaomba sheria ipitishwe eti title ya Group Ranch itolewe kama kila mtu anaona.

Upande wa wanyama - sisi ni wakulima katika hii nchi ya Maasai tuko na shida kabisa, kwa sababu wanyama wamemaliza mashamba kabisa. Ukiua mnyama unaona watu wa KWS wanakuja kukunyorosha mpaka unashangaa kabisa. Tunataka kwa Commission hii tupitishwe kama mnyama anakula shamba la mtu alipwe kwa sababu hiyo ni haki yako.

Natchangia Chairman, mambo ya bursary ya watoto. Kuna watu kweli hawajiwezi, wakijaribu kukimbia kwa Narok County Council wanaambiwa hakuna bursary. Na hawa wazazi wako na watoto ambao ni werevu. Ile pesa inapatikana kwa wa Wamaasai ya wanyama iangaliwe isaidie wasiojiweza na isaidie watoto wao kusoma kama watoto wa tajiri. Kwa sababu

tumefinywa sana kabisa. Juzi nimeenda pande ya watoto hawaendi shule kwa sababu ya wanyama. Unakuta inatembea na watoto huko ndani ya shule. Tumeona mashida sisi Wamaasai, iko shida sana kwa upande wa wanyama. Hata ndovu anaweza kuja mpaka kwa mlango na ukijaribu kupiga unaona KWS wamekuja na mabunduki unapigwa sana kabisa na hao ni wanyama wao. Na hawa wanyama wanaua watoto wetu na ng'ombe wetu.

Kwa mambo ya walemavu nitachangia kidogo. Kweli iko watoto walemavu na sisi tunataka usaidizi kwa hawa watoto. Tanataka sheria iwekwe, sehemu ya pesa ambayo inapatikana kwa Wildlife itolewe kusaidia watoto walemavu na wajengewe shule. Sisi Wamaasai ni matajiri kweli na hawa wanyama ni wetu kabisa.

Jambo lingine watu kutoka nje wamechukua kimila yetu, unakuta mtu amekuwa Morani lakini ukizungumza na yeye unapata yeye ni Kisii, Luo anachukua kimila yetu. Sisi hatupendi mambo hayo kwa sababu sisi Wamaasai ni watu wa ng'ombe, na watu kuchukua kimila ya wengine ni vibaya sana. Kwa mfano kwa Wajaluo "Mjaluo akifariki hapa Maasaini lazima apelekwe Kisumu" kwa sababu ni kimila yao. Na mimi nimeshukuru sana nimefikisha hapo. asanteni.

Com. Salim: Bwana Livingstone tafadhali ujiandikishe pale. Bwana Jackson Ole Kamuye.

Jackson Ole Kamuye Asante sana Honourable Commissioners, kwa majina naitwa Jackson Ole Kamuye, Vice Chairman Kenya National Chamber of Commerce and Industry, Narok Branch. Maoni yangu ya kwanza ni kuhusu Kenya National Chamber of Commerce. KNCC nataka kupendekeza iwekwe kwa sheria ya Kenya ya kwamba ukiwa mfanya biashara, kabla hujapewa licence ya County Council ama licence yoyote uwe member wa Chamber of Commerce and Industry. Kwa ajili unajua vitu vingine, biashara zingine watu wengi wanatoka nje, wanakuja kufanya biashara Kenya, na saa ingine labda utakosa mahali pa kufuatilia yule mtu akitoa shida yoyote Kenya. Mapendekezo nataka kila mtu ambaye anafanya biashara kwa Kenya awe member wa Kenya National Chamber of Commerce and Industry.

La pili ni election – Election ya Kenya napendekeza iwe inafanywa miezi tatu. Ya kwanza ifanywe ya President. President afanyiwe election pekee yake bila watu wengine. Mwezi wa pili MPs pekee yao, mwezi wa tatu Councillors pekee yao. Lingine kwa elections pia napendekeza Chairman wa Council ama Mayor wachaguliwe na wananchi, isiwe ni Councillors wanawachagua peke yao. Vice President awe tu ana-appointiwa na President. La pili

Com. Salim: Ni la tano.

Jackson Ole Kamuye: La tano nakuja sasa kwa ardhi. Land Control Board – Ninapendekeza ibomolewe tusiwe na Land Control Board ambayo inachaguliwa na Serikali, iwe inachaguliwa na wananchi, ni iwe ni wananchi ndio wanachagua kwanza Chairman wa hiyo Land Control Board. Lingine ni Trust Land – Kama mahali tunasema kama ni forest ambayo County Council wanasimamia. Trust Land iwe registered na ipewe title na iwe inasimamiwa na Community, hapana Council na hapana Serikali kwa upande mwingine. Tena Serikali inatumia pesa mingi kupanda miti, kwa forests ama kupanda miti mahali popote.

Ningependekeza hiyo pesa ya kutumiwa kupanda miti, ikiwekwa boundary ya hapo mahali ilikuwa imetolewa ya forests zamani iwekwe fence mtu asiingilie hiyo forest. Na iwe hiyo forest ime-fence-iwa na iwe ime-registiwa kwa jina la kama ni ya Maasai iwe ni ya Maasai.

Lingine, election tena ukikuja constituency kama Narok District iwe ni Maasai pekee yake ndiye anasimama kwa Narok District, kwa ajili tuko nyuma sana. Tukipewe ati tuko na mtu mwingine ambaye anatoka District ingine itakuwa inalete yale mambo ambayo huwa unasikia ya clashes. That is why clashes have been there everytime during elections. Ningependa iwe ni Maasai pekee yao wanasimama Narok ama Kajiado, pande ya Maasaini. Kama ni Kipsigis Kericho, kama ni Kikuyu Nyeri, Kama ni Waria huku pande hiyo ingine. Ningependa hiyo iwekwe kwa sheria, iwe tunajisimamia kwa maana sio kila mtu anajua uongozi wa sehemu nyingine e.g. ya Maasai, ama ya Kikuyu.

Ya masomo, ningependa hiyo iwe (kwa maana naenda haraka haraka kwa ajili naona masaa) ningependa masomo iwe free. Lingine, watu wengine wasitumie tradition ya Wamaasai, iwe tu ni Maasai pekee yao. Watu wapewe vipande free bila kulipishwa. Na wanyama (kwa ajili ya masaa) kama shamba la mtu linaguzwa na mnyama iwe one acre analipwa 100,000/= . Akikula ng'ombe, ng'ombe ni elfu mia moja, sio hata hamsini ni mia moja. Mnyama akiua mtu ni shilingi million tatu, lakini kama hajaua ni kugonga gonga tu ni million mbili.

Com. Salim: Nafikiri hapo ni la mwisho au tukupe nafasi, la mwisho kabisa, lazima tutunze wakati kwa wajamaa wengine.

Jackson Ole Kamuye: Lile jambo la wanyama lizingatiwe, asante.

Com. Salim: Asante sana tafadhali jilandikishe pale. Sasa namwita Mohamed H. Yunis

Tafadhali songa karibu na mike.

Mohamed H. Yunis: Bwana Commissioners, mimi kwa jina naitwa Mohamed Hassan Yunis. Mimi nataka kusema kwa ufupi ya kwamba mambo ya ki-serikali, Constitution, mimi napendelea kwamba iwe ya Majimbo. Kutokana na Majimbo iwe communities ambao wako kama community ya wana mila moja inafaa iwe nchi yao inaweza kuunganishwa na kama ni Jimbo liwe na Jimbo lao. Kama ni ya Wamaasai, wale Maasai wote Districts zote ziunganishwe ziwe Jimbo moja.

Nataka kusema mambo ya maendeleo – in fact kuna Districts ambazo ni arid zones ambazo haziwezi kukutana na Districts zingine ambazo zimeenda mbele kwa muda mrefu. Na kwa mizani kwa sababu pengine sisi hatutaandika hii sheria na nataka muelewe vizuri, kama sasa hapa Narok ni hardship area, na kuna shule ambayo kuna classes saba na kuna waalimu wawili, na wale waalimu wanatoka area ingine hawataki kuja kusomesha hapa. Na hiyo gap kwa miaka arubaini ya independence imelete shida nyingi, na hata budget, pesa ya Serikali, distribution hapana iko, kwa sababu pesa nyingi zinaenda katika District ambayo imeendelea na kuna watu wengi. Na District iliyokuwa nyuma inabaki haipati share yao kufuatana na vile wako. Kwa hivyo

nataka ile District ambayo ni ya hardship wawe subsidized na wapate haki zaidi ya kuweza kusomesha na kujaribu kulete kiwango wawe pamoja na ingine.

Kwa mambo ya afya, the same thing, watu waletwe, wapewe budget zaidi na Central Government wapate kuletwa kiwango cha Districts zingine. Mawasiliano pia waletwe kwa vile ma-district zingine wana manjia na nini wainuliwe na wapewe kiwango cha pesa zaidi ile wappate kupata ya mawasiliano pamoja na maji. Kwa hivyo hiyo nasema ya masomo ni A, afya B, na mawasiliano C, na mambo ya maji D.

Mambo ya ardhi, nataka mimi kwa fikra yangu hii namna ya kugawanya shamba mpaka iwe ndogo ndogo is not economical, haileti chochote. Naona ya kwamba tuwe na shamba kubwa kubwa ambazo zinaweza kuleta income, kwa sababu hata kama hapa Maasaini huwezi kufuga ng'ombe ile inatakiwa ya hapa ambayo iko pamoja na wanyama, huwezi kuweka ng'ombe ya grade hapa, lakini ile ambayo itakaa na mnyama na magojwa ya wanyama ni ng'ombe ya beef. Kwa hivyo lazima kuwe na area ambayo kuna economy, inaleta economy Kenya, ambayo kunaweza kuwa ina-registiwa kwa wale community wako pale, na iwe ni haki yao na hakuna mtu mwingine ataingilia.

Jambo la tatu ambalo nataka kuzungumzia ni mambo ya freedom of worship. Mimi naona kama hii katika Constitution ina-abusiwa. Kila mtu anaondoka anasema ana dini yake ya kibinafsi na hata kama kuna wengine ambao wako bado hawajafuata dini kamili wanakuja kupotoshwa. Kwa hivyo hii freedom ya worship iwe na limit, lazima iwe trimmed kwa sababu hii freedom of workship kila mtu anaondoka anatengeneza kanisa yake, anafika mahali anasema ana dini yake, hii italeta mgongano na itatuletea shida kubwa.

Habari za multiparty – Multipartism ni free, iendelee lakini nafikiri kwa Constitution yetu tunataka kuwa kama party itakuwa ni ya tribal, utaandikisha party lakini ikiwa wale wata-electiwa itakuwa only one tribe mimi naona hiyo katika Constitution yetu tuseme hiyo iwe cancelled hata kama electiwa. Kama party itakuwa registered ni kweli iwe ya national, lakini kama ile party italeta ubunge wa only one tribe hiyo haiwezi onekana kama ni chaba cha Kenya, ambacho kinaweza kuendesha sisi vizuri, hiyo italeta mambo. Na hiyo mambo ya multipartism itakubalikwa lakini isiwe ya tribal party.

