

**CONSTITUTION OF KENYA REVIEW COMMISSION  
(CKRC)**

**Verbatim Report Of**

**DISSEMINATION REPORT & DRAFT BILL, URIRI CONSTITUENCY  
HELD AT RAPOGI SECONDARY SCHOOL**

**ON**

**15<sup>TH</sup> OCTOBER 2002**

**DISSEMINATION OF REPORT & DRAFT BILL, URIRI CONSTITUENCY HELD AT RAPOGI SEC.  
SCHOOL ON 15.10.02**

**Present**

Com. Pastor Zablon Ayonga

**Secretariat In Attendance**

Ms. Lydia Manyoni	- Asst. Program Officer
Ms. Vivian Muli	- Verbatim Recorder
Mr. Joseph Odongo Ogutu	- District Coordinator

The meeting was called to order at 10.30 a.m. with Com. Pastor Zablon Ayonga as the Chair.

**Joseph Odongo Ogutu:** *Waneno ni onego wachaki. Koro kapok wachako, wadwa ng'at achiel mondo olem nwa. Donge wawinjre? Haya, ng'ama ong'e lemo ochungi mondo olem mondo wachak uru. Okey inyalo chako. Jaimbo lem nwa.*

**Mr. Harrison Jaimbo Oriadha:** *Erokamano Nyasachwa kuom biro nyimi ka, wakwayo ni mondo weche ma wawacho ka obed kaka wadwaro nikuop ma wabiro e nyimi kendo wakwayo e nyingi, Yesu Christu ruodhwa, AMEN.*

**Joseph Odongo Ogutu:** *Nyasaye be dware mana wach machiek. Ka ise penje to oonge kodi gi wach moro machielo. Wadhi uru mos. Ka wase tieko mano, gima achako atimo en introduce Commissioner mobiro kodu ka gi program officers mage mondo omi wawuo e gik moko mane uchiwo ne gi ka, e gima okelo gi kawuono. Gik mane uchiwo ne gi ka wan e hall ni. Ok unyalo paro malong'o.*

**Audience:** *Ee.*

**Joseph Odongo Ogutu:** *Bas, gino ema okelo gi sani mondo kendo wawuoye, ung'i ni to be ne uchiwo gik, mane uchiwo go, be okaw gi kaka ne okaw gi ka? To ka okaw gi, be wawinjo gi? Koro ema gima Pastor Ayonga biro timo nwa*

*puonj matin, mondo omi wamed dhi nyime ka wasomo weche go. Koro, Jaduong' ni en e Commissioner ma obiro ka, en e Pastor Ayonga. En e Commissioner mobiro ka. En gi Program Officer mare, Miss Vivian, to mano to Secretariat mamage, gin nying gi ok ang'e, malong'o.*

**Com. Pastor Ayonga:** *I will introduce them.*

**Joseph Odongo Ogutu:** *Koro obiro introduce gi kosechung'. Koro committee maga to pok obiro ka, to ariyo to ose biro. Jogi, aluong mondo atiek atieka kod gi chuth. Pastor Ayonga, tich ma ineno ma ose timore ka makoro ubiro wuoye ni, otimore nikech cooperation mar jogi. Wan ji aboro, jomoko be podi biro. Cooperation mar gi ema omiyo tij no otimore e yo mayot mabende ema omiyo kata jogi be iyudo kaka ong'e wachni, gibiro kaka gibiro ni.*

*Koro, e batha ka ma Councillor Geoffrey Owuor, en Councillor mar Central Kanyamkago, en ema ne o represent wach interest mar Councilors e CKRC.*

*Mochung' bathe no, Nyadendi Syprose Odongo ma she is a social worker kendo wan kode e Committee mar CKRC. Jogi ema ose bedo ka jo matek momiyo kata harvesting of views nobedo a success kendo koro uchak uduogo, ineno the turn out, elsewhere, iwinjo mana ni ji obiro ji abich, apar. Biro gi ni kende nyiso I ni tich mar jo CKRC e this Constituency ne ber. Koro mana kamano. Ero uru kamano ahinya. Ero kamano. Thank you.*

**Com. Pastor Ayonga:** *Mokuongo amoso u, oyawre uduto.*

**Audience:** *Oyawre.*

**Com. Pastor Ayonga:** *I would like to take this Session by introducing the Secretarial Members that came with me and first, we want to agree what language we are going to use. There are two official languages in Kenya. One is Kiswahili, to number ariyo en Kiingereza. Kiswahili is a National language, Kiingereza gi Kiswahili are both official languages. Omiyo, dagomb ng' eyo ni ginene, ji adi ka manyalo luwo dho Kiingereza? Ji adi? Ji adi ka manyalo luwo dho Kiswahili? I will use both languages. Kiswahili and English. Whenever, I find that this ought to be said in English, I will say it in English. When it comes to Kiswahili, I will say it in Kiswahili so that each one of us gets something. Before I give my introductory remarks, let me introduce to you my staff that I came with which I am going to work with and which are going to be of assistance to me.*

*One is Lydia, Lydia where are you? Chung' malo, mos ji. Lydia ni en nyar Kisii, she is a lawyer by profession and she is going to act here as the Program Officer. Lydia mos yawa gi.*

**Lydia:** *Wananchi hamjambo?*

**Audience:** Hatujambo.

**Com. Pastor Ayonga:** Thank you. *Number ariyo, an gi Vivian. Vivian ni en nyar Wakamba, Ukambani. O a Kangundo. To sani otiyo gi Commission. She is going to be the Verbatim Recorder. Hebu, simama na usalimie watu salamu yote kutoka huko Ukambani mpaka hapa.*

**Vivian:** *Habari Zenu?*

**Audience:** *Mzuri.*

**Com. Pastor Ayonga:** Thank you. *Na tuna mgeni, wewe husalimii watu?*

**Speaker:** *Hamjambo nyote?*

**Audience:** *Hatujambo.*

**Com. Pastor Ayonga:** *Mano wendo, abiro kode to ka wadhi kamoro nyaka wamos ji.* Now, before I start, I want to thank you for having come. We had started last week; Commissioners are throughout Kenya, throughout, spread throughout Kenya. One: the reason being, we want to finish this work faster and so we want to touch places. Yesterday, I was in Gucha District in a place called Nyamarambe, to touch base, to see how (in audible) and every Commissioner is running here and there. By Friday, this week, we must have finished telling people what is in that. Let me have one of those Drafts. Don't we have -----? Thank you.

How many of you had received this earlier? Thank you. You know, you had given us work to do and we have been working without rest and you cannot believe it, until you see our office and see how people are working. You can't believe it until you see the Commissioners somewhere in Mombasa putting up in some place, working, working even past midnight to try to get your views together. If you go to our offices, you would see Stacks of material that people have sent to us as memoranda. You would see a large group of people who are trying to gleam all the information from all these materials so that we get what you had said. So many tapes, so many (in audible). We came to the point where we had to sit down, we as Commissioners and try to put these things together. This is called a Draft Constitution. A Draft. Do we have any teachers here? *Japuonj, ka penji*, when you say, this a Draft, what do you mean?

**Japuonj:** It is an initial part of the final thing.

**Com. Pastor Ayonga:** It is an initial part of the final thing. This is not the final, but this is the beginning of the final. It may turn to be final, and you know according to the Act, through which we are working on or under, we were told that you must go to the Constituencies and involve Kenyans to tell you what they want. Kenyans to tell us what they don't want, and so we took that step. We came to you here and at that particular time, we gave you a chance to tell us what you want, and we have taken what you wanted. Part of that Act tells us that after we have taken what you have told us, and that is throughout Kenya, to come back to tell you, "what you have told us, this is what we have done". That is why we are here today to tell you what you told us is what we have done, which may be in your own way, you might find, and say, Ah! Ah! I didn't say that, that is not exactly what I wanted. What I wanted was a,b,c,d. but you will find it very difficult to find that we didn't put down what you wanted.

I want you to think that you are not the only Kenyans because we have gone to thirty-one million Kenyans, and so what you might have said here at Rapogi, Emukuria somewhere there had said it in a different way and then a Muluha somewhere there, a Mkisii, somewhere there, ( word not clear) somewhere there had said it in a different way. So when you don't get what you had said, it is not said, the way you said it, but you can see the spirit of what you said running through that kind of suggestion that we have put down. You should appreciate that what I have said has been dealt with. So, this morning, I have come to launch the Draft of the Constitution of Kenya.

Now, today, you might say something to us and say, may be during that time, we didn't say this and that, which we can initiate today, we can initiate. If there is something we didn't do or if there is some different view, you have from what is said, but I want also to remind you that after this Draft that we have come to launch, next there is this what you call the National Constitutional Conference, did you hear this earlier? This is going to take place if (inaudible) and the National Constitutional Conference which should come after next week. After next week. We are going to have it. What is the purpose of this National Constitutional Conference and who are going to attend this National Constitutional Conference?

These are going to be all Members of Parliament, all three representatives from every District, and I am sure your district has already appointed three representatives who are going to attend this meeting. Religious leaders, some of the workers, groups, professionals, COTU, and others. The total number of these people that are going to attend the National Constitutional Conference will be about six hundred plus. Now what would be the purpose of having such a big meeting? These people are going to read, you see what I am carrying here? This is the Draft Constitution containing twenty Chapters. You see it is a bulky material. This is a bulky material. They are going to go over this, word by word, clause by clause, trace by trace and come up with something they are going to say, 'yes' we agree or we don't agree. This is why we call it a Draft. Someone will agree. Someone will want to change and say, *ah, ah*, hapo mulikaza nuts zaidi. Hii kweli saa hii nikiangalia, ninaona sasa hapa iko tofauti. Hii inaweza kuumiza au, hii mumeiweka pole, pole, hii ingekazwa kabisa ili tupate such and such results.

Watu hawo watafanya hio kazi kwa almost four weeks, kwenda over this. Kuangalia hii yote. Kwa maana wao ni

representatives wa Kenya nzima. Hii tumefanya sisi kama Commissioners tukafuata yale mambo mulio tupa, sasa hawa watu wataiangalia from all Kenyan's point of view na kusema hivi ndivyo ilivyo na wakikubali, document hii, itakuwa kazi rahisi sana. Ndipo document hii, itachukuliwa, sisi tutaenda, isafishwe iwe safi, ipelekwe kwa Attorney General, na kumwambia here it is. Na Attorney General atabeba hii apeleke Bunge. Unaona Bunge tayari, si wote walikwepo katika mkutano? Kwa hivyo sasa hakutakuepo debate huko. Sasa itakuwa habari ya kupitisha hii, na kusema hii sasa document hii, hii ndio itakayo kuwa Katiba ya Kenya. Wataipitisha. Wakisha pitisha hii, itapelekwa kwa Rais, na aambiwe, weka kidole. Na akiweka kidole, imekuwa Sheria ya Kenya. Imekuwa Katiba ya Kenya. Na wewe kama Mkenya, utakuja sema, this is my document, this is my Katiba ambayo mimi mwenyewe nime ichangia kwa njia zote na sasa nitaiheshimu.

Je, watu ni watu. Hata kitu unaita kizuri, fulani atasema si mzuri. Ile wewe unapenda, mwingine atasema lakini mini hapana taka namna hio. Mimi ningalipenda namna fulani, fulani. Na sasa mtaanza kupingana katika mkutano. Huyu anavuta pande hii, na huyu anavuta pande hii. Na ikiwa kutakuwa mambo kadha katika Draft hii, ambayo hawa wajumbe hawawezi kukubaliana ikiwa watashindana, sasa nani ataamua? Watu wawili kama wanapingana, wamekuwa vikundi viwili wanapingana, si, inataka mtu watatu?

**Audience:** Ndio.

**Com. Pastor Ayonga:** Lazima kuwe na mtu wa kuamuwa hawa watu. Na kusema mbona mnapigana? Kitu gani hii, *ularo ang'o?* This is what we want. Hii, italetwa hapa kwenu. Watu hapa nje ndio wana maana. Ni nani walitupa maoni? Si ni nyinyi? Na kama hawa Wajumbe na hawa watu ambao mumetuma katika National Constitutional Conference hawawezi kukubaliana on any given matter here, which is important, itakuwa lazima for us kusema, sasa these maneno, lazima yaende kwa referendum. Referendum sasa iwe inafanywa kama uchaguzi. Si kitu rahisi. Sasa hio tuna turn hii kwa mambo ya election, watu waambiwe halafu hii, ipigiwe nini?

**Audience:** Kura.

**Com. Pastor Ayonga:** Kura. Kura ya maoni. Nyinyi wenyewe museme, hata kama walikuwa wanakataa, mimi nimependa hio, naweka 'yes' huo mwingine ataweka 'no'. Na kura zikizidi zikawa number fulani, fulani, basi, maneno itakuwa jinsi ambavyo kura itafanywa. Lakini tunaomba kwamba isiwe lazima kuja kufanywa namna hivo. Lakini, there is a provision in the Act ambayo ina provide for that, kwamba watu hawata kubaliana, na mambo yamefika kiasi fulani, basi, the only solution, ni kwenda kwa a referendum. Hayo ni mafupi tu ambayo nimesema kufuatana na utaratibu ambao unafanya hii kazi yetu. Utaratibu ambao utafuatwa ikiwa ----- na tuombe kwamba iwezekane. Unajua sisi tunapenda hii maandishi yetu, na tunaomba kwamba iwezekane ili uchaguzi ufanywe na?

**Audience:** Katiba mpya.

**Com. Pastor Ayonga:** Katiba mpya. Lakini, hatuna uwezo. Unajua katika Katiba ya zamani, na munazidi kusikia, unasikia wanasema nini? Kwamba uchaguzi unaweza kuitwa wakati wowote. Si Ndio?

**Audience:** Ndio.

**Com. Pastor Ayonga:** Hata saa hii hatujui kama imeitwa huko wakati sisi tukisimama hapa. Lakini, tuombe kwamba tungalipenda, unajua sasa sisi mulitupa hii kazi, na sisi tunataka kuona matunda. Na matunda ni kuona hii Katiba imefanywa nini?

**Audience:** Imepitishwa.

**Com. Pastor Ayonga:** Imepitishwa. Ipitishwe na sisi tuone, tuseme ndio eh! *Wasiko watiyo maber, eh, jopiny oyie go.* Jopiny oyie go. Kwa hivyo tuombe Mungu atusaidie. Unaona jinsi mambo, ambavyo imekwenda hata jana, si mumeona?

**Audience:** Ee.

**Com Pastor Ayonga:** Mumeona juu ya nini, mumeona juu ya, wale mulio kuwa na Televison, mumeona jinsi ya watu kuwa kiwanjani? Ini iwacho ang'o? In idwaro ang'o? All these kinds of things. Let's pray that we have peace ili Mungu atusaidie tufanye hayo mambo.

Sasa, kitu ambacho nimetaka kusema kabla sijaanza kusema kitu kidogo, kidogo hapa. Sikuja hapa, munaona tunaweza kukaa hapa tusome kitabu namna hii, nyinyi wale waalimu. Munaweza somesha hii Kitabu?

**Audience:** No. Hatuwezi.

**Com. Pastor Ayonga:** Huwezi. Mimi, nilikuwa mwalimi, *na japuonj Kamagambo. Kamagambo Training School and Teachers' College, ne apuonjo, ne apuonjo, to ne ang'eyo ni ya, you can't teach a person this volume within one given day and then you say, ni ipuonjo gi.* You can't. *Japuonj be di ne inyalo?* You can't. All I have come here is to launch this material ni after *ka ase wacho gik ma awacho*, just to give you hints here and there, then I will give you, each one of you a copy of the Draft Constitution, each one of you (Clapping). You will take this copy yourself, you read it, you think about it. Where you don't agree, you will talk *gi ng'ane, ipenje ni en be oneno gik moko kaka ineno gik moko? Koso oneno ma opogore?* And then you debate on it. According to the Act, you should have received this a long time before I came. That would have been very useful. But here I am, I can't give you the copy and then we start discussing, that cannot work and even now, if I gave the copies to you now, and then I cheat myself standing here talking to you and you are opening and human

curiosity being involved, you want to see what is it? What is that? At the end of this Session, if I asked you anything, you would not tell me what I have said. Because you trying to see things by yourselves.

