

# 2016 ANNUAL REPORT



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## **ACKNOWLEDGEMENT**

We would like to most sincerely thank our funding partners, Heinrich Boll Foundation East and Horn of Africa, DKA Austria and GIZ-Civil Peace Service for their support throughout the year. It is through this support that we were able to do the remarkable work we did in 2016.

We would also like to express our gratitude to the Members of County Assembly (MCAs) and youth from Nairobi County who engaged each other through the ***Sauti Mtaani*** platform. These were MCAs and youth from the following wards; Baba Dogo, Eastleigh North, Kahawa, Kangemi, Korogocho, Kwa Njenga, Laini Saba, Land Mawe, Mihang'o, Mlango Kubwa, Mowlem, Mutuini, Ngara, Umoja 2, Viwandani, Waithaka and Zimmerman. Their engagement through ***Sauti Mtaani*** is an affirmation that governance has indeed come closer to the people. It is also proof that youth who have hitherto been locked out of governance processes are beginning to participate in making decisions that affect their lives. That they are indeed becoming actors in their own development!

We are also grateful to the village elders, community leaders and Trainers of Trainers (ToTs) from Burnt Forest as well as village elders from Murang'a who worked tirelessly to promote gender and ethnic inclusive communities. Courtesy of these very committed groups, a gradual process of breaking down cultural, ethnic and gender barriers has started in the two regions. Gender based violence has starting to receive the attention it deserves and those violated are now receiving appropriate support.

The young men from Kinoo, Sigona, Karai, Nachu and Kikuyu wards in Kikuyu Sub County, who traversed their wards spreading the message of "Positive Masculinities", much appreciation! You have taken a very difficult issue head on and with unrivalled passion to ensure gender based violence is eliminated from our homes and communities.

To the Murang'a County Assembly women aspirants, thumbs up! Your courage and determination knows no bounds. You have committed to navigate the rough terrain of politics with all the hurdles standing in your way. We are cheering you on from the sidelines and we appreciate the strength of spirit you have demonstrated as you have worked tirelessly to convince the electorate that indeed women too can lead!

CEEC acknowledges that without the support, participation and contribution of all of you, it would not have been possible to make the strides we made in 2016. We therefore salute you all and say a very big ***THANK YOU!***

## **ABOUT COMMUNITY EDUCATION AND EMPOWERMENT CENTRE**

Community Education and Empowerment Centre (CEEC) is a national Non-Governmental Organization (NGO) based in Kenya which strives to build the capacity of communities to be actors in their own development. CEEC was registered as an NGO in March 2012.

### **VISION**

Communities that are nonviolent, all inclusive and where the human rights of all are respected and protected.

### **MISSION**

Empowering communities through capacity building, advocacy, research and documentation on issues of gender, human rights, community peacebuilding, leadership and good governance

## **PROGRAMS**

### **1. Community Peacebuilding**

Sustainable development cannot be achieved in the absence of peace, and true and lasting peace can only be realized through the involvement of all actors within the society. This program strives to build communities' capacities to embrace participatory and inclusive peace processes.

### **2. Gender and Human Rights**

Kenya is a signatory to and has ratified the main International and Regional treaties and Conventions that guarantee civil liberties, respect for human rights and promotion of gender equality. The Constitution of Kenya 2010 domesticates most of these International and Regional undertakings through a very comprehensive Bill of Rights and other provisions on gender equity and equality. This program aims at actualizing these legal commitments by building the capacity of communities on gender and human rights issues with a view to promoting a just and peaceful society.

### **3. Leadership and Good Governance**

There is a clear link between bad governance/poor leadership and most social problems. Although Kenya has made major democratic strides in the last two decades, there is a sense of apathy among members of public towards political leadership and general ignorance of civic rights and duties. This translates into bad leadership choices and failure to hold leaders to account. Another challenge is the exclusion of some population groups, notably women and youth. Of necessity, good governance needs to be inclusive and when some population groups are locked out, sustainable peace and development cannot be realized. This program seeks to strengthen the capacity of

communities to effectively exercise their civic rights and duties thus contributing to participatory and inclusive governance.