Kwa hivyo nafikiri kwa sababu kuna wengine ambao wangependa kuzungumzia hii habari tena zaidi, lile jambo la muhimu ambalo mimi ningeiwachia hii habari (mkinisamehe kwa sababu

nasikia kengele) ni mambo ya economy ambayo ni ya farmers. Farmers katika Constitution yetu hatuna right yoyote ya ku-protect local farmer. Kwa hivyo kitu ambacho nataka kama tukitaka kupata yale mambo ya ku-protect local farmer, kama tuna crop ambayo tuna-produce Kenya tuwe na Constitution ya ku-protect yule local farmer. Hakuna haja ya ku-import kutoka nchi zingine ambazo Government yao ina-subsidize na sisi tunaumia hapa. Kwa hivyo kile chakula kinaletwa kutoka nje kuja ku-subsidiziwa na Government zao na kile chetu kinaoza katika mashamba hakuna haja. Kwa hivyo kile chakula chetu tuwe na right ya ku-clear chetu, kama tuna shida tuwe tunamaliza chetu katika nchi yetu, halafu importation ikija kama

haitatutosha. Kwa hivyo farmers' rights ningependa ya kwamba iwe katika Constitution yetu na tupewe haki yetu ya kwanza halafu ingine ikuje. Asanteni sana.

Com. Salim: Hebu ngojea hapo kidogo mwenzangu ana swala kukuuliza.

Com. Nunow: Bwana Mohamed umezungumzia kuhusu land fragmentation na ningependa tu kujua kama mimekufahamu kwamba land isiendele kugawiwa chini ya kiwango fulani isiwe ni ndogo ndogo na kwa hivyo inakuwa un-economical. Ningependa kujua kiwango ambacho ungesema kiwango cha chini zaidi ambacho kisipite kugawia ardhi chini ya kiwango fulani.

Mohamed H. Yunis: Hii nataka kukueleza kabisa kwa sababu nafikiri nafasi yangu naona ni kidogo singesema vizuri. Nataka kukupa methali for example tunao watu wanakaa katika environment ya ile national park ambayo pia wanyama wanakaa karibu na wao. Hawana economy nyingine ambayo wanaweza kufanya kwa sababu wale wanyama wana-intrude wanakuja kwa mashamba yao. Hao watu singeona kukiwa na haja ya kumpa watu individually kama acre 30 ama 100 au 40. Wale watu wangukuwa wame-registiwa pamoja and then ile haki wanapata hapo kama kuna pesa ya association ya wanyama, then be divided kwa wale watu equally, na wapate kile kitu haki, na watachunga lile shamba lao pamoja, bila mtu mwingine kuja kuwaingilila.

Jambo lingine nafikiri kwa hiyo for example kama kuna dry areas kabisa ambazo huna kitu chakufanyia tuna ingine kama hapa inaitwa ama for example North Eastern, huwezi kumkatia mtu hapa shamba lake na akae pale. Wale Community wako area hiyo wawe registered na wawe free ku-move around ile area yao. Lakini isiwe haina documentation ambayo kutakuwa na watu wengine baadaye watakwenda kuingilila rights za wale wengine.

Com. Salim: Asante sana Bwana Mohamed Yunis sasa namwita Siboyo Ole Lemeu

Shopeyo Ole Lemeu: Asante sana Ma-commissioner mimi naitwa Sopeyo Ole Lemeu, mimi ni mkaaji wa hapa Narok South Lolonga Location na mimi napendekeza kwanza , jana nilisikia taarifa nikasikia Commissioners wengine wamesema hii Katiba haiwezi isha vile Chairman alisema, na mimi ningetaka kusema hivi; Katiba badu hatujajua ni nini labda watu moja moja wamejua nini inafanyika saa hii Kenya. Labda ukija hapa labda watu kama mia mbili ama mia nne ndio wamejua iko nini, na labda kwa hii Location tuko over 9,000. Wacha kura ipigwe Katiba iendele pole pole, kwa sababu ile Katiba ambayo sisi tumekuta labda ilikuwa mwaka kuja mwaka wenda over 80 years sijui ngapi tangu uhuru. Na sasa hii tunakimbisha wapi, na hii labda tutawachia watoto na watoto na watoto labda another 80 years, why rush? Tunataka hii kitu Katiba ipatiwe muda lakini Bunge ivunjwe tu wakati unapofika, tuendele na siasa na Katiba inaendelea, kwa sababu sio ya hii siasa tunaenda, ni ya maisha na maisha ya watoto na watoto. Nafikisha hapo kwa hiyo.

Halafu nafuata maneno ya ardhi – Kwanza sisi tunasema kitu kinaitwa Land Control Board itoke na iende imetumaliza, imechukua ardhi yetu yote bila kujua, na wazee wako nyumbani. Mtu kama mimi nimesoma naenda leo naongea na DC ninapitisha shamba lake ananiuzia three acres, mimi nachukua 100 acres. Very wrong, hiyo iende.

Kitu kingine ni maneno kama land rights, sisi tunakubali Majimbo kwa sababu tunaona watu kama Wamaasai pastoralists hawaendi, huwezi kuta Maasai Nyeri, huwezi kuta Kericho, huwezi kuta Kisumu, huwezi kuta Maasai Somali huko, Maasai ako kwake. Maasai amevamiwa, tunataka Majimbo. Ukiona kama ma-plot Wamaasai hawapati. Kwanza ma-plot, trust land itolewe kwa Council mara moja, ipatiwe wazee. Iwe kuna wazee wanachaguliwa, sio wanasisia wanakuja kukaa na ndio wataangalia hasa maneno ya ma-plot imechukuliwa. Inachukuliwa juu ukienda kwa Council DC anatawala Council, kila mtu mwingine ametoka mahali pengine anatawala Council, lakini wazee watakuwa wanatawalwa na community, na zile plots, mashamba ni ya community.

Chairman wa Council achaguliwe na wananchi – kwa sababu siku hizi tunachagua Councillors wanaenda Council wanachaguliana na hata mpaka Serikali ya mbele kabisa wanataka kujua ni nani alichukua hiyo Council Chairman, ndio atumie achukue vitu vyetu.

Wanyama – Mnyama amekuwa ndiye kitu cha muhimu kuliko Mmaasai hapa. Mmaasai akiuliwa na mnyama analipwa 30,000/= na wewe ukiua mnyama huwezi onekana mahali ulipitishwa, 30,000/= kwa uhai wa ya mtu, utapeleka wapi? Iwe three million kama mtu amekufa. Iwe two million kama mtu amewekwa majiraha, na wanyama vile mwenzangu mwingine alikuwa amesema, wanyama Serikali iangalie tunayo ma-shamba ya mahindi inakuliwa hatulipwi iwekwe pahali moja ama kama sio hivyo tuwe tunalipwa vile wakiharibu shamba ilipwe, ikiua ng'ombe ilipewe.

Ya mwisho, title-deed mimi nasema expiry date before appeal iwe extended to 120 days instead of 60 days. Kwa sababu kuna watu wengine wanachukua title-deed ya mtu wanafanya transfer na mwenyewe bado jua anakuja kujua very late kama shamba limeenda. Kwa hivyo wakati wa ku-appeal uwe 120 days.

Ya mwisho kwa hiyo wanyama sisi tunataka boarding. Tumefukuzwa kutoka mbali sana, Nairobi ilikuwa yetu, Nakuru ilikuwa yetu, Nyahururu ilikuwa yetu, tuko hapa mahali pa wanyama, mahali pa Malaria tunataka boarding ya watoto ndio tupate elimu at least. Na kuongea hali ya hii program and Government policies, tunayo hapa trust land, na hii trust land ni ya hawa Wamaasai, lakini ukijaribu kufuata labda iko mashamba imeenda kwa a different community na sisi hatujakubali tukiwa tunakaa hapa kwamba hiyo forest imekatwa, bado tunasema tunayo trust land, hiyo iangaliwe. Nafikiri nitafikisha hapa.

Com. Salim: Asante Bwana Ole Lemei, thank you very much for your views. Namwita Nelson Yenke. Neslon Yenke karibu.

Nelson Shajay Ole Ngok: Mimi naitwa Nelson Saita Ole Ogek mimi ni mkaaji wa hapa, nimezaliwa hapa na yangu ni machache sana kwa sababu sitaki kurudia yale watu wamesema.

Ya kwanza ni kuhusu ardhi - ile shida ya ardhi iko kwa sababu ingine wazee wameongea ni hali ya title mbili kutoka kwa shamba moja. Iko shamba moja unakuta kwa ground mwenyewe yuko na kuna jamaa mwingine ambaye hata yeye yuko na title ya the same shamba. Kwa hivyo hiyo iwekwe sheria kwamba yule mtu wa Serikali yeyote atafanya hiyo practice achukuliwe hatua kali sana.

Tena iko mambo ya map vile ardhi yaani zimechorowa kuhusu mashamba ya watu. Hii ndio inaleta shida zaidi, kwa sababu kuna watu tena wa Serikali wanawekelea map juu ya ingine, ndio wanapata title ingine, na ndio imeleta shida ya makesi ya mashamba kwa Kenya mzima. Kwa sababu hakuna mtu anachukua hatua kali kwa hiyo maneno, kwa sababu huwezi chora map na iko nyingine ndani ya record, na hiyo ni document ya Serikali na iko ingine kama hiyo duplicate ya hiyo ambayo hailingani na ile, halafu ndio inatoa title ingine juu ya ingine. Kwa hivyo hiyo sheria ichukuliwe kabisa na iwekwe nguvu.

Kitu cha pili ni kuhusu MP mbunge – maoni yangu ni kwamba ili umasikini urekebishwe kwa Kenya mbunge akichaguliwa aende Parliament lazima ajue Kenya yote. Kwa sababu tuseme kwa mfano kama Wabunge wako kwa process na mbunge wa Samburu aondoke kuongea juu ya watu wake, wabunge wengi hawajui Samburu iko wapi, kwa hivyo hawatasaidia yeye kwa sababu hawajui taabu yake. Kwa hivyo ningenelea ya kwamba iwe kwa sheria, wabunge wawe na mpango wa kubadilishana kutembelea wajue nchi yao sio town, wajue kabisa kila pahali Kenya ili wakienda kwa kikao siku ya recess wametembea opposite sides ili Kenya iwe mtu anaifahamu nchi yake. Kwa sababu nimeona kuna wageni hata wanajua nchi hii kuliko wabunge, ukitoka nje mtu ametembea na anajua Kenya kuliko sisi. Kwa hivyo hasa hasa wabunge wajue nchi yao, ili wakienda kujadiliana maneno, kama ni Maasai hana maji wabunge wote wanajua kweli huko hakuna maji. Kama ni Maasai anaumia na mnyama wabunge wote wanatoa masikio na wanatoa uamuuzi wa kusaidia hayo maneno kwa sababu wametembea na wamejua nchi yao. Kwa hivyo ni muhimu mbunge ajue nchi yake.

Kuhusu ukulima kwa sababu mambo ya ardhi tumeongea imesemwa na watu wengi, mimi ningenelea mambo ya tractor service yarudi. Kuwe na tractor za Serikali za kusaidia wananchi wale hawana pesa kwa division. Na hizo tractor service zisivamiwe na wazee na wananchi wa hiyo area, ziwekwe mahali kwa ofisi zinunuliwe na pesa ya Serikali, wale wananchi wanajua vile watanunua diesel, vile watalipisha wananchi. Yule mwananchi hana pesa hata yeye alimiwe shamba lake na Serikali. Tena mbegu zije ziletwe mbegu zote ziwekwe kwa mikono ya hiyo committee, kama ni mahindi mtu hana pesa ya kununua seeds, atapewa seed na alimiwe shamba hiyo pesa yake yote itolewe kwa ile cost ya yale mambo ya Serikali na atapata chakula ili kurekebisha umaskini. Kwa hivyo mimi sina mengi, mengi watu wengi wamesema, ni hayo tu.