*Omiyo, ni abiro kawo a short time* just to give you some important insight of this material and then I give you the copies later. Then we go home to read this and then share with your people and also share with those three representatives. There are some plans of getting this material also in Kiswahili, I understand the copies came out yesterday or Sunday. Those copies are going to be sent to your District Coordinator to give them out, *omiyo ni watemo. Yawa watemo. To watemo*. Before we are closed out *watemo*. So we want to see that you get some information, at least ka unwang'o kata matin, to il appreciate. *Watemo*.

Now, I want to go to the real document. I said ni, this contains twenty Chapters. We have twenty Chapters. Now, when we came out here and throughout Kenya, this is what people said to us. You told us that the old Constitution does not have a Preamble. *Ujo Rapogi*, did you also say so?

**Audience:** Sure.

**Com. Pastor Ayonga:** And we were given samples of Preambles. If you go to our offices and see, bundles and bundles of Preambles. It is hard work to gleam out of these and say, this I think would cover the aspirations of all these people. Here, the first thing that we have, that will go into our Constitution is the Preamble. This Preamble, let me give you what the Preamble says: Preamble *wacho ni ya* “We the people of Kenya, aware of our ethnic, cultural and religious diversity, and determined to live in peace and unity as one indivisible sovereign Nation, committed to nurturing and protecting the well being of the individual, the family, and the community within our Nation, recognizing the aspirations of our women and men, for a Government based on the essential values of freedom, democracy, social justice and the rule of law; exercising our sovereign and in alienable right to determine the form of governance of our country; and having fully participated in the Constitution making process; do adopt, enact; and give to ourselves and to our future generations this Constitution. God bless Kenya”.

You see, here for instance when we say “give to ourselves and to our future generations” future generations, some people had said “to our posterity”. Didn't you say something like that? But we were trying to get what is it that can touch, that feeling, that thought there, and putting all these together, we got this and so we have a Preamble. We have a Preamble. It may need to be improved but this is subject to what people are going to tell us during the National Constitutional Conference. If they say, this is okey, then, we tell them, let's go to Chapter one, after we have finished this. Then we go to Chapter One.

Now, after the Preamble, you told us this, in fact you asked yourselves, hapa Kenya, sasa nani mkubwa? Sisi watu raia tu, tuko hivi tu. Na mkubwa kweli ni nani? Si mulisema hiyo? Halafu, mukatuambia sisi ndio wakubwa. Sovereignty ina rest na people. The people of Kenya are sovereign. Ndio ni kweli. Kwa maana without you people here, ninge kaa hapa mimi naongea hapa pekee yangu? Kama ningekaa hapa ninaongea peke yangu, ukipita hapo nje, *iwacho ni janeko moro odonjo*



ka. And *nyithindo* from all this neighbourhood would come looking through the window *gine janeko ma wuoyo kende, donge?* So, people are very important. People are sovereign. Then we said, when people are sovereign, the Constitution is Supreme. Tuseme sasa sheria iko watu wengine, wako wakubwa kuliko wengine. Na kwa hivyo hawa guzwi na nini? Na sheria. Mukatuambia hapana, enda mfanya hivi, sisi tunataka kila mtu ako chini ya nini?

**Audience:** Chini ya sheria.

**Com. Pastor Ayonga:** Chini ya Sheria. Hakuna mtu yuko juu. Kila mtu, chini ya sheria. Sheria ndio kubwa kuliko huyo mtu. Na sisi tukasema Wakenya walisema, kila mtu yuko chini ya sheria. Sheria ndio iko supreme. Kwa hivyo, ukikosa, utaendeshwa na nini? Na sheria.

**Audience:** Na sheria.

**Com. Pastor Ayonga:** Na sheria. Si watu. Sheria ndio itakuendesha. Umevunja? Ndio, nimevunja. Kama umevunja, sheria inasema hivi, na hivi na hivi bila ya kujali rangi, bila ya kujali wewe uko na pesa ngapi katika Bank. Bila ya kujali wewe una miwa acre ngapi au sina miwa. Kama mimi nakunywa na sukari, au wewe unakunya tupu, hio sheria ndio itatawala makosa. Na sheria ndio itahukumu kila mtu. Kwa hivyo tumeweka hivyo. Na mutakaposoma hii Draft ambayo nitakupa, utakuja kuona, ah, kumbe sheria ni kitu kizuri. Sasa sisi tunasema kwa hii sheria yetu, kama itakubalika, kwamba kila mtu ako nini?

**Audience:** Chini ya sheria.

**Com. Pastor Ayonga:** Chini ya sheria. Zamani hatukujuwa, wilikuwa wako watu fulani, ikifika maneno namna hivi, sheria inakuwa nyororo inakunjana. Eh! Ikifika kwa Odongo, yeye inasimama straight. Odongo, *donge ing'eyo ni sheria nitie. Iterie* haraka, haraka. Surwari imeshikwa huko nyuma, imeinuliwa juu, mguu inatembelea karibu mmoja na nusu, ndani. Lakini, sasa itakuwa kwamba umevunja sheria. *Kata ijatelo. Jatelo*, ukivunja nini?

**Audience:** Sheria.

**Com. Pastor Ayonga:** Na sheria inasema, hiki kitu ukifanya namna hii, fine pesa? Au uwekwe wapi?

**Audience:** Ndani.

**Com. Pastor Ayonga:** Ndani. Kwa hivyo sheria ndio itakayo tawala.

Halafu, inatakiwa to enforce the Constitution, isiwe Constitution saa zingine inafanya kazi, na saa zingine haifanyi. Inatakiwa

Constitution ambayo imesimama wima na kila mtu ana i support. Kwa hivyo, tutakapo ita hii kwamba ni Constitution yetu, wewe kama Mkenya mwezangu na mimi Mkenya mwenzako, sote tunashirikiana kutii sheria. Kwa maana we own it. It is ours. Umeichangia wewe mwenyewe. Kwa hivyo, lazima hii iangaliwe. Na tena, ichungwe. Defence of the Constitution isiwe watu wengine wanaitumia kwa njia mbaya. Lakini ichungwe. Kitu ambacho kime chungwa, ni kama kitu ambacho kime paliliwa, hakiwezi kuliwa na kwekwe. Kiko sawa sawa kita kuwa na kila mtu atajua. Na tena nakumbuka wakati ule mulituambia, hili Constitution iandikwe namna gani? Iangikwe na lugha ile tunaelewa. Si mlisema hivyo.

**Audience:** Ndio.

**Com. Pastor Ayonga:** Na sisi, tunasema hata ndio maana yake, copies za Kiswahili zinafuata, ili kila mtu awze kuelewa juu ya Constitution. Jana mtu mwingine aliniuliza, sasa Pastor, hii sasa ambavyo tunaona unabeba hii kitu, page hio kubwa, sasa hii kitu itakuja kuwa namna gani? Sasa sisi tutakuja beba kitu kubwa namna hio? Na watu wakienda kuongeza maneno je? Nikamwambia, hii itakuja andikwa na itakuwa a book, kitabu ambacho unaweza beba kwa mfuko, weka hapo kwa mfuko. Kama mtu anakukujia na anaanza kukuambia namna hivi na vile. Unasema, wewe unafuata sheria gani? Angalia page hii inasema hivi. Wewe nionyeshe hiyo page unayo nifanyia namna hivyo. Kwa hivyo watu wakudhulumu watu, nafasi yao imekwisha, kama hii itatumika.

Tunataka iandikwe kwa lugha ambayo ni simple English ambayo kila mtu ambaye amesoma at least to Primary level education anaweza kuelewa. Ile ya zamani imeandikwa maneno mengi ya Ki-Latino. Na hata ma lawyers wengine hawaelewi. Wanaenda kutafuta dictionary ili waweze kuona, what does this really mean? Tunataka kama ni sheria yetu ambayo inaenda kutumika kwetu, iandikwe na lugha yetu ambayo tunaweza kuelewa, ambayo tunaweza ku talk about, ambayo tunaweza ku understand, this means, this, this means that. Si kitu ambacho ni lazima ulipe mtu pesa akuambie the meaning of it and the results of it, la. Tunataka iwe simple.

Halafu, mukatuambia juu ya Republic hii yetu ya Kenya, Jamhuri ya Kenya. Mukasema you want to see a Kenya ambayo ina mipaka yake. Mipaka, boundaries. Je, Kenya ina mipaka? Na kama ina mipaka, mipaka hii yote iko safeguarded? Mipaka hii inajulikana au ni hii nyiingine ambayo unaona fulani akipenda kusonga, atakusukuma aingie ndani hivi, ambayo iko kind of fluid. Mipaka ya namna hiyo, mukatuambiya tuweke hiyo kwa Katiba, tukasema Kenya iwe na mipaka yake ya kirasmi, inayojulikana. Na ndipo, mukatuambia tunataka Capital ya Kenya iwekwe katika Constitution. Mulituambia hivyo. Na tukasema, kwa nini mnataka Capital, kwani hamjui Capital iko wapi? Capital ya Kenya ni wapi?

**Audience:** Nairobi.

**Com. Pastor Ayonga:** Lakini mukasema ndio, tunajua ni Nairobi, lakini, kesho hii Nairobi imeandikwa kwa Katiba? Tukaangalia tukasema hapana, kweli we take it for granted. Unajuwa viko hivi vitu tunachukuwa for granted, vinaenda vikaleta

shida. Kumbé ako fulani anaweza angalia, eh! Wewe unasema Nairobi, ndio, na mimi nilisema ni Kisumu. Au niende niseme Kilgoris sasa ndio itakuwa Capital. Ni law gani, ulio nayo unaweza kusema, I have done a wrong thing? Kuna sheria?

**Audience:** No.

**Com. Pastor Ayonga:** Hakuna. Kumbé Nairobi iko pale, by accident and by choice ya mzungu aliyekuja huko, akaona safari kutoka Mombasa, kwenda Uganda, akaona hapa afanye boma, wale ambao wanajuwa historia, si ndivyo Nairobi ilitokea?

**Audience:** Ndio.

**Com. Pastor Ayonga:** It is just a convenient place wa huyo mkoloni kwamba hii safari yangu ya kwenda mpaka huko, no, lazima niweke hii hapa. Lakini sisi hatujaweka Nairobi kwa ki sheria kwamba ndio Capital yetu. Kwa hivyo sasa, tumeweka Nairobi ndio capital. Mwingine kesho akitaka kuipeleka kama anataka apeleke Murang'a, au apeleke Kapenguria, ataulizwa kwamba, unavunja sheria, Nairobi is the Capital of Kenya. Umeshaona nchi ambavyo, Capital inazidi ku shift from one place to another. Mimi nilipokwenda skuli, nilipo soma hapa Kamagambo, *chon*, nilikuwa naambiwa, Nigeria, mji mkubwa ni Lagos. Mpaka hata saa hii, bado mji uko Lagos. Abuja ni hii ya wa 'Dot Com' pengine wao wanaweza jua. Ukinishambulia, nakusema, sema, Capital ya Nigeria ni wapi? Ni nini itatoka kwanza?

**Audience:** Lagos.

**Com. Pastor Ayonga:** Lagos, ndipo nitasema oh, *ter mos* eh walisema, sasa iko wapi? Abuja.

**Audience:** Abuja.

**Com. Pastor Ayonga:** Abuja. Kwa maana, Lagos was not in the Constitution. Haikuweko. Iliwekwa tu nayo kwa convenience yake na mwingine alipotokea, naye akasema hapana, I want to change this to this. Tanzania si ni Dar-es-Salaam ndio ilikuwa Capital?

**Audience:** Ndio.

**Com. Pastor Ayonga:** Lakini sasa ni nini?

**Audience:** Dodoma.

**Com. Pastor Ayonga:** Dodoma. Inazidi kuzunguka. Na sisi wa Kenya mukatuambia, weka kwa maandishi. Iwe katika nini,

katika sheria ili siku ingine, mtu akitaka badilisha, he or she will have to ask us through a referendum. Mnataka sasa Capital iwe wapi? Tunaweza songeza Nakuru hapa ama sisi watu wa Nyanza tunaweza kuona kama huko ni mbali, songeza pande hii. Hata tukisema ikae Kisumu, tutasema leta pande hii na sisi tuone. Au nini? Lakini, it has to be done in a Constitutional way. Kwa hivyo ndio tuliweka.

Maneno mengine mkatuambia juu ya lugha – languages. Mkasema lazima tuwe na a National Language. Tukawauliza mnataka nini? Mkasema, mnataka Kiswahili kiwe National Language, hii inaweza uunganisha watu wote rahisi. Ehe, na tukaweka Kiswahili ndio National language. Ndipo mkasema katika ma ofisi, official languages, au pahali pa kazi tutumie nini? Tukasema watu wengi wamejifunza Kiingereza. Watoto wetu wengi wanafundishwa Kiingereza, kwa hizo lugha mbili, tunaweza kutumia lugha mbili kama nini, official languages. Lakini, Kiswahili ni, National language. Kwa hivyo hayo mambo tumeweka. Na kuna pahali pengine, mulituambia, tunataka pia hawa watoto wetu, hawa tunaozaa wajue lugha yetu, lugha ya mama. Hamutukuambia sisi hivyo?

**Audience:** Tulisema.

**Com. Pastor Ayonga:** Kwamba watoto wetu siku hizi wamepotelewa lugha. Watoto wetu, wengine tunajisifu, kwamba watoto wangu hawajui Kijaluo, hawa wanaongea Kiingereza. Wengine tunasema, lakini lazima mtoto kwanza ajue yeye ni Mjaluo. Ndipo next awe vitu vingine, na vingine. Kwa hio tumesema vernacular languages au dialect, watoto wajifunze hio na hio ingine inawasaidie kuwapa a good foundation. Mtoto akijuwa lugha ya mama au lugha ya baba, inawasaidia kuwa na foundation nzuri.

Kitu kingine mulituambia ni juu ya dini na Serikali, State and Religion. Mukatuambia, mnataka State iwe kando na dini iwe kando. Tukawauliza kwa nini? What do you mean when you tell us that? Mukasema kuna shida. Hatutaki kuwa na dini ya State. Tukiwa na dini ya State, tutakuwa na shida. Je, mnajua mfano wengine ambao mnaweza, ambao mumeona au mumesoma ambapo, dini ikiwa ya State, kuna problem?

**Audience:** (In audible)

**Com. Pastor Ayonga:** Munaona huko Sudan, sehemu ya juu ni nini? Waislam. Sudan hapa chini ni watu gani?

**Audience:** Wakristu.

**Com. Pastor Ayonga:** Wakristu. Sasa kuna shida. Mifurugano, kuuwana kwa maana mtawala ni Muislamu. Nigeria, most recently, Wakristu wameuwawa huko wengi sana. Kwa nini?

Dini iwe dini. Hatutaki nini, mtu akianza kutawala anatawala na hiyo dini yake. Hapana. Atawale afuate Constitution ya country. Lakini dini nayo iwe na uhuru wake kuabudu kila mtu jinsi anavyoweza. Ndipo tena, au ninaenda haraka? Nisipoenda haraka,

**Audience:** Sawa, sawa hio.

**Com. Pastor Ayonga:** Mkatuambia lazima tuwe na National Symbols. Hamukusema hayo maneno?

**Audience:** Tulisema.

**Com. Pastor Ayonga:** Na wengine mkasema hii pesa tulio nayo, inazidi kugeuka geuka. Sasa kila mtu ambaye atakuja, picha yake itawekwa katika hii pesa? Si mlituambia maneno namna hivyo?

**Audience:** Ndio.

**Com. Pastor Ayonga:** Na ni subject to debate. Wengine ukiuliza, je tuweke nini? Wanasema tuweke kuna mifano mingi hapa Kenya. Naweza weka Lake Victoria, naweza weka mlima. Naweza kitu fulani ambacho si mtu. Kwa hiyo that is subject to debate. Ili watu wachague ni symbol gani watakayo tumia na ni kitu cha maana.

