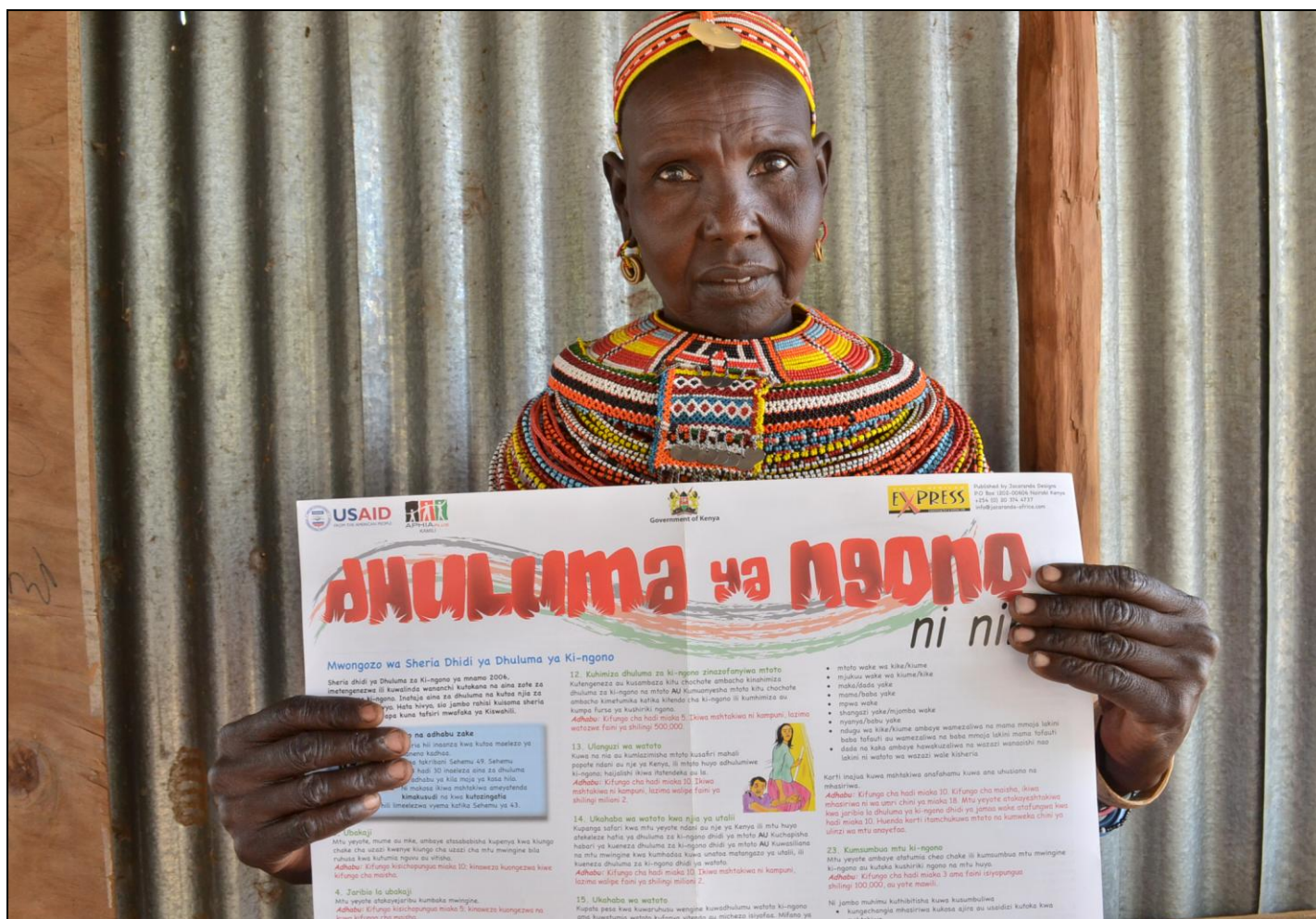


SAIDIA



**WORKSHOPS AND FOLLOW-UP
MEETINGS FOR
PASTORALIST WOMEN
ON PARTICIPATION IN
DEVOLVED GOVERNANCE**

September - November 2014

PROJECT TITLE	Enhanced Participation of Pastoralist Women in Devolved Governance
LOCATION	Samburu, Isiolo, Marsabit and Laikipia Counties
IMPLEMENTING ORGANIZATION	Samburu Aid in Africa (SAIDIA)
FUNDING ORGANIZATION	Open Society Initiative for Eastern Africa (OSIEA)
OBJECTIVE	Increase women's participation in decision-making forums, understand causes, prevention and responses to gender-based violence
BENEFICIARIES	Potential and existing women leaders, male counterparts
PROJECT BUDGET	\$50,000
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PROJECT REPORT

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Executive summary

This project supports the constitutional intent that women be genuinely and equitably involved in legislative, budgetary and administrative decisions that directly affect them and their families. In the 4 project counties – Laikipia, Isiolo, Marsabit and Samburu – cultural norms have impeded women's ability to be active on an equal basis with men in the political process and decision-making bodies. For instance, custom dictates women cannot speak in public forums. The project objective was to educate women and men on women's rights with a view to the women standing for elective positions, particularly in county government. Originally, the intention had been to run the workshops before the national general elections, but this was not possible.

The workshops conducted in May and June have had immediate and demonstrable impact. The follow-up meetings revealed outcomes such as a reduction of incidents of domestic violence and an increase in girls' school enrolment. Women challenged Maendeleo ya Wanawake election results in court. In Isiolo women protested they had not been included in the budget allocation consultations with the result that the budget did not go to reading so that women could be included in the process. Women formed groups to support nominated women MCAs. Group ranches amended their constitution to provide for issues affecting women. Women stood up and spoke at public *barazas*. No girls dropped out of school during this period.