Com. Salim: Asante sana Bwana Nelson Ole Ngok kwa maoni yako. Sasa namwita Bwana Dalton Neloko. Dalton hayuko? Nemfau Neloko pia hao nafikiri ni ndugu wamejiandikisha pamoja lakini hawako. Okay we move on to Jackson

Saika. Jackson Saika karibu.

Jackson Saika: Kwa majina mimi ni Jackson Saika, mimi ni mkaaji wa Narok South na ningependelea kuchangia kwa hii tume ya urekebishaji wa Katiba na nina mambo 1,2,3,4, ambayo nitasema kwa haraka.

Ya kwanza ni kuhusu mambo ya mashamba hasa kwa Kenya nzima, iko shida moja ambayo hata wenzangu hapo mbeleni wameongea na ni kuhusu shamba ambalo mtu amepewa title-deed ambayo anakuja kuitwa first holder. Kwa sasa hivi hakuna, hata High Court haina mamlaka ya ku-nullify ile title hata kama mtu aliipata kwa ukora. Kuna mashamba kama yale ya ilikuwa pale Noziro ambayo yalikatwa huko Nairobi na wenyewe hata hawajui wako wapi inakuwa hata hawa ni squatters na watu wamechukua ma-title-deed. Ningomba kwamba kwa hii Constitution review iwekwe kwamba kama inaweza bainika ama mtu anaweza thibitisha kwa kortini kwamba hiyo title ilipatikana kwa njia isiyo halali iwe nullified.

Ya pili ni kuhusu mambo ya anti-corruption – Kenya hii yetu imekumbwa sana na uporaji kila corner, na tukisikia wale wanahusika na kutoa sheria ya anti-corruption sijui kama ni ile kutojua sheria na sijui kwa nini ni mawakili, zile sheria wanatoa zinakuwa hata haziwezi kusaidia kumaliza ile corruption ambayo inaendelea kwa Kenya. Mimi ningetaka kwa Constitution ibadilishwe iwe hii National Intelligence Service pamoja na Anti-corruption Unit iwe ni kitu kimoja. Na iwekwe kutoka kila District sio ka-office moja tu huko Nairobi ambapo hata kama mtu yuko na complaint kwa District level ya open case ya corruption hujui hata ni wapi unaenda ku-complain. I-changiwe iwe iko in every District na inakuwa headed wale wanaongoza wnakuwa ni watu ambao wana-prosecution powers. Sio ile kila wakati unasikia kesi ya corruption, ati yule alienda ku-prosecute hana uwezo, hana hayo mamlaka, kesi inarudishwa, inakuwa inconclusive, mwika kumi inafuatwa mwishowe unasikia imetupwa. Iwe kwa kila District iko an anti-currupcion unit ambayo wameshikana na National Intelligence Service na wana-prosecution powers wapigane kutoka District mpaka hiyo Nairobi kwa maana corruption sio Nairobi tu huwa inakuwa committed right from the base halafu inaenda huko Nairobi.

Jambo langu la pili ni kuhusu utawala ule uko sasa Kenya – Mimi ni strong believer kwa Majimbo kwani hata sasa kila District ile iko mimi kulingana na my knowledge naona iko tribal based. Kama ni Kericho na-expect Kipsigis, kama ni Kiambu iko Kikuyu, kama ni Migori na-expect Dholuo. Mimi kwa watu ku-determine their own destiny na mambo yao itakuwa better kama kila District ina-form Majimbo halafu watu wapate kujitawala vile hilo kabila la hiyo District linaona. Kama ni sheria za Wamaasai, Wakikuyu, Wakamba wanaendelea nazo, lakini huu mchanganyiko ndio unaleta hii erosion ya culture. Unakuta Muislamu huko kama ni woriya, anakuja huko analetewa yale maneno mengine huko unasikia, unasikia kila wakati vita huko watu wanapingana huko, watu wanaleta wale manguruwe ambao sio kimila huku, you lack respect. Inatakiwa watu wakae kwa District yao na ni Jimbo lao na wana ma-sheria zao.

Katika national distribution of resources ile cake ya Serikali inatakiwa inagawiwa na inapewa kila Constituency kwa maana tumekuwa tukisikia kwamba “Oh District fulani hiyo ni remote, nani anatembea huko, barabara inaundwa ya nini? Eh hiyo ni

kupoteza pesa, ati hata kale kalami kidogo iko inaanika mahindi”. Kile kitu mimi ningependelea ni kwamba distribution of the national cake i-trickle mpaka ifike kwa Constituency, kwa hiyo Constituency iwe na Committee ya maendeleo, ambayo hao wanasisia wote wana-represent watu wako huko, pamoja na wale wananchi ambao wamechaguliwa kwa hiyo community. Na kwa ku-contribute mimi nimefikisha hapo tu.

Com. Salim: Asante sana Bwana Jackson Saika kwa contributions zako na maoni yako, tafadhali jiandikishe pale. Sasa namwita Kingalai Ole Ntutu. Kingalia Ole Ntutu yuko? Hayuko ameondoka. Mathew Sinkera, observer okay. Mustafa Mbuto, okay fine karibu Mustafa Ntutu, na baadaye Councillor Simon Kinosoi utafuata.

Mustaf Ntutu: Kwa majina naitwa Mustafa Ntutu, maoni yangu ya kwanza in this part of the country we have had what we call tribal clashes every year go, year out, year in. In the course of this tribal clashes there are too many issues, we have cattle rustlers and we have land transpasses. We have people who don't respect others property and my suggestion to this is the courts are very lenient the laws that are there are lenient to cattle rustlers, because you find somebody transpasses on somebody's land, he is fined 500/= and he is bound to repeat the same mistake. So I suggest to bring an end to this issue of land transpasses a jail term of ten to twenty years should be imposed, and for cattle rustlers a jail term of ten to twenty years should be imposed. I think that would help us get rid of this problem, because we have had this problem all the time.

The country's political system – I suggest that we should have two political parties with a provision for independent candidates who would like to vie for political seats and don't want to join any party.

Forest land all over the country should be an issue voted by Parliament and it must get a parliamentary 75% vote to be given to any individual.

Federal system of Government – in my point of view would divide the country and it will create small kingdoms with a lot of dictators than we have now. Because we say in Kenya we are already divided, the system has already divided us and when we create federal still again we will be more divided that what we are now. So if the worst comes to the worst and then we have federal system let the Maasai have their own Jimbo.

Farmers are not protected – for now we are harvesting and our crop are going at a very low price because of cheap importation. There is no protection, even if we say globalization, liberalization, we have to have a law to protect the farmers, that is we need a safety net, because there is no point of allowing a few individuals to import what we can produce locally.

Parliament must have its own calendar not be dictated by a single President or Prime Minister. It should have a fixed date of election, a fixed date of handing over and fixed time-table of working. The judiciary should have its own independent budget and should have its own system hiring and firing all the staff who work in the judiciary.

Grabbing of public land – I don't think we have any law that is protecting it. I would suggest that we have a law which would make grabbing of public land criminal and a serious criminal offence, which is punishable by twenty years jail term.

Misuse of power by any civil servant or any other public officer should carry a maximum penalty of ten years, that would help us get corrupt people from abusing office.

With the Local Authority – I suggest we abolish the nominated Councillors, in fact they are not useful to anybody except to the politician who has nominated them. We should only have two nominated Councillors one for gender issues and one for the disabled in all the constituency.

Com Salim: One for disabled the other one for?

Mustafa Ntutu: One for gender issues. Any corruption authority should be independent from the executive to avoid any interference and influence.

Com. Salim: Maliza maliza.

Mustafa Ntutu: Thank you nimemaliza

Com. Salim: Umemaliza?

Mustafa Ntutu: Yes

Com. Salim: Asante Bwana Mustafa Ntutu kwa maoni yako. Samahani Mzee nimefanya makosa mimi kuna mtu mmoja mbele yako lakini unangoja kidogo James Napaso yuko? Ikiwa hayuko utaingia Mzee. James Napaso yuko? Hayuko, basi utaingia Councillor Simon.

Simon Ole Kumusoi: Asante Bwana Commissioner, jina langu ni Simon Ole Kumusoi na mimi natoka sehemu ya Lemeke ambayo iko ndani ya Constituency hii. Langu ni brief sana kwani linahusu yale ambayo yanatuweka pamoja. Sisi tukiwa Wakenya hatuna sheria ambayo inalinda Maasai, inalinda Kikuyu au mtu mwingine isipokuwa ni moja. Kitabu cha sheria ni kimoja, korti ni moja.

Mambo ya education katika Maasaini hapa mashule vile tunajua ni chache au ni kama kiasi kile ambache kiko hatuna facilities

za education. Na hii ndio inatufanya tuwe tuko chini kila siku, education facilities hatuna kwa mashule zetu na tunahitaji ili CPE ikitokea, KCSE ikitokea au University watu wakienda wawe wanaenda kwa ajili exams ni moja. Kwa hivyo Serikali ifikirie jinsi itakavyofanya mashule zetu zipate facilities, vitabu.

Mambo ambayo yanahusu resources kama misitu kwa mfano hapa pahali ambapo on your right tuna mahali ambapo tunaita Mau Forest. Hii Mau Forest ni forest ambayo inatugawa, imetugawa mara tatu Kipsigis, Maasai, Kikuyu but in reality ni land ya Maasai. Na mpaka sasa kama ungeenda na ndege unashangaa kilometers ambazo watu wameingilia, wama-encroach, ni watu wa sehemu ingine, ya kabila ingine ambayo ni kabila ambaye inatawala Kenya. Sehemu hii Bwana Commissioner ni mahali ambapo maji hupatikana, na sisi tukiwa pahali pa chini pande ya Mara lodges na vitu vingine sasa tunaangamia, siku chache zingine utasikia kwamba watu watauliza Serikali iwapatie boreholes na hii ni kutokana na destruction ya forest ambayo naendelea. Bwana Commissior hapa governance ya Kenya ni sehemu ambayo lazima inaangalia kila mtu, ikiwa Serikali ikiundwa, DCs kama ni sabini katika Kenya unapata humsini na tano katika sehemu moja. Je, Kenya cake ya Kenya tunakulia pamoja au Serikali ni ya mtu mmoja? Mambo hayo yabadilishwe, isiwe yule ambaye yuko in leadership anajaribu kujifunikia nguo pekee yake na nguo mpaka itoshe sisi wote kama watu wa Kenya.

Factories – Hapa wilayani tuna mambo mengi ambayo sisi ndio tunakuza lakini inapelekwa tunaona tu ikienda na kupata ni shida. Kwa mfano ngano ambayo iko hapa, nusu ya ngano ya Kenya inatoka sehemu hii Narok District lakini wale ambayo wanakuza ngano hii, ni watu ambayo tuna-lease kwa ajili hatuna nguvu na factory hakuna hapa. Kwa hivyo tunaona ya kwamba Serikali inatunyanyasa ingetujengea factory ya ngano kwa ajili tunapanda ngano. Tuko na livestock lakini KMC iko Athi River na pande hii hatuna. Ng’ombe wale ambao tunapeleka Dagoretti, mahali pengine wanatoka sehemu hii, je kwani ni shida au ni hatia KMC sub-branch iwekwe hapa Maasaini.

Nikiendelea juu ya vacancies, economy ya Kenya imeharibika kwa kuwa hapa tunaflow mingi ya graduates watu wamemaliza Secondary, graduates kutoka University floating na crime imeongezeka kwa ajili hawana kazi. Je Serikali haifikirii kwa mfano ukikata ngano na huna mahali pa kuweka si ni kuharibu? Je hawa watu ambao ni graduates ambao wanatembea kila sehemu ya Kenya, ni dangerous katika Kenya. Si lengo lifanywe na Serikali watafute foreigners au kama hatuna njia ya ku-think, creations za factory ili employment ipatikane.