Mkatuambia siku za National Days. Mkasema sasa kila mtu atakayekuja, je atakuwa na siku yake? Na tukianza kubadili, kila wakati tunaongeza siku, tunaongeza siku, si siku zingine zitakuja kuwa nyingi? Halafu kazi pia itaharibika. Na maadhimisho yatakuwa mengi? Basi, utakaposoma, utaona suggestions ambazo tumetoa, ambazo tuko subject to change au pongezi. Lakini tumesema, siku zile za kimataifa ambazo ni lazima kila mtu afuate for instance, kama siku ya Christmas huwezi badilisha. Kama siku yetu ya independence huwezi kubadilisha. Kama siku yetu ya Jamhuri, huwezi kubadilisha. Lakini kama ni Labour Day ambao ni siku ya watu wote walimwengu, huwezi kubadilisha. Kwa hivyo tuwe na a few National Holidays, na tupunguze holidays.

Ndipo tukaingilia mambo mengine juu ya Citizenship. Mlituambia mambo mengi juu ya uraia. Na yote hayo tumeyaweka mambo ya uraia. Ni nani atakuwa raia wa Kenya? Tumetoa conditions na guidelines za raia wa Kenya, ni mtu wa namna gani?

Kijana wako akienda akaowa huko Tanzania, mbona huyu bibi atakaa siku nyingi kabla ya yeye hajaitwa Mkenya. Hiyo pia tumetoa guidelines ambayo ingefaa. Kijana wako akiowa huko America au Ulaya au mahali fulani, au msichana wako akiolewa huko nje, ananyimwa kuwa Mkenya au mambo yakiharibika huko, yeye si Mkenya.

Tukaanza ku safeguard interests za Mkenya. Mkenya ni Mkenya hata kama anakuwa na dual citizenship, ile ikifa akubalike nyumbani kwano, kwamba yeye ni Mkenya. Na hayo mambo yote tumeweka. Mtu ambaye ameomba kuwa raia wa Kenya,

afanyiwe namna gani? Tumeweka chini, vile vitu ambavyo must be observed kwamba atakuwa anaishi miaka kiasi hiki, lazima awe anajua lugha, lazima awe amechunguzwa na kuonekana kwamba huyu mtu, hawezi, hana interest zingine zaidi za kuwa Mkenya? Si, mtu ambayo kuja kwetu hapa kama kachero au nini, kutafuta mambo na anatumikia mabwana wengine huko nje. Kwa hivyo, we have put down all the conditions that are supposed to help facilitate hii citizenship na kwa hivyo, hio tumeweka.

Na ndipo kuwa hii kitu mnatuambia, the Bill of Rights. Haki za mwananchi. Je, una haki, au haki unapewa? Mukatuambia nina haki na ni lazima haki hizo ziandikwe. Tukasema basi, kuna those we call fundamental rights, haki za kimsingi which you cannot deny a person. Haki na freedoms za kimsingi. Na ndipo hizo haki, ni nyingi, nyingi. Nitaguza zingine chache, chache. Ni nyingi. Kwa maana utazisoma kule.

Kwanza tukasema Serikali lazima, it has to promote the rights and the freedoms. Si kwamba kuna haki tu, but it must be seen to promote these haki, ndio zionekane zinapendeka. Kwa mfano, the right to live or right to life. Hii uzima tulionayo hapa, ni nani ametupa?

**Audience:** Mungu.

**Com. Pastor Ayonga:** Sasa, kama Mungu ametupa uzima, a right, si tuna right to life? Kwa hivyo mtu hawezi kufinya wewe kama ndege na kusema, wewe usinge ishi wewe. Anakudharau, na anaona wewe hata kama usingeishi, wewe si kitu. You have every right ya kuishi. Lazima, uwe na uzima wako.

Haki ya equality. Kila mtu anataka, unasikia mtu anasema, hio mambo ya wakubwa. Tumeweka katika Sheria yetu, we are all equal. Na sisi, si ni equal?

**Audience:** Ee.

**Com. Pastor Ayonga:** Sisi sote ni equal. Kama tuna haki ya kuishi, wewe unataka kuishi, na mimi ninataka kuishi na tuna haki hio kila mmoja wetu. It is not something that someone imparts or someone favours you with. Una haki ya kuishi. Kwa hivyo we are all equal. Na tena tuko equal zaidi, we are equal before God. Mungu ametuumba katika mfano wake na tuko katika dunia hii ambayo Mungu aliyoumba, sote tuishi. Kitu tunataka ni kuishi tu pamoja na tusaidiane. We are human beings hakuna lesser human being na human being mwingine ambaye ako upande ule. We may have different responsibilities. Mwingine ni Seremala, mwingine ni Mechanic, mwingine ni Mukulima, mwingine ni wa biashara. Lakini, all the same, zote tuko equal. Na kwa hivyo, equality ni kitu cha maana sana. Ndio maana yake, we are all equal before the Lord. before. Law ndio itakayo regulate mambo yetu sisi sote.

Na freedom from discrimination. Usibaguliwe. Usibaguliwe. Wewe ni Mkenya na unapo pita pahali pa Wakenya na vitu Wakenya wanavyo fanyiwa, una haki ya kufanyiwa, hivo vitu, hivyo, hivyo. Lazima ufanyiwe kama mtu mwingine yote. Si kwamba were ubaguliwe kwamba, wewe si kama fulani, lazima tufanye hii kwa watu fulani, fulani. You are equal, and freedom ya equality lazima ionekane.

Ndipo, wamama nawo wanasema, we are all equal na wanaume kwamba wana wa mistreat. Wamama walisema sana siku nyingi katika pahali tulipo kwenda, kwamba wanakuwa discriminated na wanakuwa mistreated. Je, kuna mmama yoyote hapa? Hebu nione mkono ya wamama? Naona nyumba imejaa. Lakini, kuna mkono?

**Audience:** They are late -----

**Com. Pastor Ayonga.** A a, wacha maneno. Mimi sitaki kuingilia hio. Mimi sitaki kuingilia hio. Nataka wewe mwenyewe ujijibu. Kama wame ji discriminate au wamekuwa discriminated. Hiyo sasa jibu ni lako wewe mwenyewe. Lakini kitu ni hiki. (Interjection: *Mzee keti. Kuna viti vingi hapa mbele*). Kwa hivyo, zote tuko equal before the law, zote tuna haki ya kuishi pamoja na haya mambo yote yatendeke bila discrimination.

Halafu, kuna fundamental rights za wazee. Older members of the society. Wacha ni waambie. Sijui kama hapa kwenu, muliongea nini? Lakini nilikuwa surprised. When I went to certain centers. Pahali ambapo watu wanatuambia hivi. Tunataka, wazee musikize sawa, sawa. Tunataka mtu akifika miaka sitini, apelekwe kwa Boma la wazee. Munasikia hio maneno?

**Audience:** Tunasikia.

**Com. Pastor Ayonga:** Kwamba mtu akifika miaka sitini, apelekwe wapi?

**Audience:** Boma la wazee.

**Com. Pastor Ayonga:** Boma la wazee na tunauliza why? Huyu mzee hana kwake? Huyu mzee hana watu wake? Wakasema hivi, wazee wachukuliwe kwa maana sasa wanakuwa nuisance. Tunasema, baba yako anakuwa nuisance? Na yeye ana boma yake. Wanasema, we are so busy kwamba these old men, au these old women, wapelekwe huko wawekwe katika kambi yao ambako watatunzwa. We are very busy out here. Tunataka kuzalisha mali ya kujenga Taifa na hawa watu wame become very expensive to care for. Hapa tumeweka nini? A right of the older people of the society. Mzee anaishi na atafanya vitu vyake anavyo take kufanya katika boma lake, the way he wants. He must be respected. He must live. He has a right to live, a right to contribute, and a right to do anything he wants to do without discrimination. Hiyo, tumekosa?

**Audience:** No.

**Com Pastor Ayonga:** Tumefanya ukweli. Watoto tunawambiya heshimu baba yenu, na mama yenu, hiyo sasa nasema ile Constitution ya Mbinguni, ndipo siku zako zitakuwa namna gani?

**Audience:** Zitaongezeka.

**Com. Pastor Ayonga:** Zitaongezeka katika dunia hii ambayo umepewe na Jehova Mungu wako. Hiyo ni Constitution ya Mbinguni. Hiyo imesame namna hivyo. Na sisi tunataka hio ifanyike.

Halafu, tumeambiwa fundamental rights of children. Watoto wamesumbuka na wangali wanaendelea kusumbuka. Tunasema watoto wapendwe. Wazazi, penda watoto wenu. Watoto wapendwe na wafunzwe kwa maana that is the Kenya of tomorrow.

We must always remember kwamba some years ago, we were children. Au kuna mtu ambaye yeye hajawa mtoto? Kuna mtu hajawa mtoto? Everyone of us has been a child at one time and it was a must you were a child. Na wengine wetu tuko what we are kwa maana tuli pendwa na wazazi wetu. Tulipendwa na the community. Hata community ikaanza kusema, ah, na sisi kama nini, hi *gwe'ng* wetu kama tungekuwa na daktari, sawa, hii ingekuwa kitu kizuri. Sasa hata ukimpa mtoto wazo fulani, la kusema, hii *gwe'ng* yetu na mimi nataka niwe daktari. Mwingine anasema hii *gwe'ng* yetu mi nataka niwe mwalimu, mi nataka niwe Mhubiri, mi nataka niwe nini, mi nataka kuwa nini, mi nataka mtu mwenye biashara. Kwa maana huyu mtoto ameishi katika an environment ambay inamtia nguvu, inam focus to the future ambayo ni ya furaha.

Lakini, sehemu zingine watoto wamezimwa. Wameishi kama umbwa wale wa vijijini ambao katoto kakionekana, *idwaro ang'o?* Kwa hivyo watoto wameishi na hofu, na sasa katika miji, kuna watoto wengi ambao wanaitwa '*chokora*'. Unaona. Ikiwa mtoto ni *chokora* na '*chokora*' ataowa '*chokora*' na watazaa watoto mtoto anaitwa '*chokora*', na sasa grandson au granddaughter naye akaja '*chokora*'. What kind of Kenya are we going to have? Itakuwa kuja kuwa aina ya Taifa ya namna ingine ambalo uwezi kuelewa. Why they are what they are. Why they do what they are doing. Kwa mana hawa watu wameishi kwa maisha ambao ni magumu.

Kuna kitu kingine na ninataka kuwauliza wale ambao mnataka kwenda, kutoka, tafadhali muvumilie kidogo, kwa maana nitakuja kuwapa vitu vya kwenda nazo. Nataka tu mulike hapa na pale. Eh? Sitawakalisha hapa. Nataka munisikize kidogo ndipo mtaenda kuangalia ng'ombe pahali mliwacha, asante. Je ndugu yangu, nauwagawa vitabu?

**Speaker:** Ilikuwa yake.

**Com. Pastor Ayonga:** Okey. Thank you. Thank you. Tuendele. Tuendele. Amenijibu nilimuuliza naye amenijibi vizuri. Hakuna neno. Kwa hivyo, nimesema juu ya Rights of Children. Inasemekana katika Katiba yetu, mtoto lazima asomeshwe. That is his right or her right. Mtoto asomeshwe. Mtoto apendwe. Na mtoto asibaguliwe au asitendewe mabaya kwa mana



yeye ni mtoto. Kwa mana he or she doesn't have a say. Na kwanza tumetoa definition ya mtoto. Mtoto ni anybody from zero to eighteen years. Huyu ni mototo. Huyu ni mtoto. Yoyote atakaye mdhulumu mtu yoyote ambaye ana hiyo miaka, sheria itachukuliwa against him kwa maana amedhulumu mtoto. Mtu above that, huyu anaitwa sasa ni mtu mzima na sheria za watu wazima zitamfuata huyo na ata takiwa kuwa responsible kwa kufanya mambo. Akivunja sheria atakuwa treated in a different way kuliko huyo mtu wa eighteen and below. Huyu wa eighteen and below, atapelekwa hata kama ni jela, atapelekwa jela ya hawa watu. Eh. Hata kama ni shule, atapelekwa shule ya Approved School ambaye inawasaidia kurekebisha tabia zao.

Ndipo tumeweka katika Katiba the family. Kwamba the family is a very important area ambayo ingechungwa. Kenya iko what it is because of family, and a family we look at it as a unit. A unit ambao ikiishi vizuri, tutapata matunda mazuri. Wale wa 'ng'ane' huko ng'ambo, wako what they are because of the family. Baba ni mtu wa namna gani? Mama ni mtu wa namna gani? How do they bring up their family? Inakuwa very important. Unajua mara zingine tunafikiria juu ya Clan, juu ya Village, without going down to the core kwamba it is the family, husband, wife, ndio wanaleta Taifa nzuri au Taifa mbaya. Kwa hivyo the family is a very important unit katika Kenya.

Ndipo, tumeongea juu ya persons with disability. Persons with disability. Tumetoa maneno mengi kwa mana disabled persons walitoa maoni mengi sana. There is a chapter dealing with the disabled persons jinsi ambavyo wangetendewa. Tumeweka chini haki zao. Na tumeweka mambo yote yanao wahuu. Ikiwa yatafanya kazi, they will be very happy. Ndugu yangu nataka nikwambie maneno yenu vizuri. Ya kwamba haya maneno, omba Mungu tu kwamba yafanyike, na yaki tendeka, mtukuja kuona, we said na hakuna mtu aliewachwa nje.

Tumeendelea na kusema freedom and security of the person, lazima, hiyo ni fundamental right. Lazima tuwe secure. Lazima tulindwe. Tusiishi tu ambao mtu anakupotea hapa. Tulindwe. Lazima tulindwe. Lazima tuwe na security ya kutosha ili tuweze kuendelea na mambo yetu. Na lazima tuwe na privacy yetu. Ukiwa hapa ni boma yako, ni Boma yako. Boma yako iheshimiwe na boma yake. Hio ni privacy yako. Uishi na uonekana kwamba hii ni Boma yako, na watu wakija kwako wanajua tunaenda kwa fulani, na heshima inayotakiwa ya privacy ya mtu.

Halafu, freedom of religio in and belief and opinion. Tumesema, mulituambia kwamba mnataka kila mtu aabudu jinsi apendavyo, bila ya kulazimishwa. Na hiyo tumeweka katika Katiba. Hakuna mtu atakaye lazimishwa kufanya kazi, atakaye lazimishwa kuenda shule au kunyinwa shule, kwa maana ya a certain belief. Hakuna mtu ambaye, kwa mfano, anaweza kupata mtu fulani ame qualify for a certain job na akandikishwa na inapofika wakati wake wakuabudu, akaambiwa, sorry, kama leo uji kazi, na kazi yako imekwisha. Haya maneno tuliambiwa na wa Kenya wengi kwamba watoto wengi wamefukuzwa katika shule akienda shule fulani anaambiwa lazima uende kazini leo, leo lazima ufanye kazi. Na mtoto anasema leo ni siku yangu na kuabudu. Anaambiwa, hapa si hivyo, uti au uende. Mumesha sikia vitu kama hivyo?

**Audience:** Ee.

**Com. Pastor Ayonga:** Mumeshasikia vitu kama hivyo?

**Audience:** Ee.

**Com Pastor Ayonga:** Si mulitambua vitu kama hivyo? Na tumeweka katika sheria kwamba yeyote asilazimishwe kufanya hivyo, if that is against his belief. If that is against his religious beliefs. Kama hicho kitu kitamdhuru kiroho, asilazimishwe kufanya. Kwa hivyo we have put that.

Na kama mtu ana opinion, tuheshimu opinion za watu. Naweza kuwa opinion yangu ni hii. Na wewe umekataa hio yangu na wewe unasema yako ni hii. I should respect you for your different opinion, so long as, tusilete vita kati yetu. You have a different opinion. I have a different opinion. Nikuheshimu. Uniheshimu. Na so long as hatuvunji sheria. Ndio maana yake, we are individuals. Kama wanafikiria namna tofauti, fikiria namna yako. Jinsi ambavyo tumeweka hii Katiba, si kwamba ni kila mmoja atakuja kusema kwamba, it was good. Kuna mwizi amabo anataka kusema hii yangu ni ya uzi, eh, mbona inawekwa namna hivi. Nisingelipenda hii maneno, wacha ikae. Tunapo sema vitu, jinsi ya kuishi, watu wangeishi namna hivyo. Utapata wengine wakisema, hapana, ninaweza kuishi jinsi nipendavyo. Kwa hivyo lazima tuheshimu mambo ya wengine.