The project allowed for 8 workshops. Initially, this was reduced to 6 because of last-minute changes in some of the venues due to security incidents. The timeline of the project was extended to allow for the balance of the workshops to be conducted. Thanks to careful budgeting, SAIDIA was able to expand its activities beyond the scope of the original project plan. It conducted 3 workshops (instead of 2) plus 6 follow-up meetings with the participants of the 6 previous workshops.

During the first two days of the workshops, women learned how to speak in public, present an election campaign, summarize and present ideas, participate in local meetings so that, ultimately, they can be included in county government as executive committee members and ward representatives.

Each workshop was for 3 days. On the first 2 days 25 women attended. On the third day they were joined by 10 men. The participants were drawn from all sectors of society ranging from chiefs and religious leaders to group ranch committee members and women from outlying settlements who had expressed a desire to be on community and development committees.

The workshops discussed women's rights, the constitution and legal framework as vehicles for safeguarding those rights. There were sessions on gender equality, cultural expectations and why it is important to be involved in county politics. There were exercises on how to conduct a campaign to run for public office, public speaking, personal presentation, and dealing with the media. On the final day women participants presented what they had learned to the male participants.



The follow-up meetings were held with those who had attended workshops in May and June of this year. They shared what they had done in the intervening 3 months to implement what they had learned at the workshops. They also discussed and finalized action plans to move forward on including women in the county political processes.

SAIDIA, an NGO with offices in Nanyuki and Maralal and field headquarters outside Baragoi, is the project's implementing organization. SAIDIA organized the production of IEC materials and mobilization of communities in September and October. The workshops and follow-up meetings were held in October and November 2014.

My eyes were closed. Now they are wide open.
Woman from Ngurunit

As a result of the workshops, women resolved to form women's groups and strengthen the existing ones so that they could lobby for inclusion in county committees and to be given space to run for elective county office. Nearly all participants said they had learned new concepts and facts. All requested further training on running for election, budget tracking (CDF and the annual county budget), on land issues, women's rights, civil society participation in political processes and how to become part of the county legislative process.

Background and problem analysis

In Kenya, despite a constitutional provision that does not allow more than two-thirds of legislative seats to be held by one gender, women have only 19.1% of the seats in the lower house. In the Senate, 26.5% of the seats are held by women. This compares poorly to regional neighbours - Rwanda (63.8%), Tanzania (36%), Uganda (35%), Burundi (30.5%) - and South Africa (40.8%).

The Constitution of Kenya enshrines women's right to participate in government and administration on an equal basis through the provision that neither men nor women should hold more than two thirds of decision-making positions in government institutions. The intent of this principle can be realized by ensuring that women are genuinely involved in legislative, budgetary and administrative decisions that directly affect them and their families.

Women's desire for equitable gender representation in elective positions was evident during the March 2013 elections. In Samburu County, for instance, 4 women contested for the position of Women Representative. Another ran for a seat in the County Assembly. The one-third gender rule is being applied even in group ranch meetings.

Despite constitutional intent, the norms and cultural attitudes in the pastoralist communities of the project counties fail to uphold the spirit of gender equality. In addition, political practice has historically run counter to enabling women to participate equally in decision-making forums. As a result, women are marginalized and discriminated against in county government. Exclusion is abetted by women's social conditioning, where political ambition tends to be considered an improper role for a married woman.

Men in the councils of elders and in professional forums have at times orchestrated the appointment of women to affirmative action positions, such as the women's representative seats for County Assemblies. Women have been denied both membership of the councils and forums and attendance at meetings. This has effectively denied women the opportunity to take part in decisions on vetting suitable candidates. Interventions, such as civic education on political processes and women's rights, support women in participating in these caucuses and forming their own forums to lobby and advocate for their rights and interests.

The other bottle-neck for effective participation of pastoralist women in the political process is poor access to information that could help them make informed political choices. Low literacy rates for women is one contributing factor. Another factor is that tradition dictates that women do not participate in public forums.

Objectives

The workshops conducted by SAIDIA were attended by both women and men. They discussed women's rights and how to exercise them. This included exercises on how to participate in local meetings and the inclusion of women in county government as executive committee members and ward representatives. Given the current climate of sexual offences against women and girls, the workshops also took time to discuss the causes and prevention of and responses to domestic violence and rape.

Good governance is a prerequisite for the delivery of quality services to all communities, particularly those which are geographically remote. County governments are responsible for agriculture, transportation, trade licenses, sanitation, pre-primary education, village polytechnics and most health facilities. These all directly affect the lives of women and their families. As such, women must be party to the decisions on how funding is allocated and used on a knowledgeable and well informed basis.



Women presented what they had learned to the men. Women have existing networks and forums. They will use them to drive their participation in county government and community decision-making.

Women at the South Horr workshop

This can be achieved when women become proactive in participating in county and community political and decision-making processes on an equal basis with men. This calls for the establishment of strong women's forums and networks to drive the women's agenda and to lobby for its inclusion across the spectrum of decision-making from clan meetings to County Assemblies.

Ongoing civic and rights education and information dissemination among the target communities of women and men will inspire and encourage women and men to discuss and develop strategies that will safeguard women's rights and their equitable participation in the political and community development processes.

