

MAINSTREAMING GENDER IN EDUCATION USING THE GROUP MENTORING APPROACH

**A Training Handbook with Examples from the Gender
Equality and Education Project (GEEP), CEF Kenya**

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Acronyms

AIDS	Acquired Immune Deficiency Syndrome
CBO	Community Based Organisation
CEF	Commonwealth Education Fund
CSO	Civil Society Organisation
ECD	Early Child Development
EFA	Education for All
EYC	Elimu Yetu Coalition
GAD	Gender and Development
GCN	Girl Child Network
GEEP	Gender Equality and Education Project
GSB	Gender Sensitive Budget
HIV	Human Immunodeficiency Virus
IEC	Information Education and Communication
KNAP	Kenya National Association of Parents
MDG	Millennium Development Goals
MoE	Ministry of Education
NEP	National Education Policy
NGO	Non-Government Organisation
SMC	School Management Committee
WID	Women in Development

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Summary

The Handbook is based on experiences gathered from group mentoring sessions conducted by the GEEP-CEF Kenya in three regions, namely Western, Central and Coast regions. The handbook is designed to assist those who may want to build capacities of others to be able to have a good working knowledge on issues of gender in education. It is aimed at aiding both the Mentor and the *Mentee* in understanding how Gender can be mainstreamed in Education using Group Mentoring approach

The handbook begins with a brief background of the Commonwealth Education Fund (CEF) and the Gender Equity and Education Project (GEEP). This is followed by some brief explanation of what Mentoring as an approach in gender mainstreaming has been understood to be throughout GEEP's life. A brief explanation of the group mentoring approach is provided in this section.

The rest of the handbook draws examples from CEF-GEEP Group Mentoring sessions to take the user through the steps that can be followed by a gender mentor to build capacities of those working in education to mainstream gender in their work. The topics covered in the handbook include: Setting the scene in the sessions, gender concepts, gender and culture, gender and education issues, human development and sexual maturation, gender and education policy and gender sensitive budgeting and its implications in education.

The handbook is a useful resource in building capacities of those working in the area of mainstreaming gender issues into education system.

Section One

Commonwealth Education Fund – Gender Equality and Education Project

Introduction: Background to CEF – GEEP

The Commonwealth Education Fund (CEF) was framed around the two Millennium Development Goals (MDG) on education and gender – achieving gender equality in primary and secondary education by 2005 and universal completion of primary education by 2015.

The CEF programme though, evolved to work around all the six Education for All (EFA) Goals.

- Expand early childhood care and education.
- Provide free and compulsory primary education
- Promote learning and life skills for young people and adults
- Increase adult literacy by 50%
- Achieve gender parity by 2005, gender equality in 2015
- Improve the quality of education.

A global MDG taskforce report by the end of 2005 indicated that over 70 countries failed to achieve the goal of gender parity/ equality in education in 2005. In Kenya, although national figures indicated an almost parity state, regional differences exist. In 2004, CEF carried out a global mid-term review in the CEF 16 countries. Findings of the review indicated that, despite CEF's framing around the 2005 MDGs, gender had remained a relatively weak area of its work. Gender was not a central theme of all partners and at times the term gender was misinterpreted. A key recommendation of the review was to enhance capacity building work on gender mainstreaming.

It was therefore in line with this that the CEF-GEEP programme was set up. GEEP was a 2-year project for capacity building for gender equality in the work of CEF partners. The emphasis of the programme was on working with a mentor to walk through the gender mainstreaming process with partners as opposed to the one off workshop approach. The mentoring workshops are different from the usual gender workshops where different presenters generally present a session or two and leave. The mentoring aspect means that the Gender Mentor would stay with the *mentees* throughout the sessions, spending quality time with them clarifying issues while also taking time to understand their perspectives. This way a relationship of trust is created between the Mentor and the *mentees*. The Mentor is also expected to follow up on the *mentees* even after the training. In Appendix 5, an

example is provided of how the CEF-GEEP Mentor worked with one organisation to the point where *mentees* had changed attitudes and behaviour by the end of the project period.

The project was concerned with ‘demystifying’ gender concepts so that gender analysis would become an ongoing process in CEF partners’ work hence help in transforming power imbalances between women and men. Specifically, GEEP set out to achieve the following:-

- To build more effective national coalitions/alliances which are gender aware and gender sensitive and working for the achievement of gender equality in EFA
- More comprehensive EFA plans with government spending on education analyzed and implemented from the perspective of its impact on women/men, girls/boys.
- Gender equality addressed in the design, planning, budgeting and implementation of education for all.
- Better tracking of government expenditure on EFA based on an analysis of gendered decisions and implications

Mainstreaming innovative Civil Society Organisations (CSO) approaches to educating marginalized children, with particular emphasis on targeting girls as part of an overall strategy for improving gender equality in education.

Mentoring – an Introduction

According to an Oxfam manuscript on mentoring (Oxfam, Not dated), the term ‘mentor’ comes from Greek mythology. Before Odysseus, King of Ithaca, sailed to fight in the Trojan War, he entrusted his son Telemachus to the care and direction of his old and trusted friend, Mentor. As he was away for ten years, this role was crucial to the young prince’s development. Over time, the word mentor has come to represent a trusted adviser, friend, teacher or wise person. The Oxford Dictionary defines a mentor as an “experienced and trusted advisor”. Experiences gathered through GEEP’s gender mentors in Ghana, Malawi, Kenya and Bangladesh came up with the following descriptions of the qualities and responsibilities of a gender mentor:

‘Who is a gender mentor?’ and what qualities does she/he bring to the job?

- Needs to know content on gender
- Brings existing contacts/network/relationships
- Has practical examples/experience of gender work
- Is an enabler
- Ability to be both an insider and outsider - to engage and disengage with organisations
- Maturity and patience
- Knowledge of partners/lead organisation
- Availability and flexibility
- Willingness to accept the role of mentor

What does a gender mentor do?

- Instils trust and confidence in *mentees*
- Works ‘with’ partners/*mentees* (rather than lead/instruct)
- Has a strategy, plan and a ‘contact’ (the hardware of the job)
- Makes objectives clear from the start
- Creates an enabling environment
- Manages institutional relationships (lead agency, partners, sub-partners)
- Commits time over the long-term
- Uses a range of activities
- Conducts training/capacity building
- Provides mentoring workshops (that include awareness raising, training, planning, etc)
- Goes on field visits
- Inputs into key documents
- Advises on phone, email and in person
- Connects people/networks/partners
- Develops advocacy
- Supports partners through research and analysis
- Responds to requests on emerging gender issues in the field
- Conducts evaluations/assessments

Gender Mentors are enablers and facilitators, not instructors. They:

- encourage learners to come up with their own solutions to problems
- coach learners to make the most of their talents
- build their self confidence
- act as a role model
- share experience and expertise
- give feedback
- provide advice where possible and relevant

The GEEP gender mentor in Kenya performed most of the responsibilities indicated above. Group Mentoring sessions were mainly used to build capacities of partners. This handbook uses examples from these group mentoring sessions to help CEF partners and other education Civil Society Organisation (CSOs) to carry out similar mentoring sessions.

Section Two

Group Mentoring Introductions and Setting the Scene

Introductions and Expectations

When conducting the GEEP group mentoring sessions, *mentees* were usually drawn from different organisations and from diverse cultural backgrounds. It was therefore necessary that from the onset, *mentees* would introduce themselves in a format that would help them open up to each other. In all the GEEP group mentoring sessions, the following questions were used to help *mentees* with introductions and setting expectations while also getting to introduce the issue of gender.

Pair the *mentees* and ask them to share with each other the following:

- In 4 words describe yourself to the person sitting next to you
- Narrate the most memorable event in your life
- Tell your partner what you could have wanted to be but could not because you were born male/female
- Tell your partner what you hope to achieve from the group mentoring session (the market analogue was used – they were to imagine the group mentoring session was a market where they had come to sell and buy – what do you hope to sell and buy?)

Aligning *Mentees* Expectations with the Group Mentoring Objectives

Generally, *mentees* will have diverse expectations. After the *mentees* outline their expectations it is prudent for the Mentor to align the expectations with the outlined objectives of the group mentoring session, so as to meet the goals of the *mentees*.

The list below provides a summary of the expectations that participants from the different regions came up with:

- Understand the whole concept of gender.
- Share experiences learnt about gender from other group mentoring sessions and in the community.
- Develop realistic work plans to implement covered topics
- Know how to use the knowledge they acquire to organise more group mentoring sessions.
- Know more about girl child education
- Share any experiences they have had because of their gender and to learn from other peoples' experiences.
- Understand the root causes of gender discrimination.
- Learn what can be done to mainstream gender in schools and communities.
- Get to know if there's any difference between gender mainstreaming in regions, countries and other parts of the world.
- Get to know more about gender discrimination in their countries.
- Know the advantages and disadvantages of being a woman.
- Know the difference between gender equity and equality.

The gender Mentor should remember to clarify that the group mentoring session is a time for all to share their experiences and everyone is an expert. By so doing, the Mentor has extended an invitation for anyone with something to contribute to the group mentoring session to do so, without fear or intimidation.

Group Mentoring Session Objectives

The Mentor will state how long the group mentoring training will last, and that it will be an interactive group mentoring session aimed to equip the participants with knowledge, insights, skills and strategies on understanding and mainstreaming gender in their work. The mentor takes the mentees through the objectives of the group mentoring session. The list below summaries some of the main objectives set for all the group mentoring sessions held in Kenya:

- Understand basic concepts and issues of gender and education
- Understand and appreciate the need for gender mainstreaming in their work
- Be able to envision and plan to have girl friendly schools
- Enable participants to act as role models for girls and boys in schools
- To know and understand the rationale and terms used in the gender and education policy, and how to use this policy in their work
- Understand the basics of gender sensitive budgeting
- Be equipped with training, facilitation and mentoring skills in order to train their partners in the field on gender mainstreaming.

Group Mentoring Session Programme

After outlining the mentoring session objectives, the Mentor takes *mentees* through the session programme. He/she should point out that if the programme is followed as stipulated, then *mentees'* expectations would be met. (See Appendix 2 for an example of a structure for a three days group mentoring session)

Course Agreement

In order to meet the group's expectations and the session objectives, there should be some agreed rules that would govern the group conduct throughout the session. The mentor will facilitate the drawing up of the mentoring sessions' norms which must be agreed upon by all the *mentees*. The Mentor can support/facilitate this process by doing the following:

The words "Mentoring Norms" should be written in the middle of a flip chart
Mentees are then asked to think (while reflecting on their own learning needs) what they need from the rest of the group in order to make the entire mentoring training period most effective.