Freedom of Expression: mtu unaji-express the way you feel, so long as you don't break the law. Wewe sema yako tu. Ni kama kule Uingereza, kwenda unatapa watu wanapiga maneno, lakini ukitoka hapo, ukienda pande ile, fuata sheria. Eh? Hiyo ni ya opinion yako. Ulikuwa nafikiri namna yako, so long as you don't break the law. Kwa hivyo enda uji-express the way you want to express yourself.

Freedom of Association: unaweza kujichanganya na watu wengine. You can meet. You can talk bila ya kuingiliwa. Hii ya kusema kwamba, mlikuwa mnasimama hukom mlikuwa mnaongea nini? No. You have the freedom of association so long as you don't break the law of the land.

Halafu kuna mambo mengi juu ya property ownership. The freedom of trade, occupation and profession. Mara nyingi, watu wengine wamenyanganywa their freedom especially women. Je, ni haki ya mwanamuke kufanya biashara? Kuwa na mali yake? What do you think? Tunasema haki ya kila Mkenya kuchagua profession ambayo atafanya. Kama mwanamuke ana pesa na ametake kununua property, lazima afanye nini? Ana uhuru wa kufanya hivyo. To own property. Mara nyingi tumepinga wanawake wasiwe na property, wanaume *gikelo wigi* kama anakuwa na mali, atakudharau nini, nini. Hapana, tunasema freedom of trade, occupation and profession. Lazima kila mtu awe na freedom ya kufanya hivyo. Na freedom ya kuwa na education, kuwa na health, na health facilities. Mlitambua kwamba tunakuwa na ma hospitali ambaye hakuna madawa, kuna ma dispensary, hakuna madawa, hatupati vitu ambavyo ni basics. Na si tumesema, ni haki ya kila mtu kupata afya, kuwa na afya nzuri. Kuwa na maji mazuri ya kunywa ingawa siku hizi mnaona tunanunua maji. Hamuoni tunanunua maji?

**Audience:** Tunaona.

**Com. Pastor Ayonga:** Kesho hatujui tutakuwa tunanunua oxygen. Eh? You never know. Tunaweza nunua oxygen, tunaanza kusniff kama wale watoto, wale '*machokora*', si wana ile kitu yao wanasniff. Lakini kitu ambacho tunasema hapa ni kwamba kuna those things that we call basics. Ni vitu vya mianzo, ambavyo every person, he or she should have an access to. Kuna freedom or an access to information ambayo ilikuwa aiko hapa. Naona, wanaume walipata an access to information kwa kuja hapa. Wamana hawakupata access to information na wana haki ya kupata access to information. Nafurahi sana naona mama mmoja yuko hapa. Kuna mwingine ameongezeka?

**Audience:** Kuna wale.

**Com. Pastor Ayonga:** Aha. Naona wamana wameanza kupata access. Unajua this access to information inatusaidia. Inatusaidia in so many ways. Unakumbuka zile siku za zamani kidogo? Tulikuwa na hawa watu wanaitwa, hawa agriculture instructors, hawa watu walio kuwa wanatembea *e kor gwe'ng* kutoka huko na huko na wanaambia watu sasa mpande viazi, inaonekana zingine watakuja, mpande hiki na hiki. Ukipanda namna hivi utapata mazao mazuri. That was information. Eh? People were getting access to information. Na sasa tuki keep wamama huko at the back, hawakupata access to information. Tunaenda kutafsiri vitu vibaya na tunawazuia. Tunakuwa tu masimba katika nyumba zetu, eh? Ambao ukiona kitu kinaanza kufanywa namna ingine, unasema, wewe unanza kuinua kichwa juu. Hii Boma unajuwa ni ya nani? Unanza kuambia watu, namna hivi.

Lakini we need access to information. Kwa maana when people are informed it makes very easy for us to work together hata kuzalisha mali, tunaweza kuzalisha mali ikiwa we all have the information. Tukijuwa kwamba maji, tunapata magonjwa fulani, fulani, '*Cholera*' inaletwa kwa maji ilivyo namna hivi na hivi. Na mama akijua that information, ndivyo, ilivyo, atajus jinshi ya kuchunga maji. Tukiambiwa '*amoeba*' inaletwa kwa mikono iliosanya hivi na hivi, na iliguza hiki, iliguza kile bila ya kunawa sawa sawa, atakuwa careful na sasa tutaanza kujizuia na hayo magonjwa without having to go for real medecine, kwa maana we have access to information. We are informed.

Education ni kitu cha lazima. Kwamba watoto wetu lazima wapate education. Ni kitu cha lazima. Kwamba primary education iwe compulsory, Mlituambia hayo na kwamba kila mtoto apate elimu na ikiwa hawezi kulipa karo, asinyimwe elimu kwa maana hajiwezi kulipa karo.

Right to food. Ni basic. Kila mtu anataka kula na lazima mipango ifanywe ya kuonyesha kwamba watu wetu wanapata chakula cha kutosha na hii yote inapatikana kwa mana watu wako informed.

Maji safi ya kunywa. Sanitation na environment. Lazima environment yetu, watu wajue uzuri wa kuwa na environment ambayo ni safi, ambao ina miti, ambao ina misitu, na ambayo ina faidisha kila mtu. Watu wasije wakafikiria kwamba environment hii, si kitu cha kila mtu. Ni kitu cha kila mtu. Tukiwa na environment nzuri, tukiwa na misitu yetu mizuri, tunajua tutapata mvua. Tunajua tunaweza kupata mazao au tunaweza ku benefit out of those forests ambapo zitatuletea natural resources ambazo zitatusaidia.

Si wezi kwenda kwa hizi zote. Access to Court. Hizo zote ni rights za watu. Mnajua zamani tulikuwa na zile Courts, tulikuwa tunaziita 'doho'. Eh? Si zilitolewa. Lakini zilikuwa zinasaidia watu. Na mukatuambia munataka tuwe na Courts hapa karibu mpaka vijijini. Kwa maana kuna mambo mengi ambayo inaenda, unapelekwa High Court, kitu ambacho mungemaliza na fulani hapa. Na mukatuambia munataka Courts ziwekwe karibu haswa courts ambazo zina deal na domestic matters ambayo, wazee wa kijiji wanaelewa na wanaweza kusaidia watu.

Kwa hivyo, tukasema kwamba kuwe na ule uwezo unawekwa huko, kuwe devolved. Kuletwe hapa chini. Tuwe na wazee wa vijiji, tuwe na Courts ambazo zinaweza kufanya habari za mashamba hapa karibu ambapo hata nini, title deeds zitolowe hapa karibu. Kwa mana fulani na fulani ndio wanaojua shamba ile la fulani, linafika hapa na, ili nime itwa na fulani. Watu wengine sasa wameuza mashamba ya watu wakiwa katika Bar, eh? Unakwenda shamba unafikiri ni lako, unapata mtu anakuja na panga na kusema, ah? Na wewe unafanya nini hapa? Na kusema, mimi nafanya nini hapa, si mimi niko shambani kwangu. Unapata shamba hilo ni la watu watatu, wanne. Unaona? Kwa hivyo, mulituambia, mambo kama hayo, yafanywe at the local level where the people understand this things. Na kwa hivyo, tumeweka access to Courts kwa mambo yaonwe hapa karibu. Na pia, Courts pia tumeziambia, kwamba wasije wawe wanakawisha vitu. Mtu kama amesitakiwa, case yake naifanye na iishe mambo yake yaishe. Hii maneno ya kuweka na kuweka na watu wanaozea koro koroni, haya maneno mulituambia na tumeyaweka yote.

**Audience:** (In audible)

**Com. Pastor Ayonga:** Kama una swali au una comment, utasema baadaye. Nitatoa nafasi. Karibu nitaanza kusema nitakoma ili kama kuna mtu ana (word not clear).

Halafu tumekuwa na mambo ya nini, mambo ya Electoral Systems. Mulituambiy mnataka watu wanapochaguliwa, mukienda katika elections, katika Polling Stations, mkatuambia mnataka kura zihesabiwe pale, pale. Hii maneno mulituambia?

**Audience:** Ee.

**Com. Pastor Ayonga:** Kwamba mnataka kama mumepega leo hapa Rapogi, ndio ilikuwa center, kura za wale zilizowekwa katika debe, saa ikiisha zinahesabiwa hapa, hapa, nyote mukiona na iandikwe hapo na saa hii ziwekwe hapo, *ng'ane* amepata

hivi, **ng'ane** amepata hivi, *nga'ne* amepata hivi. Kwamba isiwe ya inabebwa madebe hapa, mengine yatapotolea kwa miwa hapa karibu kabla haijafika Migori, na mengine yatatoka kwa miwa huko, ikaongezwa, ikaenda namna hio. Kwa hivyo hio yote tumeweka kwamba hivi vyote vifanywe katika Polling Stations. Tumefanya jinsi mulivyo sema?

**Audience:** Mumefanya.

**Com. Pastor Ayonga:** Halafu, mkatuambia, mambo ya siasa. Mkasema mnataka wale watu ambao wamechaguliwa, hawa Wajumbe kwamba wakienda Bunge, kazi yao iwe ni ubunge tu. Na kwamba wafanye kazi full time, na kwamba mnataka Wabunge wawe Wabunge na Ministers watoke nje ya Bunge. Hapa kwenu mlisema hayo maneno?

**Audience:** Ndio.

**Com. Pastor Ayonga:** Katika Katiba yetu, inasema wale ambao watakuwa Ministers, watakua professionals only ambao wata lead ministry. Kwamba Wabunge wawe watchdogs, wapige makelele yao huko Bunge, (Laughter) kazi yao iishie kule. Na tena mkasema kama Mbunge wenu ambaye mulichangua hafanyi kazi, sawa, sawa muwe na power to recall, kurudisha huyo mtu nyumbani,

**Audience:** Yes.

**Com. Pastor Ayonga:** Mchague mwingine. Tukaweka kwamba, non-performing Members of Parliament na kama watu wake wanaona hafanyi kazi, aliwambia maneno tu, maneno tu, sasa *wamefwenyo ya kwamba ng'ane ok nyal*. (Laughter). Ni ng'ame

**Audience:** --- *ok nyal*.

**Translation:** Hawezi kitu

**Com. Pastor Ayonga:** ----- we bring him back. Hio tukaweka. Hiyo hatukukosa. Tuliweka kitu mlisema. Halafu mkatuambia, Judiciary ----- kabla sijaenda hata hio Judiciary, mkatuambia mnataka kuwa na nyumba mbili ya Parliament. Si mlisema hivyo?

**Audience:** Yeah. Tulisema.

**Com. Pastor Ayonga:** Upper na Lower House. Tukasema, Wakenya wanataka hivyo na ndivyo waketaka, ndio. Tuwawekee nyumba nyingine ambayo kwamba hawa wakipitisha kitu, hawa wazee wataangalia nakusema, hapana *'ma ok*

*wayie go'.*

**Translation:** We do not agree with that.

**Com. Pastor Ayonga:** Take it back to them waangalie clause, na clause hii, kama sivyo (in audible) ili waslow wale down.

Na tena mkatuambia hamtaki Wabunge wanaojiwekea mishahara. Si mlituambia?

**Audience:** Yeah.

**Com. Pastor Ayonga:** Na sisi tukasema kuwe na Commission ambayo inaangalia mishahara, si mtu kujiwekea mishahara wake yeye mwenyewe. Na tukaweka hio. Sasa niende Judiciary.

Mkatuambia ma courts au mahakama, mambo yao yamekuwa magumu. Corruption imekua nyingi. Na, wengine hata wakatuambia, kwamba kama wewe uko na pesa, pesa ndio inaongea. Ukitoa pesa, case yako inakwisha. Si mlituambia hayo maneno?

**Audience:** Ndio.

**Com. Pastor Ayonga:** Halafu, na Act tuliopewa ile 3 (a) ya Parliament ilikuwa inatuambia tuangalie all three Arms of the Governemnt, na three Arms of the Government, moja ni ya Executive nyingine ni Parliament, na nyingine ni Judiciary. Kwamba hizi zote tuangalie. Sasa, unaona Parliament tukiangalia. Tukasema itakua Nyumba mbili, ama tukasema lazima watu wanakwenda Parliament, mukatuambia lazima wawe wamesoma, wana elimu nzuri ehe. Tena mukatuambia wa Minister mtoe nje, tunapata wengine, tunapata wengine wanabandikwa uMinister na kazi ile nyingine amepewa, hajui. Kwa hivyo lete mtu ambaye anajua, na tukasema professionals. Wakenya wamesoma wengi.

Halafu, mkasema, mkatuambia President has too much powers. Si nyinyi ndio mlisema?

**Audience:** Ndio.

**Com. Pastor Ayonga:** Si, sisi. Ni nyinyi mlisema he has too much powers. Na mkasema tufanyeje hizo powers?

**Audience:** Zipunguzwe.

**Com. Pastor Ayonga:** Tupunguze. Sisi tukaenda tukapunguza. Tukasema kama yeye anataka fanya hii kitu, lazima a

recommend to Parliament lakini Parliament ndio ifanye nini? Ikubali. Hio ume nyanganya mtu nguvu?

**Audience:** (In audible)

**Com. Pastor Ayonga:** Ngoja kidogo. Sawa tu. Wacha aseme tu. Amesema within here. Na mkatuambia ndio ile Nyumba mbili kwamba tukiweka, tena mnataka tuwe na nini, President, kama anakuwa President, awena running mate. Si mlisema hivyo? Kwa mana tulikuwa tunawauliza, sababu gani mnataka running mate? Hatuna Vice-President? Mkatuambia tunataka running mate ambae sisi ndio tunachagua. Kwa maana hatutaki Vice-President ambaye kesho, radio ni saa saba, unasikia fulani amefanywa nini?

**Audience:** Ametolewa.

**Com. Pastor Ayonga:** Ametolewa. Na sisi tukasema, Wakenya wamesema wanataka a running mate ambaye atakuwa Vice in his or her own right. Kwamba atafanya hio kazi, mpaka Wakenya watoe yeye. Na tena yeye, huyo Vice anakuwa President when the President is out the Country au jambo likitokea. Na hio tukafanya. Na Parliament tukaweka Prime Minister na two deputies. Eh? Hiyo tulikosa?

**Audience:** Hapana.

**Com. Pastor Ayonga:** Halafu sasa, tunasema, si hizo tumemaliza two arms. Tukaenda arm ya tatu hio ya Judiciary. Mulipo tuambia, mambo yanafanyika hivi na hivi. Kwamba qualification pia tuziangalie, na mambo mengine yote tuiangalia, tulipo angalia, kumbe tumeguza nini? Nyuki. Eh? Si mulisikia court yetu, tulikuwa tunapelekwa Kortini? Na mnaona solidarity iko wapi? Eh? Sisi tunasema nyuma haturudi, mbele, wananchi ndio waliotuambia. Kama nyinyi mtasema leo, Court iko sawa, sawa, sisi tunasema tu, wamesema tena iko sawa sawa. Lakini, kwa sasa, so far mlituambia kuna corruption mbaya katika Judiciary kwa hio tukasema hayo maneno yawe namna hio.

Sasa, kitu gani kingine tena nitawambia? Nimetoka Electoral Systems, Local Government. Local Government, mkatuambia, eh! Hawa watu wamechaguliwa hapa tena wakaenda wakajichagua, hamtaki. Kwamba wanajichagua wakafanya Chairman, wanajichagua waka wakawa Mayor. Mkasema hawa watu wachaguliwe na nani?

**Audience:** Wananchi.

**Com. Pastor Ayonga:** Na nyinyi. Si nyinyi ndio wananchi?

**Audience:** Si ndio.

**Com. Pastor Ayonga:** Basi na sisi tukasema hio ifanyike namna hio. Nyinyi ndio mtakaowachagua. Na tena mkatuambia tutoe Provincial Administration. Hiyo iko debated. Bado wangali, na wengine wanasema jamani, *kwagolo gi to wadhi kure?*

**Translation:** When we remove them, where do we go?

**Com. Pastor Ayonga:** Nini, nini, nini. Na sisi tunasema, lakini mnasema watolewe, na wakitolewa, nani atafanya zile services? Mkasema mnataka kuchagua watu. Mnataka watu ambao wanafanya hizo kazi, wawe wanachaguliwa na nani?