Kuna kitu tunaita DDC ambayo ni lengo la Serikali kuleta maendeleo katika sehemu hizi za rural areas. Sisi tunataabika kwa kuwa tukija kwa DDC tuna-plan kitu ambacho ni sijui au tunasema nini, kile kitu ambacho tunajaribu kuundaunda, tunaongea mengi tunapotezea Serikali wakati, tunafanya budgetary ambayo haiko katika dunia na mwishowe hakuna kitu ambacho tunarithi. There is nothing na ndio unaona shule ni taabu, maji ikiwa kwa nyumba kwa upande wa Kiambu una taps, mataa ya inawaka huko, sisi hatuna chochote, na tuko chini ya Serikali ya KANU. Sisi tutabaki mpaka lini?

GMR ilikuweco hapo awali – GMR ilikuwa na pesa ambayo ilikuwa inapewa watu wanalima mashamba yao halafu pesa

inakatwa au inachuliwa na AFC ile ambayo wanapatia GMR loan. Na mpaka saa hii tunaendelea kunyanyaswa, mtu ambaye analima ni wahindi au wale wengine ambayo ni wazungu. In fact they pay us sijui nitasema nini hata sio nusu gunia kwa heka, he sells a ngunia 2400/= na ile ambayo anatulipia kwa gunia ni less than 90/= . Je, na viazi vinaendelea kuharibika, je ni lini Serikali itakumbuka Wamaasai kupata haki kwa ajili ya mashamba yao?

Nikiendelea tuna kitu ambacho tunasema Wildlife cropping - Wazungu wanapewa license kuingia mashamba yetu na kuua wanyama na kupeleka pahali wanapeleka nyama, na hiyo license haitufaidi. Je, inawezekana ya kwa kwamba sheria ilinde Wamaasai mtu ambaye ana title , mtu akija kuua wanyama iwe ni majadiliano ya mwenye shamba na mwindaji. Na kama kuna wanyama wako pale basi mwenye shamba afaidike, kuna hatia ya tufanya hivyo?

Mambo ya ardhi hapa constituency hii the most problematic state hapa ni grabbing ya land. Vile mlivyoambiwa title juu ya title ni hapa, unapata mtu ako na four shares, anaweza kwenda na 5000 ha “sijui kama hii ni kutoka kwa dunia gani?” Ikiwa yeye tu anaona tumbo lake ni yake. Sheria ya Kenya inaweza kuilete au kutenda kazi hii ya kwamba such things be forfeited to the Government, ikiwa inaonekana haiwezi kugawanyiwa wale wenyewe. Sina mengi ni hayo tu na nauliza nyinyi marekebisho sheria itulinde, itulinde sio kulinda watu binafsi, ilinde mwenye shamba, ilinde mtu pahali popote alipo katika Kenya, asante.

Com. Salim: Asante sana Councillor kwa maoni yako.

Councillor Samuel Koriata: Mheshimiwa mimi ni Councillor Samuel Koriata kutoka Ololonga Ward yaani hapa mahali tuliko sasa. Mambo haya ambayo nitasema nitasema kwa ufupi maana mengi yamesemwa. Kwanza kuhusu malipo au ugawanaji wa mali na bibi ambaye ametoroka kwa bwana au ambaye ameolewa na akaenda kwa bwana na akatoroka kwake hatuwezi kukubali arithi mali maana ametoroka akaacha mali hiyo bila kurithi. Kwa hivyo lazima mali iwe ni ya wale ambao wanaoishi kwa ile boma.

Mambo mengine kweli ni wananchi ndio wanachagua au wana-elect wale parliamentarian ambao wanaenda kukaa kwa Parliament. Wakati Parliament inataka kuongezwa siku, si wananchi wanajadiliana kuongeza siku za Parliament, wananchi wamechagua hawa kwa miaka kumi na wao wenyewe hawana mamlaka hawana haki ya kwenda kuwaongezea. Wacha irudi kwa Board kama hii yenu ambayo inaangalia mambo ya dunia na ni heri wao wawe ndio wanaagalia kama muda wa parliament kama utaongezwa au hapana, au wananchi waliowachagua.

Nikiingia mambo ya ardhi – kwanza mambo ya ardhi mimi naona kwamba ni heri iwekwe kiwango cha watu ambacho wanaweza kupigania viti vya Parliament hata viti vya County Council. Kwa sababu ikiwa watu chini ya miaka ishirini na tano au thelathini, wakiwa hawa ndio watapigania viti vya uongozi kubwa kama huo, nafikiri huo uongozi hautaendelea, ni heri iwe ni watu kutoka miaka thelathini na kuendelea mbele ndio watapigania kuingia kwa uchaguzi wa Parliament na uchaguzi wa County Council. Vile vile kwa uchaguzi wa Parliament au wa Local Government ni heri wapewe wananchi haki yao ya

kujichagulia viongozi hata kwa KANU, ni heri wapewe wananchi wajichagulie viongozi lakini sio watu wengine hapa katikati ambao labda wamechaguliwa wawe viongozi sehemu ingine au nini, au Parliamentarian au President awe ndiye anachagulia watu viongozi. Hawa wenyewe wamechaguliwa na hawana haki kuchukua nguvu kutuchagulia viongozi.

Mambo ya majimbo ndio tunaitaka kama vile viongozi wengine walivyozungumza. Nataka kuzungumza kidogo vile vile mambo ya ardhi. Mambo ya ardhi kwanza sisi tumenyanyaswa kabisa kwa arihi tuliyo nayo, tangu hapo ardhi yetu ilienda wakati wazungu walipoingia ndani ya nchi hii na hata bado tunyanyaswa. Hii inatokea na mambo ya Land Control Board hasa zaidi. Vile wengine walivyosema ndio nitarudia kuweka nguvu kwa sababu hii ni haki na tumeumia, kiongozi mmoja anaweza kutoka na kuuza area fulani, kwa sababu yeye ni mkubwa. Ndani ya Land Control Board kuna Committee ambaye inaitwa Special Committee ambayo ndio inaketi na labda Chairman ambayo si mwenyeji wa nchi hii wanafanya vile wapendavyo na watauza ardhi bila mwenyewe kujua. Na mimi nasema kama Land Control Board hapana ondolewa basi wenyenji wawe wakijichagua kwingia kwa Land Control Board, kwa sababu wao tu ndio waweza. DC anaweza kuchagua mtu mwingine labda Councillor Koriata kwa sababu ana haja na Koriata, labda atapata mambo mengi na Koriata, na hiyo hatuwezi kukubali hata kidogo hayo mambo yaendele. Na Chairman vile vile wa Land Control Board asiwe mtu kutoka nje, awe mtu ambaye amechaguliwa na wananchi kutoka nchi ya Wamaasai. Nafikiri nitakwama hapo, nimemaliza.

Com. Salim: Asante sana Councillor tafadhali ujiandikishe pale. Sasa namwita Pempa Ole Kumodu yuko? Hayuko. Mohamed Hann umeandika viewer, are you a viewer or presenter of views, haya karibu.

Mohamed Khan: Asante sana Commissioner Bwana Idha Salim, mimi kwa majina kamili naitwa Mohamed Khan naiishi hapa Ololonga ni mwenyeji na nilikuwa naji changia kidogo tu maanake nimefurahia sana kwa vile mmekuja

Jambo la kwanza nimesikia wengi speaker after speaker tukizungumuza mambo ya drought mambo ya Land Control Board, mambo ya tribunal. Wengi wao wanaendelea wakisahau kitu kinaitwa value ya land ambayo ni hapa kwetu umaasaaini ambayo haina value comared to other Districts or other places. Value ya shamba ya hapa u-masssani ni kama hakuna mtu anathamini sehemu zingine utakuta pengine eka moja ni elfu mia mbili mia tatu na hapa utakuta may be value yake iko chini. Kwa hivyo tungependa kurekebisha hii Katiba yetu ya kuwa kama ni uniform ya price ya land kuanzia hapa na kila sehemu iwe ni uniform.

Kuna mambo ya Land ownership kuwa wewe ni mwenye ardhi umepewa kibali na Serikali uko na title-deed yako you are entitled ama una ruhusa ya kuweza kufanya maendeleo katika shamba lile lako. Na hapo pengine unataka kufanya bush clearing, unataka kufanya vitu kama hivyo na maendeleo zako, pengene hata tunafika mahali tunanyimwa haki ya kuweza kufanya vitu kama hivyo. Kwa hivyo tungeomba haya marekebisho ya Katiba tukirekebisha iwe ya kuwa wewe ukiwa umepewa kibali na Serikali ya kuwa una title – you are legal owner of that piece of land, you are entitled to any kind of development.

Kuna mambo kama ya wakulima hatupati misaada usaidizi kama speaker mmoja ama wawili wamezungumza mambo ya GMR na kadhalika. Wengi sisi tunaatharika kimawazo, kwa sababu hata wanyama wanaingia katika mashamba yetu, wana-damage hiyo mimea yetu na compensation hatulipwi.

Com. Salim: Ungetoa mapendekezo.

Mohamed Khan: Tungependa Serikali itilie mkazo maanake mkulima ndiye mzazi wa nchi bila kuwa na chakula hatuwezi kuishi.

Com. Salim: (inaudible)

Mohamed Khan: Nataka GMR irudi na mkulima aweze kupewa usaidizi na msaada wowote ambao tunataka

Kuhusu mambo ya Bunge, kiti cha urais ama kuwa Rais, Serikali ijayo maanake katiba hatutatumia pengine leo tutaitumia katika Serikali ijayo, tungependa yule Rais kama atachaguliwa na wananchi, lakini mawaziri na manaibu wa waziri wachaguliwe na mtu pengine anayeitwa kama Speaker of the National Assembly. Kwa sababu Waziri akichaguliwa na President he will dance and sing to the tune of the President. Kwa hivyo ingekuwa ubora ningependekeza ya kuwa Ministers and Assistant Ministers wachaguliwe hivyo.

Tunaathirika - pengine wewe umeenda mahali umekopa loan kulima shamba ama kununua property ama una shida yoyote ile. Kuna watu wanaitwa auctioneers na Serikali huwa haijatulinda wananchi wake kabisa kuhusiana na watu kama hawa. Tungependekeza pengine walegeze terms and conditions za hawa auctioneers so that watu wasije wakawa tu wengi wanaumizwa na kuweza kunadiwa mali yao.

Financial institutions – Tukija katika financial institutions utakuta wengi wa wakulima ama wafanyi kazi ama wanabiashara wewe unaamini benki fulani ama any financial institution unaweka pesa zako huko ama rasilmali yako huko, baadaye unakuja kesho unakuta milango imerudishwa, pesa imebakia huko unaambiwa; ‘hii banki ilihara na sasa hakuna njia’. So we would seek some kind of assistance from the Government kuweza kuangalia namna ambapo senti zako ama rasilmali yako ambayo mahali unaweka iwe iko protected na uweze kuwa compensated na kurudishiwa. Kama ni benki imehara, imehara hiyo ni wakubwa Directors, lakini your mamoney is there, you are supposed to have it back.

Corruption, unakuta ofisa anatoka hapa yeye amepatikana na hatia pengine ya wizi ama aina yoyote ya vitu kama hivyo. Unakuta tena yeye huyo huyo anapewa promotion from one place anapelekwa maybe transfer ama anapewa ofisi nyingine. So Bwana Commissioners nafikiri ningekoma hapo naona muda huniruhusu, asante.