Outcomes

The workshops provided a safe place that stimulated community conversation between and among women and men. Women spoke freely not only among themselves but in front of men as well. It was the first time participants had voiced their concerns about domestic violence, a topic that is never discussed, even in the matrimonial home.

This is what we need to develop – community conversation. It makes people look at things in a new way. I can't believe the women have learned so much in such a short time. I thought they must have learned it before somewhere else.

Minister for Education, Marsabit County



The workshops have had immediate impact. For instance, Maendeleo ya Wanawake elections for county chairs were held in the last week of June, immediately after the workshops had concluded. Women agreed to depart from precedent and vote for candidates on their performance record rather than vote for the outgoing chairs' nominated successors. On another issue, men agreed to work with chiefs to allow women to speak at *barazas* and, in a notable departure from the cultural norm, agreed to work with councils of elders to allow women to speak in traditional forums for the first time ever.

Chiefs and elders agreed to work with women to allow them to speak at public meetings. They also said they would support the women's choices of candidates in elections rather than dictating who women should vote for. It was agreed women would alert chiefs in advance of public meetings when they wanted to speak on specific issues.

Women and men talked openly about domestic violence and its causes. The leading causes were second marriages and the use of *mira*. However, there were surprises too, that could be easily rectified. Women and men said they had affairs outside the marriage because their partner did not wash often enough. This caused laughter but had a more serious purpose. It underscored the lack of communication between couples. Participants learned responses and prevention to gender violence. Chiefs agreed to take offenders to the police.



We never took gender violence seriously before.
South Horr chief

Short-term outcomes

Participants at the follow-up meetings outlined positive outcomes and action taken in the three months that had elapsed since they attended workshops. Although it was a short time-frame, the impact was clear to see. Participants also drew up an action plan to maintain the momentum to empower women to be active participants in county government processes.

Isiolo

- Women protested they had been excluded from consultations on the budget allocations. The budget reading was suspended so that women could be part of the process.
- Women have been elected onto school, peace and other committees.
- Men at the workshop spoke with leaders and arranged for women to speak at public meetings.
- Workshop participants now track down school dropouts.
- Women have formed groups to support nominated MCAs.
- Women mediated between Turkana and Borana and prevented a retaliatory livestock raid.
- After seeing the power of women's collective action during the budget process, men have pledged to give them their full support.

Baragoi

- Cases of domestic violence have dropped significantly.
- Workshop participants have been teaching others about rights, governance and women's empowerment at committee meetings for security, water, school, etc.
- A woman has been elected as treasurer of the Lesirikan school committee.
- A woman has been elected as chair of the Ngilai *nyumba kumi* committee.
- Two girls were rescued from early marriage and the incidents reported to the police.
- Men are lobbying for women to become school principals.
- Girls are being encouraged to report incidents of rape and early marriage.
- Girl students are being encouraged to take up leadership positions.

Doldol, Kimanjo, Maralal

- A woman at a public meeting brought the two-third gender rule to the attention of the County Commissioner and asked why it was not being observed. The commissioner apologized and said this would be rectified.
- The constitutions of group ranches have been amended to address women's issues.
- Women are lobbying to amend the conservancy and trust land bye-laws to include women on committees and in decision-making.
- Women have vowed to run for office during the next County Assembly elections.
- Three women candidates who ran on the basis of performance and ability became elected office bearers in Maendeleo ya Wanawake.
- Support groups of 70 women were formed to conserve the environment.
- The women conducted a tree-planting exercise.
- The women have planned exchange visits to other villages to enlighten them about women's empowerment.
- Incidents of domestic violence have dropped.
- Men are helping to link women to development partners and financial institutions to empower them economically.

Wamba

- Women are addressing men in public meetings.
- Women have been included in all meetings since the workshop.
- Four girls have been rescued from early marriage.
- Girls' school enrolment has increased and there have been no dropouts.
- Women were elected to *nyumba kumi* committees.



Expected longterm outcomes

- | |
|--------------------------------------------------------------------------------------------------------------------|
| • More women contest various elective seats in the counties |
| • More women participate in community and county governance structures |
| • Women are included in clan and professional meetings |
| • Women have a good understanding of gender equity and equality |
| • Women have a good understanding of county governance structures |
| • Women have a good understanding of their constitutional rights |
| • Women form or strengthen caucuses, forums and groups to develop and drive a women's agenda |
| • Women's rights and participation in governance and devolved government is discussed in women's groups and forums |
| • Reduced incidence of rights violations against women such as SGBV and domestic violence |
| • Greater reporting of cases of SGBV and domestic violence |

The short time period for the project does not allow for a proper assessment of impact and outcomes. However, the likelihood of the above outcomes being realized would increase if there is follow-up. There should also be further information dissemination in public forums such as meetings called by chiefs.

SAIDIA

SAIDIA was established in 1985 as the result of a community initiative. Over the years it has fostered an unprecedented level of trust amongst the communities with which it works (est. 80,000 people). Its mission is to improve living standards by helping communities to exploit their resources to improve access to healthcare, education and livelihoods. Although SAIDIA's main focus has in the past been the provision of preventive and curative health services and access to education, with the introduction of devolved government, SAIDIA believes that civic education to ensure accountable governance and quality service delivery is key to unimpeded local development. To this end, SAIDIA has been actively promoting good governance and developing community capacity to demand service and accountability. SAIDIA has for a long time advocated for the provision of quality education for girls to give them a solid foundation for becoming leaders in adulthood.

