

ISF AND THUMP GENDER ANALYSIS FOR VAWG IN KISII COUNTY (KEGOGI) AND NYAMIRA COUNTY (IKONGE AND BUNYANKONI) OF KENYA

FINDINGS FROM A BASELINE SURVEY



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Acronyms/Abbreviations

CJPC	Catholic Justice and Peace Commission
CP	Community Policing
FGDs	Focus Group Discussions
FGM	Female Genital Mutilation
GBV	Gender Based Violence
GOK	Government of Kenya
GUPEMA	Gusii Peace and Management Associations
ISF	International Solidarity Foundation
KI	Key informant
M & E	Monitoring and Evaluation
MDG	Millennium Development Goals
RWAYDO	Reach Women and Youths Development Organization
TOR	Terms of Reference
UN	United Nations
UNICEF	The United Nations Children's Fund
VAW	Violence against Women
VAWG	Violence against Women and Girls
WHO	World Health Organization
YWCA	Young Women Christian Association

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Preface

Although violence against women and girls has recently found way to the decision making table of international organizations, nations and some communities in the world, there are numerous limitations that have made it continue in communities, particularly when viewed from the cultural, traditional and religious perspectives. Not to mention, there are various organizations that are currently focusing on violence against women and girls owing to the recognition of its role in debilitating household wellbeing. The objective of this gender analysis and baseline survey was to determine various forms and manifestations of violence against women and girls in Kisii and Nyamira counties of Kenya, with the aim of highlighting some of the most appropriate strategies that can be embraced by the proposed project on reducing and mitigating violence against women. Aspects of forms of violence, perpetrators of violence, the linkage between alcohol and violence, power relations at household levels in relation to household resources, FGM as a violation as well as determine the possible opposers of the proposed project on reducing and mitigating violence against women and girls envisaged to be implemented in Kisii and Nyamira counties by ISF, RWAYDO and other partners. This study was carried out in Kisii and Nyamira counties of Kenya in the month of April 2015. Methods used for data collection included the qualitative methods such as focus group discussions, key informant interviews; storytelling sheets and participant observations saw a total of 94 persons reached (44 males and 50 females). Quantitative data collection methods included survey of a total of 203 households that saw a total of 104 female respondents and 99 male respondents. Thus, in total, the exercise reached a total of 297 persons from the two counties (143 males and 154 females).

Results indicate high levels of violence against women in various forms such as physical battering, verbal abuses, insults, rape, defilement, denial to education, denial of rights to inherit property such as land among others. Similarly, due to retrogressive cultural beliefs and traditions, women have no grip of household resources such as land, sugarcane, tea bushes, coffee bushes, maize and all commercial crops, have been left under the control and decision making of men. As a result, women have no ownership, which alienates their position and valuable contribution to the society' growth, development and general wellbeing. The perpetrators of violence are mostly men, although women and girls were also found to violate rights of fellow women. Informal and formal conflict resolution mechanisms exist, where the local village elders, community policing, family members are involved in the later, while the former, the police, chiefs, sub chiefs, children's department are involved in conflict resolutions for domestic related violence. In addition, women have no one to trust at the household level, and are indeed preyed on by their would-be duty bearers charged with the 'responsibility' of protecting their interests. We conclude that women and girls are indeed experiencing VAWG in their daily lives, done by the people around them such as husbands, fathers, mothers, mother-in-law, relatives, friends and duty bearers all charged with the responsibility of protecting them. There is dire need for extensive awareness creation, sensitization and capacity building forums for purposes of ensuring that human rights and more so women and girls rights, do not only work in limbo but are inscribed in the lifestyles and daily lives of communities. In this way, women and their contributions to the family wellbeing as caregivers, providers, protectors and supporters of family will find appreciation in the community in

order for them to continue contributing positively to the household wellbeing like they are currently doing, even under unfair, inequitable conditions.

Overview of Report

The report is divided in four chapters, with the executive summary, elaborate conclusions and recommendations setting centre stage of key findings from the gender analysis exercise. The first chapter presents the background in form of literature and desk review conducted on violence against women and girls, domestic violence, female genital mutilation as bottlenecks to the achievement of gender equality envisaged in strategic documents such as the MDG and Kenya's Vision 2030. The chapter also introduces the objectives of the analysis and states the importance of the analysis to the ISF, RWAYDO (initially project was led by RWAYDO and later replaced by THUMP) and partner organizations. Chapter two introduces the methodology and approaches used in the baseline and gender analysis study. Both the qualitative and quantitative tools are highlighted with elaboration on various tools used in the study to generate data including the justification of ht tools, as well as the data analysis methods used for this study. Chapter three introduces the results of this gender analysis, presenting both qualitative and quantitative results in form of tables, figures, photos and verbatim messages quoted from participants' interactions during data collection. The results have been presented in line with the eight objectives of the gender analysis as elaborated in the TOR of the study. Chapter four presents the synthesis of baseline results with highlights on key indicators development and categorization based on the results of the study. The categorization of indicators can be instrumental in the proposed project's log frame and that it can help guide evaluation and monitoring of the project in future. Chapter five is specifically developed to highlight on the conclusions and recommendations emanating from the exercise. Some of the conclusions and recommendations have been put forth by the community during data collection, though with a professional touch. The challenges likely to be experienced by the project implementers of '*Reducing & Mitigating Violence against women*' project have been summarized. This chapter ends with a section of lessons learnt and best practices so far as experienced in the study undertaking. A list of the references used in this report is given as well as the list of appendices; including the participants of the various FGDs held in Kisii and Nyamira counties and disaggregated data for various indicators of the study.

Executive Summary with conclusions and recommendations

Violence against women and girls has serious impact not only on those who experience it and their family's wellbeing, but also on the country's social and economic status as well. In view of this, this study has been designed to unearth some of the VAWG, GBV and FGM. The study focuses on a wide range of violence and their manifestations that may have serious implications for programming and interventions of the ISF, THUMP and partners project on reducing and mitigating violence against women and girls. The gender analysis report is crucial for formulating strategies, interventions that are specific to the aforementioned project. Similarly, the overall findings of the study will take form of a baseline that will be used to suggest appropriate and feasible indicators against which monitoring and evaluation of the project can be done (particularly after the two years of implementing the project on reducing and mitigating violence against women and girls). The results also pave way for the development of strategies promoting gender equality at the community level and at the household level.

Setting the pace for this study is the knowledge of the respondents on the basic human rights, as there is a direct linkage between the knowledge of human rights and the likelihood of adhering to or not adhering to these rights. In the context of Kisii and Nyamira, the knowledge of human rights is unheard of. Although majority of respondents (72% and 82% from Kisii and Nyamira) claim to know the right not to be harassed, the reality on the ground suggest the opposite: that the knowledge on rights is highly wanting in both counties. Similarly, in examining the so called rights of men and women in the counties, the responsibilities and duties of men and women is what is highlighted as rights in contrast to what are in the ideal cases of rights of women and men such as the right to food, the right to live, the right to decide, the right to freedom etc, which in all the meetings with the respondents was never mentioned. In this case, examining the rights matrix has therefore revealed the gap for knowledge in human rights and can be important area development agents and experts would consider integrating in their programmes. I recommend programmes that can increase the knowledge of the communities on basic human rights because it will go a long way in changing mindsets of people and that human rights is a cross cutting issue in regards to VAWG, GBV and FGM. The lack of knowledge of it (human rights) is what results in violence of any form. The human rights approaches can be embraced as part of the programming of strategies before rolling them out to the communities.

Violence against women and girls in essence takes place within a complex web of attitudes, perceptions, and values about gender roles, social relations and violence in general. Indeed, the minimal knowledge base on human rights is reflected by the existent forms of violence that have occurred in the past, are currently occurring and some have been vouched for by the community to occur in the future without total eradication (as shown in Table 9, Table 10, Table 11, Table 12, Figure 3, Figure 4, Figure 5, Figure 6 and Figure 7). Majority of respondents from both counties (96% and 88% from Kisii and Nyamira counties) agree and perceive prevalence of domestic violence, where 72% of males and 76% of females from Nyamira and 84% males and 80% females from Kisii, identify physical abuse as the main mode of violence. Physical violence here includes wife battering, assault, fighting/beating. In most of the cases of violence, women and girls are the targeted victims. Good to note is the recognition by 16% males and

24% females from Kisii and 40% males and 72% females from Nyamira of FGM (circumcision) as violence in the community and associating FGM with heinous acts on girls and women's private parts. While results highly demonstrate the role of women in ensuring the practice of FGM is sustained in the society, there is much more underneath that may not have come out clearly in the study, that for example, men are in support of FGM practice in the community, women perform FGM on girls to make girls marriageable to the 'men' in the community. An uncircumcised girl in the Abagusii culture is not a complete person, but an '*egesagane*' means uncircumcised; is by all means insulting, intimidating and stigmatizing to the uncircumcised girls and women. The use of such intimidatory words is aimed at discouraging women and girls from rejecting FGM as a violation, but instead embrace it wholly as a cultural and traditional practice. FGM is still being viewed with pride and association with culture and tradition that likely can attract a curse if one deviates from it and or loosing the identity of being an Omogusii. However, while handling the FGM theme in Kisii and Nyamira, the findings suggest a difficult situation for THUMP and partners. This is because of the ban on FGM practices in Kenya. While the ban should encourage reprieve for women and girls, it has borne new tactics of practice to ensure it is performed under the careful watch of the community (men, women, girls and boys). It would be difficult and challenging for THUMP and partners to get authentic data on FGM practice in the community where no one is wanting and willing to admit its practice openly for fear of arrest and facing the law. Aside from FGM, the forms of violence on girls include rape, defilement, early marriages, female genital mutilation, early pregnancies, beating (in disguise of discipline by school teachers and parents) and abortions. The perpetrators of these violations mostly in the case of women are husbands, while for girls it's mostly their fathers, brothers, and teachers and in some cases, relatives such as uncles, grandfather etc. Men were ranked as the most perpetrators of violence by 90% and 88% of respondents from Kisii and Nyamira respectively. Interestingly, women and girls were not left out as perpetrators of violence, where 30% of respondents associated them with perpetration of violence (i.e. women are the circumcisers of girls, they are encourage girls to get married early to earn dowry, they don't speak openly about violence in the society etc).

