

Kenya Resources Database¹

Information and Instruments

African Commission on Human and Peoples' Rights: (<http://www.achpr.org/>)

Amnesty International: Country Page

(<http://web.amnesty.org/report2005/ken-summary-eng>)

BBC: Country Profile

(http://news.bbc.co.uk/1/hi/world/africa/country_profiles/1024563.stm)

CIA Factbook: Country Profile

(<https://www.cia.gov/library/publications/the-world-factbook/geos/ke.htm>)

Canadian High Commission in Kenya: Development Assistance

(<http://www.dfait-maeci.gc.ca/nairobi/da-kenya-en.asp>)

Canadian International Development Agency: Commitment, Results, Profile

(<http://www.acdi-cida.gc.ca/kenya-e>)

Doctors Without Borders: Country Profile

(<http://www.doctorswithoutborders.org/news/kenya.cfm>)

Food and Agricultural Organization: Country Profile

(<http://www.fao.org/countryprofiles/index.asp?lang=en&ISO3=KEN>)

Human Rights Watch: Background Briefings and Press Releases

(<http://hrw.org/doc/?t=africa&c=kenya>)

International Monetary Fund (IMF): Country Page

(<http://www.imf.org/external/country/KEN/index.htm>)

Kenya National Human Development Report:

(<http://www.ke.undp.org/06NHDRreport.pdf> also PDF)

Oxfam: Country Page

(http://www.oxfam.org.uk/what_we_do/where_we_work/kenya/index.htm)

Relief Web: Country Background

(<http://www.reliefweb.int/rw/bkg.nsf/doc200?OpenForm&rc=1&cc=ken&mode=cp>)

Transparency International: Kenya Division

(<http://www.tikenya.org/subsection.asp?ID=1>)

UNAIDS: Country Situation Analysis

(http://www.unaids.org/en/Regions_Countries/Countries/kenya.asp)

United Nations Development Programme (UNDP): Country Page

(<http://www.ke.undp.org/>)

UNICEF: Country Profile

(<http://www.unicef.org/infobycountry/kenya.html>)

United Nations Habitat Office: Overview

(<http://www.unhabitat.org/categories.asp?catid=206>)

United Nations Office for the Coordination of Humanitarian Affairs (OCHA): Regional Office for Central and East Africa



¹ This document has been drafted by Joan Christiansen, intern at the Rights and Democracy's Network team, summer 2007. Mrs. Christensen graduated in 2009 from McGill University with an International Development and Women's Studies degree and is expected to graduate from Osgoode Hall Law School (York University, Toronto) in fall 2012. This document should be used as tool of reference; the views and opinions express herein do no engage Rights and Democracy or the Rights and Democracy network.

(<http://ochaonline2.un.org/Default.aspx?alias=ochaonline2.un.org/rocea>)

United Nations Population Fund (UNFPA): Population and Reproductive Health Profile of Kenya

(<http://www.unfpa.org/profile/kenya.cfm>)

World Food Programme: Country Brief

(http://www.wfp.org/country_brief/indexcountry.asp?country=404)

World Health Organization: Country Profile

(<http://www.who.int/countries/ken/en/>)

World Bank: Kenya Country Brief

(<http://www.worldbank.org/kenya>)

News Updates! Check: <http://news.google.com/news?q=kenya>

Tools:

Rights and Democracy: A Methodology for Gender Sensitive Research (Agnes Collard)

(http://www.dd-rd.ca/site/PDF/publications/women/research_methodology.pdf also PDF)

Doing Business and Investing in Kenya: A UNDP Handbook

(<http://www.ke.undp.org/InvestorsHandbook.pdf> also PDF)

Kenya's Bribery Index 2006

(<http://www.tikenya.org/documents/Kenya%20Bribery%20Index%2020061.pdf> also PDF)

Introduction:

Kenya is a diverse society encompassing many different ethnic groups and religious traditions, and currently faces many political, economic, and social challenges. This resource page is intended to provide information and tools thematically about normative aspects of Kenya's society through an analytical gender-based lens. The aim is to demonstrate the ways in which women and girls' experiences of human rights and democracy are historically different than men and can be detrimental or empowering. There is no single "Kenyan feminist perspective" as women's outlooks will vary based in their ethnic identity, class stratification, skills and opportunities, or regional modalities. Expectations of masculinity and femininity are complex and the headings below are intended to be illustrative, but for a more comprehensive examination of the topics please refer to the "For more critical depth" recommendations following each heading.

CEDAW Report: Ratified 1984;

The combined third and fourth periodic reports,

The combined fifth and sixth periodic reports

(<http://www.un.org/womenwatch/daw/cedaw/reports.htm#k>)

Human Rights Commission: Reports and Resolutions; Special Rapporteur of the Commission on Human Rights on violence against women, its causes and consequences

(<http://www.unhchr.ch/html/menu2/7/b/women/documents.htm>)

Colonialism

The Republic of Kenya, as it is now known, is a conglomeration of diverse regions, religions, and ethnic groups as a legacy of the boundaries created by British imperial rulers. Before a protectorate and colony was established, the British sphere of influence had already been established in the latter 1800s due to the favorable location on the Indian Ocean for trading purposes. While the inherently exploitative relationship of colonialism affected many spheres, it had a significant impact on gender relations. Women were not perceived as legitimate property holders or political representatives by the colonial authorities and their role in production went unrecognized because these "exotic" women's function was understood to be limited to reproductive labour. Britain's indirect method of rule placed local

authorities in difficult decision-making positions as they attempted to reconcile British law and traditional practices, such as bride price at marriage and validating women's knowledge. While colonial policies increased women's dependence on men, their crucial participation in the struggles for independence (achieved December 12, 1963) mark the beginning of women's social justice activism and advocacy.