**Audience:** Na wananchi.

**Com. Pastor Ayonga:** Na nyinyi. Na hio maneno wakaenda kuongea juu yake, wakati huu tunaenda nini? Hii kwa National Constitutional Conference. Ndio mana yake tunasema hii ni Draft. Lakini mawazo yenu tumeweka, kwamba itolowe. Na kwamba wanao chukuwa nafasi zao, wawe wale watu ambao wanachaguliwa na wananchi hapo. Basi hio tumeweka. *'Ang'o machielo modo'ng?*

**Translation:** What else is left?

**Com. Pastor Ayonga:** Nini?

**Audience:** Councillors.

**Com. Pastor Ayonga:** Councillors watachaguliwa na elimu, ndio tumeweka. Hizo Councillors wengine hata hawajui kusoma, tuliambiwa. Tunasema Wakenya wamesome wengi, na mtu ambaye anakuwa councillor lazima ajuwe kusoma na kuandika na anaweza kuongea. He can contribute. Hata ndio tumeweka mpaka hata Parliament lazima mtu awe na degree, eh? Hio ni ngumu? Ngoja kidogo.

**Speaker:** I think to my understanding, what he is asking, there have been issues of elderly Village Council, Locational Council. How are they brought in the Draft? Districts? I think he wanted you to elaborate more how they come about?

**Com. Pastor Ayonga:** Zote, nitakuwambia hivi. Mulituambia kwamba mnataka kuchagua hawa watu, kwamba lazima hata tuwe na Village Elders na hata mkatuambia mnataka hawa watu walipwe mshahara. Si ndio?

**Audience:** Ndio.



**Com. Pastor Ayonga:** Kwamba, they do much more than the Chiefs and the Assistant Chief. Eh? Na mkasema nini, hata katika District ambako DC anatolewa kama ikiwa kitafanyika. Mi nakuambia, ikiwa. Sasa, mtachagua, eh! Districts zitaendeshwa na hizi ambazo sasa tunaita District Councils. Eh? Au what you call County Council, whatever you call them. Sasa, hii ndio itakuwa structure ingine ambao itaendesha haya mambo, ikiwa na jinsi ambavyo nimekuambia. Kuna a lot of debate juu ya maneno haya. Wengine wanasema, hapana, our people are not qualified kama mtu sasa anapewa kuendesha District na Council yenyewe hapo walikuwa wanapora vitu, whatever, whatever. Lakini tunasema there are so many Kenyans ambao wamesoma. Kwa hio, tunataka utawala utoke, kutoka huko juu mpaka kwa District. A District is a more suitable place ya kuleta nini, utawala. Kwa maana hapa ndipo tunataka budget zinapofanywa huko, zije, wapi? Kwa District. Province haina mana kwa this structure. Haina maana ile kwa maana hiyo sasa inaleta bottle neck ingine. Vitu vinakuja ndio, ndipo ifike Kisumu. By the time it reaches Migori, hapa kati kati you never know what has taken place.

Nilisema nitampa kila mtu na sasa mnaanza kuondoka. Ngoja, ngoja.

**Interjection:** Wamekuja wengi.

**Com. Pastor Ayonga:** Mimi hapana ona ubaya kwa watu kuja. Wakija wengi ndio mi nafurahi. Hata twende huko kiwanjani. Mi hapana ogopa hio. Kitu mi naogopa, wewe najua kama wewe una wageni nyumba yako, na ukiangalia *mogo* ambao iko hapa, to *ineno ni otin, igombo ni yaye, kendo gichako gimedore, koro natimora nade.* (Laughter)

**Translation:** When you have visitors in your house, and you have very little flour, and more visitors keep coming, you start getting worried, oh, what am I going to do?

**Com. Pastor Ayonga** to the Coordinator: Una bundle ya hizo hapo?

**Joseph Odongo Ogutu:** Coordinator: Nimekwisha peana katika County Hall huko.

**Com. Pastor Ayonga:** Mulitowa kwa County Hall?

**Com. Pastor Ayonga** conferring with the District Coordinator.

**Com. Pastor Ayonga:** Eh! Wacha niwaambie zingine. Tumeweka kila kitu katika Draft. Unajua kwa mfano, Vice President kazi yake haijulikani. Kuna mtu anajua kazi ya Vice President ilikuwa nini? Kama asingelipewa ile Ministry anayo shikilia kidogo,

**Audience:** Home Affairs

**Com. Pastor Ayonga:** Ile ya Homa Affairs, kuna kazi nyingine kama Vice-President?

**Audience:** Hakuna.

**Com. Pastor Ayonga:** Lakini tumejaribu sana ku define kazi za hawa watu. Kwa hivyo utapata kazi ya President, kazi ya Vice-President ni nini, Prime Minister kazi yake ni nini, maVice wale wake wawili, kazi yao ni nini? Na kila mmoja wao tumeweka. Na pia tumeend tukazungumuzia juu ya habari ya land, tumezungumuzia juu ya environemt, tumezungumuzia habari ya revenue management ambao ndio inakuliwa kabisa halafu tumezungumuzia juu ya Defence and National Security na tumezungumuzia juu ya Integrity. Lazima watu kuwa na code of conduct, ambayo ni sawa sawa na Parliament ndio mzito, ndio inaangalia mambo ya Kenya. Yani, tumetoa uwezo mwingi sana katika Parliament kwamba, hakuna kitu kitakacho fanyika without Parliament knowing.

Unajua kwa mfano, tuna madeni hapa ambao tunaambiwa kwamba we owe. Eh? Ma milioni na ma million ya ma dollar. Na unajui hio pesa uli owe namna gani? Lakini sasa itakuwa kama kuna loan, ya world loan ambaye inaletwa, lazima Parliament ijuwe. Na hiyo pesa inakuja kwa project gani? Na hiyo project ionekane kwa Wakenya wote kwamba, pesa ilikuja kiasi hiki, na hizo pesa zilifanya kazi hii. Kwa hivyo sasa hakuna siri katika document yetu hii. Hii document yetu ninataka kila mtu afanye jambo kwa njia ambayo ni transparent. Kwa hivyo, hayo ndio mafupi ambao mimi naweza kusema kwamba document hii imetoka juu ya mambo muliotuambia. Na kama tume pitiwa na jambo ambalo mulio tuambia, wale representatives wanao kuja, waje nazo. Kwa maana still kazi inaendelea. Hatuja fika mwisho. Kazi inaendelea. So, watoto nashukuru kwamba ni (in audible) kwa maana tumewaangalia mambo yenu sana. Nyinyi ndio Kenya ya kesho. Nyinyi ndio ma 'Dot Com'. Eh? Lakini mheshimu wazazi wenu, mheshimu wazee wa mitaa, ndipo siku zenu zinaweza kubarikiwa. Sasa, kitu ambacho nitakafanya, si nimeongea?

**Audience:** Ndio.

**Com. Pastor Ayonga:** Na nimeongea vipindi vitatu ambavyo, waalimu hawapendi kufanya namna hivyo. Na ambavyo wapastor pia hawapendi kufanya namna hivyo. Na hakuna yeyote anaongea vipindi vitatu.

Sasa, nataka kuwaambia hivi. Nina nafasi kwenu, nina nafasi kwenu na ninataka tuelewane kabisa. Nafasi hii ambao ni yenu, to respond back, nataka ufanye hivi. Kama una jambo, ambalo ungetaka kuongezea, eh! Una uzito katika roho yako ambayo unataka kuongezea, unaweza kufanya hivyo. Najua wengi wenu, hamjasoma hii document. Na kama utasema juu ya neno, niki kwambia hilo, liko. Enda usome. Ukubali tu kwamba kama lipo, nitaenda kulisoma. Lakini sitaki kutoka hapa bila ya kuwapa nafasi, ya nyinyi kusema kitu. Tumeelewana?

**Audience:** Ndio.

**Com. Pastor Ayonga:** Ndipo baada ya hiyo, si lazima mzee usimame useme. Lakini, kama una jambo, una nafasi ya kusema. Na baada ya hiyo, kwa maana hili nilizo nazo, ni chache. Hebu niulize, hapa, kwa mana sasa tumekuwa transparent na tutasema ukweli, na ukweli mtupu. Ni wangapi walio na copies hivi sasa? Nauliza? Inua mkono, wale mulio na copies hizi. *Eh, du nok. Unok. Unok.*

**Translation:** Eh, you are very few. Very few. Very few.

**Com. Pastor Ayonga:** Sasa Chairman, umeanza kufikiri wale watu wangu. How many copies do we have? Ninazo copies mia moja. Na nyinyi naona, naona nyinyi ni zaidi ya mia moja.

**Audience:** Noise from the background.

**Com. Pastor Ayonga:** Ngoja, ngoja. Nyinyi munataka kusema nyinyi si zaidi ya mia moja?

**Noise from the Audience**

**Com. Pastor Ayonga:** Haya ngoja. I have found a formula. I have found a formula and that is my secret weapon. Unajua Kenya hii, kuna secret weapons nyingi. Si ndio?

**Audience:** Ndio.

**Com. Pastor Ayonga:** Na mimi wacha nitumie hio secret weapon. Sasa, hii ni yako?

**District Coordinator:** Ee.

**Com. Pastor Ayonga:** Si hata yangu nilinyanganywa?

**District Coordinator:** Ee.

**Com. Pastor Ayonga:** Sasa hii yako, we ficha. Sasa ndugu zangu, na dada zangu, nataka muwe tayari, yule alie na neno katika roho yake, utainua mkono, nitakuita uje hapa kwa maana tutarecord, neno lako hilo, hatutaki lipite na upepo. Na ukija nataka usema jina lako. Mimi ni ng'ane, ng'ane na kama una represent whatever, say that halafu, utasema hilo neno lako. Kama nina jibi nitakupa, na kama sina jibu, nitakuambia asante, uketi. Mikono juu sasa nataka kusema. Nitafuata laini sasa. Mzee, halafu

ufuatwe na yule, halafu ufuatwe na huyo, na huyu, na huyu, na huyu, na yule. Tutakoma hapo na ndipo nita nini, na kama mtu amesema kile ulichopotaka kusema, uwache tu Usisema for the sake of it. Sema majina yako.

## QUESTIONS AND ANSWERS SESSION

**Paul Ogwal Okombo:** *Wach ma adwa nebet andike to ne ok ayudo nafasi mar chopo ka.*

**Com. Pastor Ayonga:** *Ee, koro wache awacha.*

**Paul Ogwal Okombo:** *Koro awache ka ma. Kaluwore gi retirement, ma ji retire go kendo giyudo aheri, nandiko, ne akwayo ni jopur bende onego yud retirement nikeche gipuro, pesa moko ing'ado kandawa, moko ing'ado ka nia'ng kucho, to wan to ka ogik higa ma ji retire go, to wan ok wanyal retire mondo wayud ye aheri wan bende. Mano e wach mane andiko.*

**Com. Pastor Ayonga:** *Erokamano. (Clapping) Hiyo mzee habari ya retirement hiyo nilikwisha sema. Iko. Iko. Haya ng' ama luwe?*

**Frederick Migono:** Jina langu ni Frederick Migono. Mimi nataka niongee maneno mawili. Mmoja, ni habari ya elimu. Jambo la kwanza, Idara ya Elimu, lazima itenge ama iweke shule zote ziwe zinawekuwa day school, ama boarding school. Kwa sababu, utaona shule kama hii yetu, utaona wengi wa watoto wengine tunao hapa, pengine hajimudu hio, I mean, pesa, karo za shule. Kwa hivyo, inatakikana iwekwe iwe compulsory.

La pili, ni hii mambo ya Majimbo tulikuwa tuliongea. Mambo ya Majimbo, sijasikia vizuri vile utatueleza kwa sababu tunataka Majimbo, kweli Majimbo. Si, semi-Majimbo. Tunataka Majimbo – Federal iwe ambayo pesa ambazo zinatoka katika area hio, kama seventy-five per cent, iwe inamretain hapa, hapa. Hiyo ndio nilikuwa nataka niongee.

**Com. Pastor Ayonga:** Sasa, nikwambie kwamba, Majimbo watu wameyakataa kwamba, hicho ni kitu cha baadaye. Ndio maana yake wame-focus on Districts katika hii devolution. Kwamba Majimbo as Majimbo, kuna a lot that needs to be done. Kwa hio for the time being, kama unataka kuamusha neno hilo, lilete kule kwa Conference. Wakikubali Majimbo, mimi ni nani? Mzee sema majina yako.

**Owino Odeny:** Mimi ni Owino Odeny. Nataka kuzungumuza kwa mambo ya wazee. Nimeona jinsi ambayo nyinyi mulipanga Katiba yenu, juu ya wazee. Na kwa nchi nyingine, nimeona kama wazee kama wameshazeeeka kabisa, kwa sababu sasa unajua watoto wanapata elimu. Wakisha kupata elimu, wanakimbilia wanaenda kwa kazi amabazo wao wanaenda kufanya. Na mzee na mama wanabaki nyumbani. Wasiojiweza. Na katika Serikali zingine nimeona kama wanapatia wao kitu kidogo. Mbona

nyiny hamkuweka kwa Katiba, kama siku zijazo, kama mtu ameshazeeke sana mnaweza kumpatia yeye hata malipo kidogo tu, ili mzee aone vizuri?

**Com. Pastor Ayonga:** Nataka usome katika nini, heir for the elderly people. Nataka usome.

**Owino Odeny:** Pili, habari ya udongo. Iko matatizo mengi sana katika udongo. Kuna makarani wengine wamewekwa hapo kama wale ambao wanatumia watu wa Board. Na iko mambo mengi, ndogo, ndogo, ambayo yanasumbua wananchi saana. Habari ya boundary, kwa sababu Kenya ilifanya vizuri, kila mtu ako na Title Deed yake. Lakini, mpaka watu wanapenda sana, sana kuharibu. Na hii ingali inafaa kama surveyors ambao wako karibu wanaweza kusaidie na wale makarani ambao wako hapo, kama iko kikundi kingine ambayo anaweza kusimamia hio katika Location. Ili watengeneze hizo boundaries bila kupoteza pesa nyingi kwa Land Registry. Asante.

**Com. Pastor Ayonga:** Asante sana. Ngoja kidogo. Just a moment.

**Joseph Odhiambo Ogutu:** (District Coordinator): For those who have given their views right here, they should avail themselves for registration again.