Although culture and traditions of the Abagusii community is linked to some of the violence that women and girls experience in their daily lives, alcohol was identified as a catalyst for domestic violence, such as wife battering, verbal insults, emotional torture among other forms. About 84% and 96% of survey respondents from Kisii and Nyamira respectively associated most of the domestic violence cases to alcohol consumption by mostly men and women. In the FGDs, participants easily elaborated on the linkages of alcohol to various forms of violence such as wife battering, children beating, fighting, rape, assaults among other forms of violations. In addition, alcohol was linked to failure by men to provide for their families, pay school fees of children and thereby contributing to school drop-outs, early child marriages as a means to seek safety for girls from alcohol prone homes, misuse of household resources such as selling of family land by men to acquire money for alcohol but just to mention a few. In this case, alcohol is both a source and cause of violence in Kisii and Nyamira. It would be interesting for THUMP to determine together with the community how to approach the alcohol debate, which was initiated at the community level during the discussions and interviews.

Due to the patriarchal hierarchy of almost 99% of households in Kisii and Nyamira, men in this society have it all, while women have to condone with men's actions, decisions, control mechanisms and accept what men are willing to spare (often at their discretion) for the women. All resources including the women are owned by men. Cultural beliefs and norms such as land cannot be owned by women only help to aggravate such inequalities in resources and even rights. Some of the identified household resources include: Tea bushes, coffee, sugarcane, pineapples, vegetables, avocados, land that are sources of family incomes. All resources especially when they generate money are under the control by the men while resources that have little or no monetary gains become the preserve of women. According to the community, the women are managers of the resources, while the men are the decision makers and controllers of such resources, determining who will access, how much and to what extent as well as determine how such resources can be distributed in the family. Men and women have different roles in regards to resources ownership and management. Therefore, the fact that land- the main production resource in the counties is bestowed on men, means that women are ripped off rights of ownership by extension to all the other resources that emanate from land use.

According to the Kisii culture and traditions, the man is the provider of the family, this means that he is responsible for fending for the family (mostly through formal paid up work including casual work) or other forms of sourcing money, however, when women fend for the family, it is still considered the man is the breadwinner, women are the labourers in the home and as a result they end up being overworked. While this is considered normal in Kisii and Nyamira, women's efforts are not acknowledged, increasing the possibility for more roles and duties being shifted to the women by men. In regards to ownership of resources in the community and closely at the household, men are at the core of ownership, decision making, control and even access to these resources at their pleasure. Women and girls on the other hand are only able to access the resources as users and this is limited to resources such as land (where the women and girls and boys cultivate and till the land), tea bushes and coffee bushes, where women, girls and boys provide labour to the resources and the men take all the proceeds from the crops. In addition, women only access the household money – under custody and control by the men, through payment of school fees for the children and also when they have to beg and justify the need for the money owned by men, and it's at the men's discretion to give some money to the women.

Labour as a resource is also controlled by men and women reported that if all household duties and farm work is not completed within the stipulated time lines, this can attract a beating from the man for laxity in terms of organization and delivery of work. Important to note is the fact that the community is aware of the successful families where a man supports his wife in form of a retail shop in the area, yet they still are not able to emulate such local examples of good working relationships of men and women. Thus, the fact that all resources are controlled and owned by men, means that women and girls remain powerless and are not able to stand up for themselves. The labour dynamics in Kisii and Nyamira confirms further that women are part and parcel of what belongs to the men. As a result of labour control by men, women have to devise informal means of control, such as hiding information on crop harvests (especially millet and vegetables) in order to have their own money. Again, if this is discovered

by men, violence over the money can erupt. The household resources control and decision making has shown that women are powerless and that without resources under their control, they will remain vulnerable to all forms of control including violence in the form of beating, harassment, and emotional torture by men. These results call for urgent interventions in form of awareness creation, sensitization on the impacts of a powerless woman in society, seminars, role modeling for men and women's success stories that demonstrate complementarities between men and women, to help ease the pressure on women, while equally increase the women's ownership of resources in the community. THUMP and partners can tailor programmes of training and workshops that can elaborate on these issues, while also using successful role models in the community to help others see the relevance of women being in control and decision making a success for the family.

With various forms of resolving conflicts among the Abagusii community in Kisii and Nyamira, this study has sectioned conflict resolution mechanisms into the formal and the informal. In the informal setting for conflict resolution, the village elders, the community policing and the family constitute the forum for resolution in various ways. A CP officer would resolve domestic violence by beating up the perpetrator (76% and 90% from Kisii and Nyamira respectively) or arresting the perpetrator (68% Kisii and 78% Nyamira), other measures taken include blaming the woman for the occurrence of VAWG (40% and 56% from Kisii and Nyamira respectively) and trivializing the incident (i.e., making the VAWG incident look too small or not serious/negligible – 24% and 60% from Kisii and Nyamira respectively). Families on the other hand would often sit the two conflicting parties together and 'listen' to both sides, where judgment by the sitting family members is final to both the conflicting parties. Unfortunately in the case of domestic violence, the notion that 'a man is always right' takes the day and often, the women have to return home with the unsatisfactory solution given. When domestic violence cases are taken to the village elders, the chiefs and sub chiefs, a similar scenario takes place, and again, like for the family resolution mechanisms, the chiefs and sub chiefs often work in the context of the culture and traditions which often ensures that peace is acquired at the expense of the women. In the formal conflict resolution mechanisms, the chiefs and sub chiefs and the police have different roles.

While the police record the incident of violence (52%) and try to investigate where they can (40%), the women continue to face additional violations even at the hands of the so called duty bearers, entrusted to protect them. In FGDs, discussants shared experiences where police, the chiefs, the sub chiefs would turn prey on women and ask intimidating questions, insulting remarks or even ask for sexual favours, bribes before the women can access justice, yet even in the event that the women give in to the demands of the duty bearers, no justice is ever achieved for the women. Although there is a high significant understanding of the policies and laws protecting women and girls in Kenya by majority respondents (82%), there is still a long way for women to access and demand for their rights. According to the trust mapping tool, women have no one to trust at the community level and the persons in-charge of protecting women are the ones who take the lead in violating the rights of women and girls. There is the need to educate the community on the laws and policies of Kenya that are in favour of women and girls, where women can seek help when they experience VAWG, GBV among others. The New constitution of Kenya promulgated in 2010 is a good beginning point for knowledge on rights of

women and girls in Kenya. However, this has to be synchronized with supporting structures for women who have experienced violence, such as rescue centres in the county, otherwise, knowledge with no teeth to bite is equivalent to eating food with no salt yet yearn to feel the taste of salt. So far, there is no institution where women can run to in case of VAWG and this leaves them no alternative but to go back to the 'safety' of perpetrators of violence, who are mostly in the family.

Finally, the proposed project on 'reducing and mitigating violence against women' is a timely opportunity for the counties of Kisii and Nyamira. However, the project should be armored with key methodological aspects that would ensure they capture some of the issues raised in this study. For example, the problematic nature of some of the issues such as FGM, domestic violence is not easy to come out and acknowledged by the perpetrators and the survivors of violence, due to stigmatization, family pressure of 'keeping the family name' clean in the public sphere would pose a big challenge. In terms of those who will oppose the project on violence especially wife battering, men are the stumbling block due to the belief that battering is a means of instilling discipline on their wives. However, the situation is not the same for FGM which is considered a secretive venture in the community as found out at the time of the study. Although the results point to women (e.g. the mother-in-laws (who support FGM as a valid tradition that should be adhered to by daughter-in-law and grand-daughters), the circumcisers (who gain income from circumcising girls – at least 300 - 1500 per girl circumcised), the mothers (who secretly organize for circumcision of their daughters), the daughters (who demand to be circumcised)), NO persons will easily admit to engage in FGM at all costs because of fear of arrest and facing the law. THUMP and partners may have to design ways to build trust with the community. This may include but not limited to collaborating with other institutions such as the proposed partners i.e. CECOME and Manga Heart to help penetrate the community and ascertain that they shall not be arrested if they gave the true information on FGM. Time implications here may outweigh the timeframe of the project.

Summary of Recommendations of the Gender analysis and baseline survey

With the gender analysis unearthing the violence occurring in the two counties of Kisii and Nyamira, ISF, THUMP and partners should be now sure of the existent scenario of violence, and that it cannot be business as usual when women and girls continue to be at threat of experiencing violence every day. Although there is some level of awareness among the respondents, it's important to note there are many community members that are not aware of the need to stop violence against women and girls, and that this thinking continues to be proliferated by the culture and traditions that have been tested by time. Such cultures and traditions continue to alienate women and women's aspirations, undermining their potential and the valid contribution they make to households and society at large. Thus, awareness creation and concerted campaigns should constitute the pillars of the reducing and mitigating violence against women project, as one form to demystifying violence in the community. These campaigns need to be coordinated to deliver consistent messages, especially at the local level and domestic levels where the VAWG occur. The campaigns should target all ages of persons in the society as all ages are either perpetrators of violence, survivors of violence and or affected, distressed directly or indirectly by

VAWG/GBV. Indeed, the time is right and ripe for THUMP and partners to penetrate the community and sell the agenda of non-violence on women and girls. Monitoring and evaluation processes are essential to review the success of the campaigns and or any other strategies put in place to counter VAWG.

For the young children (both boys and girls), the radios and TV programmes can be of help in sending key messages on violence, how to act upon it, how to prevent or run away from it. In regards to FGM, this could help children refuse to be circumcised owing to the awareness levels. In addition, schools can be a good target where school competitions can be conducted with children to determine how they envisage an ideal community for them. This can lead to new innovations that integrate the children's needs, which ISF, THUMP and partners can use to tailor their strategies.

Duty bearers and local leaders should form part of the target groups for sensitization platforms. Since duty bearers handle majority of domestic violence based cases, they should be the first ones to be targeted to ensure they have proper knowledge on how to approach violence, how to be fair on women and girls and not to victimize or intimidate them. Similarly, duty bearers should be trained on gender sensitivity and to recognize the signs of physical and emotional abuse and be in a position to refer those who have been abused to sources of help, particularly where and when they are not able to help. Similarly, training opportunities for duty bearers can help shape the duty bearers attitudes and knowledge to know how to resolve domestic violence cases and other violations, and especially in a fair manner that does not continue to oppress the women and girls. This can be acquired by beginning to publicize successful law enforcement efforts (even if it is just one successful case) by duty bearers such as police, village elders, and chiefs etc so as to demonstrate that violence against women and girls is not tolerated. Such a step will not only help the community to know that justice can be acquired when violence is done, but will also help put trust in the service delivery of the duty bearers likeable and depended on by the community. This is also a good indicator to demonstrate change upon completion of the ISF and THUMP project, when duty bearers are placed close to women and girls in the trust mapping exercise.