For more critical depth:

Carolyn Martin Shaw, *Colonial Inscriptions: Race, Sex, and Class in Kenya*, (Minneapolis: University of Minnesota Press, 1995).

Fiona Mackenzie, "Political Economy of the Environment, Gender, and Resistance under Colonialism: Murang'a District, Kenya, 1910-1950" in *Canadian Journal of African Studies* (Vol. 25, No. 2. (1991), pp. 226-256).

Democratization

Ethnic Strife: After achieving independence in 1963, rigid political divides emerged and giving the numerically powerful Luo and Kikuyu groups represented by KANU (Kenya African National Union) a significant degree of political clout. Despite the creation of KADU (Kenyan African Democratic Union) which represented Turkana, Maasai, Samburu, and Kalenjin who promoted a federal constitution, the British favoured KANU, and Jomo Kenyatta (Kikuyu) was named Kenya's first President. Women of all ethnic backgrounds, who had been an integral element of freedom struggles, were predominantly excluded from positions of leadership in the newly formed independent government.

National Assembly: Prior to independence African members of Parliament were named, but any strong political stance that promoted the best interests of Africans was not endearing to the colonial authorities, and women were most certainly excluded from Parliament entirely. After independence, the voluntary dissolution of KADU and the African People's Party meant that Kenya was effectively run as a de facto one-party state first under Jomo Kenyatta under KANU. At the end of 1966, the Senate and the House of Representatives were amalgamated to become the National Assembly. In January, 1970 when elections for the second Parliament took place, Ms. Grace Akinyi Onyango became the first Kenyan woman ever voted into Parliament after her previous experience in local politics. When Daniel Arap Moi took over KANU leadership and Presidency after Kenyatta's death, Kenya remained to be a one-party state. In 1988, due to pressure from Nobel Laureate Wangari Maathai, secret balloting replaced the queuing system of voting. Constitutional amendments in December 1991 changed the political system of Kenya changed from a de jure one party to a de jure multiparty state. Currently, the National Rainbow Coalition leads a majority Parliament under the Presidency of Mwai Kibaki and females represent 7.1% of MP positions. Next elections are to be held in December 2007.

The Women's Bureau: Prior to the UN Women's Decade (1975-1985), governmental development policies in Kenya were gender-blind and improvements were presumed to benefit both men and women equally. The Women's Bureau was formed under the Ministry of Culture and Social Services to demonstrate Kenya's commitment to the advancement of women. The Women's Bureau's mandate was to coordinate all government-approved programs targeted at women's empowerment in the country – a formidable task. Additional boundaries to the Women's Bureau's ability to promote dramatic improvements exist because of poor funding and inability to criticize government policy (as a government organ).

Gender and Governance Program (GGP): Created in 2002 to ensure that women issues remain relevant in the national policy, as well as to support transformative leadership across all levels and tiers of government. The overall goal of the GGP is to promote gender equality by strengthening women's leadership and governance at all levels in Kenya in order to deliver on poverty reduction, access to basic needs and equality between and among persons. Strategies to achieve their objectives take the form of:

- Advocacy & Research based policy dialogue to reform institutional barriers (Constitution, Electoral, Legal, Media etc) that preclude women's access to governance;

- Campaigns to change attitudes about the value of women's leadership.
- Building capacities of women and strengthening their power of numbers as a key constituency/voting bloc through organizing, in principles of transformative leadership and in shaping decisions that will promote and protect women's human rights and security in their respective communities as leaders and as aspiring leaders.
- Documentation of processes, lessons learned and achievements and the dissemination of such knowledge.
- Experimental activities to provide women with practical support to overcome institutional barriers to equal participation in governance/leadership, in particular in politics.

Public Sector: Individual women have asserted themselves and become influential leaders as the heads of diplomatic missions, chairs of executive committees, managerial ranks of parastatals, high court judges, and government ministerial members. This progressive trend may not grapple with systematic discrimination of women in the public sector at its root, but in time visionary leadership may open the doors for improvement. Currently, women are guaranteed 30% of public sector positions on a macro-scale, however, governmental and institutional support for the most part fails to pursue proactive strategies to get women into decision-making positions.

For more critical depth:

Parliament of Kenya: (<http://www.bunge.go.ke/>)

Gender and Governance Program in Kenya: (<http://www.gendergovernancekenya.org/>)

Maria Nzomo, "The Impact of the Women's Decade on Policies, Programs and Empowerment of Women in Kenya" in *Issue: A Journal of Opinion*, (Vol. 17, No. 2. (Summer, 1989), pp. 9-17).

Role of Civil Society

Kenya has long boasted a vibrant civil society and a number of official and unofficial women's groups have been active throughout the country. Most groups focus on cooperative economic strategies and providing skill-training for women, particularly for management positions. The National Council of the Women of Kenya and the Maendeleo Ya Wanawake Organization are important umbrella institutions, but a list of grassroots and influential organizations can be found at the bottom of this page. However, it must be noted that the poorest and marginalized women are often unrepresented in civil society leaving their voices and perspectives deafeningly silent. Participation in women's groups does have the ability to empower, but a wide range of indicators are necessary to gauge actual benefits. The diversity of the women's movement has limited the cohesion and cooperation among groups and there have been few effective pressure groups have made policy reform recommendations to benefit all of Kenya's women.