**Com. Pastor Ayonga:** Hebu find out kwa mwandishi.

**Joseph Odhiambo Ogutu: Translation:** *Jogo mopenjo penj, ma obeto registered, kipenjo penj to ikadho straight to idhi to e register nyingi kendo. Thank you.*

**Com. Pastor Ayonga.** Okey. Tafadhali, tuwe na ukimya ili tusikie maneno ya mtu akiongea.

**Cllr. Peter Okech.** *An an Councillor Peter Oketh, South East Kanyamkago Location. Penjo mara chalo ka ma. En kor ka education. Sani wayudo ka Boards mag Secondary Schools iyiero gi Minister, ka e to gibiro e School ka. To chakre three months, dweche adek mokalo, iyudo ka sani ka ose kel gi e school ka to ichako imayo gi teko. Ka pesa moro obiro mar bursary, ma onego kony nyithindo mag school, masomo kanyo, to ichako iwacho ni Principal makanyo e Chairman mar bursary, gi Deputy mare, jopuonj moko adek, class master, koro Board oma teko. Koro saa moro ka koro japuony oa Machakos, to obiro gi nyithi way gi kata ang'wen ka, ema omiyo bursay te nikech gin ema gin e Committe kend gi. Board gimayo teko. Ang'o gino otimore kamano education section. Mano achiel.*

*Mar ariyo, apenjo kor ka Land Board. Jo Land Board onego tiek higni adi e Land Board? Ng'ato bedo e Land Board nyaka higa pier adek? Ka en mana e Land Board? Kakoro, dak tim kaka itimo mawa? Bang' higa abich, to iyiero ng' ato.owuok. Kata ka ne ojogo ji to koro nafasi nitie. Ang'o ma omiyo Land Board ng'ato osike higa pier abich, pier*

*auchiel, ng'ato osiko e Land Board? Ang'o ma omiyo Sheria mar Kenya, ka uloko chik, to dak ulok mano? Ko ka Land Board, lands go, ulok chik mar Land Board obed gi higa ma ogik e. Ok ni jo ka DC ema bedo gi power nyaka e Land Board. Gigo duto wan onego wayier gi, raia. Obed Land Board, obed Board ya aina gani, onego yiere gi raia. Mondo raia oyier joge gi mabeyo manyalo represent gi e Boards. Kae to time gi obed magirumo go, ma gi expire go to gi a.*

*Mogik, kor ka Local Government. Kowach ni Village Elders, mago to machielo. Lakini kor ka Local Government mar Councils, kowach ni Chairman idhi yier gi jopiny, Chairman chung' e District mzima nikech oa ka, kaka koro Migori District, County Council biro yiero Chairman gi jo piny te kaka kia boundary ogik. To, ka ose yiere gi jopiny nyaka umede power bed mopogore gi power mawayiere Councils opogore go sani. Nyaka obed gi power moloyo kata mar DC nikech okawo kama oriwo Wabunge ang'wen. Kaka Migori District wan gi Wabunge ang'wen. Ka koro wabiro dhi e yiero, ng'ato odhi olaro kom bu omiye e District mzima, donge ohewo kata PC? Nikech oriwo Wabunge ne eiye te. Koro onego mede power gi pesa te. Ang'o ma omiyo, Local Government ok oket nwa chik. Kata kiwuoyo e chike ma nyocha ase somo kanyo, ayudo ka onge kata kama umedowa kata pesa moro maber ma dwa cham kaka wan Local Government nikech wan wawegi, joma biro dhii e councils, wachamo Shillings aluf abiriyo.*

**Com. Pastor Ayonga:** Councillor, you have made your point.

**Cllr. Peter Okech:** Thank you.

**Com. Pastor Ayonga:** *Hey, dhi kacha mondi eka idogi.*

(Interjection by District Coodrinator)

**Com. Pastor Ayonga:** Nani huyo?

**District Coodinator:** Councillor Odera.

**Com. Pastor Ayonga:** Wacha huyo Councillor mwingine aseme naye ndio nimalize na ma Councillors. *Gidwa ni mondo amed gi pok but Constitution doesn't do that. Mano is done within their locality. Mos, mos.*

**Cllr. Geoffrey Odera:** *Ero kamano. An an Councillor Geoffrey Odera. Mokuongo adwa wuoyo e wach mar Provincial Council. Aneno ni Provincial Council onego gole e Draft Constitution nikech kaka wayuak ni pesa onge e Kenya to podi wadhi wayiero jomoko ni bed e Provincial Council. Onego wawe aweya power go te iduog e District Council mondo gitiek gi e District ka.*

*Mar ariyo, e wakwayo ni President oma teko mang'eny ahinya. Onego we ne teko moko.*

**Com. Pastor Ayonga:** *Machal?*

**Cllr. Geoffrey Odera:** *Kaka mar Chair Cabinet nikech mano biro kelo confrontation ka gin gi Prime Minister ka Prime Minister ose decide ma to President be o decide ma. (Noise from the audience) Ritu ane matin.*

**Coordinator:** *koro utimo marach. A wase puonjore ni kata ok idwar views mar ng'ato, to waling' aling'a. In weye aweya ochiw pache ka to in be ibiro chiwo mari.*

**Com. Pastor Ayonga:** *Let me tell you this. Let me tell you this. Yawa, you were being so nice. Why must you be disorderly at this last minute? Ma wadwa tieko ka kendo agonu erokamano ni Jo Rapogi gi, they are very good people. Now, that is his view and let me tell you, that makes it even worse. You just let him speak. Let him speak. He is not Kenya. He is himself, donge?*

**Audience:** *Yeah.*

**Com. Pastor Ayonga:** *Omiyo ni ling' uru mondo owach awacha gimodwa wacho and then we will see how it goes. Councillor endelea mbele.*

**Cllr. Geoffrey Odera:** *Erokamano. Ee.*

**Com. Pastor Ayonga:** *Ee. Ang'e ni gik ma iwacho, iwacho gik malong'o.*

**Cllr. Geoffrey Odera:** *A neno ni President oma power mang'eny, ahinya ahinya kor ka Cabinet. Nikech ka cabinet-----*

**Com. Pastor Ayonga:** *Okey, you have made the point.*

**Cllr. Geoffrey Odera:** *Koro gima ne atemo wacho kanyo kendo, ni in case ka President onge, to Vice President onego kaw the Chairing of Cabinet meetings ka Vice President onge to Prime Minister mondo okaw mano. Kata President nyalo yiero any of the two, Vice President kata Prime Minister.*

*Aneno ni National Council, onego gole -----*

**Com. Pastor Ayonga:** Yes you have said that. Don't repeat.

**Cllr. Geoffrey Odera:** I have not talked about the National Council. I was talking about Provincial Council. *National Council onego gol nikech ochalo duplicate mar Local Assembly. Bende aparo epacha ni Ministers oyier ayiera kuom MPS kik yier ko a e ginene.*

**Com. Pastor Ayonga:** Okey, you want the old system?

**Cllr. Geoffrey Odera:** Yeah.

**Com. Pastor Ayonga:** Okey. That is your point.

**Cllr. Geoffrey Odera:** *Kendo machielo awachi ni the Local Council, the Village Council onego bed gi Court mare nikech nitie cases moko matindo, tindo (interjection)*

**District Coordinator:** *Ao uyie mondo uling' ane mos mondo be wawinj mondo e record voice ni ka. Akwayo u akwaya matin. Yie uru. Ng'ad wach.*

**Cllr. Geoffrey Odera:** *Nikech nitiere cases matindo tindo magi nyalo kadho ma ok odhi e Court maduong'.*

**Com. Pastor Ayonga:** Right.

**Cllr. Geoffrey Odera:** *Mogik, voting nikech en right mar ng'ato, ndio to voting nikech wayiero jo ma represent wa onego bed compulsory, mondo ng'ato ang'ata ma over eighteen years oneg bed-----*

**Com. Pastor Ayonga:** You said that is normal.

**Cllr. Geoffrey Odera:** *Ee. Recalling, recalling, Jaduo'ng nitie kamoro modong' kanyo mathin, ariyo kende ma adwa wacho.*

**Com. Pastor Ayonga:** *Achiel kende.*

**Cllr. Geoffrey Odera:** *Recalling mar -----*



**Com. Pastor Ayonga:** Please, please. Please.

**Cllr. Geoffrey Odera:** *Recalling mar MPS. Onego bed not by thirty per cent nikech thirty per cent to kata opponent mari nyalo yombo by thirty percent. Koro onego bed at least fifty per cent, manyiso ni ji ok dwari. Salary and Remuneration Committee, ok waneno ka Councillors dwach gibiro bedo represented kanyo. Nikech onge Union moro moriwo gi manyalo argue their salaries and remunerations.*

**Com. Pastor Ayonga:** Thank you. Nenda huko ujiandikishe. Ngoja. Mukitaka munyamaze tutamaliza haraka. Mukinyamaza tutamaliza haraka. Mzee sema majina yako.

**Nyatol Odongo:** Mimi ni Nyatol Odongo:

**Com. Pastor Ayonga:** Endelea.

**Nyatol Odongo:** Yangu ni kusema juu ya mapendekezo juu ya ardhi na amali ya asili.

**Com. Pastor Ayonga:** Ndio.

**Nyatol Odongo:** Kwangu mimi naona ya kwamba, mambo ya ardhi na mali ya asili ingekuwa kwa mikono ya community.

**Com. Pastor Ayonga:** Ndio.

**Nyatol Odongo:** Kwa sababu hii ni mali ya wenyewe ya hapa nyumbani ambayo ni community.

**Com. Pastor Ayonga:** Ndio. Unatakaje?

**Nyatol Odongo:** Na mimi nataka hiyo ingekuwa kwa mikono ya community hiyo ndio inaweza kufanywa, halafu computation ikifanywa, ifanywe kwa mikono yao ili mali ingie kwa mikono yao, wapate hio.

**Com. Pastor Ayonga:** Na hiyo iko in the new Constitution.

**Nyatol Odongo:** Now, ya pili. Yangu ya pili, ningependa kusema ya kwamba tungeenda kwa Serikali mpya na Katiba mpya ikimalizika. Katiba mpya hii ifanye kazi kabla hatujaenda kwa uchaguzi huu ujao. Hayo ni maoni yangu.

Ya pili, au ya tatu, ningependa kusema ya kwamba, corruption hii sisi nasema hapa, ilifanyiwa Commission, na Commission hio,

tungependa kujua jina lake. Halafu tunajua pendekezo yetu inaenda wapi? Maana yake, hii ndio inaleta uchungu mwingi sana katika Kenya nzima. Mambo ya Corruption.

**Com. Pastor Ayonga:** Ndio, kunayo. Kuna Commission ya corruption.

**Nyatol Odongo:** Kwa hivyo ningependa kufahamisha wananchi ambao wamewhai kuhudhuria hapa kujua Commission imetengenezwa, imefanywa ya kumaliza corruption. Maana yake hio ni disease kubwa sana. Hayo ndio yangu.

**Com. Pastor Ayonga:** Ndio. Asante sana mzee. Sasa enda huko ujiandikishe.

**David Ombewa Bwana:** Jina langu ni David Ombewa Bwanc, Organizing Secretary, Retirees, Migori District. Langu ni hili, nimestaafu kwa miaka nane sasa na ningependa wale watu ambao wamestaafu wapatiwe mshahara increament yearly.

**Com. Pastor Ayonga:** Hio imeandikiwa.

**David Ombewa Bwana:** Asante sana.

**Com. Pastor Ayonga:** Wakati tulipokuwa tunaokota maoni, hio hio ilisemekana kwamba waongezwe; kama watu wengine wanaongezwa mshahara na yeye anaongezwa *otonglo* juu yake ili na yeye azidi kuendelea.

**David Ombewa Bwana:** Asante sana. Nisema tena, wale watu ambao wamestaafu, ingelifaa wapatiwe maktaba, yaani Libraries in every market, kwa hivyo -----

**Com. Pastor Ayonga:** Hao tu?

**David Ombewa Bwana:** Yaani watu wote. Libraries in every market.

**Com. Pastor Ayonga:** Wewe unasema watu waliostaafu wapatiwe libraries.

**David Ombewa Bwana:** Ni everybody.

**Com. Pastor Ayonga:** Ni ulimi uliteleza?

**David Ombewa Bwana:** Ni ulimi ulitelaza. Ni everyone. Asante sana. Tuwe na maktaba katika kila soko, kila soko ili elimu iwe hapo na wasome.

Michezo: ulisema kwamba kama watu wamefika miaka sitini, warudishwe nyumbani wakae upande hizi, ningelipendekeza kwamba tuwe na viwanja na michezo mbali, mbali kama table tennis, ama kama droughts and so forth, ili watu akili zisilale.

La mwisho, watu wamesha kuwa watu wakubwa, matibabu yawe ya bure kwa ma hospitali. Mtu ambao-----

**Com. Pastor Ayonga:** Hiyo imesha semwa.

**David Ombewa Bwana:** Asante sana. Thank you.

**Com. Pastor Ayonga:** Kwenda huko ijiandikishe mzee.

**Cllr. Harrison Jaimbo Riadha:** *An awacho ni ya. Nitie tabu moro ma wan go ka. Nitie pesa moro madonjo e District ka to ochak odhi Division. Pesa ni, en million maduong' to wan Councinde, aneno ni pesa ni oduog nwa, nikuop wan councinde ema wawuotho e yore ma ok inwang' kama yo nitie. Koro pesa ni do obiro kuomwa mondo walos go yore, nikuop wadhi e kona gi kona to Mjumbe to ka obiro to oringo mana e bara bara, okia kuonde ma yore nitie. Koro pesa ni ne akwayo ni pesa ni oduog e lwetwa nikuop wan ema wa suffer. Ng'ato ma kiny obiro onge kaka owuotho, yore onge, pesa no oduok nwa. Mano e mara.*

**Com. Pastor Ayonga:** Hio ni District Roads Committee.

**Cllr. Harrison Jaimbo:** Yes.

**Com. Pastor Ayonga:** Ndio. Ifanywe na Council.

**Cllr. Harrison Jaimbo:** Yes.

**Com. Pastor Ayonga:** Asante.

**Cllr. Harrison Jaimbo:** *Ema ne aparo. Paro na ne nikanyo.*

**Com. Pastor Ayonga:** Asante. Mzee enda uweke kidole.

**Samuel Kochwa:** Mimi kwa majina naitwa Samuel Kochwa na mimi ni Civic Education Provider na ni Mwenyekiti wa Okoka Counselling Centre.

**Com. Pastor Ayonga:** Tafadhali tuwe na ukimya.

**Samuel Kochwa:** Maoni yangu ni haya. Katika ile Preamble yetu na historia yetu ya Constitutional Review tukumbuke mabingwa wote ambao walitetea Uhuru kutengeneza vyama ambazo zilitetea Uhuru katika hiyo historia wetu. Kwa sababu walitetea Uhuru mpaka tukafika kwa kuweza kupata Uhuru. Kwa hivyo tuisahau hawa sana.

Jambo la pili, tuwe na Ministry ya ma Kanisa kuweza ku control Makanisa katika nchi ya Kenya, iwe na Wizara yake.

La tatu, mabadilisho ya sheria ama Katiba, katika Bunge wapewe asili mia arubainne pekee yake lakini sitini iwe ya wananchi.

Na la mwisho kabisa, tuwe na Commission ambayo inaweza kuhusiana na mipango ya watoto yatima. Ni hayo tu.

**Com. Pastor Ayonga:** Thank you so much. Thank you so much. Enda kule ujiandikishe.

**Morris Juma Ayugi:** *E nying iluonga ni Morris Juma Ayugi. An gi penjo kata gi kwayo kaluwore ka ma. E i Kenya ka wayudo ni kuo osebedo malo kabisa kendo odiechieng' ka odiechieng' wawinjo ni o highjack gari kamoro kendo ji otho. Yudore ni mwandu osebedo ma ji ni gi mwandu kabisa. To be Serikal oyie mar miyo jogi mach mondo o protect godo mwandu gi, kaluwore gi mwandu ma gin go.*

*Mar ariyo, e I Kenya ka, wayudo ni idwa ni mondo wasom kendo wasom maber. To ka ji ose gik e kiwango mar somo no to iyudo ni koro majority onge tich. Be Serikal onge 'yo ni majority gi gionge tich, be ginyalo miyo, gi gimoro matin mondo gichak go ways gi? Kata ka gidwa dhi e jua kali.*

**Com. Pastor Ayonga:** We have that in the Draft. *Erokamano. Dhi indik nyingi.*

*Interuption from the Audience*

**Isaiya Abraham Owuor:** Thank you very much Sir, I am Isaiya Abraham Owuor from here. I was once with Lands and Settlement. Niko na mambo matatu pekee yake. *An gi weche adek.*

**Com. Pastor Ayonga:** *Achiel?*

**Isaiya Abraham Owuor:** *Resources magwa, Migori District ka, en nia'ng gi ndawa miliongo ni BAT kata moko go. Director mar niang' to echa obedo kacha cha. Sendi ok donj kuom jopur. Mi uru jopur sende. Gogo ni but wa ka e.*

*Waonge sitima nikech ang'o? Udwa ni wayud gino e force? Lami ero okadho mana Uriri kae. Dak ochopi Rapogi ka? (Laughter)*

*Malaria nego wa ka to ka Malaria onegi to iwacho no 'Ayaki' (Ukimwi). Wayiko, kata sani wadwa dhi yiko moro e bathe kae. Dew nwa uru nyithi kiye gi – Wayatima. Pesa owuok maduong' millionde mathoth mondo nyithi kiye gi osom. Erokamano.*

**Cllr. Ooko Atong'a:** *E an ma adwa wuoyo ka iluonga ni Councillor Ooko Atong'a mar West Kanyamkago. Mokuongo daher siro kawacho ni ya, loko chike mar Kenya ose kawo jo Kenya pesa mang'eny, omiyo ne awacho ni kabere to wadhi uru e yiero gi chike manyien gi mondo kik pesa mar Kenya lal mwasetiyo go mang'eny ka wawacho weche mag loko chike.*

*Mar ariyo, awuoyo e Local Authorities. Wase bet ka wagolo pach wa ka wawacho ni, Local Authority, chik ma ne oket ye mia ariyo gi piero auchiel gi abich cha rach kabisa. Ose hinyo wa nikech ng'ato indiko malo to ka obiro ka to obiro gi teko moloji. Omiyo ne wakwayo ni omiwa teko mondo wandik ng'ato chakre e scale mokuongo nyaka scale mar piero ariyo, mamiyo wanyalo chiko gi gi ka kendo ok ginyal kwalo pesa jopiny, nikech ok gi bi wuondo wa.*

*Machielo, awacho ni ya, nyako man dala gi, ne ji ogolo paro ka iparo ni mondo omi gi lo. An awacho ni nyako man dala gi ka ok onego miye lo. To ka ose nyuome, mano kata chuore gidhi giriwore go e land kaka ne iwacho cha is okey. Lakini mapok onyuom ni to ka imiyo lo, to wabiro lando weche mag UKIMWI biro nego ji, nikech gibiro ng'iyoo e weche mag umalaya.*

**Com. Pastor Ayonga:** *Iwinjo, let me tell you this.*

**Cllr. Ooko Atong'a:** *Machielo,*

**Com. Pastor Ayonga:** *That one, Jokenya dwaro ni nyigi omi lo. (Noise from the audience)*

**Cllr. Ooko Atong'a:** *Wan custom marwa ok oyie nwa.*

**Com. Pastor Ayonga:** *Okey, that is your view. That is your view.*

**Cllr. Ooko Atong'a:** *Yeah. Yeah. Machielo, (interruption)*

**Com. Pastor Ayonga:** *Ngoja, ngoja. Mwajua sasa kitu ambacho tuna record ni kelele yenu. Halafu itakuwa kwamba, si hapa*

ni Kanyamkago?