Although many women and girls are able to report cases of violence to the police and other duty bearers such as the chiefs, the community health workers and social workers, the proposed project should aid to raise awareness about the rights of women and girls in the community and also vouch for the rights of the survivors of violence for protection under the Kenyan law on 'Prevention of domestic violence and protection of the victims, as well as develop possible avenues for getting help (including rescue centres where survivors of violence can find safety). The fact that the proposed project shall take two years of implementation, may imply time limitations to develop rescue centres, however, this can be considered as the long term strategy to guarantee that survivors of violence have a place to shelter, be attended to medically and also be listened to. Through the rescue centres, statistics on violence and occurrence can be easily established and trend developed over time for future recommendations, policy drafting and even bills initiation and development. In addition, ISF, THUMP and partners can collaborate with some churches that were reported to have rescue centres to help achieve some of the objectives on reducing VAWG and gender based violence.

In regards to conflict resolution for domestic violence and or VAWG/GBV, the duty bearers such as the police, the village elders, the chiefs, and other local leaders should be trained on violence against women and girls in the community. In this trainings, issues of conflict resolution should be integrated, challenging the concept of violence in itself and that it's not an African value, referral information for services on VAWG among others should be included elaborately. This recommendation is important as most discussions revealed some form of 'violence' from the duty bearers due to lack of proper information on what violence is. A good example was with the police, who if they receive domestic violence cases, were hesitant to resolve them as they perceived them to be 'home/household/family affairs' and should be solved at home according to the Abagusii culture. In such a case, the women and children who face such violence are taken back to the perpetrators to resolve such issues, which would never favor the victim (survivor of violence) in most cases. Similar scenarios occurred in cases of verbal abuses, rape and wife battering that mostly lack evidence that the police demand for before they take action on any case. Emphasis on sensitivity and confidentiality should be highlighted and adhered to ensure that victims do not fear to report cases of violence for fear of being disclosed easily to family members and even to the community at large.

It is also necessary to train and capacity build informal networks such as the women groups, the youth groups, the community policing and the general public on gender sensitivity and how to recognize signs of physical abuse as well as how to refer the victims of abuse to appropriate places where they can seek help. This will help reduce stigmatization as the approach will enhance knowledge and awareness on violence against women and girls as a bad thing that should not be occurring in the community, and that all community members, regardless of age and gender have a social responsibly to protect all from all forms of violence; and that violence is not a family or household affair.

In regards to methodology of project implementation, the ISF, THUMP and her partners project will perform and implement best by utilizing a mix of participatory methodologies such as the trust mapping (to determine the level of trust of the community and the duty bearers), the focus group discussions as fora for discussions for the community and all the vulnerable groups among other methods. Through the participatory methods, the project can continuously monitor and evaluate the changes that occur in the attitudes of the community in various ways pegged on this analysis. In regards to research, there is need to conduct research to determine the impact of emotional stress caused by violence and how this manifests in perpetrators of violence in the long run at community level. This is because, emotional stress has no means of resolution at the time of the study; and could imply that it is not factored in the community as a problem so far.

Definition of terms

Female genital mutilation/cutting (FGM), is defined by the World Health Organization (WHO) as a range of procedures which involve 'the partial or complete removal of the external female genitalia or other injury to the female genital organs whether for cultural or any other non-therapeutic reason. It does not include genital surgery performed for medically prescribed reasons' (WHO, 2001, pg 11). The specific form that FGM takes can vary widely from one community to another and from one country to another. WHO classifies FGM into four major types of FGM (WHO, 1997).

Violence against women and girls (VAWG) is defined by The United Nations Declaration on the Elimination of Violence against Women (1993) as "any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

Domestic violence and abuse is any incident or pattern of incidents of controlling, coercive, threatening behavior, violence or abuse between those aged 16 or over who are, or have been, intimate partners or family members regardless of gender or sexuality. The abuse can encompass, but is not limited to: psychological; physical; sexual; financial; and emotional.

Physical abuse: Includes slapping, beating, arm twisting, stabbing, strangling, burning, kicking, threats with an object or weapon, and murder. Traditional practices such as female genital mutilation, dis-inheriting a widow or wife inheritance are also included

Sexual abuse: includes coerced sex through threats, intimidation, or physical force, forcing unwanted sexual acts

Psychological abuse includes behavior that is intended to intimidate and persecute, take the form of threats of abandonment or abuse, confinement to the home, surveillance, and threats to that away custody of the children, destruction of objects, verbal aggression and constant humiliation

Economic abuse includes acts such as the denial of funds, refusal to contribute financially, denial of food and basic needs, and controlling access to health care and employment.

CHAPTER ONE

1.1 LITERATURE REVIEW AND BACKGROUND INFORMATION

In the last decade there has been an enormous increase in the interest in VAWG and its measurement, by donors, UN agencies and governments around the world; an area that traditionally to a large extent was the domain of researchers and activists working on VAWG. The increased recognition of the problem, the interest and pressure of political agendas towards measurement of VAWG indicators at national and regional levels, together with the easy availability of existing instruments to measure violence, present the positive advances that help monitoring and evaluating global and local efforts to eliminate all forms of violence against women so far. Kenya's Vision 2030 that is a benchmark government document, has spelt out gender, youth and vulnerable groups in terms of equity in power and resource distribution at all levels, improved livelihoods for men and women, vulnerable groups in order to enhance prosperity for all in the country (GOK, 2007). To achieve gender equality, the Vision 2030 anticipates to implement strategies that would (i) increasing the participation of women in all economic, social and political decision-making processes; (ii) improving access of all disadvantaged groups (e.g., business opportunities, health and education services, housing and justice); and (iii) minimizing vulnerabilities through prohibition of retrogressive practices (e.g. female genital mutilation, VAWG and child labour). Other global documents that have echoed similar aspirations include the MDGs with its goal on gender equality for men and women (UN 2014). Gender equality cannot be achieved without fulfillment of the human rights such as right to food, right to life, right to make decision, right to be heard among others. There are numerous populations that are devoid of such rights that are often inscribed in social and societal norms and values that disaggregate humans in terms of sex, gender and age. Other social settings that deprive off rights of humans to particularly women and children are the violence against women and girls (VAWG), domestic violence, female genital mutilation (FGM) among others. Thus, in the context of Kenya, such violations have impeded to a high extent, the achievement of gender equality.

Ironically, women, girls and children often are in great danger in the places where it is perceived they should be safest i.e. within their families. According to the UNICEF, (2000), women, girls and children face a regime of violence at the hands of somebody close to them, mostly somebody they should be able to trust. In most cases, they become victims of violence, suffering physical and psychological problems; yet, women are unable to voice their opinions for fear of additional repercussions and torture. Thus, their human rights are denied and their lives are stolen from them by the ever-present threat of violence. Kisii and Nyamira Counties are among the many areas in Kenya where women and girls are experiencing violence in the disguise of culture and traditions. For example, the practice of female genital mutilation (FGM) is practiced by about 98% of Abagusii community. Part of the reason why FGM is practiced is the culture whereby FGM is considered a rite of passage, and the belief that FGM increases the chances of marriage of a girl, prevents promiscuity and therefore promote morality among the women of Abagusii community (Mohamud et al, 2006). Other reasons for the practice of

FGM includes belief that FGM would ease child birth among the Maasai community, increase in proliferation, social pressure, peer pressure that resulted in social groupings that could alienate others persons not in the group, verbal abuse of those not fitting in the group (e.g. the uncircumcised) among other reasons

In regards to VAWG, there are numerous cases of violence against women and girls, which are swept under the carpet in the name of protecting the family name. For example, a father raping his daughter would not be brought to public for fear of tarnishing the man's name among other flimsy reasons. Similarly, women have been reported to undergo wife battering again, with flimsy reasons to support the actions of men. Women have also found themselves as slaves of men, in the disguise of women roles of society including housework, farm work, child bearing and upbringing, household welfare among others. The so called duties of men to provide food, education, shelter have all been left for women while men have been left with minimal duties to perform. According to literature, approximately, 42% of 612 women surveyed in one district reported having been beaten by a partner; of those 58% reported that they were beaten often or sometimes (UNICEF, 2000). Part of the causes of VAWG include cultural causes (Gender-specific socialization, Cultural definitions of appropriate sex roles, Expectations of roles within relationships, Belief in the inherent superiority of males, Values that give men proprietary rights over women and girls, Notion of the family as the private sphere and under male control, Customs of marriage (bride price/dowry), Acceptability of violence as a means to resolve conflict); economic causes (Women's economic dependence on men, Limited access to cash and credit, Discriminatory laws regarding inheritance, property rights, use of communal lands, and maintenance after divorce or widowhood, Limited access to employment in formal and informal sectors, Limited access to education and training for women); Legal causes (Lesser legal status of women either by written law and/or by practice, Laws regarding divorce, child custody, maintenance and inheritance, Legal definitions of rape and domestic abuse, Low levels of legal literacy among women, Insensitive treatment of women and girls by police and judiciary); political causes (Under-representation of women in power, politics, the media and in the legal and medical professions, Domestic violence not taken seriously, Notions of family being private and beyond control of the state, Risk of challenge to status quo/religious laws, Limited organization of women as a political force, limited participation of women in organized political system) (UNICEF, 2000).

Fortunately, the world is recently turning its attention to the most pressing issues of environmental degradation, diminishing resources, climate change, food insecurity and livelihoods' insecurity, the issues around gender inequities including violence against women are also gradually attracting attention in discussions about livelihoods wellbeing as a means to development and empowerment. Yet there is evidence of continual snubbing and disregard of sexual violence against women and girls in policies, laws, programmes and budgets of many countries such as Kenya, violence against women and girls still remains a global pandemic that is increasing at alarming proportions. In the context of Kenya, recent country surveys demonstrate that 15-76% of women have experienced physical and or sexual violence in their lifetime. Yet, ironically, the scarce and limited reliable, specific and comparable data on sexual violence continues to soar this problem, putting more women and girls at risk of sexual violence.