Project managers and facilitators

1. Daniel Lesamaja, SAIDIA Project Director for Women's Participation in Politics
Diploma Water Engineering, Diploma Business Management
2. Jane Kiama, SAIDIA Finance & Administration Manager
Certified Public Accountant
3. Mary-Anne Ropian Lechoe, Facilitator
Associate of Chartered Institute of Legal Executives, Paralegal

Workshop and follow-up meeting schedule

WORKSHOP VENUE	DATES
Laisamis	20 – 22 October
Ngurunit	24 – 26 October
South Horr	28 – 30 October
MEETING VENUE	
Kimanju	3 October
Doldol	5 October
Isiolo	11 October
Baragoi	31 October
Maralal	1 November
Wamba	3 November

Participants

Women's group leaders
 Christian and Muslim elders
 Youth leaders
 Maendeleo ya Wanawake office holders
 Chiefs
 Game scouts

Journalist
 Community health workers
 School committee members
 Relief committee members
 Water committee members
 Market committee members
 Others



Workshop facilitator Mary Anne Lechoe

IEC materials

SAIDIA produced T-shirts and 200 lessos bearing the messages *Kinamama ni Kiongozi* and *The time for change is now*. It also purchased posters produced by Jacaranda Designs. The posters were in Swahili and English. They explained key provisions of the Constitution of Kenya and The Sexual Offences Act. The posters were extremely useful and particularly appreciated. All IEC materials were distributed to the workshop participants.

Way forward

The workshops had an excellent response from participants, men as well as women. Participants have already begun to introduce change (see above). It is recommended that these workshops are replicated in other venues, including an even greater number participants at each workshop, and that the project workshops are assessed. It is also suggested that further workshops be conducted specifically on election education and on budget formulation and tracking.

SAIDIA has drafted workshop modules (see Appendix 1). It is recommended that this is printed so that it can be circulated and used in manifold forums. It is also suggested that a summary of the workshops is presented at barazas to convey the workshop messages to the general community and to underpin women participants' intent to become more actively involved in politics and decision-making forums.

APPENDIX

Appendix 1

Workshop modules

SAIDIA WOMEN'S EMPOWERMENT WORKSHOPS

DAY ONE

At the beginning of each session, ask for a volunteer or choose someone to take notes so that she can do a recap of the session the following day. This is a public-speaking and conveying-the-message exercise.

SESSION ONE

Facilitator chooses someone to do a recap of the session at the beginning of Day Two

What are human rights and how are they connected to the constitution and legislation. What do human rights mean for us and how do they make our lives better?

1. Human rights – what they are

Human rights are the principles for living in a free, just and peaceful world.

They set the minimum standard for how people should be treated by each other, by institutions and by governments.

Some human rights are essential for just staying alive:

1. Food
2. Housing/shelter
3. Healthcare
4. Personal security

Other human rights ensure that people can live with dignity and realise their full potential:

1. Education
2. Freedom from violent treatment
3. Freedom of thought
4. Freedom of expression
5. Freedom of religion
6. Freedom to participate in government

2. Basic human rights concepts

1. Equality – All people are equal regardless of their sex, ethnicity, economic or social status, religion or political affiliation. This means that women are equal to men.
2. Universality – Human rights apply equally to everyone in the world no matter who they are or where they live.
3. Indivisibility – No right can be taken from you by anyone – be it in your home or town/village or the government – even when someone tells you that it is not important or not essential that you should have that right. Or that it is not culturally acceptable.
4. Responsibility –

- a. Authorities have the responsibility to see that human rights are respected. This includes:
 - the Executive – the president, the deputy president, the cabinet, the attorney general, the director of public prosecutions
 - the Legislature (Parliament) – the National Assembly (MPs), the Senate (senators)
 - the Judiciary – the chief justice, all judges, magistrates and kadhis
 - County government – governors, members of county assemblies
 - the Police – the police commissioner, all police including administration police and police reservists
 - the Military – the Army, Airforce and Navy
 - all those who represent the Kenya government – councillors, chiefs, etc.
- b. Individuals must also respect other people's rights. When the authorities do not respect human rights, it is the individual's responsibility to hold the authorities accountable. Individuals must support and defend people whose rights are abused or denied.
- c. Other entities – schools, hospitals, county councils, in fact, all organisations, have the responsibility of observing and protecting human rights.

These principles are enshrined in the **United Nations Universal Declaration of Human Rights**.

This United Nations declaration is an international law which is like a code of conduct that guides us in what to do. Its principles are not binding in a court of law until they are tabled and discussed in Parliament and enacted as legislation.

National constitutions are also based on human rights principles because they are there to guide us in what to do not only in governing the country but in our everyday life.

The Constitution of Kenya is based on human rights principles. Can anyone give an example of this?

Hold up and circulate the simplified version of the Kenya Constitution

Discussion follows on what the concept of freedom and justice means to the participants.

Suggest facilitator summarises the discussion and highlights

- the concept of freedom as being able to choose what you think, say and do without being punished for it unless it is contrary to the law
- the concept of justice as being fair and equal treatment for everyone regardless of who they are

Having a constitution is not enough to ensure that people and governments protect human rights.

Constitutions are only as good as the people they are written for.

Article 1 (4) states that the sovereign power of the people is exercised at both national and county level.

This means all Kenyans. In other words, it means women as well as men.

The constitution is the guide for our conduct. Laws, which are also referred to as **legislation**, ensure that what we do is in line with what is outlined in the constitution.

When people break a law (in other words, their actions do not respect human rights) they are taken to court.

Put another way, laws safeguard our ability to live in a free, just and peaceful world that lets us realise our full potential.