Com. Salim: Asante sana Bwana Mohamed Khan tafadhali ujiandikishe pale kwa mwezetu. Sasa namwita Hasina Naramatt, Ruth Mumboke pia ameenda upande mwingine. John Tanui, John Tanui.

Speaker: Thank you Mr. Chairman, I have a few items here maybe

Com. Salim: First start with your names

John Tanui: Oh, sorry my name is John Tanui I am a resident of Narok South Constituency. I have very few items here maybe to put forward as my suggestions. First of all we have said Kenya has got so many tribes and is very culturalistic so we have got to honour all the cultures of all the people. Therefore for the rights of every citizen maybe to be taken care of, we have to promote the Local Council of elders so as to be taking care of minor cases as the ethnic, customary rights, for example marriages, divorce and inheritance as per each local community.

Land ownership and its rights – Land to be owned anywhere in the republic, nobody should feel marginalized in any part of the republic. Title-deed should be family property, the names of both parents should be included to prevent a lot of court cases in case of death and may be division of land. Cases and other things also which are part of pre-independence land treaties those ones should be removed, for peaceful interaction in our peaceful nation.

For the type of Government I prefer the Federal or the Majimbo system whereby the locals are put into a geographical or one region whereby they have to share all maybe the use of their resources maybe in a manner of their own and may be to develop their own region and have their own kind of regional kind of Government.

About the electoral process in Kenya – I suggest the President not to be an MP. Likewise to the Ministers they should be elected maybe by the Speaker and should be of very high education as pertaining to the type of Ministry. Not somebody maybe who is retired army man and then be elected the Minister of Health, whereby he is not a specialist. Also in Kenya something like the type of trade we have nowadays called “soko huru” should be removed so as to allow our industries to survive.

And lastly because also Narok South is very rich and has so many types of communities here, e.g. myself I am a Kipsigis. I feel the Kipsigis also should be given a seat maybe in Parliament or even in the County Council, not to say that all the seats in Narok South should only be Maasai. Thank you very much.

Com. Salim: Thank you Bwana Tanui sasa namwita Bwana Meretei Nampaso. Bwana Meretei Nampaso yuko, yuko? Hayuko Joel Kitita. Hebu nitaje majina nione nani yuko hapa, ngojewa bwana, kaa kaa nikimaliza utaendelea. Hebu nitaaji haya majina yaliyobakia kutaka kujua ni ni nani aliyoko ni nani aliyendoka. Paul Kuriata, yuko okay utakuja baada yake,

Olelenyonga Sengera, yuko okay. Seuri Keshe, Seuri Keshe yuko? Okay karibu. Saitoti Kesei, yuko Saitoti Kesei karibu hapa mbele tafadhali. Dalton Ole Sagela. Dalton yuko? Dalton hayuko. Ole Leperesi, Ole Leperis yuko? Ameenda. Daniel Ole Ntutu okay uko karibu very good. Sasa mtafuatana kwa majina kama hivyo, so karibu Bwana Joel Kitita.

Speaker: Asante mwenye kiti ningependa kuchangia machache machache kuhusu Tume hii ya marekebisho ya Katiba ya Kenya. Maswali yangu ni machache mno

Com. Salim: Anza na jina tafadhali

Joel Kitita: Jina ni Joel Kitita ninatoka sehemu za Ololothangi Location hii ya Ololongo vile vile Division. Nitaanza kutoa maoni yangu. Maoni yangu ya kwanza ni kuhusu ardhi vile vile ardhi ndio rasilmali ambayo tunamiliki tukiwa binadamu. Na ndio sehemu kubwa ambayo tunapata tatizo tukiwa wakaaji wa hapa Narok

Com. Salim: Pendekezo lako ni nini?

Joel Kitita: Pendekezo langu kuhusu mambo ya aridhi ni kwamba tushirikishwe katika mashinani mpaka wilaya kuhusu kamitii ile ya Land Control Board na vile vile mtu asipate njia ya kwenda kupata Special Board kwa vile hata kama mimi vile ninakaa hapa hivi nimewahi kufanyiwa hiyo na hapo sitaendelea na hiyo. Kwa hivyo mapendekezo yangu ni hivyo vile vile.

Jambo la pili kuhusu mambo ya kuchagua viongozi sisi Wamaasai wachache tu ndio wamesoma. Kwa hivyo tungeomba mtu akiwa amefika darasa la nane aweze kuwa Chief hadi Councillor, halafu kwa sehemu ya Mbunge basi iendelee kuanzia form four kuelekea juu. Kwani tukijaribu ikuwe tu ni mtu wa form four itakuwa pengine tuseme iko Ward fulani ambayo watu hawajafikia ama pengine amefikia na mtu yule anapendelewa na wananchi ni yule ako na elimu ya chini.

Yangu ya tatu ni kuhusu vile vile mambo ya waalimu. Hapa Narok katika Mkoa huu wa Rift Valley tuko kama number ya mwisho kwa elimu. Watu ambao wanaenda chuo kikuu kutoka sehemu hii ni kama kumi na tisa katika District hii yetu na tuko na watu kutoka sehemu zingine kama Kipsigis, Kikuyu na kadhalika. So wale Wamaasai wanaenda chuo kikuu pengine ni nne kwa mia, kwa hivyo ndio maana ninaomba form four D+ ichukuliwe na Idara ya Waalimu ili hata nasi tujivunie ile elimu kidogo tunapata.

Jambo langu la mwisho ninaomba ya kwamba tukiwa wenye nchi tuhusishwe katika maendeleo yote kutoka mbele hadi mwisho. Kwa vile mambo mengi hatupati tunasikia kuna na elimu ya watu wazima, watu wetu wale hawajasoma hawapati, lakini hiyo Idara inafika mpaka hapa lakini hatujui iko wapi. Kwa hivyo tunasema kila Idara ikiwa ni Agriculture, ikiwa ni ya mambo ya Livestock development, mambo kama hayo watu wetu wengi kwa sababu hawana elimu hatuna nafasi ya kufikishiwa hayo maneno. Kwa hivyo kwa ufupi ninaomba Councillor, Chief, Mbunge tuwe tukimchagua atufikishie mambo

yote na atafunze ni nini yeye huwa anasimamia, ili tupate kujua mambo mengi ambayo hatukuwa tunajua hapo awali. Kwa hivyo asanteni mimi sina mengi.

Com. Salim: Asante sana Bwana Joel Kituta. Paul Koriata.

Speaker: Kwa kuwa mengi yamesemwa hakuna haja nizingumze yale yamesemwa.

Com. Salim: Jina.

Paul Koriata: Kwa majina ni Paul Koriata na ninatoka Location ya Narok. Kwa kuwa mengi yamezungumzwa hakuna haja nizingatie vile watu wameshasema ila mambo mawili tu. Moja, ya kuwa sisi ni watu wa Agriculture na Katiba inazungumzia faida ya watu wote katika jamii ya Kenya. Tunataka what we call delocalization equal distribution of industries to all the communities, as you know we produce a lot, so tungeomba mtusaidie na vile vitu vingewezekana kama industries za mahindi, ngano na KMC ya ng'ombe, ndio tu-reduce the rate of transport cost and other expenses. Also reduce the rates which the local businessmen are undergoing transporting goods from here to the cities, because I think in the cities there are many industries. So it is our chance to be given equal distribution by building industries in our local districts especially Narok and Kajiado and other districts that produce those products. So ni hayo tu ndio nilikuwa nimelenga kwa kuwa mengi yamesemwa, asanteni.

Com. Salim: Asante sana Paul Koriato. Sasa Lereonga Segera.

Lereonga Ole Sadera: Asanta sana Bwana Commissioner, kwa jina ni Lereonga Ole Sadera natoka hapa, ni mwenyeji hapa.

Lereonga Ole Sadera: *Ore naa naineni na enayieu naimaki e dukuya naa esiai e nkisuma.*

Translator: Nataka kuzungumzia kuhusu elimu.

Lereonga Ole Sadera: *Ore enayieu naimaki te nkisuma naa ore te serkali eiturayie iyiook te nkisuma.*

Translator: The community has been marginalized as far as education is concerned

Lereonga Ole Sadera: *Ore pee ijo alo adol tiatua sukulunmi naatii ena alo oo Ilmaasai, naa ilo adol ajo irmwalimu imiet ake lootii, nadol ajo eturayioki iyiook, naa keishori iyiook sii ninye enkisumu e pesho.*

Translator: In most of the schools here the local teachers are very few. That is, I am requesting that the Government should assist us to get free education

Lereonga Ole Sadera: *Ore eni are naa esiai engelunoto oo larikok.*

Translator: The second thing is about election of leaders.

Lereonga Ole Sadera: *Peyieu ore pee eaku engulunoto oo larikok neihushae sii ninje loopeny iltunganak oo gelu, mee idie wueji nagelu, keyieu naa loopeny oogelu.*

Translator: The locals should be given an opportunity to elect their own leaders.

Lereonga Ole Sadera: *Ore enkae e uni, naa esiai oo iljambai anaa kulo ooji le community*

Translator: The third one is also about the land issue.

Lereonga Ole Sadera: *Amu tenijo aladol naa mekure apa aa le community, ore lelo shambai, netaa iltunganak sapukin oopuo aaoriki aate neitoki ayiolo irkulika tunganak le raia.*

Translator: The community land is now under the hands of very few people especially the leaders.

Lereonga Ole Sadera: *Ore te maoni aai kayieu naai nanu neaku keaku community naaoriki aate nena tokitin neiritaki nena kishu amu ninje naayiolo.*

Translator: The trust land should be under the hands of the locals instead of the Councils or the people who are holding on our behalf.

Com. Salim: What about the trust land?

Translator: All the community .

Com. Salim: (inaudible)

Translator: *Kama naaji ena kop ketii iltunganak pookin anaa igelulu ?*

Lereonga Ole Sadera: *Kajo nanu pee egeluni committee naitasheiki.*

Translator: The community to elect the trustees.

Lereonga Ole Sadera: *Ore enkae e onguan naa ore ejamba anaa kuldo shambai ana ele le Mara, iyiololo ajo ore taata ilo shamba naa nguesi eiritakini oshi oljamba naa nene nguesi naayaki serkali faida na ore raia nemekure apa ebaiki sii ninje nena tokitin. Neaku kiyieu neaku ore ena naji kegeluni ropiani tene neyae Nairobi nemetum inaduo raia, nemetum inaduo kera bursary, kiyieu nikintayu committee naa ninje naitasheiki nena tokitin pee etum aatabaiki nkeru.*

Translator: The wild animals which are living with people, the benefits of the wild animals are now at the moment benefiting people from outside, so we want the same animals to be managed by our local community and the benefits should go directly to the people.

Lereonga Ole Sadera: *Amu ore nena tokitin ketaa taa ore paa Irkansulani arashu nemekure apa ebaiki mikiyiolo ninye enejojitoi ne community ke mekure apa aa ninje.*

Translator: The benefits are not benefiting the community at the moment.

Lereonga Ole Sadera: *Kore enkae duo nayieu naimaki naa te siai oo iljambai kulo le agriculture, iltunganak le serkali ore iltunganak le serkali nemekure ebaiki iltunganak too nkangitie naa keyieunoyu paa kepuo aabaiki neliki enyamali. Kake megure apa ebaiki kiyieu nigijoki naai serkali pee eyaku kebaya naai pee epuo agel enyamali oo iltunganak.*

Translator: Concerning the field officers who are supposed to come and assist the communities on the ground, they are not doing so. He is recommending that the same people who are to come and assist the local farmers on the ground to come and do their work.