#### **4. Positive masculinities**

There has been undisputable evidence the world over that men are the main perpetrators of violence and women are usually on the receiving end. However, this does not mean that men are born violent and nor does it mean that violence is the hallmark of manhood. On the other hand, it is true that women are not born peaceful and indeed there are many women who are perpetrators of violence. This program seeks to bring about a paradigm shift among men from negative to positive masculinities. The converse is helping women to embrace positive femininities in recognition of the fact that both men and women contribute in constructing flawed masculinities.

#### **Strategies**

- Trainings and awareness raising forums
- Research and documentation
- Development of Information, Education and Communication (IEC) materials
- Advocacy
- Mentorship
- Exchange programs
- Community dialogue and outreach forums
- Legal aid clinics
- Income Generating Activities (IGAs)
- Use of ICT as a governance tool
- Use of theatre for social change



## PART 1: PROGRAMS REPORT

### GENDER AND HUMAN RIGHTS PROGRAM

#### i) Building the capacity of Village Elders from Ithiru and Githumu Locations in Murang'a to prevent and appropriately respond to Gender Based Violence.



In the course of implementing the project *Building the capacity of Village Elders in Burnt Forest to prevent and appropriately respond to Gender Based Violence* CEEC received a request for an exchange visit between the Burnt Forest and Murang'a village elders. For the exchange visit to be effective, the elders from Murang'a needed to be at the same level with their

counterparts in Burnt Forest who had already been trained on gender based violence prevention and response. It is in view of this that village elders from Ithiru and Ruchu locations in Murang'a County were taken through a four days' training on gender based violence prevention and response in January 2016. The training which took place at Ng'araria Catholic Church from 26<sup>th</sup> -29<sup>th</sup> January 2016 brought together 34 village elders (29 men and 5 women). In addition, IEC materials and a Gender Based Violence prevention and response guide were developed to help the elders in their outreach efforts within the community. The elders were also given a referral list to help them refer cases that were beyond their capacity.

During evaluation, the village elders lauded the project which was the first of its kind in the area, as having brought about many positive changes in their lives, work and community. The elders, who work on a pro bono basis generally feel unappreciated and they therefore felt the project had enhanced their credibility. It made them feel valued because it was the first time that anyone had thought of doing something for them. They were also happy that the community's confidence and trust in them had increased due to the enhanced capacity.



They confirmed that they had become more gender sensitive in their relationships with members of the families and community. Within the family, they had changed how they related to their children both male and female in recognition of how they were disempowering both due to dysfunctional cultural beliefs and gender stereotypes. They acknowledged that they were unfairly blaming women for male disempowerment which is mainly affecting young men. After understanding gender dynamics and flawed masculinities, they realized how much men need to be empowered and how unfairly women and girls are treated. This knowledge enabled them to become more professional in their work especially after realizing that some of the things they were doing like presiding over criminal cases amounted to obstruction of justice. The project had therefore contributed to enhanced protection of women's rights as well as increased harmony within families and communities.

## **ii) Working with communities in Burnt Forest to Promote Nonviolent Gender and Ethnic Inclusive Communities**

### ***a) Training of Trainers***



In 2015, CEEC received a request from the community members in Burnt Forest who had received gender training in 2014, for further capacity strengthening of a core group of community leaders to become Trainers of Trainers (ToTs). The group identified one main capacity gap as the lack of understanding of laws governing gender

based violence as well as other legal relations within the family and community. In February 2016, a four days' training of trainers (ToT) on gender based violence prevention and response was conducted for 25 community leaders. The ToTs were taken through the law governing various forms of gender based violence, marriage, children's rights as well as inheritance. The trainees were also taken through facilitation skills to help them break down resistance from the community as they sensitized different groups particularly the youth, men and the elderly. The skills building session also helped them acquire strategies for enhancing credibility and avoiding rejection by the community. This is in view of the fact that gender based violence is a very difficult topic to tackle within communities with deep rooted cultural beliefs and practices. The ToTs who were drawn from eight farms in Burnt Forest (Rukuini, Kaplelach, Barekeiwo, Ndungulu,



Chuiyat, Lingway, Kagongo and Kamuyu) undertook to form a loose network of all CEEC's alumni including village elders and work together as a team. They undertook to invite team members from other farms whenever they have activities to support each other and build synergy. As a way of addressing financial constraints, they agreed to ride on ongoing activities like church services, chiefs' "barazas" as well as other community forums. Having such a structure on the ground ensured sustainability of the work CEEC has been doing in the area since there will be champions against gender based violence to carry this work forward.