Maendeleo Ya Wanawake Organization – Progress for Women (MYWO): Created in 1952, the MYWO has played a key role in mobilizing Kenya's women, especially in rural areas. Its support from the colonial government is somewhat ironic because many of the MYWO's early members joined to escape severe imperial forced-labour conditions. At independence, its role became more obsolete but MYWO experienced a renaissance during the UN Women's Decade oriented toward social welfare as a prominent voice for the grassroots women's organizations. In May of 1987, MYWO merged with the ruling Kenya African National Union (KANU) and it is unclear to what degree it retained its non-partisan social welfare outlook.

National Council of the Women of Kenya (NCWK): Established in 1964, the NCWK was charged with coordinating women's organizations around Kenya, including the MYWO. Its impact was ambiguous until the UN Women's Decade when it came under the leadership of the Green-Belt Movement's founder, Prof. Wangari Maathai. Unlike the MYWO who enjoyed generous state support, the NCWK, while not officially condemned by the Kenyan government, its non-partisan stance and criticisms of government policies and pressure for legislative reform have made it unpopular. When MYWO ceded membership to the NCWK, many smaller NGOs sympathetic to the MYWO followed

suit, and these withdrawals gave the NCWK less national credibility. The creation of the Women's Bureau also minimized the impact of the NCWK's role. A power rivalry then emerged between the NCWK and the MYWO which have prevented cooperative measures to achieve common objectives that further the advancement of women.

For more critical depth:

Maria Nzomo, "The Impact of the Women's Decade on Policies, Programs and Empowerment of Women in Kenya" in *Issue: A Journal of Opinion*, (Vol. 17, No. 2. (Summer, 1989), pp. 9-17).

Legal Structure

Constitution: The Kenyan Constitution has undergone numerous reforms and there has been a great deal of lobbying by women's groups to make additional changes. On the Proposed New Constitution of Kenya, women would be guaranteed full citizenship rights, rights to the citizenship of their children, and full freedom of mobility. Most controversial are the proposed affirmative action strategies to be applied in Parliament to foster women's participation. This very strategy to promote human rights may undermine some principle democratic ideals. On the whole, the Constitution is gender and minority equality-based due to CEDAW recommendations and international pressure, but reality shows that these ideals are often unrealized in the actual lives and experiences of women.

Corruption and Media Freedom: Despite campaign promises to make government institutions more accountable and transparent, the current Kibaki government have been rocked by high-level graft scandals. The World Bank suspended aid for most of 2006, and the IMF has delayed loans pending further action by the government on corruption. Corruption often operates through well-established patron-client networks, from which women are usually excluded. In addition, when public resources are mismanaged women's initiatives are often the first cut expenditure.

Customary Law: Due to Kenyan society's diversity, government policy can be ambiguous on social practices; in addition, the dubious transparency and strength of governmental institutions means that they often fail to have significant influence in the day-to-day activities in rural areas. For this reason, customary law effectively governs much of Kenya. Customary law refers to localized decision-making policies (whether it is by councils normatively dominated by men or the traditional leader), which means that customary law is not a unified set of codes and regulations and will depend on the context. This being the case, it shows that macro-level governmental policy change to conform to CEDAW's guidelines will not necessarily impact grassroots practice, particularly in rural areas governed by customary law.

For example: **Marriage;** where 4 formal systems are present:

- Christian (Marriage Act; African Christian Marriage and Divorce Act)
- Muslim (Mohammedan Marriage, Divorce, and Succession Act)
- Hindu (Hindu Marriage and Divorce Act)
- Civil (Marriage Act)

This leaves informal 'customary law' as a burgeoning residual category and a large percentage of marriages unregistered – lack of formal recognition leaves no standardized recourse for marital issues. Additionally, appealing to formal structures for settlements is an unlikely tactic for rural women, many of whom lack knowledge of the rights that they do possess.

For more critical depth:

Helena Halperin, *I Laugh So I Won't Cry: Kenya's Women Tell the Stories of Their Lives*, (Trenton, NJ: Africa World Press, Inc, 2005).

Eugene Cotran, "Marriage, Divorce and Succession Laws in Kenya: Is Integration or Unification

Possible?" in *Journal of African Law*, (Vol. 40, No. 2 (1996), pp. 194-204) Liber Amicorum for Professor James S. Read.

Inheritance and Property Rights: Until the British granted individualized land-ownership and security of tenure deeds (to men), property was typically understood as physical (animals, etc.) and land-use was awarded collectively and non-permanently by local-level decision-makers. Land-use rights are still very common in rural areas instead of land ownership but women are often overlooked in both cases. Because women are considered 'guests' on their male relatives' land, it is not a very common practice to provide women an inheritance because, after a bride price is paid, a woman typically loses control of all her resources by forfeiting them to her husband to manage. Again, these decisions are usually determined by customary law which varies depending on the context, but unequal access and ownership of land is a large barrier to women's independence, particularly in a time when there are a growing number of female-headed households.

For more critical depth:

Patricia Kameri-Mbote, *Gender Dimensions of Law, Colonialism, and Inheritance in East Africa: Kenyan Women's Experiences*, (International Environmental Law Research Centre, 2002).

< <http://ielrc.org/content/a0205.pdf> > (accessed July 16, 2007).