Lereonga Ole Sadera: *Ore esiai eiturayie duo serkali amu ore taata enijo alo ngulie kuapi naa meeta enetii enkare. Nemenaataa apa ntangile ang epuo enkare, nemeyaki iyiook nikira le Kenya, nikira le atua ina serkali nemeetaa nena tangilen eneishori enkare nemeishori duo irbaribarani neaku kiyieu sii ninye duo tia atua ena sheria ngejuk pee eishori iyiook kuna tokitin pookin.*

Translator: Concerning the infrastructure and water the people here have been so marginalized by the current system that their women are going far to fetch and they have no roads and these are basic needs and they need them too.

Lereonga Ole Sadera: *Ore enijo adul etiu anaa ore enkop oo Irmaasia naa kenganga maendeleo. Kebaiki ake kulie kuapi nebaiki kulie nton ninye meeta nikira naa liatua Kenya. Neaku kiyieu nikiyiolou enepiki iyiook atua Kenya mataa iltunganak.*

Translator: Developments from other districts are entering Narok where the Massai are. They come from the other end and they stop after reaching Narok from the end so they want the same developments from other districts to penetrate through to Narok too.

Lereonga Ole Sadera: *Ejo ore ann ositima naa ore anaa ena sukul nabo nikiata arashu ena secondary school nabo nikiata, naa iyiook ogel iropiani ana ake netii ositima Narok netii ena nkae wuei nemebaiki akata iyiook. Neaku kiyieu neitabaikini iyiook nena.*

Translator: I am giving an example of the electricity, this is the best school in the community there is a secondary just nearby but the electricity is just here and it is a necessary facility but it has not been brought here by the Government to assist the people.

Lereonga Ole Sadera: *Aitabaiki ine.*

Translator: I am ending there, thank you very much.

Com. Salim: Thank you very much Bwana Segera. Seuli Kese.

Seuli Kese: *Ayieu taa najo asha taa enolong kinotote iyiook pookin.*

Translator: *Tangasa siie tolimu ajo eikiji ngae, enkarna engasi aalumu.*

Seuli Kese: *Aaji Seuli ole Kese*

Translator: My name is Seuli Kese

Seuli Kese: *Naamanya Wasonyiro*

Translator: I am from Ewaso Nyiro.

Seuli Kese: *Naa kajo ashe taata kinotote tenebo leraiaa oo serkali.*

Translator: I am grateful for the occasion.

Seuli Kese: *Naa ashe taata injo iyiook mainosa ilomon aipot iyiook ainosa lomon amu mikibayiro ninye kinosa*

Translator: I am so thankful that I have got an opportunity to come and say what I have.

Seuli Kese: *Ore duo pee kietuo ena tumo kitoningo duo njere keishori iyiook mairoro.*

Translator: I have come because I heard I will be given a free opportunity to talk.

Seuli Kese: *Pee kiningu tabunini natii iyiook atua paa teneeta eninkoko nipopuo aa aiko.*

Translator: So that I can express the problems that I have internally and if he has a solution he can offer.

Seuli Kese: *Naa tenemeeta enipopuo aiko meetaa iponunu ake aalej iyiook nilejileje ana pee ilejitata oshi ake.*

Translator: If you don't have a solution that you have just come like many other listeners and then we are just here to say and then they will go.

Seuli Kese: *Meetaana nejokini iyiook entipik nkeru sukul, nikitipika apa.*

Translator: It is for a long time that we have been told to take our kids to school and we have done that

Seuli Kese: *Nikipik neishutua sukul.*

Translator: Most of them have finished school

Seuli Kese: *Neikisho taata naatii sukul oo naatoni ake. Ketonita nena kera pookin meeta irkasin.*

Translator: Most of them are just at home without jobs

Seuli Kese: *Naa ore apa sukul pee epiki nkeru naa faida apa eji kiyaki iyiook.*

Translator: The intention of taking our kids to school we expect benefits after schooling

Seuli Kese: *Nemir ngotonye enkiteng nabo naata.*

Translator: We sold the animals we had.

Seuli Kese: *Nemirir papai lenye.*

Translator: The mother sold, the father sold at the same time.

Seuli Kese: *Amu keeta osiligi le nkerai enye amu eshomo enkisuma pee eret.*

Translator: Because we have a lot of hope in that kid

Seuli Kese: *Kajii etiu pee mekure etum orkasi enapa kerai nemekure eeta enkiteng te boo, nemeeta ngotonye, nemetum ninye esiai?*

Translator: The problem now is the kid has gone to school, we have sold what we had, the kid is here back to us, no job, we have nothing to rely on.

Seuli Kese: *Nijoitoto naa enaang entoki oshi natii ena kop.*

Translator: And we are saying that whatever is in this country is ours.

Seuli Kese: *Neji ngano natii ena kop naa enoo Ilmaasai.*

Translator: The wheat that is here in this District belongs to us.

Seuli Kese: *Nijo enkurma naitayu ngano enoo Ilmaasai.*

Translator: The same case applies to all the cereals.

Seuli Kese: *Neji nguesi*

Translator: Even the wild animals they say they are ours.

Seuli Kese: *Neponu lashomba to laya oibor.*

Translator: And the tourists are coming from very far to view our animals.

Seuli Kese: *Neji keeta oshi entoki nayau ena kop.*

Translator: And the rumour says that they bring a lot of money to this country.

Seuli Kese: *Neji keeta ena community resource naayaki ntae.*

Translator: And they say they will bring a lot of projects or benefits to the community.

Seuli Kese: *Neikaja pee meetaa nkerang pookin esiai eetae naa kuna tokitin ang pookin?*

Translator: Then how comes that there is no employment for our kids while all these resources are here?

Seuli Kese: *Neikaja pee mikiata orbaribara, nemepuo nkerang sukul, nimikiata enkar, naa iyiook naata entoki naitayieki pook?*

Translator: How comes that we have no roads, we have no clean water and yet we have all these resources with us?

Seuli Kese: *Naa aikimbayie amaa ena toki naa siadi ake kipuoito iyiook enaa aji Ormaasani naa nkunaang ingulukuok naa enaang ngano, mikiata enkare nikiata entim, kanyoo?*

Translator: I am questioning that in Maasai land we have the wild animals the tourists are paying a lot of money to this country, we are also producing a lot of wheat but we have no any tangible development project.

Seuli Kese: *Eji neaku kenyaita kore ena kurma nikijokini pee ituru too nkaek inonok, pee itururu, neturu enkerai, neturu enkitok, neturu orpayian, neitoki amut inaduo nguesi naa ninje kitumie faida nemeeta enjoto kenya nikitum.*

Translator: So I am saying that here we are trying to farm, we plant, we waste all our time in our shambas but the crops we plant are destroyed by the wild animals and yet we are getting nothing from them.

Seuli Kese: *Neetae enkop natudunguoki opa naatejo enoo nguesi, natejo serkali nguesi kiritayia.*

Translator: And yet there is a park that is made intentionally for the wild animals.

Com. Salim: What does he propose that we should do about wild animals?

Translator: *Kamaa taa naaji nene nguesi iyieu nijo aa pee ikoni aja?*

Seuli Kese: *Ayieu najo nguesi pee eishori iyiook nguesi amu ngunaang oshi.*

Translator: I am recommending that all the benefits from wildlife should go directly to the community

Seuli Kese: *Amu meetaa taata enabaiyie nemetii engues.*

Translator: Because they are all over here

Seuli Kese: *Mee Mara ake.*

Translator: (inaudible)

Seuli Kese: *Netii Osupuko.*

Translator: Even in Osupuko they are also there.

Seuli Kese: *Netii ene nikitii tenakata.*

Translator: Even where we are.

Seuli Kese: *Netumuta iltunganak nemut ingujit, nanya ngishu.*

Translator: They have killed so many people, destroyed animals and even killed domestic animals.

Seuli Kese: *Nikiaku laisinaanak ake.*

Translator: That is why we are poor.

Seuli Kese: *Nijokiki iyiook entaas maendeleo.*

Translator: And you are telling us to do some developments.

Seuli Kese: *Ainyoo naretoki iyiook kanyoo eton kiaata?*

Translator: What will we do when there is a project and we have nothing?

Seuli Kese: *Nikiomon intae nikijoki ntae meetae irbaribarani. Ashomo nanu nkuapi pookin, ashom Lumbwa, ashomo Irkokoyo, ashom Iljaluo, ashomo Nakuru, atushukunye teina kop nalotu ena, nena kop ake metii enkoitoi.*

Translator: I have travelled all over, I have gone to Nakuru, Central and everywhere I have gone there are roads, but coming back home there are no roads so I am wondering why.

Seuli Kese: *Naa tenilo Lumbwa midol enkitejo too nkonyek tapala oldome, tapala oloitiko, tapal olowuaru.*

Translator: For the places I have gone to all these infrastructure is good but there are no wild animals or any visible resource that would bring these things to the community.

Seuli Kese: *Etudumuta nkulie nkuapi entoki sidai nimeretokini iyiook naa iyiook naata ntokitin naati ene etumuta apa nince ngunenye?*

Translator: So I am wondering why don't we have all these things like other communities? *Kitooshokoki taa oltuala.*

Seuli Kese: *Neaku kayieu najoki ntae enjoo iyiook enaa naa anasa ang Irmaasai njoo eisho iyiook intokitin ang amu mikiata iyiook intokitin entoki eikinga, ngunaang ake eoruni iyiook.*

Translator: So I am saying that the community should be given what rightly belongs to them. Thank you very much.

Com. Salim: Asante sana Mzee kwa maoni yako sasa na mwita Saitoti Kesil. I think registration has virtually stopped. Thank you very much for taking care of the desk, but you have your own views as mwananchi you are welcome now to give them.

Saitoti Kesil: Basi kwanza nimeshukuru sana Commission na nina mambo machache kama matatu. Kwa majina ninaitwa Saitoti Kesil, mimi ni mzaliwa wa hapa na nina mambo matatu au mawili ambayo ninaweza kuzungumza ingawaje watu wamezungumza sana. Lakini watu wanazungumza kwa sababu ni chungu, inatumiza sana. Na jambo la kwanza ni kuhusu wanyama – sisi tunaishi katikati ya wanyama. Na wanyama tumekaa kama marafiki ingawaje tunaona wametulia sana, sababu kuna mahali ambapo wanyama walitengewa na hawa wanyama hawaishi pale. Wanatoka kule wanakuja wanatembea mahali tunaishi, tunaiishi pamoja lakini ni wauaji. Unakuta wamemaliza ng'ombe na hata chakula chetu, sababu unaweza kukuta mnyama kama ndovu saa hii kuna ndovo anatembea msituni ameuwa watu kama watatu ama wanne na anaishi.

Com. Salim: Bwana Saitoti tumeelezwa na jamaa wengi tatizo hilo la wanyama, pendekezo lako hasa ni kitu gani juu ya jambo hilo?

Saitoti Kesil: Pendekezo ni kwamba ikiwa kama mnyama anaua ama anakula shamba ni lazima kama ingewezekana mtu apate pesa kutoka kwa wale wanyama maana Serikali inafaidika na wale wanyama. Ikiwa pia anaua ng’ombe tulipwe huyo ng’ombe maana inaweza kuwa anaua ng’ombe mmoja na ndiye pekee yake mtu ako naye, ni vizuri mtu alipwe. Tena hata kama ni shamba, unakuta mtu ako na shamba analima na ako na ng’ombe mmoja anauza yule ng’ombe mmoja analima lile shamba mnyama anakuja anaharibu, baadaye mnyama yule anaondoka wewe unawachwa masikini huna chakula huna mahali pa kutegemea. Inahitajika sana pia watu waangaliwe kwa sehemu hiyo.