***b) Exchange visit by village elders to Murang'a and Burnt Forest***



In response to the Burnt Forest village elders' request for an exchange visit to central Kenya to enhance learning, two visits took place, to Burnt Forest and Murang'a respectively. The first visit took place in February 2016 during which 28 village elders from Oleinguse and Tarakwa locations in Burnt Forest visited their counterparts in Ruchu and Ithiru locations in Murang'a. The elders from Murang'a reciprocated by visiting the

Burnt Forest village elders in March 2016. Each visit took five days during which each set of elders was hosted by their counterparts in their homes. In addition, each group of hosts took their visitors on cultural tours which included visiting *Mukurwe wa Nyagathanga* (picture below), the Kikuyu equivalent to the Garden of Eden in Murang'a and Kerio Valley in the Rift Valley.



This was meant to help them learn each other's ways of life and experience what being a village elder in the two different regions entailed. The two visits culminated in joint meetings during which all the 56 elders came together and shared the learning they had acquired, challenges and way forward. During the Burnt Forest joint meeting, a specialist on alcohol and substance abuse from Moi Teaching and Referral Hospital gave the elders a presentation on the topic. This was after elders from the two regions identified alcohol and substance abuse as a serious problem among the youth.



The exchange visits had a huge impact on the village elders who realized that they had a lot to unite them rather than divide them. This was especially in view of the fact that the two sets of elders are from two communities whose relationship has historically been characterized by hostilities, animosity and suspicion, the Kalenjins and the Kikuyus as evident from the following statements;



- *“We thought Nandis are animals“.* A Burnt Forest elder reporting what his host told him.
- *“You are going to Kikuyuland? Will you come back? Unapeana shingo ikatwe (Are you giving them your neck to chop it off? “)* A Burnt Forest Elder who slept in a Kikuyu house for the first time in his life during the exchange visit.
- *When I got into a vehicle with my host, I was very scared and I started wondering whether he might be Mungiki (an infamous Kikuyu militia group). When we got to his house, we found a young Nandi lady who is married to a Kikuyu. This made me relax because I felt if the Kikuyus had not killed her then they would not kill me“.*

Hosting each other for three days made the elders come to terms with their common humanity and realize as one of them put it *“The blood that flows through our veins is red whether you are a Kalenjin or a Kikuyu“*. The experience made them disabuse some of the myths and stereotypes they had hitherto held against each other. They also realized that even as village elders, they face similar challenges and by sharing, they learnt a lot from each other not only how to address some of the issues but also to improve their lives generally.

### **c) Farm based sensitization forums**

With their strengthened capacity on issues of gender based violence and the link with alcoholism, a trained core group of community leaders (ToTs) and village elders organized farm based sensitization sessions on alcoholism and gender based violence in March 2016. However, since the ToTs and the elders did not have expertise on issues of alcoholism and substance abuse, a recovering alcoholic from Reawaken

Rehabilitation Centre was invited to talk about the adverse health and social effects of this problem.

These sessions opened the community members' eyes on the seriousness of alcohol and substance abuse. The community started to appreciate how alcoholism is connected to some of the social problems which include gender based violence, poverty, under development, child neglect as well as general lack of peace and harmony within the community. It



It became clear that this vice does not only affect the person abusing alcohol and other substances but also the family and community at large. The community members also learnt that addiction is a disease and those affected need help not condemnation. They were shocked to learn that there is a hereditary alcoholic gene which leads to addiction once those who have it experiment with alcohol.

Overall, the project contributed to enhanced inter gender and inter ethnic understanding within families and the community. Due to the fact that the ToTs and village elders who have been trained by CEEC come from the two main communities, Kalenjin and Kikuyu, the project eased inter ethnic tensions and hostilities. This was not only because of the exchange visits but also due to the fact that the trainees are working together as a team. The project sought to challenge the very core of the targeted communities identity and it was very encouraging to see that it had contributed in a small way to inclusive, participatory and gender sensitive processes.