The list below summarises some of the norms that were suggested in the GEEP group mentoring sessions

- Mobile phones should be put off during sessions
- There should be no irrelevant questions asked i.e. questions which are completely unrelated to the topic but also at the same time, all *mentees* should respect other's questions and ways of thinking so that everyone is free to ask questions
- There should be good time management
- *Mentees* should participate actively and focus on action
- Need for spiritual nourishment
- Unnecessary movement should be minimized
- Languages to be used agreed as English and Kiswahili

After drawing up the list of group mentoring session norms, time should be allowed for the *mentees* who require clarifications on any of the issues to do so before sealing the agreement.

In order to keep to the agreement, some responsibilities should be given to some *mentees* selected by their colleagues or self volunteered. Such responsibility could include overall chairperson, timekeeper, in charge of devotion and note taking.

Following these introductions, the Mentor, who as indicated earlier should have very good knowledge of gender issues, takes *mentees* through the main gender concepts. This should be done while taking into consideration local and cultural understandings of how men and women relate. Beginning with the concept of diversity was found to work well and *mentees* were able to recognize their general human differences before moving on to sex and gender differences. The second chapter of this handbook takes the Mentor through how these concepts may be introduced using experiences gathered from the GEEP group mentoring sessions.

Section Three

Gender and Diversity

Introduction

This section begins by introducing the concept of diversity with the aim of helping the *mentees* appreciate differences among people, and identify those differences that are inherent and those that can be changed. This is in preparation for a discussion on sex and gender which will come next. In this discussion, the aim of Mentor will be to help *mentees* appreciate the difference between the two terms. Finally, the Mentor will present some brief explanations to some of the important concepts in gender work.

Introducing Diversity

People are differently endowed. All of us are different in one way or the other. These differences become even more pronounced when one focuses on the different genders. The objective of this session is to help participants to appreciate how they are different from each other and how these differences, instead of being a source of conflict can be seen as a source of strength and synergy.

To facilitate this, the mentor can work with the following exercise, which uses small cards given to each participant¹

- 1) “Take a look around you. Look at your neighbours on your left and right hand side, in front of you, behind you.”
- 2) “Note at least three ways in which you differ with the neighbours”
- 3) “Write the differences you note in your card, one per card”

Some of the responses elicited from this exercise at GEEP group mentoring sessions are as listed below:

- Taller/shorter
- Brown teeth
- Has beard
- Is masculine
- Has breasts
- Is fatter/slimmer
- Is lighter/darker
- Handsome
- Has red eyes
- Big stomach
- Soft skin
- Long nails

¹ Exercise adopted from a WFP Gender Training Manual (2004)

- Bald
- Is a woman/man
- Is younger/older
- Has grey/shorter/longer/softer –hair

Based on the answers given, the Mentor will then summarize the exercise with the observation that “There are many criteria to distinguish people. In this respect we talk about diversity.”

In his or her summary, the Mentor will point out that the differences noted account for diversity and may note: “We have to cope and find ways of how to deal with these differences in and with which we live and work. We can develop two attitudes: a negative one or a positive one. Either we develop prejudices, which to a certain extent “help” us to take quick decisions when experiencing a new situation, but it keeps us from many opportunities. On the other hand, we can take diversity as a chance and take advantage of it”.

The Mentor will then lead the group to make best use of the diversity, through finding out: “What are the advantages of living and working in and with such diversity?” To do this, the Mentor points to the flip chart which has a list of the differences collated earlier and leads the group to categorize the differences noted. The categorization should be based on whether the attribute is changeable or not, whether it is determined at birth or it is picked along as one grows up.

The Mentor then asks the *mentees* to look at the differences they had identified and differentiate them according to whether they are “changeable” or “not changeable” and order them accordingly. He/she can do this by noting: “There are a number of criteria which in fact are changeable, but sometimes we look at them as if they were not”. The Mentor will then ask the *mentees* to look at the various attributes and list the advantages of each. This will form the advantages of diversity. The following are some of the advantages given in the GEEP mentoring sessions:

- 1) The tall person can help us reach things which are higher up
- 2) The person who speaks a different language may be useful in translation and understanding a culture I am not familiar with
- 3) The one with breasts can deliver and nurse a baby while one without cannot
- 4) The stronger person can assist in case of danger

The discussion on the issue of diversity may also be enhanced by the ‘Orange Game’ discussed below.

Orange Game

The *mentees* are asked to each pick an orange from a tray. Each picks an orange and then they are asked to return the oranges to the tray. Soon after, each *mentee* is asked to pick the orange they had first picked. Very few *mentees* manage to get the orange they had picked first. But when asked to return and pick for the third time, majority of the *mentees* are able to get their orange. This game leads to the following discussion:

The mentor asks *mentees* what they thought when they were asked to pick the orange the first time and these are some of the responses:

- I felt lucky that I had been given a free orange
- I thought it was for learning.
- I thought we were being tested
- I picked the best as I thought we were going to eat them.
- I thought we would be told to describe it.
- I just picked without thinking anything but knew it would be used for the lesson

When asked to get it the second time:

- I now marked my the orange just in case I was going to be asked to identify it
- I thought it was for identifying our character.
- I knew it was for learning – not just a joke
- I realized that I missed some details earlier and it was necessary to ‘know’ my orange because although they all looked the same they were different.
- For testing our memory.

On the last picking, almost all the *mentees* have usually marked their oranges and they can describe it in detail. It becomes clear to all that although they were all oranges, they have different colours, shapes, marks, even tastes – some may be sweeter than others but they are all oranges.

The mentor can then link the game to diversity and gender issues by noting: “Oranges are just like people, they have some differences but have same rights. Our differences, just like those of the oranges which are symbolized by the different marks, colours and tastes, can be in terms of gender, race, disabilities, ethnicity etc. In terms of our differences as male and female, they are mainly divided into two: biological (sexual) and social/psychological/cultural (gender). This exercise is meant to show that we need to accept the things we cannot change because that is how we were created and the different aspects in us come with some unique needs and the differences exhibited even in the room can be used to our advantage”.

This discussion brings the mentor to a good point to discuss in further details issues of sex and gender before moving to other concepts related to gender.

Discussion on Sex and Gender

The objective of this discussion is to help the participants appreciate sex and gender. This can be done following the exercise described below

The Sex and Gender Exercise

The Mentor will distribute to each *mentee* two sets of cards, preferably of different colours e.g. yellow and green. One colour should indicate ‘male’; and the other colour ‘female’. The Mentor then reads a number of attributes (examples shown in box below). Each time the Mentor reads an attribute the *mentee* should lift up the card that represents the gender with the attribute in focus. The aim here is for the participants to respond spontaneously without thinking. The number of cards lifted are

counted for each attribute and according to their colours. Going by the colour lifted by the majority of the *mentees*, the attribute in focus should be attributed to the gender represented by the colour and noted on the flip chart. This should go on until all the attributes have been read out and allocated to their respective gender.

From time to time, the Mentor will remind the *mentees* not to discuss as this is a spontaneous assignment.

The mentor may read out a list of attributes such as the one that follows:

- decisive
- impulsive
- violent
- dominant
- rational
- submissive
- independent
- shy
- taking care of babies
- physically strong
- emotional
- caring
- soft
- suitable as leaders
- weak
- cowardly
- serious
- no gossip
- intelligent
- petty
- sulky
- cry easily
- in charge of domestic roles
- care for the sick
- prepare family meals

The box that follows shows an example of the way *mentees* in the GEEP mentoring session distributed the cards according to the attributes read.

Male Attributes	Tie	Female Attributes
Decisive		Rational
Intelligent		Weak
Physically strong	Independent (in all workshops there seemed to be a tie in this attribute)	Child care
Leaders		Cowardly
Participate actively in public life		In-charge of domestic chores
Violent		Impulsive
Serious		Submissive
Dominant		Petty
Do not engage in gossip		Cares for sick and old
		Emotional
		Shy
		Sulky
		Soft

In one of the mentoring sessions, one *mentee* from the Netherlands stated that the cowardly attribute (which was largely attributed to the Female gender by majority of Kenyan participants) was likely to be on the male column while participating in public life on the women's column. The lesson deduced from the ensuing discussion reinforced the fact that the attribution of certain traits to one gender and not the other is actually culturally specific and not natural.

An obvious lesson that would be learnt from such an exercise is that the female attributes led to powerlessness and vice versa for males. This is because culturally, women are perceived to be weak.

The Mentor will then give some brief explanations to some of the commonly used terms and concepts in gender work.

Other Important Gender Concepts

Gender can be defined, as culturally specific patterns of behaviour, which can either, be actual or normative and are attached to the sexes. Gender is a socially constructed way of distinguishing between males and females. It is what we learn to be as male and female.

Status: In every society people are placed into categories, which determine how members will be defined and treated. This is referred to as social status. Social status can be acquired or ascribed. The former is acquired through working for it or achievement while the latter is bestowed on one by society. One needs not do anything to get this status. Our gender status can be seen as both ascribed and acquired depending on the society in question.

Gender Roles: These are socially determined tasks, behaviours and responsibilities for women and men, based on socially perceived expectations of how women and men should act. These are socially constructed patterns, which differ from place to place and over time, although women are usually expected to take care of the home and children while men function in the public place. Failure to conform to these roles is seen as deviance.

Gender Mainstreaming: Gender is a dimension that has to be incorporated in all policies, planning, processes and budgets. Gender is part of the general analysis of an activity, policy, programme, event or process. It is a strategy for making women's as well as men's concerns and experiences equally important. Gender is NOT treated as a separate issue. The ultimate goal of Gender Mainstreaming is to close the gender gap.

Gender Gap: The disparity (measured quantitatively) between men and women, boys and girls, in their access to resources, education, health, services and/or power. Measuring a reduction or expansion of gender gaps illustrates to what extent women, men, girls and boys benefit from interventions.

Gender Analysis: Examination of a social process which considers the roles played by women and men, including issues such as the division of labour, productive and reproductive activities, access to and control over resources and benefits, socio-economic and environmental factors that influence men and women.

Gender Relations: Analysis of women's and men's positions in relation to each other. In most situations, men dominate in these gender relations.

Gender Equality: A term which reflects an equal sharing of power and positions between women and men, in their equal access to education, health, administrative and managerial positions, equal pay for equal work, and equal political representation.

Gender Equity: A term that refers to the fair distribution of resources and benefits between women and men, according to cultural norms and benefits. It thus has different implications for different societies, and is usually based on the traditional perception that women and men do not have the same needs and rights.

Gender Parity: Equal distribution in numbers – 50/50 – where all positions in society from the number of children in a classroom to members of parliament reflect the male/female distribution in a given population

Empowerment: A process through which women and men in disadvantaged positions increase their access to knowledge, resources, and decision-making power, and raise awareness of their different needs, constraints and priorities. Empowerment was for many years seen as only necessary for women, however, it is important to empower both men and women so that they are able to

make decisions and choices that will put them in a better place in society. Empowered men and women are more likely to appreciate and support gender equality.