Unfortunately, the lack of public and political attention on sexual violence also makes the issue to be given limited attention and recognition it requires, particularly at community and household levels.

It is with this aforementioned background that the International Solidarity Foundation (ISF) envisages to work with grassroots partners in some of the highly prone areas of Kenya on some pertinent issues of gender based violence (GBV), violence against women and girls (VAWG) including female genital mutilation (FGM) among other forms of violence. Through implementation of the ISF programmes in collaboration with local partners, ISF will contribute to enhanced gender equality by strengthening the mechanisms which prevent and mitigate violence against women, through the project on *'Reducing & Mitigating Violence against women'* that is anticipated to address the special needs of women, men, girls and boys in Kisii and Nyamira counties of Kenya.

ISF together with her local partner organization in Kenya, namely Tujikaze Humanitarian Programme (THUMP) are seeking to understand the situation on the gender based violence through a gender analysis study that will help highlight the existing violence, perpetrators of violence, relationship between alcohol abuse and violence, relationship between resources control, decision making and access to violence in Kisii and Nyamira as outlined elaborately in the Terms of Reference (TOR) of ISF. In summary, the ISF and THUMP project will not only contribute relevant data in regards to gender based violence including FGM in Kenya's Kisii and Nyamira counties, but will also seek to influence the local authorities, decision makers, grassroots women organizations and community groups to reduce the episodes of tolerance to violence targeting vulnerable groups of the society such as women, elderly women, elderly men, girls and boys, and thereby positively reducing the cases of violence, not to mention the overall possibility of up scaling of such projects and programmes in many local contexts as a way of furthering women's empowerment and gender equality in the country and in the world at large. Moreso, examining women's roles and contributions to household wellbeing and how violence debilitates the status of women and their continued economic contribution is vital as planning tool for ISF and RWAYDO's project.

1.2 Gender analysis assignment objectives

The overall purpose of the baseline exercise was to carry out a gender analysis in Kisii and Nyamira counties of Kenya that would be used by ISF's and THUMP's planning phases for the *'Reducing & Mitigating Violence against women'* project. The gender analysis exercise is instrumental to highlighting on the existent issues of violence as they occur among the communities in Kisii and Nyamira, their effects on the wellbeing and the negative effects and consequences it has on the economic roles of women in the society. In addition, the assignment will also form platform for the impact evaluation and monitoring of the project anticipated for implementation by ISF and THUMP. The gender analysis and baseline study objectives will include:

1. To determine the forms of violence against women, the victims and perpetrators of such violence at household levels among the Abagusii community of Kenya

2. To elaborate and understand the roles of men and women in ownership and management of family/household resources such as money, time and natural based resources such land.
3. To identify the decision makers on the use/access, control, decision making of the household/family resources, as well as power dynamics at household levels in relation to FGM
4. To unravel the various forms of resolving violence against women, including domestic violence in the Abugusii communities in Kisii and Nyamira.
5. To understand the traditional and current attitudes in regards to FGM at community and household levels.
6. To explore and determine the relationship between alcohol abuse and gender based violence at household/family levels.
7. To determine the role of the policy, laws & legislations and duty bearers in ending violence against women, domestic violence and promoting equal rights among men & women.
8. To analyze the possible opposers/antagonizers of proposed project implementation and strategies through which they can get on board in support for the project.

CHAPTER TWO

2.1 METHODS AND RESEARCH TOOLS

2.2 GENDER ANALYSIS METHODOLOGY

2.2.1 Methodological Approaches

The gender analysis survey was carried out in Kisii and Nyamira counties of Kenya during the month of April (20th - 25th) 2015, with a total of 15 working days for the entire baseline survey. The consultant used a mixed methodological approach to enhance the synergy and complementarities of the tools as well as ascertain authenticity of the results. Triangulation of the results from various tools has been extensively done in this report, which presents the representative perceptions and aspirations of the sampled populations.

The first step of the baseline survey involved an elaborate desk review of project documents and secondary data (grey and white literature), that was concurrently done with development of the survey tools. Through the desk review, varied information was acquired on the issue of violence against women and girls, including female genital mutilation (FGM).

The second step involved actual fieldwork in the respective counties where the project would be implemented. Prior to fieldwork and with the help of TUJIKAZE, MANGAHEART and CECOME, staff from the respective organizations were brought together in a short workshop to discuss the baseline tools as well as undergo training on how to collect relevant and appropriate data. After the training, the research assistants were sent out to conduct a pilot survey/reconnaissance to test the applicability of the tools to the would-be interviewees. Once the pilot survey was completed, the research assistants gave feedback to the consultant of their experience during interviews, which resulted in the adjustment of the tools. Methods used included the qualitative tools that ranged from focus group discussions, key informant interviews, in-depth interviews and participant observations by the consultant. Quantitative tools used included the survey questionnaires. Each FGD comprised of between 20-25 participants. A total of 4 FGDs were conducted saw a total of 45 women and 38 men in attendance. The participants of the FGDs included women leaders, youth leaders, village elders, community policing officers, local administration (chiefs and sub chiefs), and local humanitarian groups among others (see

Appendix 5, Appendix 6, Appendix 7 and Appendix 8). Key informants as well as key informants group interviews, in-depth interviewees included 2 male local leaders (chiefs and sub chiefs) were interviewed, 1 community policing officer; 2 former female circumcisers, 1 female social worker for YWCA-Kisii and detailed discussions with the project heads of TUJIKAZE, MANGAHEART and CECOME.



Photo 1: (a) Group key informant interviews with former circumcisers and community health worker, and (b) FGDs in Kisii – April 2015

Photo taken by Mr. Paul Nyamweya, April 2015

The following (Table 1) shows the tools used and the gender disaggregated data of respondents that were reached in the entire survey. Thus, the total sample of 297 persons is representative enough to generate data that can be used for the two counties.

Table 1: Summary of respondents reached during the survey and interviews

No		KISII COUNTY				NYAMIRA COUNTY				Total respondents of household questionnaires	
		Etago		Kegogi		Manga		Ikonge			
1.	Household questionnaires	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
		25	28	25	25	25	25	24	26	99	104
2.	FGD	8	12	9	11	11	10	10	12	38	45
3.	Key informants & In-depth interviews	Males: 3 Females: 4								3	4
4.	Project staff	Males: 3 Females: 1								3	1
										143 (48%)	154 (52%)

2.2.2 Justification for tools and Interviews with the selected respondents

With the use of Focus Group Discussions (FGDs), a mix of different individuals in the community ranging from farmers, housewives, college youths, local administration leaders, local leaders (males and

females) among other participants, were brought together in heated discussions on VAWG, domestic violence, FGM, child abuse and power dynamics in regards to resources owned by households among other variables of focus of the gender analysis. The FGD as a tool in this case was important to generate knowledge and information about VAWG, domestic violence, household resources and how they contribute to domestic violence.

In regards to the key informants and in-depth interviewees, insights from key persons that are close to various forms of violence such as FGM – saw two former circumcisers interviewed, VAWG and conflict resolution mechanisms saw local leaders such as chiefs and sub chiefs, community policing officers interviewed. In this case, the key informant and in-depth interviews helped the consultant to get a real grasp of various forms of violence by the perpetrators and or the arbitrators in times of violence.

A strength of the survey involved the overcoming of the difficulty of getting circumcisers of girls in the respective areas, however, with the help of the former circumcisers, key insights of circumcisers can be extrapolated from the results. It would be difficult even in future to get the practicing circumcisers for interviews owing to the fear of arrest by authorities following the ban of FGM in the country in general.

2.2.3 Data Analysis and Interpretation

Upon completion of baseline data collection, the consultant organized the data in various categories including key informants and storytelling whose qualitative aspects were analyzed by intuitive judgments borrowing from the principles of Atlas-ti software coupled with participant observation of the consultant. For the household survey, data was organized and entered in the SPSS programme that resulted in the generation of frequency tables, bar graphs, cross tabulations and correlations, which were interpreted and presented in this report based on the objectives of the gender analysis exercise.

CHAPTER THREE

3.1 BASELINE RESULTS

3.2 GENERAL CHARACTERISTICS OF RESPONDENTS

3.2.1 Project Counties and Specific sites of data collection

The survey sourced respondents from two counties of Kenya, namely: Kisii and Nyamira that speak the Kibagusii language. The specific project sites included Etago, Kegogi, Manga and Ikonge, which had almost equal representations as shown in Table 2. The results presented in this report represent the insights from the two counties elaborately.

Table 2: Counties and Specific areas of respondents of survey by gender

Project area - County and gender of respondents		Specific project Sites			
		Kisii County		Nyamira County	
		Etago (%)	Kegogi (%)	Manga (%)	Ikonge (%)
Kisii County	Male	48	50		
	Female	56	50		
	Total	100	100		
Nyamira County	Male			50	48
	Female			50	52
	Total			100	100

3.2.2 Age and gender of respondents

Table 3: Gender and Age of Respondents of survey

Gender and age of the respondent		Project County	
		Kisii (%) (N ₁ =100)	Nyamira (%) (N ₂ =100)
Male	15–18 years	0	4
	19–24 years	4	16
	25–29 years	24	8
	30–39 years	24	30
	40–49 years	12	16
	50+ years	36	27
	Total	100	100
Female	15–18 years	0	0
	19–24 years	8	26

25–29 years	20	15
30–39 years	24	32
40–49 years	32	11
50+ years	16	4
Total	100	100

Majority of male respondents from Kisii (Kegogi) and Nyamira are of age 50+ years standing at 36%, and 30% respectively; while for female respondents, majority were aged between 40-49 years (32%); and 30-39 years (32%) respectively. Other age groups have been represented in giving insights that have informed this study and thus, the results of this survey can be considered representative of all the ages in Kisii and Nyamira counties (see Table 3). In general, majority of respondents were sourced from mixed ages which means that conclusions and recommendations are applicable in the context of the two counties and even in other counties in the country exhibiting similar characteristics.