## **LEADERSHIP AND GOOD GOVERNANCE**

### **i) Building the capacity of communities in Burnt Forest for Gender**

#### **Inclusive civic engagement and participatory governance**



CEEC has been engaged in gender based violence prevention and response work in Burnt Forest since July 2014. This work has mainly revolved around the most common and obvious forms of violence like physical and sexual violence, failure to educate daughters as well as violation of women's and girls' property and inheritance rights. A rampant form of violence that is often

unrecognized and therefore goes unnoticed is the violation of women's political rights.

Information received by CEEC indicates that most women in the target area are not free to exercise their democratic right of voting for candidates of their choice. The man dictates who the wife votes for and this is more often than not influenced by political party (or alliance) affiliation and not merit. The cultural belief that a woman ranks at the same level as a child and she is a man's property is very real in the target area. The situation is made worse by women's internalization of patriarchy which makes them believe that men, as the heads of families, have authority over them. The fact that women and men alike are ignorant of human rights generally and women's rights, in particular, does not help matters. 2016 being a pre-election year, it was important to address the above status quo to enable women discharge their civic duties and responsibilities and also enjoy their civic rights before, during and after the August 2017 general election. This was the rationale behind this project.



In July 2016, CEEC conducted two sets of four (4) days' training for a total of 63 community leaders (32 women and 31 men) on effective civic engagement and inclusive, participatory governance. The trainings were anchored within a human rights framework to help the trainees understand that both men and women are entitled to civic and political rights by virtue of being human beings. To help both sets



of trainees understand why leadership was considered the preserve of men, they were taken through the social construction of gender. This helped men understand why they do not consider women capable of leading and the women to understand how they have internalized patriarchy. Lack of understanding of governance issues is another handicap to effective and inclusive governance which made it important to present devolved governance in a simplified and practical manner.

One of the difficult realities for both groups was the fact that members of County Assemblies and Parliament are not implementers. They blamed their Members of County Assembly and Members of National Assembly for the failure of the executive. They did not understand that these legislators are only mandated to ensure development takes place in their respective areas through their three roles of legislation, representation and oversight. The discussion on the role of women elected leaders especially the Woman Representative revealed the double standards used to judge men and women where men who do not perform are re-elected over and over again but when it is a woman the bar is raised too high.

The men's training tackled male disempowerment and the unhealthy ways in which they dealt with it including discriminating against women. They realized that denying women an opportunity to lead was a sign of disempowerment since it stemmed from men's insecurity which made them believe that women would "sit on them" once they



took up leadership positions. A man who is secure does not feel threatened by women. Women on the other need to unlearn a life long socialization process that has relegated them to the periphery and made them believe they are not good enough. A session on how to boost their self esteem was therefore very helpful.

After the trainings, both groups jointly conducted a total of 16 civic engagement forums within their respective farms in October and December 2016 respectively. The trainees therefore conducted two forums per farm which brought together about 100 people each reaching a total of 1600 community members. The mobilization was done in such a way that it had an equal representation of men and



women. The men and women would first meet separately and discuss reasons why women do not participate in governance as well as how men can support them to overcome the challenges they were facing. The two groups would then come together and share what they had discussed and agreed on in their respective groups. The joint meetings would come up with commitments regarding what men and women were going to do differently to ensure women are included in governance processes.



This project brought out the dire need for more work to help bring about a paradigm shift. It is not easy to change deep rooted cultural beliefs and practices and this was evident during the forums. Some men and even women seemed to hold firmly to gender

stereotypes learnt over the years which made it clear that a lifetime of socialization cannot be undone overnight. Religion reinforces some of these stereotypes through selective reading and misinterpretation of scriptures. These challenges notwithstanding, it was encouraging to see that a process of re-socializing had started. The project had provoked the collective community psyche with both men and women starting to question some of the firmly held beliefs. Having male allies on board dispels the notion that working towards inclusive governance is a women's agenda. As a result of the project, it is safe to assume that more women in the target area will enjoy their civic rights and exercise their civic duties during the 2017 general election and beyond.