Women in Development (WID): An approach used in the 1970's to target more development resources to women. The WID approach helped to understand the need to address resources directly to women as well as to raise awareness of the different needs, constraints and priorities of women. However, the approach tended to isolate women from the other actors in development, conceiving them as a separate target group and not in a dynamic relationship with men.

Gender and Development (GAD): An approach to development based on the premise that all policies, programs and projects should reflect the needs, priorities, and roles as well as the differential impacts of development processes on women and men. The GAD approach strives for gender equality by seeking full recognition and understanding of the contributions that women make to development. It aims to increase women's access to and control over resources on equal terms with men, as gender analysis has repeatedly shown that women do not benefit equally from development.

Women's Rights Approach: The women's rights approach focuses on the freedoms inherently possessed by women and girls of all ages, which are often ignored or suppressed by law, custom, and behavior in a particular society. These liberties are grouped together and differentiated from broader notions of human **rights** because they often differ from the freedoms inherently possessed by or recognized for men and boys. This approach aims at helping to establish the same social, economic, and political status for women as for men. Women's rights guarantee that women will not face discrimination on the basis of their sex.

Practical Gender Needs: This refers to needs related to traditional roles played by women, men and children in society. These needs include survival needs, such as food, water and shelter. Addressing practical needs does not change women's subordinate position in society.

Strategic Gender Needs: This refers to needs that challenge the traditional roles that women and men play in society. Activities that address these needs include education, rights-based approaches, empowerment, and enhancing women's role in decision-making.

Gender Socialization: This refers to the process through which boys and girls, men and women learn differently the community and societal values, norms, beliefs, wisdom, philosophy, customs, skills and practices, which as a result they accept and internalize resulting into their gender specific roles and statuses. Based on this definition, we can therefore argue that human behaviour is learned and not based on biological or any hormonal constitution.

Gender Budgeting: This is a process which examines budgets to assess whether they benefit men and women equally. By analysing spending, and unpacking assumptions about where the money will go and who will benefit, gender budgeting can reveal that a programme or service isn't reaching men and women equally, and demonstrate how addressing this will result in more efficient programmes. It can also be used to make sure that stated commitments to gender equality are backed up with sufficient budget allocations to make these commitments a reality.

Section Four

Gender and Culture

Introduction

In the last section, gender was defined as culturally specific patterns of behaviour which are attached to the sexes. It was further noted that gender is a socially constructed way of distinguishing between males and females. This is to say that gender, what it is to be male or female, is defined by culture.

Culture refers to a community's pattern or way of life. Expectations about attributes and behaviour appropriate to women or men and about the relations between women and men, in other words gender, are shaped by culture. Gender identities and gender relations are critical aspects of culture because they shape the way daily life is lived in the family, but also in the wider community, workplace and even in the educational institution (Schlkwyk, 2000)

The objective of this session is to help the *mentees* understand how cultural beliefs and practices influence the societal perception of each gender. To do this, the session will begin with an exercise on observation which is meant to help *mentees* understand that perceptions on gender are not permanent and can be changed. Next, the discussion will move on to how language, an important element and conveyor of culture, is used to pass on beliefs on gender attributes and roles through communities' proverbs, sayings and norms. From here the discussion will focus on beliefs that different communities hold about the ideal man and woman and how these can work against the potential and aspirations of women/men and boys/girls. The discussion will then move to how culture influences gender roles. The intention here is to help the *mentees* understand how these roles affect what boys/girls as well as men/women are able to achieve in life. Finally, the discussion will seek to help *mentees* realize what they can do to change things around them to promote gender equality, and how they can empower themselves even further towards this end.

Understanding Gender Using Picture of an Old woman

The *mentees* are given a copy of an old woman's picture (see Appendix 3). The picture does not look like an old woman to all at first. *Mentees* are asked to have a good look at the picture without discussing with anyone and report what they see. In all the mentoring sessions, there were differing reports on what the picture represents with some seeing a young woman aged between 20-30 years, others a very young girl below 15 years and others see a bride or a princess. Only very few saw an old woman in her 90's. Some said that they saw an animal with a miserable face and a lot of hair!

The Mentor guides the *mentees* to seeing the old woman in the picture. They all manage to see clearly which they thought was so hard to see at the beginning. It takes quite some time for many to see the old woman as they could only see the young one. Slowly by slowly they start expressing surprise – saying “Aha!! Imagine I could not see that!”

At this time the Mentor should capture that “Aha!” To explain that this experience can be used to symbolize the way we need to shift the way we have seen things for many years as far as gender issues are concerned. We need to change the script! What we have all along seen as a young girl we can begin to see an old woman. We can all make a paradigm shift if we want to do so. We only need

to open our eyes and ears and see things differently from the way we have always seen them. We must not continue with practices that hinder our women's potential. Gender issues are socially constructed hence they can be deconstructed just like we did with the picture. This can only be done with humility because many people want to protect what they have always known to be true

The Mentor can then lead the group to a plenary where they will brainstorm on how culture influences our perception of different genders. Listed below are results from the GEEP group mentoring sessions

- Gender inequalities are mostly as a result of cultural beliefs, socialization and stereotypes. Many of us are brought up to believe that boys are superior to girls. Even at birth for example among the Kikuyu, boys are received with 5 ululations and girls 4
- Aggression in boys is nurtured by the way we socialize them while we nurture subordination in girls
- Men are trained to derive their self-esteem from professional jobs and women from marriage and children
- We can only bring about gender equality if we change our attitudes towards our children by treating them equally and according equal opportunities and making them share chores in the home equally
- There are things we have assumed are natural yet are as a result of learning (for example some mentees would say that there is no way a man can clean dishes and change nappies)
- People are socialized that for continuity of the family, a boy is necessary and thus he is nurtured by being given special meals etc.
- Some of the factors affecting gender socialization include: press/media, churches and the community (e.g. during public meetings)

Proverbs, Sayings and Norms

Gender relations and attributes are encoded in linguistic and symbolic representations (McElhinny & Mills, 2008). A study of language expressions used in a community therefore goes a long way in revealing its' members perception of what men and women are like and how they ought to behave. It has been said for example that language all over the world has been sexist, as can be seen from the fact that it ignores women, defines them as less significant than men and outrightly depreciates them (Yusuf, 2002).

Traditional proverbs, sayings and norms carry a lot of weight in communication. This exercise is meant to help *mentees* appreciate how language has been used to perpetuate gender inequality. This journey into the past helps mentees to reflect on ways they can change even their own language to make empowering to both sexes.

Assignment for the *Mentees*

For the assignment, the facilitator can divide the *mentees* into various groups based on their ethnicity and ask them to do the following:

- 1) Prepare one short song about an ideal man or woman
- 2) List 3 proverbs describing men and 3 describing women
- 3) List your community's expectation of an ideal man and woman or boy and girl
- 4) Be ready to present to the whole group in the original language and a translation

Response to the questions in the assignment will show the extent to which gender stereotypes are engraved in the cultures. Most of the answers will view women as trivial, good only as wives and mothers, should serve their husbands in the home, are not to be trusted etc. Women will mainly be equated to children and uncircumcised boys. On the other hand, men will be described as pillars of the homes, providers, mature, decision makers, to be respected etc.

Listed below are examples of proverbs given by participants attending GEEP group mentoring session in three regions in Kenya:

Luhya man

- “Engila, sebolela okenda” The road does not tell whoever walks on it
- “Kumuliango kuikuiche kukuo, kwikale kwabene” The door that is open is yours the closed one is not.
- “Siemumusiru, sikhwa embwa mwanda” - A woman always needs a man for her to survive
- “Mundu mukali akhubwa siboko atekha” - If you don't cane your wife, she'll run away
- “Omutsatsa ni irilu (enjeko)” - A man is the pillar of the home

Luhya woman

- “Omuseja nakhulanga olekha bwalala” - When a husband calls you, leave whatever you are doing and attend to him first
- “Likondi khali litsakhule, selitsakhule musiembe tawe” - A woman's behind never grows old
- “Endekhelo yatekha namasaka sewamo bululu tawe” -Once a woman starts to have sex, she'll never stop so she should always have a man around to satisfy her.
- “Omukhasi omulai umanyila khumima ” - A good woman is gauged by her behaviour

Mijikenda man

- “Pharipho atumia tawabahangika neno” - Where old men are gathered nothing goes wrong
- “Pingu ya vinha ifungwa kureri” - Men should prepare themselves well in advance for a battle

Mijikenda woman

- “Nyungu taisagirira figo mwenga” - A woman is at liberty to have an extra marital affair or she should honour her marriage vows by being faithful to her husband
- “Mchetu si sura tabiya” - A woman's beauty is not her face but her behaviour
- “Uchiikosaa chaani undaiphaha sokoni” - When you don't get a woman when she's young don't worry you'll get her when she's older

- “Mzangirwa kamanya amidzi anamahya” - A married woman may not be aware when her husband plans to marry another woman and yet all the people around her are aware so she should make sure she does everything to keep him from wandering.
- “Muhi kufyakatsirwa na maruage” - A woman is like a tree with beautiful flowers which can be picked by anyone.

Luo man - Sayings

- Wuoi siro - Gives boys upper hand in family affairs

Luo Woman - Sayings

- Nyathi oketa- a woman is bound to stay in her husband's home after producing a child despite all the hardships
- Nyako ogwang- a girl is not considered a family member where she is born e.g. when a girl who is big enough dies at her parents' home she is buried outside her compound or the body is to be given to an aunt to bury her.

Kisii man

- “Omosacha omuya nokoringa nkundi omogoko osara nyomba” - A good husband is one who restrains his fist for happiness to rein in his house and overlooks annoying mistakes in the family.
- “Omomura nokomigania amakere mogonda omonkano oichora kiage” - A total man is one who struggles to till the land to make a living for his family
- Omosacha neuguba- A man is a shield, protector
- Momura ndogito- A home with a boy acquires a strong defence
- Omusacha noyogatwarire- A man is a women hunter and should be polygamous
- Omosacha netwri- A man is a cock among hens and should behave like one at all times.