3.2.3 Gender and education status of respondents

Table 4: Gender and education status of respondents

Gender and educational status of respondents		Project area	
		Kisii (Kegogi) (%)	Nyamira (%)
Male	No education	0	0
	Primary	28	16
	Secondary	68	32
	College/university	4	48
	Vocational training/Adult Education	0	0
	Total	100	96
Female	No education	8	16
	Primary	64	40
	Secondary	24	40
	College/university	0	0
	Adult education	4	4
	Total	100	100

Majority of male respondents have attained secondary and college education in both Counties. In Kisii (Kegogi), 28% of male respondents and 64% of female respondents have attained primary education; while 68% males and 24% females have attained secondary and college/university education respectively, while in Nyamira, 8% and 12% have attained secondary school education. In Nyamira, 16%

males have attained primary school education, 32% secondary and 48% college/university education. For females in Nyamira, 16% of females have no education, while an equal percentage of 40% have attained primary and secondary education. A small percentage of females from Nyamira (4%) have also attained vocational/adult education.

In regards to the female respondents, majority have attained secondary education in comparison to those that have attained college/university education. This results are a good indication that majority of respondents have basic education and thus, in designing the tools and approaches of training and other programmes, education of the respondents should be considered to ensure that such information and knowledge on FGM and VAWG is relevant, packaged appropriately to be acceptable and usable to the target recipients of the programmes of THUMP, CECOME and Manga Heart partners.

3.2.4 Gender and marital status of respondents

Majority of male respondents are married from Kisii and Nyamira at 76% and 56% respectively. Similarly, majority of female respondents from Kisii and Nyamira (76% and 64% respectively) are married. Sixteen percent (16% males from Kisii and 44% males from Nyamira) are single in comparison to only 4% female respondents' from Kisii and 28% females from Nyamira are single as shown in Table 5. Thus, in more general terms, the results of this analysis are appropriate and can be considered authentic in the context of the Abagusii community that holds a lot of respect for marriage; and thus the application and utilization of the results by the local partners (THUMP, CECOME and Manga Heart) is safe and acceptable to the community.

Table 5: Gender and marital status of respondents

Gender and marital status of respondents		Project Counties	
		Kisii (Kegogi) (%) (N= 50)	Nyamira (%) (n _m = 50)
Male	Single	16	44
	Married	76	56
	Widowed/ Widower	4	0
	Separated	4	0
	Divorced	0	0
	Engaged	0	0
	Total	100	100
Female	Single	4	28
	Married	76	64
	Widowed/ Widower	20	8
	Separated	0	0
	Divorced	0	0
	Engaged	0	0
	Total	100	100

3.2.5 Gender and occupation status of respondents

Table 6: Gender and occupation of respondents

Gender and occupation of the respondent		Project County	
		Kisii - Kegogi (%)	Nyamira (%)
Male	Farmer/peasant	36	20
	Unemployed	20	20
	Employed	20	20
	Retired	4	8
	Self employed	20	24
	Total	100	96
Female	Farmer/peasant	72	28
	Unemployed	20	24
	Employed	4	20
	Retired	0	4
	Self employed	4	20
	Total	100	100

Majority of male respondents from Kisii county are farmers (36%), while from Nyamira, only 20% males consider themselves farmers. Similarly, 72% of female respondents from Kisii consider themselves farmers, while 28% females from Nyamira are farmers (see Table 6). These results corroborate with the FGDs where majority of the participants reported to be farmers, yet they categorically stated that they considered themselves to be unemployed (see

Appendix 3: Disaggregated data on perceptions on FGM

Gender disaggregated perceptions of respondents on FGM			Project County	
			Kisii (%)	Nyamira (%)
Male	All women in Kisii undergo FGM	Yes	20	60
		No	64	32
		I don't know	24	8
	Total N= 203	96	100	
Female	All women in Kisii undergo FGM	Yes	24	44
		No	68	56
		I don't know	8	0
	Total N= 203	100	100	
Male	Men in Kisii would like to marry a circumcised girl	Yes	40	64
		No	36	20
		I don't know	16	8
	Total N= 203	96	92	
Female	Men in Kisii would like to marry a circumcised girl	Yes	40	64
		No	24	24
		I don't know	36	8
	Total	100	96	
Male	I am proud to support FGM practice in my community	Yes	28	36
		No	64	56

Gender disaggregated perceptions of respondents on FGM			Project County	
			Kisii (%)	Nyamira (%)
	I don't know		4	4
	Total		96	96
Female	I am proud to support FGM practice in my community	Yes	16	44
		No	84	52
		I don't know	0	0
	Total (N= 203)		100	96
Male	My church (religion) supports FGM practice in my community.	Yes	4	20
		No	76	64
		I don't know	16	8
		Total (N= 203)	100	92
Female	My church (religion) supports FGM practice in my community.	Yes	4	16
		No	84	76
		I don't know	12	4
	Total (N= 203)		100	96
Male	People feel scared to declare my negative stand on FGM and other violence in this area?	Yes	60	48
		No	16	40
		I don't know	16	2
		Total (N= 203)	92	100
Female	People feel scared to declare my negative stand on FGM and other violence in this area?	Yes	60	56
		No	24	40
		I don't know	16	4
	Total (N= 203)		100	100
Male	I believe that FGM is a rite of passage for girls in my community	Yes	48	60
		No	28	32
		I don't know	0	8
		Total (N= 203)	96	100
Female	I believe that FGM is a rite of passage for girls in my community	Yes	32	56
		No	60	44
		I don't know	8	0
	Total (N= 203)		100	100
Male	My community believes that FGM ends promiscuity of girls and women	Yes	44	80
		No	48	8
		I don't know	4	8
		Total (N= 203)	96	96
Female	My community believes that FGM ends promiscuity of girls and women	Yes	52	80
		No		12

Gender disaggregated perceptions of respondents on FGM			Project County	
			Kisii (%)	Nyamira (%)
			32	
	I don't know		12	4
	Total (N= 203)		96	96
Male	People feel pity for women and girls who are not circumcised in this community	Yes	28	64
		No	60	20
		I don't know	8	8
		Total (N= 203)		96
Female	People feel pity for women and girls who are not circumcised in this community	Yes	28	76
		No	60	16
		I don't know	12	8
		Total (N= 203)		100
Male	People believe and support circumcision is good for Kisii women and girls	Yes	48	80
		No	32	12
		I don't know	16	8
		Total (N= 203)		96
Female	People believe and support circumcision is good for Kisii women and girls	Yes	48	80
		No	40	16
		I don't know	12	4
		Total (N= 203)		100
Male	Men and boys have no respect for a woman who is not circumcised	Yes	40	72
		No	36	20
		I don't know	20	4
		Total (N= 203)		96
Female	Men and boys have no respect for a woman who is not circumcised	Yes	36	78
		No	44	12
		I don't know	16	8
		Total (N= 203)		96
Male	Most of my community members believe that a Kisii woman should undergo FGM	Yes	56	88
		No	32	4
		I don't know	8	4
		Total		96
Female	Most of my community members believe that a Kisii woman should undergo FGM	Yes	60	92
		No	32	8

Gender disaggregated perceptions of respondents on FGM			Project County	
			Kisii (%)	Nyamira (%)
	I don't know	4	0	
Total (N= 203)		96	100	
Male	FGM has negative impacts on women	Yes	52	56
		No	24	24
		I don't know	20	12
	Total (N= 203)		96	92
Female	FGM has negative impacts on women	Yes	72	76
		No	20	12
		I don't know	8	8
	Total (N= 203)		100	96
Male	FGM has positive impacts on women and girls	Yes	28	40
		No	48	44
		I don't know	20	12
	Total (N= 203)		96	96
Female	FGM has positive impacts on women and girls	Yes	24	24
		No	66	64
		I don't know	10	8
	Total (N= 203)		100	96
Male	People feel ashamed/shy to talk freely in public and in private about FGM or VAWG cases	Yes	72	76
		No	20	12
		I don't know	4	4
	Total (N= 203)		96	92
Female	People feel ashamed/shy to talk freely in public and in private about FGM or VAWG cases	Yes	78	68
		No	24	24
		I don't know	4	4
	Total (N= 203)		96	96

Appendix 4: Action taken by CP when women and girls report cases of VAWG/GBV

If a woman experienced violence at home i.e. domestic violence, GBV, harassment etc and she went to the community policing to report it, what do you think the response of the community policing would be? (<i>up to 3 responses per respondent</i>)	Project County	
	Kisii (%)	Nyamira (%)
They would beat up the offender (punish the offender/perpetrator)	76	90
They would arrest the offender/perpetrator(s) of violence	68	78
They would refer her to another department e.g. chiefs, village elders, household head etc	44	86
They would blame her for the incident	40	56
They would minimize it/trivialize it as not a big thing to be taken serious	24	60

They would ask for sex favors	36	32
They would send her away	20	20
They would not do anything	28	8
one of the above because we don't have a community policing programme here	0	12

Appendix 5, Appendix 6, Appendix 7 and Appendix 8). The same consideration could have been the case for the survey respondents and could explain the significant numbers of respondents who associate themselves with farming and unemployment (see Table 6). Occupation status of the respondents is critical to the local partners (THUMP, CECOME and Manga Heart) and can be instrumental to the tailoring of project activities pegged on the free timelines of the target beneficiaries from both Kisii and Nyamira Counties. For example, for the respondents who are farmers, they are busiest during the rainy seasons and planning for project activities during the rainy season may only receive limited numbers of participation from the community and thus, limit the outputs of the planned activities of the project.

3.3 Violence against Women and Girls – Respondents Perspectives

3.3.1 Definition of violence in the respondents' lens

According to participants of the FGDs held in the two counties, the definition of violence is appropriate as it demonstrates the perception that violence is something that is not good. In addition, the discussants identified women as the main receptors of violence in the society, particularly in the two counties under study. The following

Table 7 gives a summary of the perception of the definition of violence.