However, sometimes laws are not in the interest of everyone concerned, especially women. This is why women must participate in politics and be elected to parliament. So that they can ensure the outcomes that they want. Laws (acts) and a proposed law (bill) that have been tabled in Parliament since the 2010 Constitution and that are of specific interest to women are

1. The Protection against Domestic Violence Bill
2. The Matrimonial Property Act
3. The Marriage Act

The Protection against Domestic Violence Bill would make it illegal for a husband to beat his wife (or a wife to beat her husband). It has not yet been passed into law.

LEGISLATION ON MARRIAGE

Women have long fought for the reform of laws on marriage and ownership of property in the marriage to safeguard their equal rights and protect them from discrimination. The **Matrimonial Property Act** was made law in 2013. It ensures that husbands and their wives share their property equally should they divorce. This is an advance for women.

The **Marriage Act** was made law in April 2014. It protects women's right to own property in the marriage, which is good. It also requires that marriages are registered under civil law which gives greater protection to women. On the other hand, the Marriage Act does not limit the number of wives a man can have. Nor is a man required to inform his wives and get their permission if he intends to marry another wife.

Discuss whether you would vote for the Matrimonial Property Act and the Marriage Act if you were an MP. Would you vote for the Protection against Domestic Violence Bill to be passed into law?

SESSION TWO

What is gender and how does it relate to women's lives.

Facilitator chooses someone to do a recap of the session at the beginning of Day Two

The words **gender and sex** mean different things. It can be confusing unless you understand how they are different.

Sex refers to the biological differences between women and men. Only a very small proportion of the different roles assigned to women and men can be attributed to biological or physical differences based on sex.

1. Roles defined by your sex as a woman:
Being pregnant, giving birth, being a mother
2. Roles not defined by your sex as a woman:
Teacher, trader, county councillor, governor
3. Roles not defined by your sex as a woman but defined by your culture or **cultural expectations**:
The person who cooks for the family, who collects water, who collects firewood

Women as well as men can be teachers, traders, county councillors and governors.

Similarly, men as well as women can cook, fetch water and collect firewood.

When we say 'Cooking is women's work,' we are talking about their gender role.

Gender refers to the differences between women and men that have been determined by culture and society. In other words, we expect women to behave in one way (cooking, for instance) and men to behave in another way (such as herding cattle).

This doesn't have to be so.

Gender roles are taught to us by our parents when we are children.

The gender roles of women and men vary in different cultures.

Gender roles can and do change as people's attitudes towards each other change.

Gender Equity is the process of being fair to both men and women.

To ensure fairness, measures must often be taken to compensate for historical and social disadvantages that prevent women from doing things they are capable of doing but which have traditionally been done by men.

Gender equity makes it possible for women to be equal with men in the eyes of society.

An example of this in Kenya is the **two-thirds gender rule for public office bearers**.

It recognises that women are as capable of holding office – from the president down to the counties – as men are.

This rule is enshrined in the Constitution.

For instance in the chapter on devolved government it says, “Not more than two-thirds of the members of any county assembly or county executive committee shall be of the same gender.” (Chapter 11 Devolved Government, Article 197)

And in the chapter on representation it says, “Not more than two-thirds of elective public bodies shall be of the same gender.” (Chapter 7, Representation of the People, Article 81)

Gender Equality means that women and men enjoy the same status within a society. It does not mean that men and women are the same, but rather that their similarities and differences are recognized and equally valued.

Gender equality is when women and men experience equal conditions for realizing their human rights.

Gender equality is when women and men have the same opportunity to contribute to and benefit from national, political, economic, social and cultural development.

The Kenya Constitution clearly states that women and men have equal rights.

“Women and men have the right to equal treatment, including the right to equal opportunities in political, economic, cultural and social spheres.” (Chapter 3, Citizenship, Article 27)

This means that the Kenya Constitution:

1. Recognises and promotes gender equity
2. Recognises and promotes gender equality

Discussion:

What roles in your town are expected to be done by men?

What roles are expected to be done by women?

Why is this so? Could women do the men’s jobs? Could men do the women’s jobs?

SESSION THREE

Why it is important for women to participate in government

Facilitator chooses someone to do a recap of the session at the beginning of Day Two

Without good governance, counties do not develop and make progress.

County governments are responsible for:

1. Agriculture and extension services
2. Transportation
3. Trade licenses
4. Sanitation
5. Early childhood development (TSC is responsible for hiring teachers, but some counties are hiring their own teachers regardless)

6. Village polytechnics
7. Most health facilities
8. Immunisation (although there is no information on how this can be implemented)

These all directly affect the lives of women and their families. As such, women must be involved in the decisions on how funding is allocated and used.

Prior to the 2013 elections less than 10% of Kenya's Members of Parliament were women. This was half of the world average and compared poorly to the rest of the region:

1. Rwanda (56.3%)
2. Tanzania (36.0%)
3. Uganda (34.9%)
4. Burundi(32.1%)

Thanks to the gender balance called for in the Constitution of Kenya, Kenya now ranks equally with the legislatures of other East African countries.

We must still implement the intent of this constitutional principle by ensuring that women are genuinely involved in legislative, budgetary and administrative decisions that directly affect them and their families.

The role of the Senate

The Kenya Constitution has made provision for a Senate which looks after and protects the interests of the county governments.