Kisii woman

- “Mokungu muya nonga bokano bolingire buya bokobuga ekenyoro giategerera” - A good wife is like an 8 string instrument when tied properly and played everyone in the village listens.
- “Bakungu mbaya imenwa yabasaririe” - Women are good people except for their gossiping nature
- “Mominchoria imi tanga mosera ibu” - A woman who wakes up early is better than those who wake up late
- “Mobwata makere/ mogongo buya narwanererigwa mosacha takonrwa”- She who handles her husband well sexually is assured that he'll not be snatched by passers by.
- Omukungu nenibo- A woman is wealth
- Omukungu nonyombo- A woman symbolises the home and so her house should be clean
- Omorugi- A woman is a cooker (jiko)
- Mokungu noare- A woman is a wanderer who should not end up on her own, she should be married
- Omoiyeiki- A woman is a boiler, she is supposed to keep the house warm.
- Omoburaka- A barren woman, there is no male equivalent

- Mokungu nkeumbu- A woman is like a mushroom farm, she should be fertile

Kamba man

- “Munduume mui nula withiwa na musyi mulumu namiyoo yake” -A good responsible man is one who has a family to call his own.
- “Muse ula muui nula withiwana musyi wina kivetu na syana na indo itheka na miunda mingi na syana syikulu” - A clever man is one who provides for his family and has a wife and children who are in school.
- “Muse ula muui nula utungiania musyi wake wa mwemwiruane” - A man must always act as the elder in his family

Kamba woman

- “Kivetu kyanake kii musyi” - A beautiful woman has no home
- “Nthio ya kivetu ndikwaa” - The woman’s grinding stone never ages
- “Syamundu muka syikiawa syoneka” - A woman’s story is believed when it comes true
- “Mundu muka nota mbaiki aiika kila vandu”- A woman is like a kind of nut that is blown by the wind in any direction and wherever it lands, it germinates and bears fruit there.
- “Kitunguu ni mukaangire” - If a woman doesn’t play sex well, the man has a right to try other women.
- Kivetu- Name for a woman meaning one who takes away what is earned by her husband and just consumes.
- Iivi- When a young lady grows big and fat, it’s implied that she’s lazy, greedy and dirty
- Ngungu- Barren woman - only applies to women but not men.
- Mbendya- A man who moves around with many women is considered as handsome because he can attract women.

Kikuyu Men

- “Handũ harĩ arũme hatitagwo mai” - Where there are men water should not be poured – this means that men must be treated with respect.
- “Mũciĩ ũrĩ kahĩ ndũkaaga kũrigwo mũtwe”- It means that in any household where there happens to be a boy there will be celebration which is marked by slaughtering a goat.
- “Gĩa atumia gĩtikagio kiarara” -You can never take a woman seriously.
- “Wa kahĩ tĩ wa kairĩtu” -Giving preference to the boy child and that a boy child isn’t expected to cry but show endurance and masculinity.
- “Thenge ngũrũ ndiathimũraga tũhũ” - When a man speaks, he says few words and they have a meaning
- “Mũciĩ ũrĩ kahii ndũrĩ wanyamarĩka”- A house with a boy is likely to survive and become prosperous.
- “Ihenya rĩa athuri nĩ kwengea”- An old man is slow but sure
- “Maithori ma muthuri macokaga nathiini”- Tears of a man flow inwards i.e. men never shed tears.
- “Thutha wa arũme nduoyagwo ruoya”- Men do things properly and with finality..
- “Mũhuri ni guthurania maundu”- The man is the decision maker
- “Muthuri ni gitugi kia mucii”- A husband is the pillar of the home.

- Kihĩ kũgĩ ta ĩthe- The wisdom of a boy comes from the father

Kikuyu women

- “Mwari muthaka ahitukagira murango wa ngia”- When a man wants a beautiful woman he has to pay a lot of dowry. A man has to cater for a woman’s needs. If not she leaves him.
- “Muka mukuru acokagirirwo na maithori”- A neglected first wife is taken back in tears.
- “Aka matire cia ndiroo”- Women have no secrets
- Kiheti, muiritu kihunguiyo- an old maid or a useless woman, there is no equivalent for men.
- “Mwari mweru ni magambo”- A beautiful lady is trouble
- “Cia muka mukari iriagwo na mabura”-When a woman has a ceremony she has to give out food even if she doesn’t want
- “Ciakorire Wacu mugunda”- Women should work hard because this is followed by prosperity
- “Gia aka gitikagio kiarara” – Anything said by a woman is subject to confirmation
- Uritite ta nyukwa- You are as silly as your mother
- “Njuku ni migathi ya atumia”- Women love gossiping
- “Muici na mutumia akenaga akua na muici na kihii akenaga kiarua” – If you steal with a woman you will be happy when she dies whereas if you steal with a boy you will be happy when he gets circumcised
- Ngahikania mathira njuku- Women are gossipers

Maasai Men – Sayings

- Orkito- one who is above others and commands respect
- Olkasisi- richness is identified only with men and a woman is part of a man’s property.
- Loidi- men are elevated high because of their status.

Maasai Women – Sayings

- Nakera- young ones, they only listen.
- Nkitok- No matter how learned a woman is, she remains a house help and should take care of her husband.
- Sutmerai- a lady who gave birth at her parent’s home lost dignity.
- Kegolkui – a disorganized woman should always be punished by her husband
- Nanganci- prostitute (men can have more than one wife unlike a woman)
- Kindaudau- gossipier, there is no equivalent for a man
- Kechar – lazy woman.

Arab community – sayings about women

- Mwanamme ndiye msimamizi - The man is the steward
- Mme ni mwenye kuwa na mtizamo kwa familia yake - A man is one with plan for his family
- Hakika vitimbi ama hila zao wanawake ni kubwa - Truly pranks and schemes of women are many
- Mwanamke hana kujichagulia dini ila hufuata mumewe, hana dini wala kabila- A woman has no right to choose religion but to follow her husband. She has no religion nor tribe

- Mwanamke bikira hana hiyari kusema hapana nakunyamaa ,ni ishara yakuridhika - A virgin woman has no option of saying no and keeping quite. It is a sign of contentment
- Mwanamme si sawa na mwanamke - A man as not equal to a woman
- Mume ambaye yuko na kiigizo njema kwa wengine ana mfano mzuri: A man who is a role model to others has a good example
- Mume ambaye ni mvumilivu kwa tabia ya mkewe: A husband who is patient with the behaviour of his wife

The Mentor should guide a discussion on the implications of these sayings on people's perceptions on men and women and may come up with the following:

- They teach people on societal expectations about their behaviour
- Sayings and proverbs are taken very seriously in communities and they influence attitudes a lot.
- All these sayings have gender biases showing that men are superior to women. These teachings became internalized affecting what women and men can become in society.
- The messages in almost all the communities were that women were there to serve men and all their roles were around the homestead while men went out. Also that they were objects to be used as men wish.
- There is need to realize that these sayings were relevant then as men needed to go to war to protect the tribes, go hunting etc. while women stayed at home looking after children. This kind of division of labour is no longer relevant today
- It is necessary that some of these sayings are changed to be relevant to modern society where there is no person who should be seen as superior to the other regardless of their gender

Ideal Men and Women

To discuss this topic, the Mentor will take the *mentees* into a plenary and ask them to explore their perceptions of the ideal man and woman and how these ideals may put pressure on people to take up unhelpful roles or live unrealistic lives. The following are ideals that GEEP *mentees* came up with:

An ideal Woman is one that is:

- Hard working and looks after her husband well.
- Beautiful
- A good cook
- Obedient and humble
- Lovely and sexy
- Knowledgeable but not arrogant
- Honest and God fearing
- A role models to young generations.
- Married and bears children for her husband.
- Married to a rich man with a lot of property.
- Not too careful with her looks as other men may admire her.
- Submissive.

How can these ideals be destroyers to women?

- They can lead to submission which could lead to them staying on in abusive relationships because they are expected to stay married regardless of how badly it may turn out.
- The expectation that all caring work must be done by women may mean that sometimes women may get overworked especially when caring for sick people while men may be around and yet not helping.
- The expectation that women must get married has been a problem in some communities where girls are withdrawn from school to be married off to rich old men.
- Women's potential may also be limited as they are expected to marry before they are too old - the younger the better - hence many women may not pursue higher education so that they can get married - they also fear that if they achieve too much men might fear to marry them.
- Many single women fear acquiring property like land and building houses.
- Many times single women just settle for Mr. Available in order to fulfil the expectation of getting married. This could lead to problems after marriage.

An ideal Man is one who:

- Is responsible and respectable person
- Has a source of income
- Is courageous and strong
- Is aggressive and determined
- Has leadership qualities
- Should be knowledgeable and hardworking
- Should be honest and intelligent
- Should be rich to be able to pay dowry for himself and his sons.
- Does not listen to his wife
- Should control his household and always stay calm especially in difficult situations
- Should not share any secrets with wives
- Should work away from home
- Should not appear to be ruled by wife as this is a sign of weakness
- Makes decisions
- Has foresight
- Should be strong, powerful and owner of property including the women in his life i.e. wife and daughters.
- Should not be like a woman. Boys are supposed to take after their fathers.
- Should control women

How can some of these ideals become destroyers of men?

- Sometimes the expectation that men should not share secret information with their wives is the cause of a lot of family feuds. Many times men acquire property without their wives' knowledge and when they are gone, nobody knows about such property. Men need to share information with their wives and entrust them to all that they own so that such problems do

not arise in case of death. This mistrust goes beyond family to the public arena, where people are hesitant to have women leaders for fear that they can not be trusted

- The expectation that men are the providers for their families may sometimes put too much pressure on them. This can be problematic in situations of high unemployment or in situations where the woman has a job and the man does not. Men feel very inadequate about it and this may lead to violence in the home or may lead men into alcoholism. In extreme situations men engage in criminal activities in order to fulfil the role of provider whereas they could share some roles in the home with their wives and still earn some decent livelihood

Still in plenary the participants will discuss some of the habits that they could discard or adapt in order to promote gender equality in the homes and schools.

The following list is a summary of the points discussed in the GEEP group mentoring sessions:

- That people should start writing new proverbs to move with the times because they agreed that they are the custodians of culture, or will soon be. The new proverbs should be written with a view to empower both men and women and to diminish dependence.
- That the textbooks read by children are also very gender biased and that children should be told that they are not the gospel truth as they are nurturing gender inequality.
- Many men said that they would assist more in the households and involve their wives in plans for the family
- Women should be encouraged to invest and buy their own property which should also become family property
- Both men and women should be encouraged to attend development meetings and in these meetings, they should all contribute to development matters
- Women should also be given a chance and encouraged to take up leadership roles in the community and even at national level.

Gender Roles

Gender roles are also influenced by culture, hence it is appropriate to tackle this topic at this point in the training. This topic can be facilitated using role plays. The aim of the topic is to help the participants delve deeper into the issues of gender roles as they are in their communities. In the GEEP group mentoring sessions this was done using different scenarios seen as typical in the communities represented. The Mentor can come up with scenarios that are relevant to the participants and the topic on focus.

Following are examples of some of the scenarios used where the mentees are divided into groups and requested to act them out.

Situation 1

A community meeting is taking place. The men are seated on chairs in front of a table dressed in suits. They are very attentive to the meeting. They raise their hands and participate in the discussion. Way at the back, the women are seated on the floor. They cannot see the action. None of them are participating. Some of them are chatting to each other. Some of them are also accompanied by

young babies who are crying. In the distance, you can see women working – carrying water and firewood, cooking *ugali* (the staple food) and other chores.