Jambo lingine ni upande wa siasa – siasa ni kitu cha maana ijapokuwa watu wamefanya sana ikuwe ni ya kuharibu maisha, maana ule muda watu wanapewa kufanya kazi ni muda mrefu sana. Kwa sababu kuna siku ya kuchaguliwa kwa mtu, na anachaguliwa anaenda pale kufanya kazi anasahau kwamba alichaguliwa aende ahudumie wananchi.

Com. Salim: Sasa nimfanye nini huyo?

Saitoti Kesil: Huyu anafaa ikiwa yeye anaonekana hafanyi kazi ni mlegevu atupiliwe mbali kabisa na achaguliwe mwingine ambaye anafanya kazi. Hata kama ni Mbunge inawezekana pia achaguliwe mwingine ambaye anafanya kazi vizuri anatoa huduma kwa wananchi, sana sana hata kama madiwani. Hata Chief wanafaa pia kuchukuliwa hatua, ikiwa mtu hatengenezi kazi yake vizuri, wamechaguliwa kutuhudumia, kama hawahudumii wananchi watolewe maana si vizuri.

Com Salim: Lakini wajua Saitoti hivi sasa ma-chief hawakuchaguliwa na wananchi.

Saitoti Kesil: Ndio lakini Serikali inafaa pia kuchunguza ni kazi gani hao wanafanya sababu unakuta Chief amachaguliwa ndio, mimi ninapatwa na shida ninaenda kwa Chief halafu Chief ananiambia “fanya hivi kuja asubuhi”. Nikienda pale asubuhi ninakuta ameshaondoka, inanibidi nimfuata mpaka mahali amekwenda! Yule Chief ana ofisi mahali pa kukaa pa kutoa huduma yake.

Com. Salim: Sawa endelea.

Saitoti Kesil: Anapashwa kuwa na ofisi ya kufanyia wananchi.

Mambo ya hongo, corruption, ndio imekuwa jambo mbaya sana sababu wale watu masikini wananyanyaswa. Mtu maskini anatoka pengine kutoka hapa anaenda kwa mambo ya tuseme ya ardhi, anaenda hapo kwa Land Control Board anataka kutoa title yake na yule mtu pengine hajui kusema wala hajui kuandika, kuandikiwa unaona pia analipishwa kitu kidogo, ni lazima apate msaidizi na anamlipa.

Com. Salim: Dawa yake?

Saitoti Kesil: Dawa ni kwamba hii mambo ya corruption yule yeyote ambaye anapatikana hakitoa hongo ama kufanya jambo lisilo halali kabisa la kufuja mwingine ama kuharibu mwingine achukuliwe hatua.

Halafu tena mambo ya Land Control Board watu wameumia sana, sababu unakuta familia wana pengine hekari mia moja pale na mzazi anajitokeza kuuza hekari hamusini anabaki na hekari hamusini. Tunaona ni shida sana, sababu pengine ako na watoto wanne ama watano na wanataka wote shamba. Watoto wale wanataka kuhusishwa kwa uuzaji wa lile shamba, na pia ukienda pale kwa Land Control Board ni lazima shamba lake liaingaliwe ni kiasi gani, kwa ajili mzazi anaweza kuwa mbaya anauza lote na watoto wanabaki bila shamba. Ni vizuri watoto wahusishwe na pia mama ili wajulikane pia kama wamesikilizana. Maana unakuta mzazi pengine anaweza kutoa dhulma kwa watoto wake wakijaribu kuuliza “kwa nini baba unauza”. Yeye anatoa jicho kubwa sana anataka kuwafinya ndio wanyamaze, na ni vizuri ikiwezekana wale watoto waangaliwe, kuzuia wazee kuuza shamba na kula pesa pekee yake. Watoto pia waangaliwe na hata matumizi ya hiyo pesa lazima wawe wanachunguza.

Daniel Ntutu: Mimi naitwa Daniel Ntutu na nimekuwa kwa lands wakati fulani mpaka nika- retire na ni baraka sababu vile maoni ya Constitution hii vile inaongewa ni baraka kama tutapewa hii nafasi na itimike. Kwa sababu kuhusiana na ardhi mimi nimefanya katika Narok karibu miaka thelathini na yote hiyo miaka thelathini ukirudi kufuata vizuri vile tulikuwa tunafanya inakuja kuwa hii corruption ndio inaharibu kila kitu mpaka unaona hata mashamba saa hii miaka thelathini mtu bado pata title-deed na bado shamba unasema ni yako haina maana, sababu iko njia haifuatwi ya haki. Na ikiwezekana mkiwa wakubwa sababu nyinyi sasa ndio mna ruhusa, iko nafasi ama iko ruhusa kusema uchunguzi ufanywe kwa hii maofisi yetu. Sababu unaweza kwenda huko kwa hiyo ofisi unakuta iko title-deeds mbili zinapeanwa, iko title-deed ya duplicate inapeanwa ya mtu hata unakuta badala ya kufuata ile genuine ways ya kupeana title-deeds unakuta iko corruption, inatolewa title-deed mbili ndio mtu apate kutumia pesa au kupata pesa kwa hiyo title-deed ya mwananchi, na bado yeye atapewa ile title-deed yake original lakini huyu mtu through corruption anarudi kufanya ndio apate title-deed kutumia nayo pesa. Na hayo ni makosa.

Tena juu ya mashamba kama hii ya Keekorok ama hii ya ranch kuna shamba mbili ambayo inasimamia Wamaasai na ikifuatwa haki kabisa kulingana na vile iko hayo mashamba yaliandikwa trust land na bado yanasimamiwa na County Council ili iangalie Wamaasai. Na Wamaasai wapate faida kwa haya mashamba yao, kama ile ya ranch iko Mau iko ruhusa Maasai hata saa hii kufanya biashara ama kununua kitu ambacho wanataka kwa hilo shamba. Lakini kulingana na vile imesimamiwa na watu wachache kwa County Council sasa shamba linarudi kuja kuwa kama ni personal. Inakuwa kama wale wanasimamia kwa Council ndio wenye shamba hilo.

Halafu juu ya hii Maasai Mara kama ingefuatwa haki ingekuwa sisi ndio tunalipwa juu ya wanyama badala ya sisi kulipa wanyama. Sababu saa hii ukiua mnyama wewe ndiwe unashikwa badala ya wewe kulipwa kitu chochote, na ukiuwawa wewe na mnyama unaambiwa wewe utangoja ama utaangaliwa na Serikali. Sasa unangoja na hupati chochote malipo yoyote. Na

hiyo inafaa kusimamiwa kama Serikali inaweza kusimamia vile iko na Mara ikae kama vile tu itasaidia sisi. Sababu bado itaweza kusaidia sisi kulipa elimu na hiyo Game Reserve inaweza saidia sisi Wamaasai kwa Game Reserve.

Tena naomba mkiweza kuongelesha hawa wakubwa wetu wakumbuke usaidizi ama uongozi ule tulichagua hao wasimamie, sababu saa hii hapa kwetu sijui kwa nini town kama hii na iko maji hapa karibu na ilikuwa inatakiwa ifanywe iwe District. Na sasa maji yenyewe ambayo iko hapa chini tumeshindwa kuingiza na kila kitu hata machine za Serikali ziko, kama Mbunge wetu angesimamia ama Councillor wetu angesimamia. Hawa ndio tulichagua watuonyeshe njia ya kurekebisha vitu kama hivyo, lakini kama hao wanajifanya hawajui chochote vile wanafanya, na hawaoni chochote itakuwa basi hakuna haja ya kusema tuko na viongozi.

Com. Salim: Ungependekeza nini juu ya hiyo?

Daniel Ntutu: Ningependekiza kama wakati wa kufanya campaign au wakati wa kufanya mikutano wawe wakija kwa mikutano kuongea na wananchi, ndio hata sisi tujadiliane pamoja na hawa.

Com. Salim: La mwisho.

Daniel Ntutu: Mwisho ni juu ya elimu tu – naomba Serikali iunge mkono na ikaze hii District yetu kwa elimu sababu bado tuko nyuma sana kwa elimu, na tungependelea kama hata hawa viongozi wetu wangeweza kukazia elimu. Na kitu kama slaughter house tupatiwe ruhusa tuijenge katika Narok, badala ya kuwa tukiwa tu tunapeleka ng’ombe Nairobi, badala ya hapa kwetu na hapa kwetu ndio ng’ombe wanaweza kuwa kwa wingi. Na tena tuko na shamba ambayo tungejengewa na World Bank katika Narok na bado kama mngerekebisha hiyo kitu ingesaidia Wamaasai tuwe tukiuzuza ng’ombe wetu hapa badala ya kuwa tukipeleka nje.

Com. Salim: Bwana Daniel Ntutu asante sana kwa maoni yako tafadhali utajiandikisha pale. Sasa namwita Simon Ole Gisa. Simon Ole Gisa, tafadhali point kwa point itakuwa rahisi zaidi kutaja point zako maana tumesikia mengi juu ya mambo tafauti tafuati bila kurudia tupe mapendekezo.

Translator: *Ejo mintoki aigil naatejoki amu etejoki mbaa kumok, tejo taa te ntorobo nimijo naatejoki.*

Simon Ole Gisa: *Kore taa enkarna aai naa keji Simon ole Gisa.*

Translator: My name is Simon Gisa.

Simon Ole Gisa: *Natii ena ward Ololulunga.*

Translator: And I am from this Ward Ololulunga.

Simon Ole Gisa: *Ore taa nanu naa kairo too ndoropu.*

Translator: I am going to say very shortly.

Simon Ole Gisa: *Amu eidipa duo irpayian oetuo te dukuya airoro ngumok.*

Translator: Because much has been said already.

Simon Ole Gisa: *Ore enangas aiturukinye naa entoki enkisuma.*

Translator: The first thing is about education.

Simon Ole Gisa: *Ajoki bwana commissioner ore ena kop ang oo Irmaasai etaa sidai oleng to nkalo e nkisuma.*

Translator: I am recommending that our community is marginalized as far as education is concerned.

Simon Ole Gisa: *Amu kore apa pee etumi uhuru,*

Translator: Since independence.

Simon Ole Gisa: *Naa ketii iltunganak apa oonotoko enkisuma, neibungi naa nelamari sii oleng.*

Translator: Some communities have got education just from the very beginning and they are very far from us now.

Simon Ole Gisa: *Naa kietuo sii iyiook airuk aajo etaa matipik nkera e sukul.*

Translator: And now that we have started going to school.

Com. Salim: What is his recommendation?

Translator: *Iyie nijo aa te siai naipirta e nkisuma?*

Simon Ole Gisa: *Neaku ore esiai enkisuma, kidipa kueli ausomesha nkera kake etii naishutua sukuluni, etii toi naaishutua mpaka noo university, neemeetae eaisia.*

Translator: We have started going to school, our kids have finished school but there is no employment.

Simon Ole Gisa: *Naa tenkaraki grades, eji ketii grades enye abori. Naa kitushulare iltunganak oidipa apa aashom dukuya, te nkisuma oleng. Naeaku kayieu ore entoki nangas aomonu, naa meitoropakini iyiook peno ena grade e nkisuma, anaa siai e college.*

Translator: Our community needs a better special treatment as far as education is concerned like lowering the grades for their kids to go to colleges.

Simon Ole Gisa: *Amu kore pee kimpiri oo kulo tunganak oidipa apa aashom to dukuya, nimikinepu.*

Translator: Our community cannot compete with other communities as far as education is concerned.