- It represent the counties
- It protects the interests of the county government
- It makes laws for the county government
- It decides on the allocation of national revenue among counties
- It oversees national revenue allocated to the county governments
- It participates in the oversight of state offices
- It has the final vote in the removal (impeachment) of the president or deputy president from office

The Senate is composed of:

- 47 members each elected by registered voters of the counties
- 16 women members nominated by political parties
- 2 members, one woman and one man representing the youth
- 2 members, one woman and one man, representing persons with disability
- the speaker of the Senate

Ask the participants to identify the differences between the Senate and the National Assembly. This should highlight the National Assembly as making national laws and determining the allocation of national expenditure. And the Senate as looking after and looking out for the interests of the counties. The reason for this is so that participants understand that county government has a direct line of access to the Senate.

Discuss where women at the workshop can become involved in politics and how they can do it.

DAY TWO

Start with recap presentations.

SESSION ONE

Public speaking, personal presentation, dealing with the media

The first thing a leader needs to do is to set an agenda. She should:

1. choose an issue and learn as much as she can about it
2. set the goal of what she wants to achieve
3. plan how to achieve it

An example would be:

- There are needy children in her location whose parents can't afford to send them to school **(the issue)**
- At least 20 of these children should receive Community Development Fund bursaries **(the goal)**
- Each ward has a representative on the county CDF committee. She will be that representative to ensure that her goal can be achieved **(the agenda)**

Communication is important if you are going to make changes in your community. You must communicate to the people in your location

1. The issue
2. The goal
3. The agenda.

To do this, you must know how to speak in public, present yourself to the public in the appropriate way and deal with the media so that they hear your message clearly.

Communication comes in many forms – at rallies, meetings of many people or just one or two, and workshops.

Facilitator asks the participants if anyone has spoken in public. If so, where; when; what did it feel like; what was the outcome.

Facilitator then guides the discussion into how to communicate.

1. Do research on your subject so that the audience knows that you understand the subject well and so that you can explain without hesitation what you want to be achieved.
2. If you have researched your subject, you can answer questions without hesitating. BUT if you don't know the answer, say so and say that you will give that person the answer once you had found out.
3. If you know what you are talking about, it will show when you are being interviewed by the media.
4. When talking in public, stand up straight. Look at your audience and not at the ground.
5. Wear appropriate clothing that is smart and clean.
6. Image is important when you are a public figure. Your marriage, children, hygiene and the way you dress can have a positive or negative impact on how others view you. You must pay attention to these parts of your life.

Break for tea

Facilitator breaks up participants into 3 groups to "deliver the message". Participants are asked to make notes of how each group presents the message. The notes will be used as the basis for discussion after lunch.

- Was the message presented clearly?

- Was it easy to understand?
- Was the speaker persuasive?
- Did you agree with what she said?
- Did she present a positive image?

Group 1 – Speaking at a public meeting'

Group 2 – Speaking on the radio

Group 3 – Speaking at a county forum

This box could be shown on the screen or printed and circulated.

PUTTING FORWARD A POSITIVE IMAGE

BE POSITIVE – Be optimistic, seek a balance between your work and personal life, set yourself realistic goals that can be achieved.

UNDERSTAND THE OTHER PERSON – One of the hardest challenges when communicating with others is to see their side of the issue. You may not agree with someone else, but you should understand their point of view.

CONTROL YOUR EMOTIONS – This can sometimes be hard, but it is important if you are to be a successful leader. When tempers get out of control, you should keep calm so that you can make sound decisions.

BE ACCOUNTABLE – Everyone makes mistakes. You should have the courage to admit when you are wrong. It is not cowardly or weak. It shows people that they can trust you to do the right thing.

THINK BEFORE SPEAKING – When you say something without thinking about it first, you can make big mistakes. Always think first of what you want to say and how you want to say it.

DON'T BE NEGATIVE – Using negative words never helps you to achieve what you want. Instead it will harm your reputation. If you disagree, say so firmly and politely and explain why.

Lunch

SESSION TWO

Discussion on how each group presented its message in the morning.

How to conduct a campaign to run for public office

Break out into 5 groups of 7 to discuss a platform and how to present it.

1. CDF committee member – increase of CDF funds for school bursaries
2. Governor – security must be increased
3. MPA – bringing a good road to the constituency for access to markets and abattoirs
4. County ward representative – the early marriage of girls must be stopped
5. Conservancy committee member – see that the community benefits from the county budget to have a borehole sunk in the conservancy

Homework – *use what you have learned today to improve on your campaign speeches.*

- Each group to choose a different person to present their speech on Day 3 to the men in the audience. *The facilitator should guide this choice so that the best person in each group is chosen.*

- Group chooses a participant to explain to men in the next day's session the meaning of human rights and gender equity.

- Group chooses a participant to explain to men in the next day's session the meaning of domestic and gender violence.

-Group chooses participants to role play a mother and 12-year-old daughter objecting to her marriage to an old man.

Facilitator guides choices in all the above to ensure that strong people are chosen.

DAY THREE

Selling the message to the men

SESSION ONE

Human rights, gender equity and everyone's obligation to respect the rights of women and men

Ask the men what they think this means.

Women respond by explaining what it means.

Each group from yesterday's session (CDF committee member, MPA, governor, county ward representative, conservancy committee member) delivers her speech.

Facilitator asks for questions from the floor. This should enable her to gauge the men's reactions and to get a discussion going on women speaking in public.

Lunch

SESSION TWO

Domestic and gender violence

Ask the men what they think this means.

Women respond by explaining what it means.

Present legal framework and response to GBV referring to the poster. The illegality of rape and attempted rape should be highlighted. It should be explained clearly that boys who 'are just having fun' with girls are breaking the law under the Sexual Offences Act. They will be reported to the police, or the chief in the absence of the police.