Table 7: Definition of violence in the communities' lens by FGD discussants

Kisii County (Kegogi)	Nyamira County (Bunyankoni and Kiogutwa)
<p>Definition of violence</p> <ul style="list-style-type: none"> • Violence term in Kiabagusii dialect: <i>ogochanda; okounereria</i> • This means: to mistreat, harass, dismiss (kudharau), to beat, to defile, rape, neglect women and children, verbally abuse women and girls etc • for example, when a husband comes home from his daily drinking sprees and he expects to be given some nice food stuffs such as beef - meat with ugali, beef with matoke (cooked and pounded bananas) etc and instead the wife gives him vegetables, the man will consider the woman to have failed to fulfill her household chores and duties to give the appropriate food to the man; as a result of the man's disappointment, the man will abuse her (wife) verbally, some of the examples of words used in verbal abuses include: 'prostitute, cow, stupid' etc; in many cases, the woman can be beaten up by the husband. 	<ul style="list-style-type: none"> • To do bad things to women and girls that are not supposed to be done • to mistreat women and girls • fights on women and girls • actions against the freedoms and rights of women and girls • actions against a woman's health and mental torture of women and girls • sexual harassment of women and girls • restriction of women on foods to be eaten such as taboo for women to eat chicken amongst other foods etc

Similar results were reflected by the survey respondents as shown below in response to the question 'In general, how and what is the meaning of violence against women and girls in this community?'.

Table 8: Gender and perception of 'VAWG' by the respondents

Gender and perception of 'VAWG' by the respondents		Project County		Total (%)
		Kisii (%)	Nyamira - Kegogi (%)	
Male	Physical (Fighting women) means beating women	4	4	4
	Harassment/Abusing women and girls both physically, mentally and spiritually	12	4	16
	Girls being circumcised in form of traditional culture of Abagusii community	4	0	0
	Any action that lowers self esteem, self worth and dignity of women and girls in any way	8	4	12
	Mistreating women and girls and denying them their rights due to their weakness (here, weakness means physical strength of women as perceived by the community that women are generally weak)	0	4	4
	Conflict among men and women over disagreement of issues and rights of the other especially the women and girls	0	4	4
	Violence against men, women and children in the community	0	4	4
	Total	28	24	52
Females	Harassment /Abusing women and girls both physically, mentally and spiritually	8	0	8

Fights against women and girls rights	0	4	4
Underestimation of women and girls on a physical, health and human way based on her normal living manner	0	4	4
Mistreating women and girls and denying them their rights due to their weakness	4	4	4
Conflict among men and women over disagreement of issues and rights of the other	0	4	4
Forced sex /rape of women and girls	4	4	8
Total	16	20	36

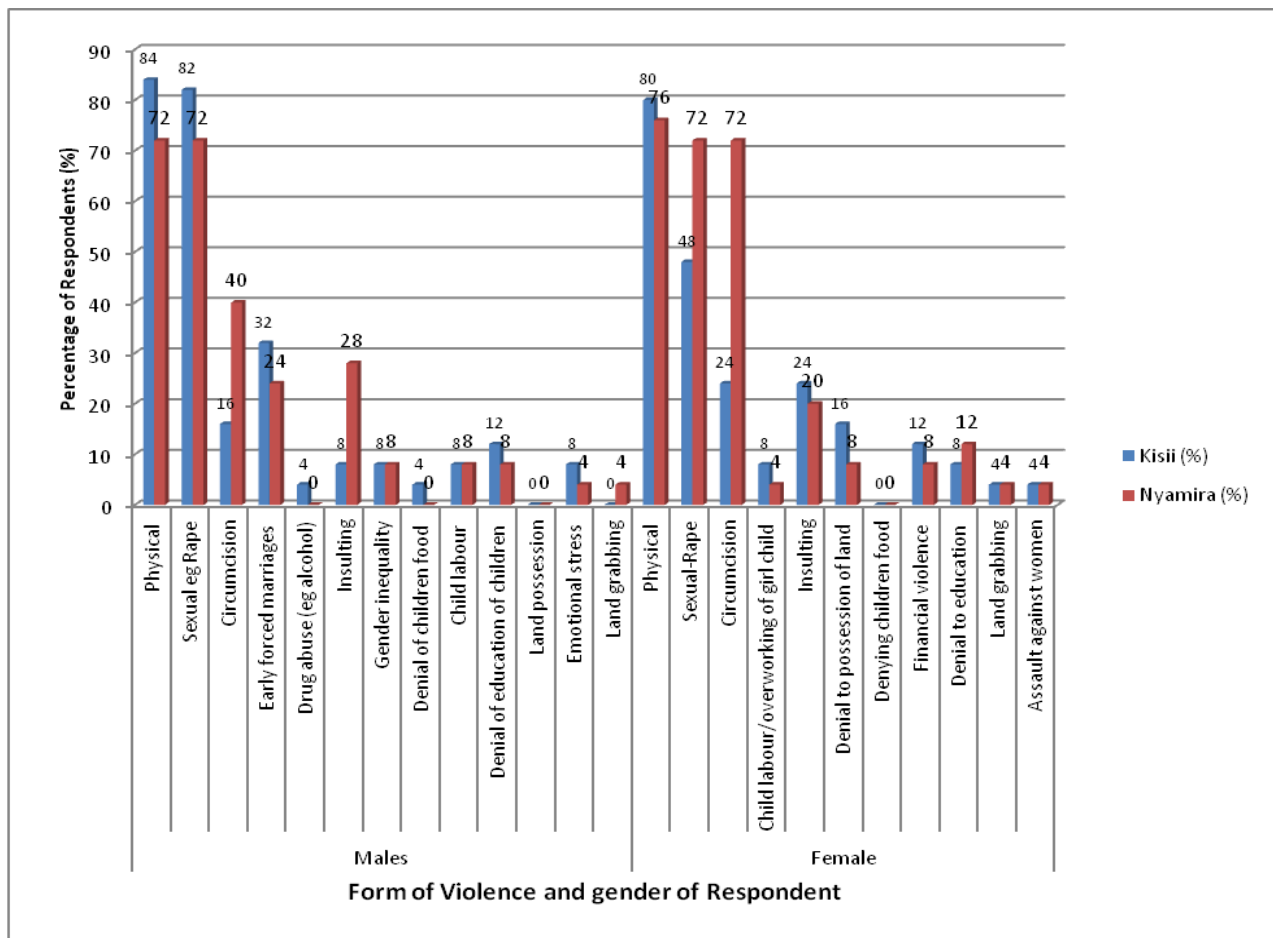
Table 8 shows responses to the aforementioned question by the male and female respondents from Nyamira and Kisii counties. From the table, the terms used by the respondents to define VAWG are in line with the general definition of VAWG (in the report section on definition of terms of this report) and is an indicator that both male and females in the area are knowledgeable of the VAWG. Important to note is the few numbers of female respondents (16% and 20% from Kisii and Nyamira respectively) in comparison to male (28% and 24% from Kisii and Nyamira respectively) who responded to the question could reflect the fact that women who are the victims of violence, are not free to speak about it publicly and or, are afraid to say their opinions about the vice. In more general terms, and in regards to the total respondents that gave an answer to this question (52% of males interviewed + 36% of females interviewed= 98/2% = 49%) shows that about 51% (slightly more than half the respondents) of the survey were not willing to respond to this question. We extrapolate this to mean: 1) that such respondents did not know what VAWG meant and or it was not part of their vocabulary 2) that VAWG was not an issue and hence did not require much attention by the respondents. These results could thus be an indication of acceptance of VAWG in the community as a way of life, with limited persons raising it for redress as a vice in various local platforms such as the chiefs, the sub chiefs, the village elders among others.

3.3.2 Forms of Violence

A summary of the responses to the question ‘What are some of the forms of violence that are known to you?, saw many respondents give several responses as shown in **Error! Reference source not found.** The most rampant form of violence reported by majority of respondents saw 84% males and 72% males from Kisii and Nyamira identify physical violence as a common and rampant form of violation in the area. Similarly, female respondents 80% and 76% from Kisii and Nyamira respectively highlighted physical violence as the main violence. Examples given for physical violence included mostly wife battering. Male respondents (82% and 72% from Kisii and Nyamira), and 48% and 72% females from Kisii and Nyamira respectively, identified sexual violence, including rape, sexual harassment. Males additionally identified circumcision (16% and 40% males from Kisii and Nyamira) as well as 24% and 72% females from Kisii and Nyamira respectively. The difference in identification of violence lied in male respondents identifying early and forced marriages (32% and 24% males from Kisii and Nyamira respectively) in comparison to female respondents who identified insults (24% and 20% female respondents from Kisii and Nyamira respectively). This could mean that circumcision, (still held highly for its traditional and cultural affiliation) is still valued by women and is not considered as a violation. Other forms of violations identified included sexual harassment, rape where 17% males and 25% females from

Nyamira’s Kekogi area. Other forms of violence in smaller percentages from the two counties included verbal insults and gender inequality in regards to resource use, access, control and decision making (See Figure 1). In addition, stripping of women was given by respondents in FGDs, who confirmed and or witnessed its occurrence in the counties in the past. The fact that circumcision of girls is identified as violence against women and girls in both the counties could be a good starting point to begin the awareness creation and sensitization on FGM in the two counties. THUMP, CECOME and Manga Heart can collaborate with such persons in the society to push the agenda for anti-FGM in the communities. In more general terms, these results are a confirmation of prevalent occurrence of VAWG in the Abagusii community and is a good pointer to the need for development works that target to eradicate such forms of violations.

Figure 1: Form of violence in Kisii and Nyamira



3.3.2.1 Female Genital Mutilation (FGM)

There is a general understanding of what FGM is by the respondents as shown in Figure 2. Of those respondents that defined and explained what FGM meant to them, 60% and 29% of respondents in Kisii and Nyamira respectively consider FGM simply as circumcision of girls. Other definitions reveal a level of awareness of FGM as an unlawful act against women and girls, and confirms the fact that FGM is a

banned activity in the country. Similarly, the belief that FGM reduces promiscuity of girls is insinuated in the definitions by some of the respondents, could be a pointer to some of the reasons why the practice still proliferates among the communities in the two counties, conducted under the confines of close relatives in dark hours of the night (see Figure 2).