Janet Walsh, "Women's Property Rights Violations in Kenya" in *Human rights and Development: Towards Mutual Reinforcement*, eds. Philip Alston and Mary Robinson, (New York : Oxford University Press, 2005).

Human Rights Watch. *Double Standards: Women's Property Rights and Violations in Kenya*. (Vol. 15, No. 5A; March 2003).

Family Structure

Marriage: Income-generating and development initiatives cannot be labeled unconditionally "good" without examining who benefits from the additional resources. So long as men are the primary decision-makers of family finance matters, women cannot be guaranteed to benefit from the added income. Wealth and marriage are integrally linked, whether marriage is defined as a union of individuals or symbolic merging of family groups. Unless a bride independently makes her marital decisions, women and girls are usually exchanged in a **bride-price/dowry** transaction between father and suitor. After the woman takes her husband's name and resides with him (patrilocal residence patterns are common), she effectively becomes his property and responsibility – her resources forfeit to him upon entering the marriage. A woman gains symbolic prestige when a higher bride-price is paid for her, and a husband can demonstrate his wealth by having a number of wives. While monogamy is officially promoted among formal documentation and among the Christian faith, prosecution of bigamy is not pursued. There is also the legal loophole where men can have a formal wife and many customary (unregistered) wives, and men maintain economic control over women.

Women's Work and Childbirth: Marriage is an institution that allows women to bring 'legitimate' children into the world, and increase their status as a wife. This fertility may be a mixed blessing as women accept the responsibility of being the primary caregivers of children and reproductive labour (cooking, cleaning, fetching water and wood, tending to animals, etc.). What is significant is that these important economic activities are non-monetary and therefore unrecognized as having 'real' value. Furthermore, women's productive labour is controlled by their husband's ability to buy and sell the goods so women do not necessarily benefit directly from their labour. In rural areas, women have a preference for sons because they have a greater ability to provide future financial security. That said, girls are also welcomed because they can assist with day-to-day chores and "women's" work.

Dependency Ratios: As the Kenyan population continues to grow steadily due to high fertility rates and longer life expectancy, women are left caring for more children and seniors. This demographic feature is exacerbated by the current **HIV and AIDS** crisis, which is having a major impact on the working age

population. Grandmothers are taking on new roles as reproductive labourers in caring for children as their daughters are either forced into fulltime work and can no longer be solely responsible for reproductive labour, or the virus claims their own life. Also significant is the rise in the number of **female-headed households**, as husbands travel to cities for work while women remain behind in rural areas. Divorce and the death of husbands are also growing more common, and female-headed households need to be guaranteed greater rights and freedoms to prevent them from falling into poverty. **Violence:** Domestic violence and marital rape are largely considered ‘private’ matters and thus have no place in ‘public’ or government affairs. Women’s shelters are relatively rare but exist in city centres, but little formal recourse is available to rural women. Understandings of the violence obviously vary, but some view it as a demonstration of masculinity, a way of disciplining women, or a sign of affection. Political pressure has introduced the controversial Family Protection Bill in 2001, which seeks to outlaw physical, mental, and sexual abuses. Criminal offense was typically reduced to a charge of ‘assault’ and prosecution usually results in lenient punishments for perpetrators, however, things seem to be changing with the benchmark Sexual Offences Act which was passed last year. Increasing women’s sexual autonomy and decreasing levels of sexual violence are crucial in preventing the ongoing **HIV and AIDS** crisis.

For more critical depth:

Mari H. Clark, “Woman-Headed Households and Poverty: Insights from Kenya” in *Signs* (Vol. 10, No. 2, Winter 1984 – Women and Poverty, pp. 338-354).

Lynn M. Thomas, *Politics of the Womb: Women, Reproduction, and the State in Kenya*, (University of California Press, 2003).

Jean Njeri Kamau and Anthony Mugo, “Unveiling the Mask of Privacy: Protecting Survivors of Violence Against Women in Kenya” in *Engendering Human Rights: Cultural and Socioeconomic Realities in Africa*, eds. Obioma Nnaemeka and Joy Ngozi Ezeilo, (New York: Palgrave Macmillan, 2005).

Collette Suda, “The Political Economy of Women’s Work in Kenya: Chronic Constraints and Broken Barriers” in *Women, Work, and Gender Relations in Developing Countries: A Global Perspective*, eds. Parvin Ghorayshi and Claire Bélanger, (Westport, Conn.: Greenwood Press, 1996).

Health

In Kenya, women’s life expectancy mirrors men’s around 55 years of age. However, women face many different health risks than men, particularly in the realm of reproduction. Maternal health can be drastically improved if attended by a qualified and skilled professional midwife or doctor if complications should occur. When coupled with malnutrition, pregnant women often are anemic (iron-deficient) which can, if severe, stunt the growth of a child or negatively impact its health. Infant mortality is currently about 57 deaths per 1000 live births. **HIV and AIDS** are also presenting an especially challenging health issue to overcome, and currently, 6.7% of adults are infected (according to 2003 estimates). Empowering women so they are able to negotiate condom use is perhaps the most effective **HIV and AIDS** prevention strategy. Another controversial issue is that of Female Genital Mutilation (FGM) which is legally banned for minors, but still occurs underground and is often promoted and conducted by older women. This procedure can have adverse long-term health effects, and depending on the severity of the surgery, can lead to death. The cause for controversy is the fact that its ban is often viewed by locals as an outsiders’ cultural imposition which is loaded with value judgments. Some reports suggest that FGM became more prevalent as a reaction to the ban. Parasitic worms, malaria, and tuberculosis also represent ongoing challenges to which can greatly impact the productivity of workers and the ability for healthy growth of children. It is especially hazardous for a pregnant woman to fall ill, both for her own safety and that of her unborn child.