Situation 2

A father is in a bar, drinking beer and *nyama choma* (roast meat). He is enjoying his drink and having a great time. At home, his wife is with their children. They are eating dinner and complaining that they only have *ugali* and *sukuma wiki* (a basic meal of maize flour mixed with water and kales). The children are complaining that the food is not tasty and this is what they get everyday. The mother feels sorry for them but she reminds them that she has no money to improve their meals because their father is in control of the money. The children complain that the mother is not taking care of them well. She seems not in control of the situation. Later, we see the husband coming home and demands to have sex with his wife

Situation 3

As the sun begins to rise over the hills, three girls are already at their chores. One is returning home with a bundle of firewood she has collected several miles from home. Another is carrying a bucket of water on her head, the first of several she will carry before breakfast from the river a mile away. The third is bent over an open fire where she is cooking porridge for breakfast. The mother is also busy milking the cows. A couple of brothers in the same household are just waking up. One is bathing while another sits on a stool by his father talking with him.

In school at 10 a.m., one of the girls seen earlier is asleep at her desk. Another stares into space and a third's head is drooping as she fights to keep her eyes open. The teacher is very cross with the girls and scolds them. The boys are seen to be thinking about a question posed by the teacher while others have their hands up to answer.

After each of the group's presentation, the Mentor will pose the following questions:

- 1) Does what we have seen happen in our communities?
- 2) Is it desirable?
- 3) What are the causes of such situations?
- 4) How can we change these situations?

The Mentor will then lead the *mentees* to a brainstorming session to respond to the questions. When answering the questions, the *mentees* should evaluate gender roles and expectations and how some of these could affect girls' education and lead to underdevelopment.

Below is a list of issues raised after such brainstorming during GEEP, group mentoring sessions

- It was a shock to the *mentees* to see how these plays reflected their own lives. They were surprised at how much women and girls work and yet no one recognizes this.
- That such behaviour can change if we start teaching our children a different script from the one we learnt from our parents by avoiding such stereotypical remarks like 'Women are fools', and 'It's not normal for boys to sit with women folk in the kitchen.'
- It became clear why many times girls perform worse in schools than boys because they may have too many chores at home hence they lose concentration in class.

- Women should be ready to lead communities and get responsibilities. They also need to respect one another and educate each other in the community.
- We should prepare all children to be what they want to be.
- There should be special classes for mature girls who are going to school especially with the introduction of free primary education.
- Girls who drop out of school because of getting pregnant should be encouraged to continue with their studies even after giving birth. Teachers should see them as victims of circumstances before first condemning them.
- When counselling students, teachers should try to first establish the root cause of the problem right from home because some parents discourage their children from working hard in school by telling them that even if they study hard they might remain unemployed once they complete their studies.
- They should also make it clear to the students that education is meant to change our attitudes and for better personal management and not just to get us employment.
- That men and boys need to be more involved in household chores so that they do not turn their wives and daughters into beasts of burden
- That community meetings need to be arranged during times that are suitable to both men and women. Community leaders need to consider those young women who have young children and see how they can fit them into their meetings. Women should be encouraged to take strategic positions in meetings so that they can also participate and should not shy away from decisions that will affect their lives. Women should also come up with viable projects proposals earlier so that they hand them in the meeting.
- Finally teachers have a responsibility to give students hope and encouragement.

Empowerment: Our Role as Individuals

During such mentoring sessions, it is not surprising to have many of the *mentees* claim that although they see the need for change, these issues are beyond their control and it will take a long time for communities to change. It is therefore appropriate at this point for the mentor to facilitate a session on the role each participant can play individually to help achieve gender equality. She/he does this by noting that everyone can influence cultural beliefs and even challenge the gender inequalities beginning with how we act in our personal lives. Everyone has some power in different areas where they can influence gender relations and roles. To demonstrate this fact, the Mentor will outline his or her identities looking at his or her different identities and responsibilities and the power he/she has in each. The Mentor will also discuss areas where he/she has less power and what he/she plans to do to empower him/herself in these areas.

The following is an outline of a Mentor's different identities and the power and powerlessness she has in each of them.

- **Kikuyu Woman** - Sometimes this is a very powerless position as I cannot talk where men are and there are some places I am not allowed to go, for example where my father and other men are slaughtering a goat.

- **Doctor** - Very powerful because I can influence other people's perceptions by the fact that I have had many years of learning and I didn't just wake up one day and acquire a title. The many years of perseverance in learning earns me respect from all corners of the globe.
- **Trainer** - I have power to influence other people's perceptions when I train them.
- **Lecturer** - I have power over my students. I can use this power positively or negatively. I can use it to empower, mentor and be a role model especially to female students. I may also be powerless over my male colleagues but could overcome this through self development so that I earn my promotions through merit.

After the Mentor has given his/her own example, the *mentees* will analyse their own roles and identities while assessing how they empower/ disempower others. The important point to note here is that powerlessness can be changed to power and when we gain power, we can use it to empower others and to bring positive change. The participants should think about their own identities and societal roles and identify their power/powerlessness. Listed below is some of the response from a group in one of the mentoring session conducted by GEEP, CEP Kenya.

An older man - over 55 years

- Agricultural Officer- Has power because farmers look up to me to advise them on pesticides and thus I am given a chance to give speeches in public places.
- District KNAP monitor- very powerful position in my community as I am able to influence policies in the schools
- Area police informer- powerful because no member of the community steps on my toes because of this position.
- Church leader-powerful over congregation but powerless with politicians and priest
- Father- powerful over my children
- Son of Ex-Chief – respected a lot because of this.
- Brother – power over my younger siblings
- Brother-in-law- powerful over my siblings' spouses but powerless over my wife's siblings especially because we come from different communities.

After the participants have brainstormed on their power and or powerlessness, the Mentor may then ask *mentees* representing different age groups to share about their own circles of influence and how these can be used to change perceptions on gender. From the presentations the following issues may emerge:

- 1) Everyone has power somewhere which can be used to empower others.
- 2) People and especially women should negotiate for their space and find a way of not being ignored.
- 3) Women should also strive to act in capacities where they are not ignored by either men or their fellow women even if it means working twice as much by empowering themselves through education or business and thus be able to act as role models to their young ones.
- 4) As custodians of culture we can empower the young ones by changing the way we carry out traditional ceremonies to mark births, naming, initiation, marriage and death.

Section Five

Gender and Education Issues

Introduction

In the previous section, the underlying factors that may lead to gender inequality are established. Now the discussion moves on to how this inequality manifests itself in education issues and how this can be remedied.

Gender inequality in education is a reality in many parts of the world and continues to receive much attention. Goal 5 of the Dakar Framework for Action in relation to Education for All was the elimination of gender disparities in primary and secondary school education by 2005 and achieving equality in education by 2015, with a focus on ensuring girls' full access to achievement in basic education. A meeting of the Asia and Pacific Regional Framework for Action held in Bangkok in 2000, commenting on the same matter, noted that it was essential to eliminate systematic gender disparities where they persisted among boys and girls throughout the education system, i.e. in enrolment, achievement, completion, in teacher training and career development, and in curriculum and learning practices, and learning processes (UNESCO, 2003).

The objective of this session is to promote gender equality in education. The Mentor may introduce the session through a discussion reflecting back on the gender roles and attributes discussed in Section 3. The *mentees* are asked to reflect on how these attributes ascribed to men and women can influence education issues for boys and girls in terms of enrolment, retention, completion and achievement. This may be followed by a discussion of the factors that affect the education status of girls and women. Some factors have been outlined at this point that may help guide this discussion. After discussing these and others that the Mentor may find relevant to the particular context, a set of questions for teachers and parents is provided for discussion by the *mentees* whose aim is to sensitize those to whom they are addressed on how gender inequality is promoted in their schools. The Mentor will facilitate a session which will help *mentees* to envision how a girl friendly school would look like. Finally, the *mentee* will facilitate a session on human development and sexual maturation.

Factors that Affect the Education Status of Girls and Women

The Mentor may use the list below to guide the discussion on the factors that affect the education status of girls and women

- 1) Government policy which affects quality, availability, accessibility and the cost of schooling. These have an effect on parental attitudes, enrolment and retention and eventually affect the educational status of girls and women
- 2) Social and cultural considerations which affect parental attitudes, quality and relevance of schooling and learner achievement.
- 3) Teachers' attitudes and behaviour in and outside the classroom.

These factors affect the quality, performance, subject choice, students' aspirations and eventually the employment opportunities for girls and women.

Other factors that affect girls' education that the Mentor could add include:

- Safety to and from school and in the school.
- At home there are now serious issues of incest by fathers and other male relatives when mothers leave the home or even die.
- Gender roles – girls are given more duties to serve their brothers and parents while boys are left free to study. In this era of HIV and AIDS, more girls are increasingly becoming care takers of siblings when orphaned.
- School environment – these include issues like:
 - How the girl is treated in the classroom
 - Gender bias in text books
 - Sexual harassment – leads to pregnancy, sexually transmitted infections, school drop out and other problems
 - Lack of adequate sanitary facilities
 - Language that discourages girls especially the mature ones

To make the discussion on the factors that may hinder girls' performance in schools more interesting, the Gender Mentor may use the Snakes and Ladders game which is well illustrated in the handbook by Institute of education and Oxfam (2006 p. 19). Some "Snakes" identified in this handbook are as follows:

- Education budgets are not gender sensitive and lack of funding priorities that specifically cater to girls' needs
- Early marriage means girls drop out of school
- Sexual harassment or 'eve teasing' of girls at and on the way to school affects their self-esteem, prevents them from learning and forces them to drop out
- Gender stereotyping in curriculum and learning materials does not encourage girls to do well or promote gender equality
- School girl pregnancy forces girls to drop out
- Classroom practices reinforce inequalities- for example when all prefects are boy and girls are class monitors. Teachers discourage girls from taking subjects such as science.
- Lack of support and poor terms of services and working conditions/environment for women teachers and female education managers
- Female genital mutilation affects girls' health and causes them to leave school.
- The academic calendar does not take into account the abilities of girls and boys to attend school at different times
- Families prefer to finance education of sons not daughters

Some of the ways of overcoming these hurdles (taken from Institute of Education & Oxfam, 2006 snakes and ladders p. 19) include:

- Revised budget policy to cater for the needs of boys and girls (for example providing sanitary facilities and materials for girls)
- Enforce laws regarding minimum marriage age, introduction of a penalty for early marriage
- Development and enforcement of sexual harassment policies. Hold children's forums where issues can be discussed. Improve security for girls on the way to school and have schools nearer to communities
- Development of gender sensitive curriculum and learning materials
- Have re-entry schemes for girls who drop out due to pregnancy and enact policies to prevent pregnancy through children's forums and clubs
- Have gender fully integrated into teacher training so teachers are able to treat girls and boys fairly. Introduction of local level best schools and teachers' awards with focus on gender
- Implementation of women teachers quota and improved support for women teachers and education managers, especially in rural areas
- Campaigns to raise awareness and change behaviour
- Flexible timetables that take into account boys and girls work
- Free schools and stipend programmes for girls.