**Cllr. Ooko Atong'a:** Yes.

**Com. Pastor Ayonga:** Halafu itasemekana Kanyamkago ni kelele tu ndio mulienda kuleta? Mimi nataka kusikia maneno yenu.

**Cllr. Ooko Atong'a:** *Machielo, kaluwore gi Draft Constitution man e paper no kata mana buge moko ma wan go. Nyoparo ni onego ji onwang' kipande ka gin jomwaka apar gaboro ka dhi nyime. To an daher jiwo ka awacho ni ya, chakre ja mwaka apar gi ariyo, onego miye Kura kata podi oonge kipande mondo odhi ogo kura ni ng'ama odwaro nikech ka idhi e rally mang'eny kata manyo dhiye, nyithindo ema nyo ng'eny ye. To nyithindo gi ok nyal mi thuolo mondo ogo kura nang'o?*

**Com. Pastor Ayonga:** Okey, okey.

**Cllr. Ooko Atong'a:** *Koro awacho ni oa e apar gi aboro oduog e apar gi ariyo. Matieko go, kothe mipuro thurwa ka, onego chik bed ye matamo ni kothe mipuro thurwa ka, man thur wa ka, ok onego chak dwar kothe go ka a oko mondo obi oketh ne man thurwa ka nengo. Nikech, kuom sukari inwang'o ka ji oda ka a oko mang'eny to wan gi mashinde mang'eny to okwamo. Machines okwamo n ango' ----- ee?*

**Com. Pastor Ayonga:** That has been cared for.

**Cllr. Ooko Atong'a:** *Ee. Okey. Koro onego wabed gi embargo ma gino ok nyal timore.*

**Com. Pastor Ayonga:** *Ero, and that was the last one.*

**Cllr. Ooko Atong'a:** *No, amiyi ma last. Machielo nitie sheria moro mar e yo. Inyalo nwang'o ni ng'ato kaka koro e piny ka, mtoka moro ma ne ringo ogwe ng'ato e gwe'ng ka. To iwe ng'ano kanyo, otieko odiechieng' mangima to ka koro obi ome gi askeche mag Traffic, to itere Homa Bay, another thirty kilometers ko a ka. Ka to ka gise teri kuno, samoro nogweyi, jodalau ok nyal to giweyi kuno. Onego Serikal los chik ma ka ng'ama oyudo ajali aila no, to gi ting'i giduok ni joma noo aye.*

**Com. Pastor Ayonga:** Okey.

**Cllr. Ooko Atong'a:** Yeah.

**Com. Pastor Ayonga:** Sema jina lako mzee.

**Francis Nyakwaka:** Francis Nyakwaka, aa Kanyamkago. Points *ma ne an go, odong' matin. Ji ose wacho moko.*

*E Draft maru ka, nyocha wacho ni Mbunge ka ose kalo, President ka ose kalo higni, naneno piero abiriyo gi achiel, ni to koro ok onego olar. Aparo, an akwayo ni limit mar President ok onego bedi, nikech kwa ng'iyu pinje moko jomadongo go tiyo maber molooyo, telo ni ji molooyo jo ma tindo. Kata in ma ibedo ka aparo ni ichieg ni higni piero auchiel midwaro ni oteri kama jo mo ti dhiye. (Laughter)*

*Mar ariyo, nyocha achako ka ilando e Radio, DC ma Mombasa, ni Board mag Secondary Schools ema biro ndiko jopuonj man e Secondary to kendo riembo gi or fire them. A aparo ni e Kenya wa ka kuonde mang'eny joma iyiero e Board ok ong'eyo gima Secondary education en kata gima jo Secondary teachers timo. Omiyo, ja Board ok onego wach ni en ema ondiko japuonj to kendo oriembo japuonj. Nikech moro kata mana puonj no ema okia koro kaka onyalo affect ability mar japuonj e subjects an awuoro awuora. Commission, TSC kata kaka nyocha Education PEO, gidhi nyime gi tijno, to ok gima awinjo e radio no. Mago kende ema adwa wacho.*

**Bolo Aloise:** *An Bolo Aloise. An gi wach kor ka jatelo mar piny Kenya. Wawacho ni jatelo mar piny Kenya onego bed ng'ama onyuol e Kenya ka. To, nitiere e Draft kanyo, nitie kamoro ma aneno ka chal ka gima odong' oko. Min mare gi wuon mare, bende onego bed Jokenya gi nyuol. Nikech ka ner mare, ka tungni obede to min gi kata ne nya Tanzania, ok diang' owe joka ne mage. Omiyo ka odwa bedo jatendwa, obed jatendwa monyuol e piny Kenya, ma min gi nyar Kenya, wuon gi bende obed Jakenya.*

**Com. Pastor Ayonga:** *Thank you.*

**Bolo Aloise:** *Oh, mar ariyo, aneno wach moro kaeri, kor ka bedo Jakenya. Mondo ng'ato obed ja piny Kenya, Draft ni nyiso ni onego tiek higni adek konyuomo nyar Jokenya. Aneno ni maeni, onego kik bedi. Nikech mano diang' ji dibi mang'eny ahinya ka dwa dak e Kenya kaeni, ka gi lure gi nyiwa mondo obed kaka monde gi mondo gidonj godo e piny mar Kenya. Omiyo aneno ni ka ber, to nyako ma oa e piny machielo, ema mondo oyud thuolo mar bedo Jakenya ka onyuome gi wuod Kenya, to ka ose ng'i bedo mare ni omiye kata higni abiriyo eka dia'ng wang'e ni obe en chiwa adieri.*

**Com. Pastor Ayonga:** *Okey.*

**Bolo Aloise:** *Wach na machielo, jaduonj' en ni nitie joma ose dak e jela higni mang'eny to iyudo ka ng'ani samoro ne*

*ongwe gi keth. Koro ka ng'ani obedo framed up, to ose tieko kata higni abich e jela, koro chie'ng inwang'o ni ng'ani koro onwe gi hatia, onego chule, obed compensated.*

*Mogik, e Draft Consitution, ondik ni a Kenyan may not be denied treatment. Aparo ni ka ma ondik ni 'may' no, onego gol oko obed 'must'. Nikech Jokenya mang'eny ose twe e osiptal, ng'ato oyudo accident to ka itere e osuptal, to ithiedhe en kata en kaka ne mtoka ogoye piny, okia kuma, en ochiew achiwa ni en opo ka ochiew kata Kilgoris to no odhi Nairobi. Kae to ochak omake kanyo ero ni koro ok onyal wuok nikech pok ochulo bill mar shilling aluf miya ariyo. Omiyo, Jakenya onego mi treatment 'must' be given treatment not 'may be' given treatment. That one is a bit loose manyalo miyo ng'ato wach ni 'I may or I may not'. Thank you.*

**Com. Pastor Ayonga: Correct.** *Kawuono ber.*

**Charles Otieno:** *An be an Charles Otieno, a a Central Kanyamkago. Mang'eny ma adwa wacho ose wachi, mak mana an gi penjo achiel kuom Commission. Penjo mara en ma. Gigi e ne wawacho gi ka be ubiro kawo pache wa? To sani be koro uduogo nwa pachwa gi? Ka Bunge obedo dissolved, ka magi pok ogik, koro Commission ni gi paro mane ma dwa konyo go jopiny kuom pachwa duto mosekawa gi?*

**Com. Pastor Ayonga:** The Commission has done its job and the Commission is not the Government. We wait to see and we are praying that it doesn't happen that way. Eh? It doesn't happen that way. *To ka o happen, wach ne your Member of Parliament.*

**William Odero:** Mimi hapa ni mzalendo William Odero. Kutoka Kamgunzo. Jambo la kwanza ambalo nataka kusema ni kwamba, katika Katiba yetu, imeandikwa ya kwamba wote Wanakenya ni sawa. Na ninataka Serikali, kulingana na wale wanafanya kazi na wanalipuwa mshahara, wale pia ambao hawafanyi kazi, ni lazima walipwe mishahara.

Serikali ya Kenya imetuma pesa nyingi kwa ma Commissioners, na kwa vile umetuambia ya kwamba kutoka hapa tutakuwa na Kongamano la Katiba, kisha baadaye matokeo yatasukumwa kwa Mkuu wa Sheria, kisha ipelekewe Mtukufu Rais aweke signature. Naomba ya kwamba, kama amekataa apelekwe Kortini, au alazimishwe aweke sahihi. (Laughter).

**Geoffrey Ngamia Aluoch:** I am Geoffrey Ngamia Aluoch and I have my views. I respect the views which have been produced by very many participants and now, I want to just make this comment, I think the Government should enforce this. That, this Constitution now to some it is just this time that they are hearing of it. They don't know what the Constitution says, they don't know. Now, I think they should even put it like something enforced, that everyone must have this book, like these people in the high posts in the Government. The Chiefs, Assistant Chiefs, DO'S and everywhere in schools, this book should be there so that these views should be respected and be found with the generations to come.



**Com. Pastor Ayonga:** Thank you.

**Martin Sawra Oloo:** I am also Martin Oloo and I am a local. I have this to put across to you dear Commissioner or Pastor. The other time you people were here, I talked about the fate of the hangman. We know very well that two wrongs do not make a right. What has become of the hangman? Are you still going to hang people? It should be abolished.

Secondly, when I talk about the President, his qualifications, and you talk about moral integrity, now I wanna put it across like this. Don't they have a situation where the President must be a married man, a family man, somebody who values the family? You say, very well that family unit is very important in this country, unless, we have a President who is a married man. We don't want batchelors running the State House. (Laughter)

Third to that, we also have what you call prerogative of mercy. Prerogative of mercy or this presidential pardon. The committee that is supposed to decide the fate of the individual, we see the President is the one who is actually the one that is appointing this Committee. Don't you think that, these people will feel answerable to the President and at the end of the day, or even if the President pardons, he is going to be very selective, are you seeing that? He is going to think in a very particular way and therefore, I think to that extent, the pardon is not going to be legitimate.

**Com. Pastor Ayonga:** Thank you.

**Martin Sawra Oloo:** Oh! Ya mwisho, ni ya kwamba, vijana, mimi kama kijana, naona pale katika hii Katiba mpya, vijana hasa, hatujaambiwa kabisa, kwa njia ilio safi kabisa, what has become of our fate. We are the people who bear the brunt of joblessness and what have you. Yet, we don't have our representatives up there. Don't you have somebody, like women and children? We should have somebody up there who is representing vijana. Asanteni.

**Com. Pastor Ayonga:** Weka kidole huko.

**Janesse Ayugi:** *An an Janesse Ayugi.*

**Com. Pastor Ayonga:** Hebu msikie Mzee. Tunataka kufunga na mzee.

**Janesse Ayugi:** *An an Janesse Ayugi. Adwa wuoyo kuom nyathi ka kawo opande. Ang'o momiyo nyathi kakawo opande sani, ong'iewo mana opande no. Wuon chulo pesa majodong gwe'ng gone go sahihi. Opande no be ok bi biro, kendo ichako ichule pesa mar form gini. To chon opande ka ne nyathi oromo, to kawe akawa. Kenya dak ng'i nyathi moromo opande, ka onyathi Kenya omiye amiya kaka nyocha chon.*

**Com. Pastor Ayonga:** *Erokamano.*

**Janesse Ayugi:** *Mar ariyo, awuoyo ka akwayo ni ya, Jaduong', Jaduong' gwe'ng en ema ochopo kata kuom Chief kendo gin ema gikuongo giyalo. To gin gionge pesa. Pesa magidonje, kata gin, miruka ema kuongo kawe, kata chief ema kuongo, gin go onego gichung' kama nadi, magi nwang'o chiemb gi?*

**Speaker:** Yes, bwana Commissioner, I hear a (inaudible)

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

**Lucas Okumu Oloo:** I want to talk about inhuman practices in Kenya here. It is said that when he or she is arrested, it should first be noticed, is it legal or not legal for an offence.

**Com. Pastor Ayonga:** Hio tumeandika katika Katiba.

**Lucas Okumu Oloo:** Number two, the hanging. The way Kenya is hanging their criminals. They are tied with ropes, and these things should be avoided. It should be long life imprisonment rather than hanging people with a rope.

**Com. Pastor Ayonga:** Uliona? (Laughter)

**Lucas Okumu Oloo:** It is there in Kenya.

**Com. Pastor Ayonga:** Mzee, let me tell you this, kama ukisoma, utakuja kuona kwamba, wa Kenya wamerecommend to abolish death penalty. Kwa hio that will take care of your rope, na nini, na nini. Kwa hio enda ujiandikishe. Sasa wacha tusikie huyu dada, na huyu kijana, na nitafunga. Tafadhali, sitaendelea zaidi. Kwa maana leo si siku ya kusikia views.

**Margaret Akinyi Akelo:** *Nyinga en Margaret Akinyi Akelo. A a Rapogi ka. An provider mar Civic Educatiion. Gima ne adwa wacho mabe ne ase wacho,*

**Com. Pastor Ayonga:** *Ka ne ise wache, ang'o ma omiyo idwa wache kendo?*

**Margaret Akinyi Akelo:** A a.

**Com. Pastor Ayonga:** We are not repeating. I have not come here to collect views.

**Margaret Akinyi Akelo:** *Bas, a an gi pacha moro ni ya.*

**Com. Pastor Ayonga:** *Kuom gimoro mane iwacho?*

**Margaret Akinyi Akelo:** *A a. Pok ne awacho.*

**Com. Pastor Ayonga:** *Pok ne iwacho?*

**Margaret Akinyi Akelo:** *Ee.*

**Com. Pastor Ayonga:** *Mano to wachi.*

**Margaret Akinyi Akelo:** *A an gi pacha moro ka aneno ni*

----- *tiyo, to ojogo wa to en mana githuone moro, koro omiwa thuolo mondo omi wayiergi kendwa wawegi kaka iriedo ni Councillors.*

**Com. Pastor Ayonga:** We have that. We have that.

**Margaret Akinyi Akelo:** *Mar ariyo, awacho wach moro ni Councillors, onego bede gi buch gi moro maka gidhi Migori, to giduogo ginyise rais ni to ang'o ma ne giwacho, nikech gin agina councillor, ma onge gima oduogo owacho ni ne wawacho kama kata ne wang'ado kama.*

**Com. Pastor Ayonga:** We talked about access to information.

**Margaret Akinyi Akelo:** *Bas koro mago e weche na.*

**Com. Pastor Ayonga:** Erokamano. *Dhi ndik nyingi.* You people who have stood; I want you to focus yourselves. I want you to tell me something which is about this, and which has never been said, and if you don't have that, don't waste our time. Okey, say your names and say what you want to say.