Simon Ole Gisa: *Naa kanu naa kindim aa taa kitum Irmaasai irmwalimuni?*

Translator: If the same trend continues we will never get our own teachers.

Simon Ole Gisa: *Aa kaomon ina tenaa keidimayu pee eitodoropakini iyiook ina grade.*

Translator: That is my recommendation if it is possible.

Simon Ole Gisa: *Amu ina kata kitumayo ntuwou oo ngera naa ina kata sii ninje etumaiyu nkera pee eaku eishua sukul netum esiai.*

Translator: By that both the parents and the children will be encouraged because they will see a future.

Simon Ole Gisa: *Amu ore naa pee eaku meetae esiai naa kegil moyo iltunganak pookin.*

Translator: Because without that they will be totally discouraged.

Simon Ole Gisa: *Neaku ore eni area naa eisai oo nguesi.*

Translator: Secondly is about wildlife.

Simon Ole Gisa: *Eiroroki naaji oleng aajo ore nguesi epikita ena kop ang hasara oleng.*

Translator: Much has been said about how the wildlife is affecting this section

Simon Ole Gizha: *Naa kore anaa nikiningito ake iyie too ngotoiti kumok naa ore ena kop oo Irmaasai na karasis oleng te njoto oo nguesi*

Translator: As we have been hearing from reliable sources that Maasai land is rich because of wildlife.

Com. Salim: (inadible)

Translator: *Eji kamaa tenakata tena siai oo nguesi ijoito aa, in short too ndoropu?*

Simon Ole Gizha: *Ee ore esiai oo nguesi too ndoropu naa eyawua hasara ayaki olairmoni, neyaki olaramatani le ngiteng amu kear engiteng nenyaa mukunda neinguaki hasara olopeny. Neaku enaikash naa tenakeidimayu nerewi kuna nguesi, aikenoo te Park.*

Translator: I am recommending that the wild animals should be taken to the parks away from the communities

Simon Ole Gizha: *Amu keyaki olopeny hasara amu keyau nkeyaitin apik ingishu.*

Translator: To avoid a lot of destruction to the farmers.

Simon Ole Gizha: *Near iltunganak ashu enya naa ndiaiki enye nepik iltunganak masikini. Naa ore naaji ene uni.*

Translator: The third one.

Com. Salim: And the last one.

Translator: *Ene mwisho.*

Simon Ole Gizha: *Airo anaa enkipirta oo Irmaasai pookin*

Translator: (inaudible)

Simon Ole Gizha: *Eiterutua Irmaasai airemisho.*

Translator: Maasais have started cultivating.

Simon Ole Gizha: *Neji mairemisho, metumito mbegu sidai.*

Translator: Because the middle men are selling us uncertified seeds

Simon Ole Gizha: *Amu kore kulo tunganak oomiraki mbengu netaa iltunganak laa kemir ake epuo airokota ake mbengu maishoo esokoni neguet olchani duo nemiraki.*

Translator: So our community needs to be safe guarded against those middlemen who sell uncertified seeds

Simon Ole Gizha: *Neaku tenaa keidimayu neyaki iyiook ena siai oshi enaa wuei oshi naikusa mbengu, pee etaaniki iyiook, neripi duo oleng aichungusa.*

Translator: Thank you very much.

Com. Salim: Asante sana Bwana Gisa. Richard Ole Kiboss.

Richard Ole Kiboss: Kwa majina ninaitwa Richard Kiboss na niko na mambo manne. Jambo la kwanza ni mambo ya election. Jambo la pili ni mambo ya elimu. Jambo la tatu ni mambo ya Constitution Review. Kwa mapendekezo kwa sababu ya maongeo ambayo umeongea ningependa hivi:

Election iwe inachaguliwa viongozi kutoka chini mpaka juu, kwa sababu ukiona kama Mayor anachaguliwa na ma-councillors wale ambao wamechaguliwa na wananchi. Lakini ningependekeza ya kwamba huyo Mayor awe akichaguliwa na wananchi. Tena kama viongozi wamechaguliwa inapaswa ya kwamba kama mtu ameharibu mamlaka yake mara moja anaondolewa pawekwe mtu mwingine.

Kwa upande wa education ningependelea iwe free, iwe yaani education free. Halafu hii Constitution Review iendelee lakini election iendelee, kwa sababu kutoka tupate uhuru huu ni mshangao kuona wananchi wanapata kurekebisha Katiba, hili ni jambo la kwanza kufikia wananchi. Kwa hivyo itekelezwe pole pole na election iendelee. Nafikiri ni hayo tu, asanteni.

Com. Salim: Asante Richard kwa maoni yako, namwita sasa Bwana Mtite Ole Otogwan.

Mtiti Ole Otogwan: Mimi naitwa Mtiti Ole Dhoboni mkaaji wa hapa Ololonga. Sina mengi ya kurudia maana wenzangu wameongelea kuhusu urekebishaji wa Katiba. Iko sheria moja ambayo sijasikia ikitajwa kuhusu neno la Mungu na neno la Mungu ametuamuru ya kwamba tupeleke kila mahali. Tunaomba iwekwe kwa urekebishaji wa Katiba katika Maasaini neno la Mungu liendeshwe kwa sheria za Kimaasai. Maana nikiangalia sisi tumeumbwa na Mungu, tunang'ang'ania mali yake, ardhi ni yake, yeye ndiye ameumba, akaona vitu vyote havifai viwe nchi hii bila msimamizi, Manager, akaweka binadamu. Sisi tumekuja kwenda kombo kwa sababu hatuangukii maandiko matakatifu, na ndio unaona ya kwamba magonjwa mengi yametuingilia na kutumaliza. Inafaa iwekwe urekebishaji wa Katiba katika nchi hii ya Maasai tuwe watu wa kuendesha neno la Mungu.

Com. Salim: Asante sana ungejiandikisha hapa Bwana Otogwan, shukrani sana Mtiti Ole Otogwan kwa maoni yako na kwa maoni yake tunamaliza jamaa wote waliojiandikisha hivi leo, ambao wamejiandikisha ili kutoa maoni. Iliombakia sasa ni kutoa shukrani zetu sisi wanatume na wasaidizi wetu tuliokuja hapa katika Constituency hii kupokea maoni yenu, na twashukuru nyote mliotoa maoni, pia wale ambao wamehudhuria, tumeona wengine wamekuwa na sisi tangu asubuhi wakiwa observers lakini hiyo pia ni kushiriki katika kazi hii muhimu sana. Hata ikiwa hukutoa maoni yako hapa mbele yetu kuhudhuria kwako pia ni muhimu, maana baadaye Katiba hii ikishaandikwa itarudi kwa wananchi ili kuzingatia kuhakikisha kwamba yale yaliyosemwa yamezingatiwa na kutiwa katika Katiba. Na wale ambao hawakutoa maoni watakuwa ni kama mashahidi sisi tulikuwapo katika Narok South jambo hili lilisemwa kweli au jambo halikussemwa na kadhalika. Kwa hivyo twawashukuru nyote wale waliotoa maoni na wale wasiotoa maoni. Twashukuru pia wanachama wa Kamati iliyohusika na kazi ya kuhamasisha wananchi ili kutoa

maoni yao. Tanashukuru wale civic education providers walioshiriki katika kuelimisha wananchi na pia ni wajibu wenu kujua sasa tumepokea maoni, je kutatokea kitu gani?

Hivi sasa wenzetu wako kila eneo la Rift Valley South, baada ya kumaliza Rift Valley North tumeshukia Rift Valley South na twataraji kumaliza Rift Valley nzima hivi karibu baada ya siku nane tisa hivi. Tumemaliza majimbo mengine yote isipokuwa Jimbo moja nalo ni Western Province, kwa hivyo tukimaliza hapa tutaelekea Western ambalo litakuwa ni Jimbo la mwisho. Pia huko tutakusanya maoni ya wananchi na baadaye tutarudi Nairobi na kukaa kitako kuchungua maoni yenu na kuanza kuandika hiyo Katiba yenyewe au draft yake, maana haiwezi kuwa Katiba mpaka Parliament ipitishwe, hiyo ni kama proposal ya Katiba, mapendekezo yetu ya Katiba. Sasa hiyo draft itaelezwa wananchi wachambue tupate maoni yenu pia kutakuwa na ripoti ya kila Constituency itatanyarishwa na hiyo ripoti pia itachambuliwa na wananchi.

Na baada ya hapo kutakuwa na mkutano mkubwa, conference, ambapo wawakilishi watatoka kutoka kila eneo, kila District wa watatoka wakilishi watatu. Mmoja wao lazima awe ni akina mama na wale wengine kutakuwa na njia ya kuwachagua. Kisha wabunge wote watahudhuria katika mkutano huo pia kutakuwa na wa wakilishi wa akina mama, wawakilishi wa walemavu, wawakilishi wa vile vikundi ambavyo hivi sasa wanahisi kuwa wao hawazingatiwi kama Ogiek. Walikuwako hivi leo wakishitaki wakilalamika kwamba wao hawafikiriwi, watakuwako wawakilishi wa vikundi kama hivyo. Pia sisi tutakuwako ma-commissioners katika mkutano huo mkubwa kazi yetu si kutoa maoni yetu bali kusikiza mkutano huo jinsi ambavyo utajadilana juu ya Katiba tuliyoandika. Mkutano huo ukipitisha Katiba tuliyoandika basi itakwenda mbele ya Bunge na Bunge itapitisha na Bunge ikishapitisha ndio sasa itakuwa ni Katiba yetu mpya.

Lakini huenda katika mkutano huo mkubwa kukawa mafarikiano kutofahamiana au kutosikizana juu ya mambo kadha wa kadha. Hatujui ni mambo gani ambayo hayatakubaliwa na wote watakaohudhuria. Kwa hivyo mambo hayo ambayo hakutakuwa na mapatano juu yake yatarudi kwa wananchi katika referendum mtaulizwa nyinyi kwa mfano mtaulizwa kwa mfano tu mtaulizwa ikiwa hakutapatikana mapatano katika mkutano mkubwa juu ya elimu tuseme wengine wanasema elimu iwe bure, all the way tangu nursery mpaka university, wengine watasema la iwe ni primary pekee yake. Ikiwa hakutatokea mapatano juu ya jambo hili basi mtaulizwa nyinyi katika referendum, mwataka elimu iwe bure tangu nursery mpaka university au iwe bure primary pekee yake, mambo kama hayo. Au matibabu – matibabu yawe bure au iwe cost sharing? Ikiwa hawakupatana katika mkutano huo itarudi kwenu nyinyi mtoe maoni yenu juu yake.

Referendum hiyo matokeo yake yataingizwa katika the draft ya Constitution ibadilishwe kufuatana na mapendekezo ya wananchi. Hii itakuwa ni Katiba ya wananchi kufuatia mapendeleo ya wananchi. Hapo tukishabadilisha kufuatia referendum na mapendekezo ya referendum itakwenda bungeni na Bunge ikishapitisha hiyo Katiba ndio itakuwa ni Katiba yetu. Basi hizo ndizo steps, hatua, ambazo zimebakia baada ya kukusanya maoni yenu, kwa hivyo mtakuwa mkifuatia mambo kama haya mkiona magazeti mkisikiza radio na mtafuata kazi yetu inavyoendelea. Kwa sasa tunawashukuru sana kwa kufika, sisi tumefurahi sana pia kuja hapa, ni sasa kuombeana tu mtuombe na sisi tuwaombe nyinyi na sote tumuombe Mwenyezi Mungu