Questions for Teachers

At this point the following questions for teachers and parents may be discussed

- What tasks are given to boys and girls in your institution?
- Are girls addressed in ways that show that much less is expected of them compared to boys?
- Are boys told that they are better at Mathematics and Sciences?
- Do teachers ask boys to sit next to a girl as a punishment?
- Are pupils advised to choose practical subjects i.e. cookery, agriculture, carpentry by gender or interest?
- Do teachers make girls feel embarrassed because of their bodies?
- As a male teacher – have you ever told a girl to meet you after school, or simply told her anything that could make her feel uncomfortable or have you witnessed another teacher do it and you did nothing about it?
- Do teachers believe that it is better to prepare boys for successful careers and girls for successful family life?
- Is the school environment safe for both boys and girls?

Envisioning Girl-friendly Education

This exercise challenges *mentees* to think about what can be changed in their schools. The mentor may start this session by asking the participants to come up with a vision for a gender-sensitive school by giving them the following task which should be performed in groups of maximum eight participants:

The *mentees* should:

- 1) List the gender indicators of girl friendliness in the school (aided by a handout of indicators given to them by the Mentor)

- 2) Prepare for a site visit to the newly transformed school (by the Minister for Education and his/her team)

Given below is the result of a site visit conducted by participants attending a mentoring sessions conducted by GEEP, CEF Kenya. The site visits were carried out in very creative ways. The features in the schools were drawn on flip charts and the presentations were as follows:

- Environment friendly for both boys and girls
- Water and sanitation is properly taken care of in terms of enough latrines for both boys and girls. There are also changing rooms for girls
- 2 (male and female) trained guidance and counselling teachers for the students
- Well fenced with male and female security guards who are gender sensitive
- Community which is gender sensitive and committed which supports and provides security to learners in the institutions.
- The school library is well equipped with materials that are gender sensitive
- Kenya National Association of Parents (KNAP) monitors helping with training parents on gender issues
- School Management Committee (SMC) motivates teachers by rewarding subject performance through giving of prizes. The same is done to those pupils who perform well with affirmative action in favour of either boys and girls depending on the most disadvantaged
- SMC has gender parity
- Gender amongst the pupils
- There are enough classrooms
- There are adequate facilities in the school
- Gender parity among teachers
- Counselling and reproductive health facilities
- Library is also well equipped with girl-friendly books
- Constituency Development Fund (CDF) budget conducive to girls' welfare by catering for their sanitary towels needs
- There is a school van which picks students and drops them every evening
- There's gender balance in the management of the school e.g. head is a woman and deputy a man or vice versa

Section Six

Human Development and Sexual Maturation²

In this section the focus is on the process of human development and sexual maturation. The aim is to give *mentees* an overview of the sexual maturation process, and how this affects the education status of girls. The last section deals specifically with the issue of sanitary towels. The Mentor may present the following notes to guide the discussion.

Human Development

Definition

It is the physical, mental and social changes a human being (and in this case a child) goes through.

Overview of Child Development

Who is a child? This is any human being below 18 yrs of age. Dependency is what marks childhood.

Childhood Developmental Stages

1. Prenatal stage – before birth
 - Conception to 2 weeks – zygote
 - 3 weeks to 8 weeks – embryo
 - 2 to 9 months - foetus
2. Infancy stage
 - Newborn to toddler (0-5yrs)
3. Early Childhood
 - Toddler to adolescent (6-9yrs)
4. Adolescence
 - 10 – 20 yrs

Sexual Maturation

Introduction to Sexual Maturation

Definitions for aspects of sexual maturation:

- What is sex?
- What is maturation? (It is the biological growth process that enables orderly change in behaviour).
- What is sexual maturation?

Reproductive Health

This is the complete well being of the social, mental and physical matters related to the reproductive system and its functional processes. Reproductive health is a right of the child and it comes with responsibility as they are still not fully capable of nurturing children.

² This section notes have been provided by the Girl Child Network who run Sexual Maturation workshops

Terms used in Reproductive Health

- 1 Adolescence – transition of childhood to adulthood.
According to the World Health Organization, an adolescent is one who is between the ages of 10-20 yrs.
- 2 Teenagers – these are the youth that are between 13-19 yrs and fall under the category of adolescents.
- 3 Puberty – the period of sexual maturation where one first becomes capable of reproducing.
In girls this period is marked with menarche – the first time a girl gets her period. In boys it is marked by wet dreams

What is a Right?

A right is an entitlement or something that one deserves. It must not be taken away since it is God given.

Adolescent Reproductive Health Rights

- Right to sexuality
- Right to reproductive health care
- Right to protection from sexual abuse and assault and other harmful practices e.g FGM, early marriages, child prostitution, incest, child pornography
- Right to choose whether to marry or not
- Right to decide whether or not to have children
- Right to continue with education after pregnancy

Adolescence and the Sexual Maturation Process

There are 2 categories in the sexual maturation process in adolescence

- Primary sex characteristics
- Secondary sex characteristics.

Primary Sex Characteristics

These are the changes that occur to the body structures that make sexual reproduction possible.

Reproductive Anatomy

Parts of the female reproductive system.

- Ovaries – They begin to release eggs into the fallopian tubes once a month. This release is known as ovulation. The ovaries produce the female hormones estrogen and progesterone
- Fallopian Tubes- They provide the passage way for the eggs to travel from the ovary to the uterus.
- Uterus (Womb) – The uterus grows larger due to the thickening of the uterus walls. If the egg is not fertilized the walls of the uterus break down. This leads to shedding of blood once a month. This is the menstruation or monthly period.
- Vagina – Provides path way for babies to be born and the menstrual flow.

Secondary Characteristics

These are non-productive sexual traits of females and males. They are other characteristics that are not directly involved in reproduction.

- Girl grow taller
- Skin gets more oily and may cause skin problems
- Glands in the scalp produce more oil and may cause hair to look oily.
- Breasts develop and may feel tender or sore
- Skin around the nipples gets darker in colour
- Hair grows in the armpits
- Sweat glands develop and may cause body odour
- Waist gets smaller
- Hips broaden
- Public hair grow around the genitals
- Feet grow rapidly and may make the girl feel clumsy

Physical and Emotional Changes that occur in Adolescent Girls and Boys

Mentor to divide mentees into groups to discuss the physical and emotional changes that occur in girls and boys

Challenges Experienced by Boys and Girls

The Mentor to brief the mentees on the issue of Gender- Responsive Management of the Sexual Maturation Process which is a theme in the Gender Policy in Education.

Sexual Behaviour

Promote abstinence

- Should guard against premarital sex, unplanned pregnancies, problems of young mothers and fathers
- Should be aware of STI or HIV/Aids
- Should be aware of honest and accurate facts on their sexual development to enable them make moral correct decisions as they mature

Sexual Health: Sexual Abuse

Girls and boys can be sexually abused. They can be abused by strangers, parents or relatives. This can also be through child bride or early marriages.

How can we avoid sexual abuse?

- Walk in groups
- Avoid accepting gifts from strangers
- Report all the abusers to the authority
- Avoid walking in dangerous and dark areas
- Talk to other children the dangers of sexual abuse

Sanitary Towels and Education

Women are the higher percentage of Kenya's population. They play the instrumental role in agriculture, business, and also in formal employment. Girls have a huge problem because of inability to afford sanitary towels for their menses every month.

Lack of Sanitary Towels leads to:

- Absenteeism in primary and secondary schools
- Dropping out of school altogether
- Embarrassment and humiliation causing low esteem and respect.
- Poor hygiene and infection risks

What do we want from the government?

- Sanitary towels to be included in school packages.
- Adequate water in all the schools
- Recognition of the important role of a girl in our society as the next generation's mother.
- Equipment of sanitary towels disposal bins with separate latrines for girls. (Well built).
- Price control of sanitary towels to stop manufacturers from adding more tax on them.

Section Seven

Gender and Education Policy

Introduction

In the previous section, the factors that influence the education status of girls were discussed. These group sessions can also be used as a channel to educate and disseminate the gender education policy. The dissemination of policy is important in ensuring that those that are supposed to implement it know about it. As noted by FAWE and UNESCO, access, retention and performance of girls in school has been hampered to a large extent by policies that remain on paper only and are not implemented (FAWE, 2002; UNESCO, 2003).

The objective of this session is to assist participants analyse and understand the existing policy on Gender in Education. The Mentor will introduce the policy to the participants before dividing them into groups so that they can discuss the different policy strategies that are applicable to the different levels of education system. Each of the *mentees* should be handed a copy of the policy.³

Introduction to the Kenya's Gender and Education Policy

In February 2007, a Gender and Education policy was enacted. The policy provides a framework for planning and programming for gender responsive education at all levels. Through the implementation of this policy, it is hoped that the education sector will provide equitable education for all Kenyans.

The policy states that Ministry of Education (MoE) has already started some initiatives aimed at improving gender equality and equity in all levels of education. EYC together with CEF GEEP should lobby their colleagues to make sure that funding is maintained for these initiatives, which are summarized as follows:

- Expansion of affordable boarding facilities for girls:
- Mobile schools and establishment of feeder schools for children especially in lower primary
- Affirmative action in bursary allocations for secondary and university admission
- Appointment of qualified female managers
- Gender balanced intake of pre-service teacher trainees
- Gender responsive deployment of teachers. There is need to be careful here so that families do not get disrupted in the deployment. Gender sensitive therefore could mean considering the family which is very important for women.
- Training of teachers and community members on gender

³ Copies of the policy are available in the Ministry of Education, Gender Unit.