Figure 2: Meaning of FGM among the communities in Kisii and Nyamira counties

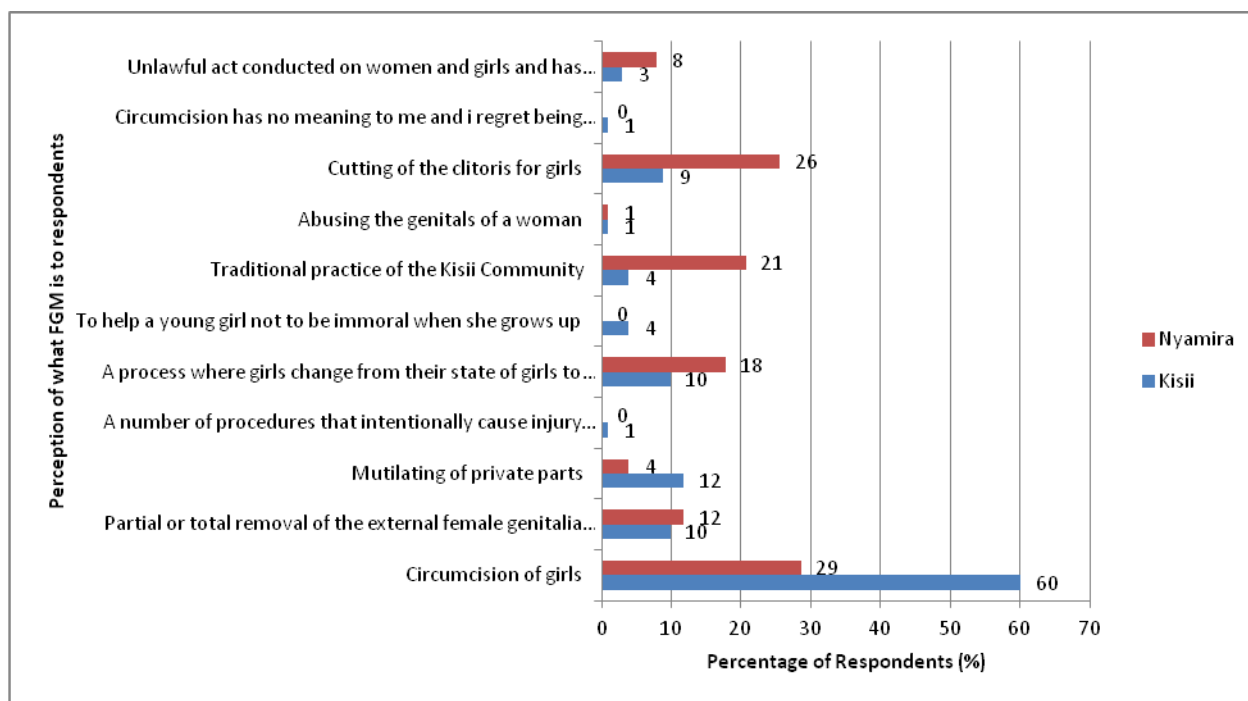


Table 9: Do you know any woman who has undergone FGM in this area?

Gender and response of respondents		Project County	
		Kisii (%)	Nyamira (%)
Male	Yes	80	76
	No	12	16
	I don't know	8	4
	Total	100	96
Female	Yes	84	76
	No	10	8
	I don't know	6	14
	Total	100	98

From the Table 9, majority of respondents from Kisii (80%) males and 84% females know of a woman who has undergone FGM in their village/surrounding. Very few respondents admitted not to know of any woman (9% males and 8% females) from Kisii and Nyamira in total. Similar results were echoed in the FGD, where approximations of up to 98% of community members were reported to practice FGM, though secretly in the night to escape the law enforcers from government. The small percent of respondents of males and females from both Kisii and Nyamira who claim not to know any circumcised

women in the community may also be attributed to the fear of disclosing such knowledge, as well as skepticism of further interrogation by the interviewers that may (according to the respondents) lead to subsequent arrest by authorities.

3.3.2.1.1 Perceptions of FGM in the Abagusii community

Table 10: Perceptions of FGM in the Abagusii community

Perception		Project County		Total (%) N= 203
		Kisii (%)	Nyamira (%)	
Do you know any woman who has undergone FGM in this area?	Yes	82	76	79
	No	12	12	12
	I don't know	6	4	5
Total (N = 203)		100	94	97
All women in Kisii undergo FGM	Yes	66	77	72
	No	24	19	22
	I don't know	10	4	6
Total (N = 203)		100	100	100
Men in Kisii would like to marry a circumcised girl	Yes	40	64	52
	No	30	22	27
	I don't know	28	10	19
Total (N = 203)		98	98	98
I am proud to support FGM practice in my community	Yes	48	80	64
	No	37	17	27
	I don't know	2	3	3
Total (N = 203)		100	100	100
My church (religion) supports FGM practice in my community.	Yes	4	18	11
	No	80	76	78
	I don't know	16	6	11
Total (N = 203)		100	100	100
People feel scared to declare my negative stand on FGM and other violence in this area?	Yes	60	52	56
	No	20	40	30
	I don't know	16	4	10
Total (N = 203)		96	96	96
I believe that FGM is a rite of passage for girls in my community	Yes	40	60	50
	No	54	38	46
	I don't know	6	0	3
Total (N = 203)		100	98	99
My community believes that FGM ends promiscuity of girls and women	Yes	48	78	63
	No	40	10	25
	I don't know	2	8	5
Total (N = 203)		100	48	93

Perception		Project County		Total (%) N= 203
		Kisii (%)	Nyamira (%)	
I know there is FGM practice in our community	Yes	80	94	87
	No	8	2	5
	I don't know	12	2	7
Total (N = 203)		100	98	99
People feel pity for women and girls who are not circumcised in this community	Yes	30	70	50
	No	60	18	39
	I don't know	10	8	9
Total (N = 203)		100	96	98
People believe and support circumcision is good for Kisii women and girls	Yes	48	78	63
	No	36	16	26
	I don't know	14	0	7
Total (N = 203)		98	94	96
Men and boys have no respect for a woman who is not circumcised	Yes	38	74	56
	No	40	18	29
	I don't know	18	6	12
Total (N = 203)		96	98	97
Men and boys in my community have positive attitudes and respect for women and girls' rights to freedom to choose to be or not to undergo FGM	Yes	32	30	31
	No	46	60	53
	I don't know	22	6	14
Total (N = 203)		100	96	98
Women and girls in my community have positive attitudes and respect for women and girls' rights to freedom to choose to be or not to undergo FGM	Yes	56	34	45
	No	28	58	43
	I don't know	8	2	5
Total (N = 203)		94	94	94
Most of my community members believe that a Kisii woman should undergo FGM	Yes	58	90	73
	No	32	6	20
	I don't know	6	0	3
Total (N = 203)		96	96	96
FGM has negative impacts on women	Yes	64	66	65
	No	22	20	21
	I don't know	14	12	13
Total (N = 203)		100	98	99
FGM has positive impacts on women and girls	Yes	26	32	29
	No	58	54	56
	I don't know	16	10	13
Total (N = 203)		100	96	98

Perception	Project County		Total (%) N= 203
	Kisii (%)	Nyamira (%)	
People feel ashamed/shy to talk freely in public and in private about FGM or VAWG cases	Yes	72	72
	No	24	20
	I don't know	4	4
Total (N = 203)	100	96	98

Majority of male respondents from Kisii (40%) and 64% from Nyamira believe that an Abagusii man would like to marry a circumcised woman in contrast to those who do not subscribe to the notion. Such beliefs were also voiced in the key informant interviews and FGDs. Although churches are perceived and associated with non-support of FGM (80% from Kisii and 76% from Nyamira), the church congregants are the same ones that practice FGM in the night to escape arrest from government authorities. About 40% of Kisii and 60% from Nyamira respondents perceive FGM to be a rite of passage for Abagusii women. Similarly, a significant percentage (48% from Kisii and 78% from Nyamira) believe that FGM ends promiscuity of girls and women especially when they are married. With the belief that every woman and girl in Kisii should undergo FGM (48% respondents from Kisii and 78% from Nyamira). In addition, 30% of respondents from Kisii and 74% from Nyamira believe that people in the community would often feel pity upon those women and girls who are not circumcised, hence the belief that FGM is good for all women in Kisii (48%) and Nyamira (74%). Unfortunately, up to 38% of respondents from Kisii and 74% from Nyamira, report that men and women alike do not have respect for a woman who is not circumcised. In addition, respondents reached from Kisii, 32% of males and 30% of females believe that women and girls do not have rights to choose whether to be circumcised or not, and this means that FGM is a must for most women and girls in the two counties (i.e. 58% from Kisii and 90% from Nyamira), implies that women and girls have no otherwise but to pass through it as a rite of passage. These results explains why the term '*egesagane*' is constantly used to intimidate and stigmatize those that are not circumcised in the community.

In regards to the negative impacts of FGM, 64% of the respondents from Kisii and 66% of respondents from Nyamira report that FGM has negative impacts on women and girls, in contrast to the 26% from Kisii and 32% from Nyamira respondents that believe FGM has positive impacts on women and girls. FGM is an issue that is not discussed openly in public as confirmed by 72% of respondents from Kisii and as well as 72% respondents from Nyamira. This means therefore, that FGM is a pandemic that eats the community from within, with devastating impacts on women, girls and indirect impacts on men. In both the counties, respondents reported to feel shy to speak about FGM in public and this could make FGM be more of a household affair. With these results in Table 10, ISF, THUMP, CECOME and Manga Heart can be assured to use the impacts or FGM's negative effects approach to reach out to the communities in regards to creating awareness on the issue. ISF and THUMP can use the negative effects coupled with use of videos and posters to ensure a better understanding and comprehension of the problem by the community.