Role play underage marriage: 12-year-old girl, her mother and father, the prospective husband and the chief.

Facilitator to lead discussion afterwards on whether young girls should finish their education or be married off. Discuss how to stop the practice of underage marriage.

Break

WRAP-UP SESSION

Facilitator leads the discussion on:

1. How can men help to empower women to become leaders and decision-makers.
2. How can men help to stop sexual and domestic violence.
3. Ask participants what concrete steps they are going to take to move this agenda forward (respecting rights, stopping violence, empowering women to become leaders).

Facilitator should make a note of these discussions because the content will be a crucial part of the report to OSIEA.

Participants are given take-home packs (T-shirts, lessos, posters, pens, notebooks)

Appendix 2

List of workshop participants

	Name	Location	Position
1.	Almon Sukat	Laisamis	
2.	Daharayo Dokhole	Laisamis	Sabamba w/group
3.	Silvana Lereo	Laisamis	
4.	Nterige Lengesen	Laisamis	Chair Silapani w/group
5.	Evaline Kililo	Laisamis	
6.	Saida Damala	Laisamis	
7.	Asha abdirahaman	Laisamis	Secretary - Maendeleo ya Wanawake
8.	Muna Kukuton	Laisamis	Treasurer Naachama w/group
9.	Nainyeye Galmogle	Laisamis	
10.	Rahma Abdi said	Laisamis	
11.	Ali osman Orbora	Laisamis	Muungano women group leader
12.	Joseph Muthoka	Laisamis	
13.	Mohamud Osman	Laisamis	
14.	Amos Dabalen	Laisamis	Youth leader
15.	Nangida letimirwa	Laisamis	
16.	Job kanzian Kukuton	Laisamis	Journalist
17.	Dickson Dokhole	Laisamis	Church leader
18.	Reitian Leisoro	Laisamis	
19.	Fatuma Letaraya	Laisamis	
20.	Vivian Lesasa	Laisamis	
21.	Pamela Makara	Laisamis	Youth leader
22.	Galmalo urich	Laisamis	
23.	Julietta Lejees	Laisamis	
24.	Joseph Kukuton	Laisamis	Chief
25.	Hussein mahut	Laisamis	
26.	Lukumani Ibalanga	Laisamis	
27.	Kaltuma Mirkalkona	Laisamis	
28.	Katra Lekitelei	Laisamis	
29.	Mercy Khoyan	Laisamis	Women group leader
30.	Nkasupat Alyaro	Laisamis	
31.	Prisca Lekuraki	Laisamis	
32.	Naitalakwan Lenaikaa	Laisamis	Muslim elder
34.	Adannur Kiara	Laisamis	
33.	Sale Leparsoore	South Horr	
34.	Samila Lepatoyie	South Horr	
35.	Mary Lemunturei	South Horr	
36.	Rosemary Lesuruan	South Horr	
37.	Njerina lemoosa	South Horr	
38.	Sekira Lesaayia	South Horr	
39.	Lina Loorubat	South Horr	
40.	Ntipilan Lemongi	South Horr	
41.	Esther Lenaidike	South Horr	
42.	Pite Lengewa	South Horr	
43.	Fatuma Wardere	South Horr	Chair Maendeleo ya Wanawake - Nyiro
44.	Lydia Lenkaak	South Horr	Secretary – Church choir
45.	Ntikayian Lenkongoliani	South Horr	

46	Ndumuyan Legumato	South Horr	
47	Mpanare Lengees	South Horr	
48	Intalo Lemarkat	South Horr	
49	Kapiris Lepatoyie	South Horr	
50	Josephine Leburta	South Horr	
51	Scholastica Lemarleni	South Horr	
52	Nkadungi Lenaie	South Horr	
53	Nachuku Lolonyokie	South Horr	
54	Namugeyion Lekenit	South Horr	
55	Nkulaina Leisido	South Horr	
56	Nalangu Leisido	South Horr	
57	Rantina Lengewa	South Horr	
58	Sitari Lenkaak	South Horr	Chief
59	Antipas Leisido	South Horr	
60	Gabriel Lemarleni	South Horr	Catholic Men's Association
61	Samuel Lemarkat	South Horr	Asst. Chief
62	Dominic Iepulelei	South Horr	Chief
63	Laramu Lenkaak	South Horr	Village Elder
64	Bukuchoi Lengewa	South Horr	Youth Rep
65	John Lturuya	South Horr	
66	Lkatanki Lolonyokie	South Horr	
67	Lkuntees Lekenit	South Horr	
68	Lpalawan Lenkaak	South Horr	
69	Lilian Lekadaa	Ngurunit	Business woman
70	Naipita Lesagaram	Ngurunit	Salato women group
71	Selina Lelekina	Ngurunit	Chair lady – Basket group
72	Anjelina Lesangurikuri	Ngurunit	Sec. Ngurunit women group
73	Ntomula Lesainia	Ngurunit	
74	Titai Lechekeret	Ngurunit	
75	Maria Lekesike	Ngurunit	
76	Nchulu Lesadala	Ngurunit	
77	Matelii Lemagas	Ngurunit	
78	Naidiwan Letitipa	Ngurunit	
79	Nkerisaba Lewano	Ngurunit	
80	Serena Lempei	Ngurunit	Chair lady Arsim w/group
81	Saiyon Lepitiling	Ngurunit	
82	Mpatilan Learamo	Ngurunit	Sec. Salato w/group
83	Ngarin Lepitiling	Ngurunit	
84	Ngeretina Leamalio	Ngurunit	
85	Mariran Lesangurikuri	Ngurunit	
86	Jolina Lekadaa	Ngurunit	
87	Nalisae Leamalio	Ngurunit	
88	Nkiyauni Lechinia	Ngurunit	
89	Monica Lekuraki	Ngurunit	
90	Mary Umare	Ngurunit	
91	Sauso Leparsanti	Ngurunit	
92	Makelina Lesuruan	Ngurunit	
93	Paulina Lesangurikuri	Ngurunit	
94	Simon Rantani Loloibor	Ngurunit	
95	Mist Letitipa	Ngurunit	
96	Mohamud Lealmusia	Ngurunit	Muslim youth
97	Moses Letipo	Ngurunit	Ngurunit men's group
98	Ledisin Lempei	Ngurunit	Scout, Milgis Trust
99	Letunkan Lengusuranga	Ngurunit	Chair Ilaut Primary