The following are some of the issues in the policy that directly touch on the thematic areas CEF – GEEP has been focusing on:

1. Gender responsive learning and work environments. The objective of this policy consideration is to ensure that school and work environment are well equipped and gender responsive. *Mentees* are therefore requested to check if there is a budgetary allocation for provision of a gender responsive learning environment, which would include making sure that funds are allocated for the following:
 - Adequate and gender responsive infrastructure
 - Furniture and equipment (more desks and making sure that equal number of boys and girls use the desks – there is higher chance that the few available desks are used by boys)
 - Boarding schools for girls should especially receive more funding on security to avoid the kind of unfortunate incidents that have occurred in the past where girls have been attacked etc
 - Guidance and counselling especially in primary schools. CEF–GEEP proposes recruiting and training retired teachers and nurses to be part time counsellors for primary schools. Such men and women can also provide the much needed role models. Girls especially may feel more comfortable talking to women who are not their teachers or parents.
 - Water provision, appropriate toilets for boys and girls, sanitary materials like pads, sanitary disposal facilities (where there may not be pit latrines).
2. Budgetary allocations for the following areas:
 - In-service training for teachers on GBV (Gender Based Violence), sexual harassment and reproductive health
 - Gender and youth friendly reproductive health facilities run by trained professionals
 - Any special programs for re-entry of girls who drop out due to pregnancy
3. Gender responsive management of sexual maturation process. The objective of this policy provision is to help make the learning environment responsive to sexual maturation. There is need to confirm that there are budgetary allocations to the following areas:
 - Development, procurement and provision of special, affordable and reusable sanitary towels/pads especially for girls with disabilities
 - Development of information, education and communication (IEC) materials on gender, sexual maturation and management of the menstruation process
 - In all cases, some budgetary allocation for the monitoring, evaluation and assessing impact of interventions on gender.

In order for the *mentees* to fully grasp the issues in the policy, they may be divided into three groups according to the areas of education they mainly work in. e.g. Early Childhood, Primary, Secondary and Special Education. The groups go through the policy strategies in their areas of education and discuss what they can do within their capacity to implement those strategies.

Section Eight

Gender Sensitive Budget Tracking

Introduction

In the previous section participants were introduced to gender and education policy. In this section, emphasis is on how to track national budgets as well as the education component of these budgets to ensure that resources are allocated to gender equality interventions outlined in national gender education policies, and that these resources produce the expected outcomes. This is in view of the fact that implementation of policies can only be assured if adequate resources are allocated to the commitments undertaken therein.

In this session the Mentor can take the *mentees* through issues of gender sensitive budget tracking in the form of a lecture and discussions using the notes outlined below on expected outcomes of national budgets, budget tracking, tracking budgets in education and rationale for CSO participation in education policies and budgets

The Expected Outcomes of the National Budget

- 1 **At the Aggregate Level:** The national budget helps to indicate how much is to be spent, which helps the policy makers to determine whether the budget is within the stipulated limits. The levels of spending and taxation should be affordable.
- 2 **The Composition of Spending:** The budget helps to reveal on what the budget is to be spent. Resources should be allocated to strategic priorities.
- 3 **The Efficiency of Spending:** Budgeting helps in revealing how well the funds are spent. It assists in maximizing value for money and minimizing wastage and corruption.

Budget Tracking

The Premise of Budget Tracking

- To make public affairs transparent and public information accessible through civic engagement
- To promote efficient and effective public service delivery
- To institutionalize the participation of Civil Society in analysis, tracking and advocacy
- To make citizens participate in the process of allocation, tracking of disbursement, and in monitoring the use of public resources

Elements of the Budget Tracking Value Chain

- The budget formulation - how public resources are allocated
- Budget review components diagnosing the implications of the budget when formed and their likely impact

- Tracking public expenditure at the local and national levels (seeing where the money is actually going)
- Monitoring the performance of programmes at the decentralized level (after money is spent, see how the output/service is performing)

What Constitutes Education Budget Tracking?

A wide range of activities that are geared towards influencing the following budgetary stages:

- Resource allocation to programmes.
- Budget approval at both executive and legislative levels.
- Budget implementation at community level
- Budget evaluation

What Constitutes A Gender Sensitive Budget (GSB)?

- Gender Sensitive Budgeting is a process which examines budgets to assess whether they benefit men and women equally.
- By analysing spending, and unpacking assumptions about where the money will go and who will benefit, gender budgeting can reveal that a programme or service is not reaching men and women equally, and demonstrate how addressing this will result in more efficient programme.
- It can also be used to make sure that stated commitments to gender equality are backed up with sufficient budget allocations to make these commitments a reality.
- It ensures accountability and transparency – it requires policies to spell out how the different needs of men and women are being met.
- Gender budget analysis helps governments decide how policies need to be adjusted to achieve their maximum impact.
- Linking spending to policies measures commitment to those policies.
- Gender budgeting is a tool for monitoring performance against equality target.
- It increases efficiency – policies and budgets are targeted from the outset rather than picking up gaps in hindsight.
- Most budgets assume that the needs of everyone can be addressed in a uniform, apparently neutral way ignoring the very real effects of gender relations on women (and men's) lives and the differential impact of policies on men and women.

Who should be Responsible for Gender Sensitive Budgeting?

- The Government
- The Auditor General
- The National Assembly
- Civil Society (NGOs, CBOs, the Media and the Electorate)

Advantages of Gender Sensitive Budgeting

Gender Sensitive Budget increases:

1. *Equality*

- To show the differential impact of the budget on men and women

- To establish gender equality as a tool and indicator of economic governance
- To make women's underpaid and undervalued work visible
- To raise awareness of the importance of gender issues

2. *Transparency and Participation*

- To strengthen the participation of women in budgetary debates and decision making
- To make transparent how much money is spent on women
- To ensure that women are treated as individuals, and not as dependants or subsumed into households.

3. *Accountability*

- To provide a tangible measurement (of revenues and expenses)
- To hold governments accountable for their policy on gender
- To translate rhetorical commitments on gender equality and on women's human rights into specific monetary allocations

4. *Efficiency*

- To reduce the major losses in economic efficiency and human development caused by gender inequality
- To inform policy debate, give input about differing priorities of men and women, and thereby improve resource allocation

Questions to consider in Gender Sensitive Budgeting in the Education Sector

- Do you know the budget estimates or funds for the Education Sector for a given financial year, period or project?
- How are gender issues factored in the budget?
- How well is government or its agencies (in this instance, the education sector) implementing the budgets?
- Is there transparency in the allocation of funds and expenditure?
- Is the budget meeting its target goals, as stated in the sector's strategic plan?
- Do they have any constraints?
- What impact does the budget or donor funds have on the lives of the citizens?

Skills for Gender Sensitive Budget Tracking should be sought in the following areas

- Gender expertise
- Advocacy
- Information gathering and sharing
- Education of citizens
- Education on budget analysis

Tracking Budgets in Education

- Budget tracking is about observing spending in education.

- It about having an eye on the tax payers money and donor funds intended to benefit the common human being.
- It is the act of ensuring that projects are implemented efficiently and effectively for the benefit of the education sector (highest receiver of national budget share).
- Budget tracking helps to ensure equitable distribution of resources across regions in fulfilment of the education policy objectives with the limited resources available.

Why Track the National Budget using a Gender Lens?

- Even if the funds are allocated and disbursed to the project, it is not a guarantee that the resources will be used efficiently to bring about the desired policy intentions and close gender gaps
- The Central Government cannot know the resources that reach the grassroots level due to distance brought about by decentralization.
- Budget tracking informs government of better ways of directing resources to meet targets – including gender equality targets.

What to Track?

1. *Resource Allocation*

- Government commitment to Policies and Goals as exemplified by the level of resource allocations
- Transparency and inclusion of non-state actors (Civil Society in particular) in the design, implementation and evaluation of Government policies, projects and programmes

2. *Budget Debate and Approval*

- Conformity with the laws
- Participation of non-state actors
- The degree of independence enjoyed by parliament in approving the national budget without interference

3. *Budget Implementation*

- Monitoring the execution of the budget heads and projects.
- This has to go down to the school level – work done by KNAP
- Ensuring due process and transparency – EYC and KNAP monitoring this

4. *Budget Evaluation*

- Assessing the impact of the budget on its goals.
- Assessing the level of transparency involved in the execution process.

Indicators for tracking Education Funds include

1. *Availability*

This entails:

Functioning schools and education service provision facilities

Education goods and services: school feeding programmes, school bus services, etc

2. *Accessibility which includes:*

(i) Non-discrimination

This entails:

- Gender equality in school enrolment
- Gender sensitive schools
- Free access to goods, services and institutions without any legal or cultural barrier.
- Presence of adequate mechanisms and structures to safeguard, guarantee and enforce policies and laws against discriminations based on gender, status, religious or other considerations in the provision of education goods and services

(ii) Physical Access:

This entails:

- Nearness of schools to homes,
- Ease of Access
- Compliance with the three kilometre radius

(iii) Economic access (affordability)

- Ability of parents to afford user-fees to maintain their children in the education system for the entire lower and upper basic cycles.
- Capacity to afford other education related services

(iv) Access to information:

- Free and regular access to information on education service delivery
- Regular updates on the status of boys and girls in the whole education set up.

3. *Quality*

Education facilities, goods and services must be:

- Of good quality
- Gender sensitive e.g. provision of adequate sanitary facilities especially for girls
- Relevant
- Geared towards churning out high achievers
- Fit for purpose

Rationale for CSO participation in Education Policies and Budgets

- Speak for the poor men and women, boys and girls and help alleviate their poverty as they are voiceless
- Unearth talents for the national benefit and interest by ensuring that everybody gets quality education as a basic human right – educational opportunities to all.

- Independently inform government of the impact of interventions and advise on better reallocation of resources, especially focusing on areas of gender inequalities in education and barriers that face girls in particular.

Gender Sensitive Budgeting document is available in PDF format on this link <http://www.gtz.de/gender-prsp/english/papers/keynote/zaoude.pdf>.

Appendices

Appendix 1: List of CEF GEEP Mentees in the three group mentoring sessions (Nairobi, Mombasa and Nyeri)

- 1 Evans Lumbasi- KNAP
- 2 Barnard Nzioka-KNAP
- 3 Andrew Agisi-KNAP
- 4 Simon Shikanga-KNAP
- 5 Robert Gichana-KNAP
- 6 Judith Mong'are-KNAP
- 7 Victor Kioko- GCN
- 8 Kim Hartog- GCN
- 9 Martin Chesoli-KNAP
- 10 Moses Wabomba-KNAP
- 11 Wellington Lumosi Muganda-KNAP
- 12 P.Majele Mwalimu-KNAP
- 13 Mwanahawa M. Salim-KNAP
- 14 Cecilia M. Njuki-KNAP
- 15 Eric K. Ndaa Fondo-KNAP
- 16 George Odhiambo Otieno-KNAP
- 17 Fredrick Mbindyo Munyalo
- 18 Dennis Mutiso- GCN
- 19 Christine Abondo-EYC Tana River
- 20 Dorothy Nyambu -COPDEC Tana River Coordinatore
- 21 Omar Buketa -COPDEC Tana River
- 22 Amina Ahmed-COPDEC Chairperson – Lamu
- 23 Nixon Onyango-EYC Lamu Chapter
- 24 Ali Jelle-COPDEC Lamu Coordinator
- 25 Riziki Kaema -EYC Vice Treasurer – Coast Chapter
- 26 Sam Odero-EYC Coat Chapter Chair/Coordinator
- 27 Makwanda-COPDEC Secretary
- 28 Millicent Ogeya-Program Assistant – Trace Kenya
- 29 Gedion Nandi -Relaynet Coordinator
- 30 Joseph Mrombo-Furaha Children Centre and Home Mombasa
- 31 Eric Odongo-Trace Kenya Principal Officer, Mombasa
- 32 Mishi Mohammed-CRP – EMACK, Mombasa
- 33 Paul Adhoch-COPDEC Coordinator, Mombasa
- 34 Sally Mullei-EMACK – Coast South
- 35 Agostino Nguruwi-COPDEC Taveta Coordinator
- 36 Lucky Mwaka-MICODE-Community Worker,Malindi
- 37 Miriam Wambui-EYC Member – Malindi
- 38 Umm Kulthum Amina Meda-Malindi
- 39 Samuel Furaha-Muungano CBO- Kilifi
- 40 Joyce Aganda -EYC Member - Kilifi