For more critical depth:

POLICY project. Maternal and Neonatal program effort index: A tool for maternal health advocates. USAID.

(http://pdf.usaid.gov/pdf_docs/PNACQ311.pdf)

Human Rights Watch, *In The Shadow Of Death: HIV/AIDS and Children's Rights in Kenya*. Vol. 13, No. 4 (A), 2001.

(<http://www.hrw.org/reports/2001/kenya/kenya0701.PDF>)

Office of the Senior Coordinator for International Women's Issues, *Kenya: Report on Female Genital Mutilation (FGM) or Female Genital Cutting (FGC)*, US Department of State. June 1, 2001.

(<http://www.state.gov/g/wi/rls/rep/crfgm/10103.htm>)

Education

Presently, free universal primary education is offered to young Kenyans, but tertiary-level education is inaccessible to many students. Despite this seemingly equality-based policy, it is evident in the over-15 literacy rates where 90.6% of men can read and write as compared with 79.7% of women according to 2003 estimates, a gendered educational gap does exist. There are several reasons for this. Most common is that young girls are more likely to drop out of their educational aspirations early due to mounting responsibilities at home. Another reason is that boys are favored for higher education because it is felt that they will enjoy greater benefits from it, which may be true in some cases. Ability to access education usually has a direct correlation with class status – education is desirable goal for everyone, but not necessarily realistic. Education for girls is an important ingredient to their empowerment, both for skills toward decision-making as well as in establishing communication networks for support.

For more critical depth:

Okwach Abagi and George Odipo, *Efficiency of Primary Education in Kenya: Situational Analysis and Implications for Educational Reform*, September 1997.

(<http://www.ipar.or.ke/dp4.pdf>)

Portals to the World, *Education: Kenya*, The Library of Congress.

(<http://www.loc.gov/rr/international/amed/kenya/resources/kenya-education.html>)

United Nations Educational, Scientific and Cultural Organization, *Development of Education in Kenya: Ministry of Education, Science and Technology*, International Bureau of Education. August 2004.

(<http://www.ibe.unesco.org/International/ICE47/English/Natreps/reports/kenya.pdf>)

Urbanization

The current situation in Kenya is double-pronged; not only are cities such as Nairobi projected to increase in population size exponentially forcing people into unsanitary and insecure slum dwellings, but also the inability to improve the inequality in land ownership is barred legally. The United Nations Centre for Human Settlement stated in 2001 that 60% of Nairobi's population is confined to less than 5% of the total municipal residence area; unfortunately, colonial era building codes states that "official" dwellings must be accessible by road; as a result, this legal failure to recognize tenure creates an unstable and precarious living condition. Furthermore, women's traditional responsibility for family 'well-being' is extremely challenging without proper access to clean water or sewage disposal. Sickness is rampant, and family health suffers from lack of access to medical services.

In addition, there is the added economic problem of **formal sector** unemployment in the wake of rapid flows of people. Because formal sector employment is highly sought after, the market is saturated with demand for work, and a diminishing supply of jobs (especially if capital-intensive rather than labour-intensive technology is employed). These conditions foster the **informal sector**, where women and

children are disproportionately represented in these typically low-wage, low-security, low-skill, and menial jobs. In a positive light, the informal sector can provide unregulated skill training and money to women without connections or work opportunities; conversely, it is not a sustainable economy with its presence left unmonitored. Without reliable information on the breadth and scope of this informal production, many of the voices and perspectives of the women and children working in these industries are left silent.

For more critical depth:

Kinuthia Macharia, *Social and Political Dynamics of the Informal Economy in African Cities: Nairobi and Harare*, (Oxford: University Press of America, 1997).

Martha Alter Chen, *Women in the Informal Sector: A Global Picture, The Global Movement*, (United Nations Economic and Social Commission of the South Pacific, 2001).

D. W. Drakakis-Smith, "The Changing Economic Role of Women in the Urbanization Process: A Preliminary Report from Zimbabwe" in *International Migration Review* (Vol. 18, No. 4, (1984) pp. 1278-1292. Special Issue: Women in Migration).

Environmental Issues

Compared to Canadians, Kenyans leave a remarkably small "carbon footprint," but of greater concern is the growing desertification of the soil, pollution of water, and inappropriate sewage-disposal techniques. For this reason, **Wangari Maathai**, an outstanding scholar from the University of Nairobi took the initiative to start the **Green Belt Movement**. Her brilliant efforts were awarded with a Nobel prize and marked improvements in the daily lives of many women. Essentially, seedlings are grown in nurseries around the country, and rural women are sponsored to take care of them once they are planted. In the long run, this effectively reverses the effects of desertification and make the daily firewood collecting ritual less labourious because the distance to wood is reduced.

For more critical depth:

Green Belt Movement: (<http://www.greenbeltmovement.org/>)

Human Security

Due to Kenya's favorable port setting and proximity to many other countries, combined with high levels of corruption, have allowed for a flourishing narcotics trade. But Kenya also acts as a source, transit, and destination for trafficking and forced labour and sexual exploitation. These trafficked persons are in many ways "invisible" because they formally did not enter or leave the country, and are left without a public voice. But Kenya is a country of relative peace, and is a place of refuge for Ugandans fleeing the Lord's Resistance Army, Somalians hoping to escape militia warfare, as well as Sudanese and Ethiopians. There have been a few minor border disputes with Sudan, but the pastoralists living in eastern Kenya live predominantly in peace.