## **ii) Women and Governance: Building the Capacity of Murang'a County Assembly Women Aspirants to vie for the 2017 General Elections**



Kenya's 2010 Constitution has been lauded as one of the most progressive Constitutions in the world. It ushered in a devolved system of government which is meant to bring governance closer to the people and promote citizen participation. With the aim of actualizing these Constitutional provisions, CEEC implemented the first phase of *Women and Governance: Building*

*the Capacity of Murang'a County Assembly Women Aspirants to vie for the 2017 General Elections* from October to December 2017.

The project aimed at not only helping women understand devolved governance generally and the electoral process specifically but also provide them with platforms to articulate their agenda. This was in recognition of the numerous obstacles standing in the way of women's political participation. These include a poor understanding of governance issues generally and the electoral process in particular, lack of resources, gender stereotypes rooted in retrogressive cultural beliefs as well as lack of platforms to articulate their agenda.

The project brought together 18 women aspirants from Gatanga, Kandara, Kangema, Mathioya, Maragua and Kiharu Sub Counties. The women went through a five days' training which was anchored within a gender framework to help them not only understand the engendered nature of the challenges they face but also how to deal with them. Fortunately, the Murang'a County



Member of Assembly popularly known as the Woman Representative met the women and shared with them the challenges she has faced and continues to face as a woman leader as well as practical ways in which she deals with these challenges. Important aspects of the electoral process and governance structure were covered in the training as well as skills that the aspirants need to mobilize resources, both human and financial, brand themselves, develop manifestos and run effective campaigns.

To give them a feel of what to expect if they won, the trainees were taken on a learning tour of Murang'a County Assembly. They attended a session and were later given a talk

on how business is conducted in the house. This helped demystify the County Assembly which some of them had not entered before.

After the training, CEEC supported the aspirants to record features at a popular radio station, Inooro Radio articulating their agenda to their respective electorate. Each feature which outlined the leadership qualities the women have and what they would do if elected played three times per day for two days. The women were also supported



to hold civic engagement forums in their respective wards during which they engaged with the electorate and outlined what development plans they would implement if elected. These two strategies were very helpful to the women who have limited resources and therefore lack adequate access to their electorate.

The women, some of who had vied before confirmed that their capacity to vie had been considerably strengthened by the project. They confessed that before the project, they were doing things by trial and error but now they were able to better organize themselves. They had also gained confidence to face the electorate and were able to engage with them from a point of knowledge. While before they were getting intimidated and derailed by harassment based on gender stereotypes, they now knew how to deal with such issues. They also confirmed that the media strategy and civic engagement forums had given them publicity and their profiles had gone among the electorate.

### **iii) Youth and Devolved Governance: Enhancing Youth Participation in Devolved Governance through the Sauti Mtaani Platform within Nairobi County**

CEEC has been implementing the *Youth and Devolved Governance* project in Nairobi County since October 2013. Under the project, a platform dubbed **Sauti Mtaani** (Voice in the Hood) was developed to facilitate civic engagement between youth and Members of County Assembly (MCAs). The youth send a text message to their MCAs who receives a link on their phones. When the MCAs respond, the youth get the responses on their phones. The responses are also simultaneously posted on the *Sauti Mtaani* website [sautimtaani.co.ke](http://sautimtaani.co.ke). Unlike many ICT tools, *Sauti Mtaani* provides a two way communication between the youth and their respective MCAs.



In 2016, three wards namely Mihang'o, Eastleigh North and Ngara joined the platform bringing the total to 17. MCAs from these wards were taken through an induction process to help them understand the rationale behind the project and how the *Sauti Mtaani* platform works. 30 youth from the same wards were also taken through the same process to enable them become *Sauti Mtaani* ambassadors on the ground. In addition, they were given *Sauti Mtaani* branded T-shirts and wrist bands to assist them in raising awareness about the platform. Other strategies that were used to popularize the platform in this phase included the media, murals and a jingle. Two articles were published in the local newspapers and three murals were done in the new wards explaining what *Sauti Mtaani* is all about. A jingle that had been developed earlier on was modified to reflect the new wards and it was posted on the Facebook page and group and also forwarded to the youth ambassadors so that they can share it with youth from their respective wards. CEEC also continued using the Facebook page and group to raise awareness on the platform.