- 41 Maimuna Nundu-DEC – Member, Ukunda
- 42 Ali Mondo-DEC – Coordinator, Kwale
- 43 Fauzia Wanjiku-EYC Member – Kilifi
- 44 Tom Akatch-EYC Member –Kaloleni
- 45 Olive Mliwa-COPDEC Member, Taita
- 46 Joshua Onuonga-COPDEC Member – Voi
- 47 Nia Omar Nyahi-COPDEC Member – Msambweni
- 48 Jeddy Wangui EYC-Embaringo
- 49 Hellen Wanjiru EYC-Narumoru
- 50 Ndirangu Kahinyika-CACC Tetu
- 51 Grace Mbao-CACC Tetu
- 52 Margaret Thiongo-EYC Kieni
- 53 Kellen Nyambura Nderitu-EYC Municipality
- 54 Gerald Wamugi-EYC Municipality
- 55 Sammy Wachira-CACC Tetu
- 56 Isaiah Mathenge-EYC Nanyuki
- 57 Jane Njeri-EYC Nakuru
- 58 Anthony Nganga-GCN Narumoru
- 59 Mathew Kanyugo -EYC Nyeri
- 60 Daniel Wachira EYC-Nyahururu
- 61 Caroline Gatuguta-SANAA/EYC Gachatha
- 62 Peninnah Wangeci-Business Nyahururu
- 63 Alex Kariuki-Teacher Kiganjo
- 64 Angela Wachera-EYC Nairobi
- 65 Mary Kiama-TOT Nairobi
- 66 Phoebe Boore-CACC Nakuru
- 67 Elizabeth Nderitu-EYC Karatina
- 68 Peter Gatimu-Business Kutus
- 69 Anthony Karimi-Business Meru
- 70 Andrew Wairagu-Student Nairobi
- 71 Mumbi Geteria Student -Nairobi
- 72 Douglas Macharia-EYC Endarasha

Appendix 2 – Group Mentoring program

3 Day Gender group mentoring session for CEF GEEP Partners			
	Day 1 –	Day 2	Day 3
1st working session 9.00 – 10.30	Welcome Introductions Program Overview Objectives, Working Procedures	Gender and Culture	Presentation of plans of action
10.30 – 11.00 Tea Break			
2nd working session 11.00 – 1.00	Diversity Sex and Gender Other concepts: status, gender gap, equity, patriarchy, equality, gender analysis, gender mainstreaming	Gender and Education Factors that disable girls performance in schools Sexual Maturation	Plenary discussion and feedback on the plans Evaluations Closing and certificates (this session may end at 2 p.m.)
1.00 – 2.00 Lunch Break			
3rd working session 2.00 – 4.00	Gender roles (use gender picture codes) Gender budgeting	Gender and education policy - by M Ed	Departures
4.00 – 4.30 Tea Break			
4th working session 4.30 – 7.00	Empowerment – The role of individuals. Personal reflections and feedback on the day Preparations for day 2 tasks	Envisioning a girl friendly school Personal reflections Preparation on plans of action to be presented in day 3 Participants to be	

		prepare plans	
After Dinner	Prepare exercise on gender and culture to be presented on 12th	Prepare action plans to be presented on 13th	

Appendix 3: Old woman picture



Appendix 4: Snakes and Ladders Game

Appendix 5: Drawing up a Plans of Action

The most important session of the group mentoring session is drawing up a plan of action. This is because by drawing up a plan of action, the mentees would be committing themselves to mainstreaming gender in their work. Although the planning can be done individually, it is always easier and more inclusive when done in a group. If the mentees come from different institution or organisation, the Mentor can group them according to their institution/organisation. If they come from the same organisations, then they can be grouped into various groups depending on the total number of mentees. Each group should be tasked with coming up with its plan of action based on the template provided by the Mentor. The Mentor should walk to each group to assist them come up with realistic plans. Each group should then present their deliberations to the rest of the team. Following are example of the activities planned by KNAP Monitors after attending one of the group mentoring sessions held in Nairobi, June 2007.

Group 1:

Activities	Work with?	PROBLEMS AND HOW TO OVERCOME	HOW TO OVERCOME THE CHALLENGES
Main activity was to carry out a gender audit in selected schools in order to establish the gender gaps. The following steps would be followed:	Head teachers Parents	Transport	KNAP will help facilitate most of the logistics and introductions to the education officers There will also be an orientation for the monitoring work
Identify the schools	Education officers	Interference from politicians	This training has equipped us with skills on how to approach the different people especially now that we are aware of our areas of power (circles of influence)
Visit the schools and introduce self to the school governing council and get to know how many teachers, children, support staff, members of the SMC in the school	Local administration e.g. chiefs	False information from various heads of schools, family commitments Insecurity in some areas	
Note the drop out rate of boys and girls and whether there are children with special needs	Local NGOs especially those working in education issues	Culture beliefs that may be difficult to change	

Note the number of classes/latrines constructed for boys and girls and changing rooms	Churches and other school sponsors	Uncooperative school heads	
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Group 2:

ACTIVITY	Work with?	Obstacles	Overcoming obstacles
<p>Carry out a general survey in the schools that they will be visiting for monitoring work and note the following:</p> <p>Sanitation-latrines for boys and girls and changing rooms for the girls</p> <p>Check on boys and girls performance in class – by getting the exam scores in order to sensitise teachers on gender gaps</p> <p>Talk to teachers and parents about issues that hinder girls performance as learnt in the mentoring sessions</p>	<p>Head teachers</p> <p>Education officers</p> <p>- KNAP headquarters</p> <p>Pupils in the schools</p> <p>Community members</p> <p>CEF</p> <p>Any other interested parties</p>	<p>Transport</p> <p>Materials e.g. stationery</p> <p>Communication among group members and CEF and KNAP</p> <p>Communication with the schools concerned.</p> <p>False information</p> <p>Insecurity</p> <p>Culture</p> <p>Politics</p>	<p>Dedication to the cause</p> <p>Seek help from KNAP and CEF</p> <p>Use skills learnt at the mentoring sessions</p>

The group mentoring session should end with an evaluation of the training. The mentees will be asked to fill a simple questionnaire that the Mentor finds suitable for each group. The Mentor should insist on the mentees being as frank in filling in the evaluation form. The Mentor should make it clear that the answers of given by each mentee will remain anonymous as mentee will not be required to indicate their names on their evaluation form. The course evaluation will then be followed by closing remarks and issuance of certificates of attendance to the mentees.

Appendix 6: Case Example - Kenya National Association of Parents (KNAP) – challenges and successes.

Brief about KNAP

This is a national coordinating body which brings together all the Parents & Teachers Associations in the country. KNAP's main mandate is to monitor how government funds are used in schools. When I joined CEF as a mentor, gender was not an issue that KNAP had taken on board. The first meeting with the secretary general reflected a general ignorance about gender issues. He was however willing to learn how this can be part and parcel of KNAP's work. We agreed that my role would be that of a mentor rather than the usual consultant that people are used to. This is where the consultant does a piece work, gives a report and may also hold a series of mentoring sessions which are usually facilitated by different resource persons. I clarified that as a mentor, I would walk with them for one year, during which time we would go through issues step by step until we agree on what aspects of mainstreaming gender they needed to take on board. At the time we started, KNAP was in the process of recruiting school monitors to work at the community level. The following is the process I followed in mentoring this organisation

- The first step was to get the monitors from around the country into one venue where we could spend at least three days going through the key gender issues that they would need to take on board in their monitoring work. Through this meeting, I had a chance to identify the areas that I would need to mentor them on in the one year that we would be together.
- I facilitated the meeting in a group mentoring format and went through some of the basic gender concepts. We focused on the key gender issues that required to be monitored in Kenyan schools. Although each region had different issues – the common ones were lack of sanitary facilities especially for girls, lack of enough female teachers in schools, poor school attendance – girls missing out more in some areas although in others like the Coastal region it was indicated that tourism kept some boys out of schools. In the same region however, girl child marriages were a major challenge affecting completion. Culture, poverty and lack of leadership on gender issues were seen to be the major causes of gender inequalities.
- The monitors took the issues well and they decided to carry out gender audits in their schools to identify the real situations on the ground.
- We agreed to meet after three months to discuss their findings and decide the way forward.
- I continued to support them through the telephone because they had many issues they needed clarified.
- The reporting and review meeting was held three months later. From the experiences the monitors had gathered and the data collected, together we worked out a monitoring form which each of the monitors would be taking to each of the schools they visit. The form included all the gender issues that needed to be checked in schools. It was agreed that reports compiled from these forms would be fed back to the Ministry of Education's gender unit for action.
- From these review meeting it was clear that the attitudes and practices of the monitors had changed dramatically as all of them saw with gender lenses. They no longer looked at issues in gender but were able to appreciate that girls and boys face different challenges and even when the challenges are the same, they are affected differently. Hence programs should also

factor in these differences. The monitors were especially taken by the issue of sanitary towels which many of them said they were sensitizing communities about.

- Because KNAP works a lot with the media for advocacy, we organised a workshop on gender and media which again brought together all the monitors and their secretary general. Since I am not a media expert, we got a consultant to facilitate this workshop, but as the mentor, I sat through the training helping to clarify the issues raised by the consultant. I was also there to clarify to the consultant what the work of the monitors entailed and the challenges they faced in their work. The consultant, who was the chairperson of Association of Media women on Kenya, and therefore had contacts and good working relationship with media organisations, provided the monitors with contact persons that they could work with in their various regions. The resolution after the one day meeting was that all media briefs would mainstream gender.
- From working with KNAP, I noted that the key issues that one needs to consider when mentoring people who have not considered gender in their work is to first of all give them some background information which will assist them to appreciate the importance of considering gender in education. The mentor has to be someone who is very sensitive to people's ways of thinking, one who starts by recognizing that their cultural beliefs and practices are not inferior – but then manages to move them forward to a point where they can begin to appreciate the need to change. It is important that mentoring work is not too short lived so that the people being mentored can fully understand new the new issues they need to consider in their work.

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