For more critical depth:

United Nations Office on Drugs and Crime, *Kenya Regional Office: Overview of Regional Drug Production*, July 2007.

(<http://www.unodc.org/kenya/en/production.html>)

Technology

With the increase in internet and mobile phone users, information about economic markets, political scandals, and social movements can be passed quickly and inexpensively. This exposure has decreased market imperfections and increased rapid communications which make business easier to conduct. Exposing injustice and planning events have been greatly beneficial to the cohesiveness of

women's lobby groups. The internet is also becoming an important tool and is being adopted by households (mostly urban) and businesses at a rapid rate.

For more critical depth:

The Economist, "Kenya: Going up or down?" in June 9, 2007 issue.

International Relations & Publications

Aside from colonialism, Kenya has had a lot of exposure to foreign powers. The World Bank imposed **structural adjustment policies** privatizing social welfare programs which benefited women the most as they are primarily responsible for the family. Foreign aid and international debt have played a major role in Kenyan economic policy, where autonomy can be challenged by the conditions set by loan-providers. A 'brain drain' is occurring as well-educated Kenyans seek better-paying jobs elsewhere, whether they move to another country or from rural areas to urban, qualified professionals cannot be easily be found in all parts of Kenya. Gender-based analysis is seldom applied on macro-level projects considered by the international community.

For more critical depth:

J. Levin, "Adjustment to External Shocks: Kenya 1986-95", African Development Review Vol.12, No.1. African Development Bank. (Blackwell Publishers, 2000).

J. Levin, "Aid-Constrained Trade Reform in Kenya" in S. Kayizzi-Mugerwa (ed.), The African Economy, Policy, Institutions and the Future, (Routledge: London, 1998).

Current Events

BBC News link:

(http://news.bbc.co.uk/1/hi/world/africa/country_profiles/1024563.stm)

Kenya Times

(<http://www.timesnews.co.ke/27jul07/index.html>)

Kenyan National News Links

(<http://www.abyznewslinks.com/kenya.htm>)

National Holidays

- January 1st New Years Day
- April 6th Good Friday
- April 8-9th Easter Holiday
- May 1st Labour Day
- June 1st Madaraka Day - Final constitutional review and consultations were held in Nairobi in where an agreement was reached for an Internal Self Government to assume office on June 1, 1963, and it has been celebrated annually ever since.
- October 10th Moi Day
- October 13th Eid-al-Fitr
- October 20th Kenyatta Day
- December 12th Jamhuri Day - Kenya declared herself a Sovereign Republic within the Commonwealth (Independence)
- December 25th Christmas Day
- December 26th Boxing Day

Fun Facts

- What type of currency does Kenya use?
[Kenyan Shilling](#)

1 Canadian Dollar = 65.35784 Kenyan Shilling

1 Kenyan Shilling (KES) = 0.01530 Canadian Dollar (CAD) – based on July 27, 2007 estimates

- What is a popular meal served in Kenya?
A popular delicacy of the Kikuyu is called Irio: a seasoned puree of peas, corn, and potatoes.
- What does the flag of Kenya represent?
Black represents the people of Kenya. Red represents the blood shed in the fight for independence. Green represents the fertility of the land. White represents peace. The shield of the warrior represents Kenya's pride and tradition.
- What is Kenya's National Anthem?

Kiswahili

1

Ee Mungu nguvu yetu
Ilete baraka kwetu
Haki iwe ngao na mlinzi
Natukae na undugu
Amani na uhuru
Raha tupate na ustawi.

2

Amkeni ndugu zetu
Tufanye sote bidii
Nasi tujitoe kwa nguvu
Nchi yetu ya Kenya
Tunayoipenda
Tuwe tayari kuilinda

3

Natujenge taifa letu
Ee, ndio wajibu wetu
Kenya istahili heshima
Tuungane mikono
Pamoja kazini
Kila siku tuwe na shukrani

English

1

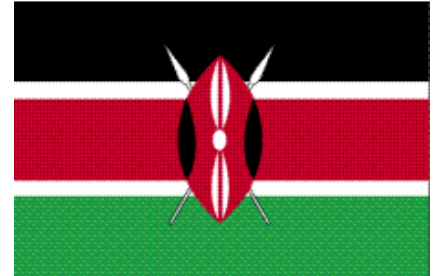
O God of all creation
Bless this our land and nation
Justice be our shield and defender
May we dwell in unity
Peace and liberty
Plenty be found within our borders.

2

Let one and all arise
With hearts both strong and true
Service be our earnest endeavour
And our homeland of Kenya
Heritage of splendour
Firm may we stand to defend.

3

Let all with one accord
In common bond united
Build this our nation together
And the glory of Kenya
The fruit of our labour
Fill every heart with thanksgiving.