			School
100	Lerakwa Lochokwe	Ngurunit	Market committee member
101	Lmayo Lekadaa	Ngurunit	Relief committee member
102	Joel Lempate	Ngurunit	
103	Marco Lekuraki	Ngurunit	Chair, water committee
104	Joseph Lempei	Ngurunit	Chair, Arsim Primary School

List of participants at follow-up meetings

	Names	Location	Title
1	Mathew Leiyiele	Wamba	Retired Social dev. Officer
2	Salim Lesanchore	Wamba	Senior Chief
3.	John Lenkupae	Wamba	Pastor
4	Catherine Napeyiok	Wamba	Teacher
5	Charity Lewao	Wamba	
6	Maria Luisa Lesorogol	Wamba	Nurse
7	Jicklan Ietitya	Wamba	
8	Jacinta Leorto	Wamba	
9	Christine Leseeto	Wamba	Chair lady w/group
10	Joseph Iororua	Wamba	
11	Donald Iepuyapui	Wamba	
12	Daniel Lerosion	Wamba	
13	Leserepeli Lenkokwai	Wamba	
14	Issabella Lobeki	Wamba	CHW
15	Rebecca Nchiichi	Wamba	
16	Josephine Letiwa	Wamba	Peace committee chair
17	Mora Yattani	Isiolo	
18	Nimo yussuf	Isiolo	
19	Aden Abdi	Isiolo	Youth leader
20	Dolla Abdi	Isiolo	
21	Fredrick Kinalo	Isiolo	
22	Beth Kamau	Isiolo	
23	Abdia Mohamed	Isiolo	
24	Issako jilo	Isiolo	School committee
25	Halima Abdi	Isiolo	
26	Valentine Nyaguthii	Isiolo	
27	Grace Iolim	Isiolo	
28	Anab Kasim	Isiolo	Youth leader
29	Lydia Ntinyari	isiolo	School committee
30	Nkokosa Leletito	Maralal	
31	Christine Leleshep	Maralal	Ass. Chief
31	Namijan lempei	Maralal	Business woman
33	Elina Lolongojine	Maralal	
34	Kamar Ekaale	Maralal	Youth leader
35	Joseph Lempei	Maralal	Religious leader
36	Lenkaina Mapa	Maralal	
37	Santira Lemaseu	Maralal	
38	Benta Leleruk	Maralal	Committee Maendeleo ya Wanawake
39	Celina Lemakara	Maralal	Asst.chief

40	Margaret Legaro	Maralal	Religious leader
41	Sofia Ieshornai	Maralal	
42	Petro Iemaron	Baragoi	
43	Grace Leramato	Baragoi	
44	Veronica Iempei	Baragoi	
45	Christine Lokadeli	Baragoi	
46	Esther Nkolong	Baragoi	
47	Kawop Epua	Baragoi	
48	Leleruk Wilson	Baragoi	
49	Letipila Zaire	Baragoi	
50	Wilson Lenadonger	Baragoi	
51	Rosepaula Nakio	Baragoi	
52	Jane Maranga	Doldol	
53	Loise Kimirri	Doldol	
54	Eunice Matunge	Dodol	
55	Margaret Leitiko	Doldol	
56	Antonella Lerongo	Doldol	
57	Ann Naitiku	Doldol	
58	Morikanga Matunge	Doldol	
59	Fardosa Abdalla	Doldol	
60	Paulina Pussy	Doldol	
61	Jane Minyarit	Doldol	
62	Sarah Matunge	Doldol	
63	Saleme Leitiko	Doldol	
64	Emmily Leitiko	Doldol	
65	Alice Loingisa	Doldol	
66	Rose Putunoi	Kimanju	
67	Ann Sintaroi	Kimanju	
68	Doris Naimadu	Kimanju	
69	Sengenoi Naimadu	Kimanju	
70	Jane Sintaroi	Kimanju	
71	Eunice Kaparo	Kimanju	
72	Jennifer Kasana	Kimanju	
73	Waimatha Loisoi	Kimanju	
74	Teresia Loisoi	Kimanju	
75	Nalamal Putunoi	Kimanju	
76	Nkalesian Pere	Kimanju	
77	Neyieyo Naimadu	Kimanju	
78	Monica Mamai	Kimanju	
79	Nkanyekui Sina	Kimanju	
80	Teresia Pere	Kimanju	
81	Priscilla Seteina	Kimanju	
82	Notinga Pere	Kimanju	
83	Jane Meshami	Kimanju	
84	Ngoilen Meshami	Kimanju	
85	Alice Pere	Kimanju	
86	Grace Mamai	Kimanju	