# City youth use ICT to demand better services

*New platform enables residents to raise issues of concerns to Ward Representatives through a short code, get help*

by Njonjo Kihuria  
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Sauti Mtaani, a free sms platform for Members of the County Assembly (MCAs) and the youth in Nairobi is revolutionising service delivery in the city.

The brainchild of Community Education and Empowerment Centre (CEECE), the platform ensures the youth in Nairobi are included in governance processes.

It comprises a short code, a website, Facebook page and a group. The youth send a message for free to 21393 which goes to the MCA whose response goes to the sender and to the Sauti Mtaani website, which is open to the public.

Umoja II MCA Kingsley Odiaka says Sauti Mtaani has provided MCAs with a platform to directly communicate with the youth in their wards.

"This being a free platform, the community is able to raise issues of concern with the MCA. The MCA in turn addresses those he can and engages with other stakeholders to help address those beyond his mandate," he told the *People Daily*.

Some of the issues that have been addressed through the platform include youth unemployment, street lighting, burials and insecurity.

"Anyone with a phone can reach me, so the platform has enabled me to reach a much wider audience."

The biggest challenge Laimi Saba MCA Donifino Kitavi had before the advent of Sauti Mta-



## AT A GLANCE

In 2009, backed by the government, four fibre optic cables came ashore, bringing a new, faster Internet connection.

Prior to this, the internet was only available via satellite and was too expensive for many users. Prices fell and, since then, the number of people using the Internet has tripled to almost 12 million.

And with 74 mobiles to every 100 Kenyans, it is via mobiles that Kenyans are connecting to the Internet.

and, was the information gap between elected leaders at the ward and the electorate. "Sauti Mtaani has narrowed that gap in a big way, enabling young people to access and use information from us," he said.

The platform has brought him closer to the electorate because of the regular and relevant communication, but he regrets that only the tech savvy, are able to use Sauti Mtaani. He hopes more people especially the older generation, will

People in my ward make enquiries and seek clarifications on various issues and I seek and get answers -Kitavi

embrace technology.

Kitavi has used the platform to mobilise the youth, but wants it to be publicised more, for more people to start using it. "We hope CEECE will in future organise more interactive activities between the leaders and the electorate".

Mueke Sammy from Umoja II says some projects have been started at the Ward courtesy of the platform which include high-mast lights, sorting out water shortage cases, drainage and sewerage repairs, equipping youth with skills and linking them with employers.

According to CEECE's programmes manager Nelly Njoki, Sauti Mtaani promotes accountability and demystifies leadership as envisioned in the Constitution.

"The platform has brought governance closer to the youth who have previously been left out of development processes".

CEECE, however, acknowledges that the platform's reach is limited and there still exists apathy and lack of understanding of MCAs' mandate.

Some youth from Umoja II, during a clean-up organised by Sauti Mtaani. The youth in Eastlands have embraced ICT to access elected leaders. PHOTO: NJONJO KIHURIA



As with most new ideas, there have been some challenges in the uptake and use of the platform. The MCAs have to get used to the idea of being answerable and accountable to the electorate and the youth need to understand their leaders' roles and therefore lower their expectations. Those who have embraced it have nonetheless confirmed that it is indeed a novel and unique concept which is bringing governance closer to the youth. CEECE believes this is an idea whose time has come and there is a case to be made for scaling it up to other levels of governance, opening it up beyond the youth and taking it to other counties. It is a very effective, easy and cost effective way of ensuring citizens participate in their own governance..



## **POSITIVE MASCULINITIES**

### **Positive Masculinities Project: Working with young men to combat Gender Based Violence in Kiambu County, Kenya**

CEEC has been working with young men in Kikuyu Sub County, Kiambu County on a *Positive Masculinities* project since 2014. The decision to work with male youth was informed by concerns from various stakeholders that gender based violence was rampant in the area and the main perpetrators are a lost generation of young men who are suffering from flawed masculinities. As much as women and girls are the ones who are disproportionately affected by the vice, inevitably the perpetrators of gender based violence also hurt themselves in the process. The project therefore aims at helping the young men redefine masculinities and embrace a positive sense of manhood that does not hurt them and others.