**Shadrack Ochieng Opiyo:** *An Shadrach Ochieng Opiyo. Mokuongo akwayo ni MPS' obed gi ofis ma mag gi e divisional level.*

**Com. Pastor Ayonga:** That has been cared for.

**Shadrack Ochieng Opiyo:** Thank you. *Mar ariyo, akwayo ni kuom bills madhi e Parliament gi originate also from Constituents. Yaani e ofis cha inyalo tero pachi mondo obed bill. Kaluwore gi mano bende, nitiere questions ma inyalo raise mo a kuomi direct to MP tero. Nikech samoro they lack what to ask there. Samoro they also sit on some because of certain reasons. Koro ka oket kaka gi bedo recorded, koro gidonje e ofis cha to nitie a way ma at least the person concerned will know that it has been taken or forwarded.*

**Com. Pastor Ayonga:** Okey.

**Shadrack Ochieng Opiyo:** *And mogik, akwayo Kenya or chik manyien ni Commissions ka wang'ni bedo formed, obed gi chik ni, gima gikale, gibedo implemented ma ok ni i formo gi to gik moko giwacho to ichako gibedo dropped down ka gima en mar tugo moro. Thank you. (Laughter)*

**Bernard Obonyo Okech:** *Ero kamano, an nyinga en Bernard Obonyo Okech. A a e Location mar South East Kanyamkago. Abiro wuoyo e Agriculture. Awuoyo e nengo mag gik ma jopur puro. Achiel kuom gi en nia'ng. Kwayo mara en ni Commission onego mi jopur thuolo mar keto nengo mar gik ma gipuro, nikech jopur ihinyo. Ka sani koro kambu mane oduok nengo chien to ok openjo jopur.*

**Com. Pastor Ayonga:** *That has been cared for.*

**Bernard Obonyo Okech:** *Mar ariyo, ndawa nitie chandruok ni jo ng'iew ndawa ema keto grade mar ndawa. Commission onego mi jopur ndawa thuolo ni kambu kaka Kenya Bureau of Standards odhi oket grade mag ndawa kae to jo ngi'ewo ka obi ong'iewo kuom japur e nengo magikete ka gitudore go gi japur. Koro japur omi thuolo mar wuoyo e nengo ndawa, wuoyo e nengo nia'ng -----*

**Com. Pastor Ayonga:** *Okey, your point has been taken.*

**Bernard Obonyo Okech:** *----- to grade mar ndawa to jo Kenya Bureau of Standards ema odhi oketi, ma ok ni BAT kata Mastermind.*

**Com. Pastor Ayonga:** Just a moment. Just a moment.

**Bernard Obonyo Okech:** Nimemaliza.

**Com. Pastor Ayonga:** Let me help you. All you have told us is about *nengo mar ndawa* and that is the point. All these other *things you are going round, are not helping. It is nengo mar ndawa gi jopur. Dhi ndik nyingi.*

**George Oyamo:** *Erokamano, number achiel, nyinga George Oyamo. Number ariyo, aduoko nu erokamano kuom tich maber ma utiyo. Number adek, eweche mag lo, chik ni owinjo wuo maber kabisa, ni ka ose pog na lopa, to adhi kacha to akwa Title Deed ma ok achulo gimoro.*

**Com. Pastor Ayonga:** You want a free Title Deed?

**George Oyamo:** Free Title Deed

**Com. Pastor Ayonga:** That has been cared for.

**George Oyamo:** *Number ariyo, e devolved Government ma uwuoye cha. Nyoro atemo kata mana paro ni to koro Village Council madhi bedo no, ma oro two representatives to bedo Locational Council, samoro iyudo ka wan gi sub-Locations ariyo to koro Locational Council to gi number ma uketo cha, iyudo ka samoro, Location achiel ka nitie gi sub-Locations ariyo. Koro eka goro ji ariyo, ariyo. Aneno ka gin ji ang'wen. Koro composition mar Village Council cha dwa ni mondo ong'ye malong'o kabisa. Kata ka opo ni Village Council wadhi define e ni obed Clan Council, koro eka odhi o form Location Council, mondo ong'ye manyien.*

*Rights mag jopiny. Uwuoyo maber ndi ka. (in audible) moko ka lakini access to credit should be mentioned. Ee. Koro wadwa ni mondo watiek poverty, access to credit should be made cheap. Kata ka u incorporate weche mag Donde, to gin be gibed e iye kanyo mondo interest rates ong'i mondo to gi access to credit.*

**Com. Pastor Ayonga:** Okey.

**George Oyamo:** *Oh, Nitiere ka nominating ninety people. Kata obedo no ong'eny ahinya lakini samoro nitie gima omiyo ne Jokenya ogolo pach gi. To agombo mondo ubed very specific ni these ninety people kata ka opo ni oduogi to party, to gibed specifically from certain organizations. Machalo kata kata Trade Unions, Farmers Organizations, Medical Associations, these professional bodies should be very specific nikechchon nopuonja ni nominations noket ni kopo ni Parliament is lacking in certain abilities, to nominations konyo gi bedo gi those professional people. So, the Constitution should be very specific ni these people should come from associations, or unions or professional bodies.*

**Com. Pastor Ayonga:** Mogik koro

**George Oyamo:** About thirty.

**Com. Pastor Ayonga:** Thank you.

**George Oyamo:** *Then I think also the Constitution should have a time frame for its own review. It should be mentioned somewhere ni may be after ten years, wachak wang'ie what, because the society is changing. Wachak wang'ie manyien on certain areas mondo obed ni en dianamic. Mago kende.*

**Com. Pastor Ayonga:** Thank you so much. Next.

**Ben Owino:** *An Ben Owino. A a Uriri. An gima awacho -----*

**Com. Pastor Ayonga:** *Tafadhalini ni wale tu, huyu mzee atakua wa mwisho.*

**Ben Owino:** *Ka en adieri ni Serikal ohero ji te, to daher ni jo Serikal omi jopuonj high recognition. Jopuonj jo matiyo matek kendo puonjo ahinya. Koro ka wan jonyuol wan gi lal, sani ka koro nyithindo ogomo, jomoko ne ose chulo skul fis te, koro Serikal obed prepared to give back those money ka jopuonj ok nyal resume immediately. (Laughter)*

**Com Pastor Ayonga:** *Okey.*

**Ben Owino:** *Number ariyo, en ni skunde ma wan go machiegni eki, olok gi both day and boarding ma ka nyathi nyalo a machiegni, dhi somo machiegni nikech an gi pesa, ok ni odhi Karachuonyo kata mana boarding ni. At the same time, onge need paying bill mag hospital ka di po ni atero jatuo ma otho. Ka otho, ok onego chul any bill. (Clapping and Luughter). What -----*

**Com. Pastor Ayonga:** *That has been taken care of.*

**Ben Owino:** *Lastly, last point but not the least en ni ya. Kenya ka ji osome ndi. Koro a suggest ni ya, ka possible, there should be effective on degrees. Ka ng'ato ni gi degree ariyo, omiye pesa ma oromre gi degree ariyo. Ok kia ni ng'ato ni gi degree achiel to imiye pesa ma romre gi jo degree adek. There should be effect on payment in terms of degrees. Thank you.*

**Joseph Ochieng:** *Okey, an Joseph Ochieng to adwa mana wuoyo e wach mar dhier. Jothurwa ka, thoth ji e Bank ji man gi aluf apar gi wiye aluf abich, to chik moro ni e Bank ni ka in gi shilling aluf abich to ing'ade. Koro in ma ikano*

*shilling aluf abich, gidhi idok to iyudo mana ka imbadhi. Ne akwawu joma loko chiki ni wek uru tamo jomatindo keno e Bank nitech jokuoge matindo be oroch. Yie nwa uru ni pesa wa kata ka otin, to onyuol ka ok nyal nyuol to kik gi ng'ade. Bank rate no hinyo wa seriously. Inyalo we shilling-----*

**Com. Pastor Ayonga:** *Ase winjo. Med wa point moro.*

**Joseph Ochieng:** *Fine. Mar ariyo, weche mag nominations, nyocha ne wayuak ni Kenya ka Constituency moko dongo, onge tiende mondo o nominate jo piero ochiko. Constituency kaka Nyatike gini dongo, obar gi ariyo, ariyo, ariyo to jopiny oyier ji.*

**Audience:** Correct.

**Joseph Ochieng:** *Owek bukruok ni i nominate ng'ato.*

**Com. Pastor Ayonga:** That has been taken care of.

**Joseph Ochieng:** *Sawa. Erokamano.*

**John Obonyo:** *Okey, John Obonyo. Thank you Mr. Speaker.*

**Audience:** Chairman. *(Laughter)*

**Com. Pastor Ayonga:** Sema maneno yako. Wacha kuangalia watu ukisema.

**John Obonyo:** *An gima anyalo wacho ni mondo Serikal ong'i kaka jomatindo nyalo yudo tich. Ji osomo asoma to ka idhi, ka to NO VACANCY, NO VACANCY.*

**Com Pastor Ayonga:** That has been taken of. Thank you.

**Julius Atom:** *Mara Julius Atom. An adwa wuoyo kaluwore gi Forces. Iyudo ni ka ikawo jok madhi join Forces gi ti iyudo ni kuonde moko bedo considered kabisa to iyudo ni kuonde moko ok nyal mi kata number moro ma owinjore. Koro mano en hinyruok ni jok moko manyalo yudo Forces go.*

**Com. Pastor Ayonga:** *Erokamano. That has been taken care of.*

**Syprosa Odongo.** Thank you very much, mine is to recommend strongly. My name are Mama Syprosa Odongo. I am a P3 in this Constituency. Mine is to recommend strongly the Draft Article on women. It should be passed the way it is because marriage should not be used as a tool for women to acquire properties or recruitment. Like in the teaching profession, women have been asked to produce marriage certificates in order to get employment. That is being done.

**Com. Pastor Ayonga:** That is discrimination.

**Syprosa Odongo:** Discrimination. So, the Draft is in order and I recommend strongly that it should be passed the way it is. Thank you.

**Com. Pastor Ayonga:** Na wewe ya mwisho?

**Boaz Jokotare Omori Odera:** *Nyinga en Boaz Jokotate Omori Odera. Wach ma na go en ma. Ka ng'ato ose train ni gima Serikal ema be otere mondo o train ya, Serikal onego miye pesa matin ma keep e afloat to chieng' moro ka odonjo e tij no to ong'ade bang'e. Kaka koro an ase train e TSC, the TSC should give me something, ma ka chieng' moro adonjo e slip to gi ng'ado to keep afloat nikech ok anyal bedo ni ok achiem nikech koro ok ati. (Laughter and noise from the audience)*

**Com. Pastor Ayonga:** Now, let me take this time kuwashukuru nyinyi nyote. *Uwacho nwa weche mabeyo* and we have been listening and I have seen, ey, ey, you know one thing I didn't know, I didn't know there are so many people seated behind. I have been seeing people like this, and I want to thank those of you at the back there. You are very important. May God bless you and as you have heard, we have had a very good session, a very good session and *adwa wacho ni Jokanyamkago ni* you are good people, you grow, *ubiro loso* Sugar cane, *Japuonj be iwacho maber ni* they can't train you and then leave you. They must give you something to keep you a float lest you sink. *Omiyo ni*, we want to take care of everybody in this Constitution, otherwise it is of no value. This is why right from the beginning you were initially involved in the Constitution ya wa Kenya, that everybody is involved ambayo ina-involve kila mtu aseme yale anataka kusema, mabaya au mazuri, sisi tunatega masikio tu. Hatukwambii kitu kibaya, tumesema, ni heshima ya kila mtu. Na ninawashukuru sana kwa kutusikiza vizuri na sasa, Chairman, nataka ile least ya attendance kwa maana nataka kutumia hiyo tool yangu ya list ya attendance kwa vile vitu vichache vilivyo navyo. Na kabla hatujaanza kufanya hivi vitu vyangu, tulipo kuja hapa tulifanya nini? Tulipo anza mukutano, kabla hatuanza tulifanya nini?

**Audience:** Tuliomba.

**Com. Pastor Ayonga:** Na kama tuliomba, unajua yule ndiye mwenyezi, ndiye mwenye kila kitu. Sasa wewe mwalimu nakuombea ili upate kazi, upate kitu chakula. Hapana train bure halafu unakaa bure. Kwamba kila mtu, hapa Mungu



amasaidie apate chakula. Kwa hivyo, ----- asante sana.

**Joseph Odhiambo Ogutu:** *Oh, Jokanyamkago, agonu erokamano maduong' mokadho. Ayudo ka un jomabeyo. Uwinjo be kopaku be gi wendo. Kendo ne ubedo very peaceful ka uwinjo gima Commissioner wacho nu. Koro gimadhi timore u uwinjo ka en owuon ema ose suggest. Documents ma obiro go nok. En ema ong'e kaka obiro timo. Uwinjo ka okwayo list. Joma ok onwang'o o wasiliana kodwa. Wabiro ng'e kaka wanyalo miyogi. Ma kik unyis kido moro ma wendo a ka kuomu ka gi wach moro ni to joka chal nade? Kido ma wanyise go ni be ema o a go ka kong'e ni wan jomabeyo, wan jo winjore, wan jo oluoro jotelo. Koro omiyo, I will just you this list.*

**Com. Pastor Ayonga:** Thank you. Where are the Draft Constitutions? I want them here. Where is that bundle? I am asking for the bundle. Where is the bundle? Is it in the car? Wakati mnapongojea hiyo bundle kufika, mungesimama turudishie Mungu asante na tumshukuru kwa wema wake. *Chung'uru.* Funga macho na tuombe.

**Pastor Ayonga:** Mungu wetu, Baba wetu uliye Mbinguni, tunakushukuru kwa wema wako. Umetutunza na umetuleta leo hapa wakati ambao tumekua na huu mkutano mzuri hapa sehemu hii ya Kanyamkago. Mungu tunakushukuru kwa hawa wazee, kwa hawa wamana, kwa hawa vijana na wasichana ambao wamekuja hapa na watoto, ili kuja kusikia hii kazi yao waliofanya wakati tulipokusanya maoni yao. Tunaomba Mungu kwamba uwabariki. Wakienda nyumbani, waende salama. Na kazi yao wanayofanya, naomba uibariki. Kama ni mashamba, tunaomba kwamba uwapatie mvua, mimea yao iweze kukua na waweze kupate chakula cha kutosha. Na pia tunaomba Mungu uweze kubariki kazi yao, wanaofanya biashara. Naombea watoto wa shule ambao sasa wako nyumbani. Naombea waalimu, tunaombea hata waalimu ambao hawajapata kazi. Na yeyote kati yetu hapa ambaye hana chochote cha kufanya, Mungu tunaomba upatie kile ambacho anaweza kufanya.

Tunaomba kwa Serikali yetu uibariki ya kwamba tupate uongozi ambao ni mzuri. Na kwamba katika Katiba hii ambayo tumechukuwa siku nyingi, tumechukua rasili mali nyingi kwa kuitengeneza. Tunaomba Mungu utusaidia ili iweze kumalizika na kila mtu afurahi kwamba tulichukuwa wakati wetu kwa kuitengeneza na sasa imekua ni new Katiba yetu. Tutakapo toka hapa utubariki kila mmoja tunapo rudi katika nyumba zetu, tuende na wewe na utufunze. Mpaka wakati mwingine ikiwa ni mapenzi yako tuweze ----- . Na pia tunaombea kila mtu alioko hapa kwamba zote tujue kwamba dunia imechoka, na tunaangalia ule mfano ambao ----- . Tunaomba yoyote kati yetu hapa kwamba asikose. Tukiwa tumekosa mambo mazuri ya dunia hii, tusije tukakosa ufalme wako ambao unakuja. Tunajiweka mikononi mwako kuhusu hii kazi yetu, kwani tunaomba hayo kwa jina la Yesu ambaye ni Bwana wetu. AMEN.

**Chris Okelo:** We have here with us the Director of Sugar Board and he has a small announcement to make for the people.

*Oh! E sama wan ka ni, be wan gi Mr. Kobado, manyocha wayiero e Sugar Board to ka pok owuoyo, to podi amedo go nu erokamano ahinya kaka Jakomu. Jogo ma ok ong'eya, an Chris Okelo. An e Jakom mar CKRC e Uriri ka. To*