Organizations in Kenya

- **League of Kenya Women Voters**
The Mission of the League of Kenya Women Voters is to work together with others to promote women's active, free and equal participation in politics and public affairs through the electoral process as voters and leaders.
<http://www.leaguekenya.org/>
- **Coalition on Violence against Women (COVAW)**
COVAW is committed to building social movements of agents of change in order to eradicate violence against women in all forms: private, public, and institutional.
<http://www.covaw.or.ke>
- **Education Centre for Women in Democracy (ECWD)**
The goal is to break the 'old-boys network' which excludes women from positions of power in politics with the goal of promoting women into leadership positions. ECWD provides paralegal training for community-level women in order to address property user-rights or inheritance violations.
<http://www.ecwd.org>
- **Federation of Women Lawyers - Kenya (FIDA-KENYA)**
a society that is free of all forms of discrimination against women through provision of legal aid, women's rights

monitoring, advocacy, education and referral. Membership to FIDA Kenya is open to Kenyan women lawyers and women law students.

<http://www.fidakenya.org>

- **FEMNET: The African Women's Development and Communication Network**

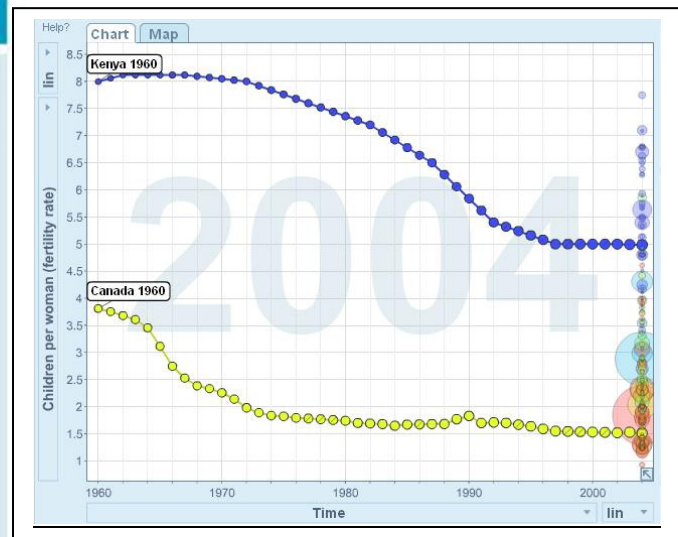
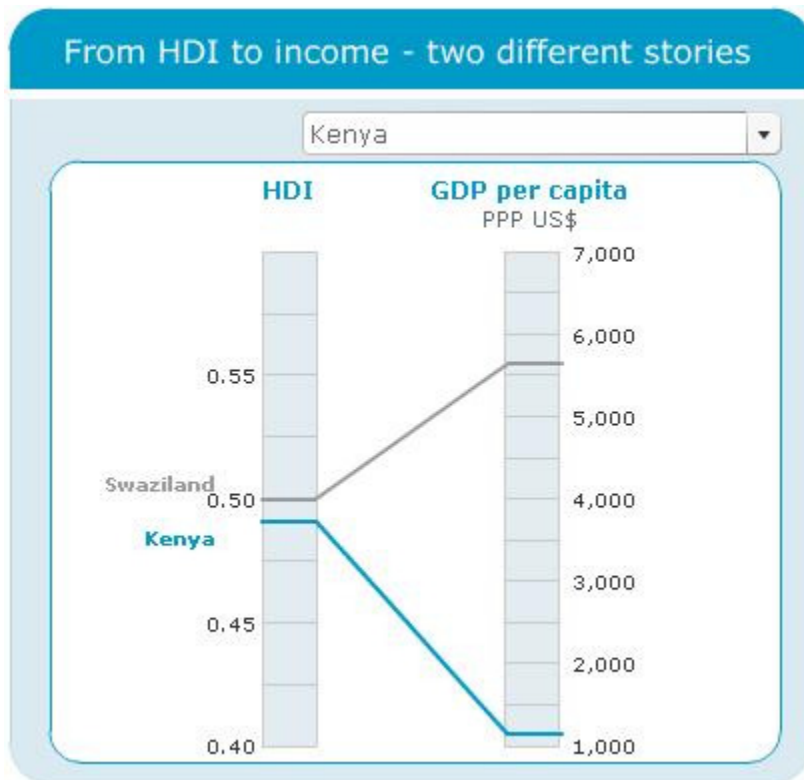
FEMNET seeks to facilitate and coordinate the sharing of experiences, ideas, information, and strategies for human rights promotion among African women's organisations through networking, communication, capacity-building and advocacy at the regional and international levels.