This phase that ran from November 2015- June 2016 had 27 thespians who went through a four days' training on introduction to gender, masculinities, male disempowerment and its connection to gender based violence as well as how to move from flawed to healthier masculinities. The choice of thespians was informed by recommendations from a previous phase to use theatre as a medium of communication since youth easily relate to it. Between March and June 2016, the trainees organized travelling theatre performances which took place once per month within their respective wards. A total of 20 travelling theatre performances were carried out in 19 different churches reaching over 2000 people.



The project has since 2014 made inroads into the target community as evident from the feedback received from the trainees and the community. The community, which

believes that the boy child has been forgotten, has generally embraced the project which is the first of its kind in the target area as the solution to the prevailing masculinity crisis. The strategies used in project implementation have been very effective in reaching the target group, the youth. Theatre has proved to be a powerful tool among the youth since it educates and entertains at the same time. The fact that young men are the ones reaching out to their peers has also been very effective especially since some of the trainees are married or in serious relationships and they have been sharing their own personal experiences.

Overall, an understanding of the dynamics involved in gender based violence especially power and control is bringing about a shift in people's attitudes. A good indicator of this shift is the fact that men who normally would not admit they have been violated by their wives have started speaking up. This is after realizing that gender based violence can be perpetrated against both men and women. At the same time, the community has begun to understand the serious and far reaching consequences of gender based violence on men, women and children.

## **PART II: STAFF DEVELOPMENT AND NETWORKING**

### **i) Living Peace (Creators of Peace) Conference**



The CEEC Executive Director Jane Maina and Programs Manager Nelly Njoki attended a Creators of Peace (COP) Conference from 4<sup>th</sup> to 10<sup>th</sup> August at the Caux Conference Centre, Switzerland. The conference which was held under the theme “Living Peace” was a celebration of the COP’s 25<sup>th</sup> anniversary since its launch in 1991. The conference provided space for about 120 women and 20 men from 43 countries from around the world to share stories of how they are actually “living peace”. Activities on the program included quiet morning reflection, sharing of personal stories by selected speakers, smaller workshops, community group meetings, screening of movies, a multi cultural extravaganza as well as a village market place. Powerful stories of forgiveness and resilience in the face of adversity were shared. Another theme that ran through the conference was our inter connectivity as human beings. It is unfortunate how we let our differences divide until we are faced with tragedy or disaster and then we remember our common humanity. Instead of allowing gender, religion, class, race or any other factors divide us, we should draw strength from our diversities. Jane and Nelly shared how CEEC is working on bridging the gender divide by changing the narrative of “men as perpetrators of violence” into “men as peacemakers” through *Positive Masculities* projects as well as generally working with male allies in all women empowerment projects. The two further shared CEEC’s approach of enhancing peaceful inter ethnic co-existence in one of the organization’s project areas, Burnt Forest in the Rift Valley.

### **ii) GIZ-CPS Sector Group Meeting**

On 15<sup>th</sup> and 16<sup>th</sup> November 2016, CEEC’s Executive Director Jane Maina attended a meeting organized by GIZ-CPS for all their partners at the Royal Orchid Hotel, Westlands. The partners shared the work they are doing in different parts of the

country and their areas of expertise. They also did a conflict analysis ahead of the 2017 General Election and the strategies they were using to mitigate against these conflicts. The meeting not only provided relevant information but also leads on areas of possible collaborations among the partners.

### **iii) Gender Forum**

In the course of the year under review, CEEC's staff attended the monthly Gender Forum organized by the Heinrich Boell Foundation. Topics such as "Women and Leadership/Politics", "Role of Women in Promoting Sustainable Development", "Women in Science and Technology" and "police-Civilian relationship" among other topics. The forum which brings together panelists and other actors with expertise on various topics as well as members of public provides a very good learning and networking opportunity for CEEC staff.