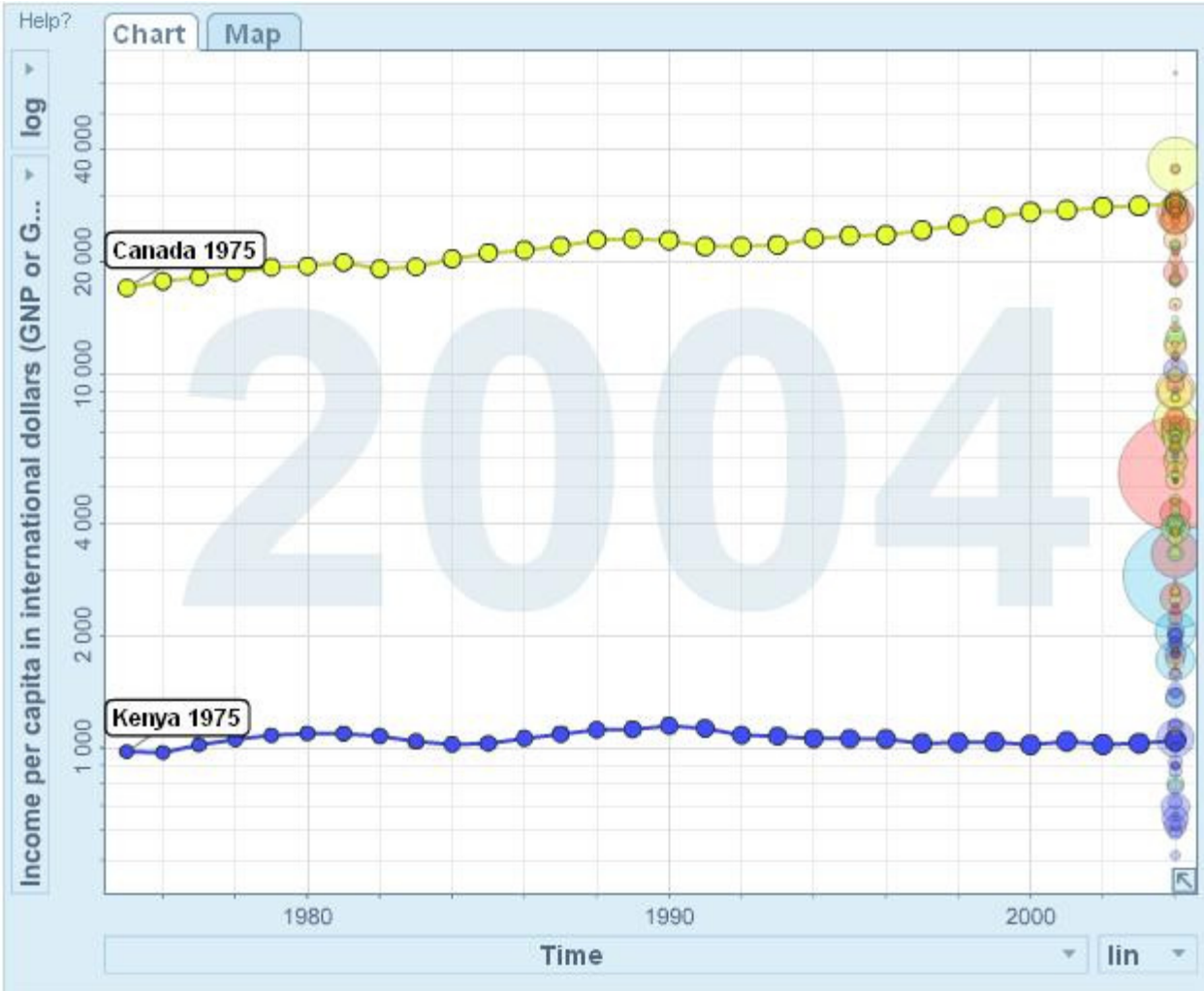
<http://www.femnet.or.ke/>

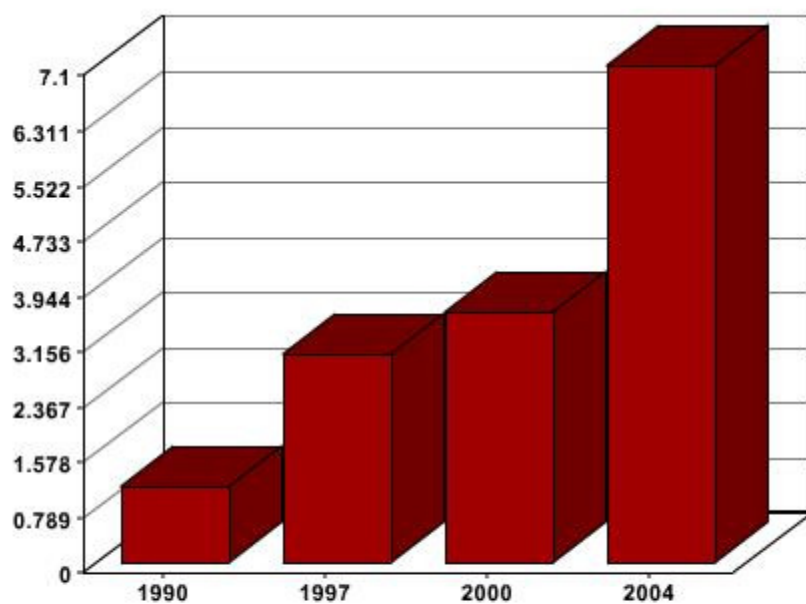
- **Kenya AIDS NGOs Consortium**

KANCO aims to be a premier organisation committed to providing and promoting leadership, collaborations and enhancing capacity among Civil Society Organisations for collective action towards effective responses to HIV&AIDS and its impact.

<http://www.kanco.org>







Year	1990	1997	2000	2004
Seats in parliament held by women (Percent of total)	1.10	3.00	3.60	7.10

The current Parliament (the 9th Parliament) is composed of the following political parties:

Abbreviation	Names	Seats
NARC	NATIONAL RAINBOW COALITION	129
KANU	KENYA AFRICAN NATIONAL UNION	66
FORD-P	FORUM FOR THE RESTORATION OF DEMOCRACY □PEOPLE	15
NARC-K	NATIONAL RAINBOW COALITION - KENYA	3
SAFINA	SAFINA	2
FORD-A	FORUM FOR THE RESTORATION OF DEMOCRACY-ASILI	2
SKS	SISI KWA SISI	2
SPK	SHIRIKISHO PARTY OF KENYA	1
LDP	LIBERAL DEMOCRATIC PARTY OF KENYA	1
NLPK	NATIONAL LABOUR PARTY OF KENYA	1
	Ex-Officio	2
	GRAND TOTAL	224