3.3.2.1.2 Perception of frequency of occurrence of FGM

Figure 3: Historical trendlines of FGM practice in Nyamira (1970-2040)	Figure 4: Historical trendlines of FGM practice in Kisii (1970-2040)																																				
<table border="1"> <caption>Data for Figure 3: Nyamira</caption> <thead> <tr> <th>Year</th> <th>Severity (%)</th> </tr> </thead> <tbody> <tr><td>1970</td><td>100</td></tr> <tr><td>1980s</td><td>100</td></tr> <tr><td>1990s</td><td>100</td></tr> <tr><td>2000</td><td>95</td></tr> <tr><td>2010</td><td>95</td></tr> <tr><td>2020</td><td>95</td></tr> <tr><td>2030</td><td>85</td></tr> <tr><td>2040</td><td>70</td></tr> </tbody> </table>	Year	Severity (%)	1970	100	1980s	100	1990s	100	2000	95	2010	95	2020	95	2030	85	2040	70	<table border="1"> <caption>Data for Figure 4: Kisii</caption> <thead> <tr> <th>Year</th> <th>Severity (%)</th> </tr> </thead> <tbody> <tr><td>1970</td><td>100</td></tr> <tr><td>1980s</td><td>100</td></tr> <tr><td>1990s</td><td>100</td></tr> <tr><td>2000</td><td>100</td></tr> <tr><td>2010</td><td>98</td></tr> <tr><td>2020</td><td>95</td></tr> <tr><td>2030</td><td>95</td></tr> <tr><td>2040</td><td>90</td></tr> </tbody> </table>	Year	Severity (%)	1970	100	1980s	100	1990s	100	2000	100	2010	98	2020	95	2030	95	2040	90
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<p>Notes and explanations</p> <p>1970: Very strong culture in regards to FGM in the community coupled with the belief that FGM is a rite of passage for all women and girls</p> <p>1980: Very strong culture in regards to FGM in the community coupled with the belief that FGM is a rite of passage for all women and girls 1990</p> <p>2000: Beijing conference and the influence arising from the conference that made some people fear the consequences, also Christianity teachings in the area, intermarriages between the Kisii and other neighboring communities, especially the ones that do not practice FGM, resulted in a significant level of sensitization and mixing with other cultures, Migration to other areas or towns by some residents in Kisii enhanced the mixing and borrowing of cultures and practices</p> <p>2010: Increasing influence by Christianity values and beliefs, Intermarriages sensitization and mixing with other cultures neighboring Kisii, Migration of some Kisii households to other areas</p> <p>2020: Increasing influence of Christianity values and beliefs, intermarriages, sensitization and some level of awareness of some community members, migration to other towns and adoption of some new cultures from neighboring counties to Kisii, expected decrease in the traditional Abagusii beliefs on FGM.</p>	<p>Notes and explanations</p> <p>1970- 2000: Strong culture tagged to traditional beliefs that FGM is mandatory and it helped make women and girls would not be promiscuous in marriage; The belief that FGM is a rite of passage for all girls in Kisii; Total lack of knowledge on rights of women and girls</p> <p>2010- 2020: Because of the government directive to ban FGM as part of policy enforcement in the country; HIV AIDS spread that led to reduction in the practice (for fear of getting their girls infected with the virus) and especially on using or sharing knives to circumcise different girls during the circumcision periods; Church preaching against FGM; Fear of arrest by the community practitioners and government officials; Impacts of FGM such as bleeding to death, difficulty in giving birth that were witnessed by some of the community members; Radio and media to contribute to some children refusing FGM at an early age; however, very strong culture though makes FGM to be rampant in the community</p> <p>2030 & 2040: Strong culture is a deterrent to changes within the Kisii community. FGM predicted that it will be conducted in the confines of the house under high secrecy by the household and family members in the safety of 'homes'. the community will collude to keep the information from the police etc</p> <p>2040: Most grandmothers that perform the cut will be dead; A lot of sensitization and awareness creation is anticipated to transform the community thinking on</p>																																				

<p>2030 & 2040: Adoption of the Christian beliefs by Abagusii people, continued intermarriages amongst the neighboring communities that do not practice FGM, mixing with other cultures that are Anti-FGM (do not practice FGM), migration to other areas and hence adoption of practices in that area, possibility that circumcisers could be dead at the time and thus, leave no one to perform the practice.</p> <p>Analysis and interpretation</p> <p>**From the analysis of the FGM practice over the years, it is clear that the community's culture is deeply rooted and that abandoning FGM will require some time. Secondly, even with the admission that there is a ban on FGM in the country, the fact that the community still envisages the practice of FGM to the future years is a challenge that has to be addressed by the strategies to be implemented by ISF and her partners. The trendline here indicates that the community is likely to continue the practice of FGM in secret as is the case currently.</p>	<p>FGM; Education of women and girls will lead to empowered women who will say NO to FGM of their daughters; Women rights awareness increased; Women also will become decision makers on their lives and their daughters</p> <p>Analysis and interpretation</p> <p>**A similar trend of resistance and support for FGM in the community is shown in the trendline, similar to the Nyamira case. Interest to note is the perceived role of education to transform women as Anti-FGM, as well as demanders of their rights due to knowledge on women and girls rights. Similarly, the attribution of the impacts of FGM as good reasons for some community members to abandon FGM is a good pointer to incorporate in strategies that would eradicate FGM in the long run.</p>
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Indeed, to guarantee that FGM is under the watch of the community, the parents and the circumcisers, to ensure the authorities are not aware and thus cannot arrest the perpetrators and supporters of the FGM, the tactics used to ensure that FGM practice goes on unnoticed can be extrapolated from the treatment of the circumcised girls, as revealed in the FGDs as symptoms/manifestations of having undertaken FGM.

Some of the symptoms that were revealed at the FGDs included the following:

- Seclusion of the child from the rest of the children during the day and night
- the child can disappear and be taken to distant places to prevent any suspicions e.g. to distant relatives where FGM will be done and the child comes back home already circumcised
- The child is treated in a very special way in comparison to other children in the home, they would sleep alone and not with the other children (since they are considered grown-ups), they are given food separately and often, it's nice food. (This point reflects the incentives given to the circumcised girls to ensure they associate with the FGM practice positively and that they become the envy of others (who have not undergone FGM)).
- The event is celebrated in the family (though currently, this is not done openly due to the ban on FGM in the country). Celebration for the circumcision rituals were pompous and colorful in the community before the ban of FGM in the country, however, the ban of FGM has twisted the

occurrence to a secretive family affair mostly unknown to the entire community. Even the local administration leaders like the chiefs and sub chiefs will be kept aloof of the occasion for fear of being arrested.

- the child would also get new clothes and they would be smartly dressed
- the house of the girl child is out of bounds for anybody and its considered private

The degree of seclusion was also done in the traditional systems where FGM was allowed and not considered a vice; however, the discussants note that the degree of seclusion has increased due to the ban of the FGM by the government. The treatment of the girls who have undergone FGM comes with some ‘incentives’ that makes the child seem special, when in reality, the child’s rights have been violated to the extreme of cutting her private parts. Creating awareness on FGM and its impacts can help change this mindset.

3.3.2.2 Wife Battering

Wife battering is a pattern of behavior that is often used by men to establish power and control over another person (in this case woman/wife) through fear and intimidation. It includes the threat or use of violence and occurs when one person (often a man/husband) believes they are entitled to control another (often a woman/wife) (*wadv.org*).

Battering takes the form of physical battering, where the abuser’s physical attacks or aggressive behavior ranges from bruising to even murder. Although in the FGDs and key informant interviews did not reveal any deaths or murders resulting from battering, the fact that wife battering happens to majority of women in the counties is alarming (See Figures 5 and Figures 6).

Figure 5: Historical trendlines of wife battering in Nyamira (1970-2040)	Figure 6: Historical trendlines of wife battering in Kisii (1970-2040)																																				
<table border="1"> <caption>Data for Figure 5: Historical trendlines of wife battering in Nyamira (1970-2040)</caption> <thead> <tr> <th>Year</th> <th>Severity of Violence - wife battering (% of persons practising wife battering) in Kisii County</th> </tr> </thead> <tbody> <tr><td>1970</td><td>100</td></tr> <tr><td>1980s</td><td>90</td></tr> <tr><td>1990s</td><td>80</td></tr> <tr><td>2000</td><td>60</td></tr> <tr><td>2010</td><td>85</td></tr> <tr><td>2020</td><td>70</td></tr> <tr><td>2030</td><td>60</td></tr> <tr><td>2040</td><td>40</td></tr> </tbody> </table>	Year	Severity of Violence - wife battering (% of persons practising wife battering) in Kisii County	1970	100	1980s	90	1990s	80	2000	60	2010	85	2020	70	2030	60	2040	40	<table border="1"> <caption>Data for Figure 6: Historical trendlines of wife battering in Kisii (1970-2040)</caption> <thead> <tr> <th>Year</th> <th>Severity of Violence - wife battering (% of persons practising wife battering)</th> </tr> </thead> <tbody> <tr><td>1970</td><td>100</td></tr> <tr><td>1980s</td><td>100</td></tr> <tr><td>1990s</td><td>100</td></tr> <tr><td>2000</td><td>80</td></tr> <tr><td>2010</td><td>50</td></tr> <tr><td>2020</td><td>40</td></tr> <tr><td>2030</td><td>20</td></tr> <tr><td>2040</td><td>10</td></tr> </tbody> </table>	Year	Severity of Violence - wife battering (% of persons practising wife battering)	1970	100	1980s	100	1990s	100	2000	80	2010	50	2020	40	2030	20	2040	10
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<p>and little knowledge of women rights, Wife battering considered a way of discipline of women, wife battering and or beating considered a normal way of exertion of man’s authority over woman and the home.</p> <p>1980- 1990: Lack of sensitization on women’s rights, churches (such as SDA, Catholic, PAG, etc) started to preach and teach people on good living as one without fights at home.</p> <p>2000: Beijing conference caused an uproar in the community, causing some men to be scared of the consequences of wife beating, also, through the upsurge of Beijing conference, it created some level of awareness on women’s rights, though minimal</p> <p>2010: <i>Mpango wa kando</i>¹ causing problem in marriages, there were cases of increased divorce cases and separation of women (women left their husbands), increased alcohol abuse and drug abuse (eg. bhang), Unemployment, Lack of land for expanded farming increasing poverty of many households, which led to a lot of pressure on men, such pressure and anger was often released on women in form of beating, early marriages of the young people who were not yet mature (let to a lot of wife battering due to misunderstanding, impatience and lack of considerations of the young married women), there was some significant level of awareness on women rights and the ability to do family planning, family planning decisions taken by women resulted in battering as a means to intimidate women and ensure they don’t undertake any family planning².</p> <p>2020: Increase in knowledge of women’s rights and the assertion of women and demand for their rights, reduced numbers of marriages in the community will be an indicator of how difficult women have become (in regards to coping with men in marriages)</p> <p>2030: More women sensitized about the women rights and they will be able to make decisions in regards to their lives, without having to consult men. there will be less marriages in the community and those that will be there will demand for responsible men in marriages</p>	<p>by men/husbands when they did wrong, Rights of women totally unknown, Churches were also biased on women, There were praises of men who beat their wives in the community, although no striping of women occurred at the time, there were many incidences of women being beaten and their clothes torn by the men/husbands, there was the belief and myth that wife battering was a sign of love to women by the men/husbands</p> <p>2000: Rights of women partially known by very few in the community, but there were channels and mechanisms for reporting domestic violence including wife battering. (Although this shows a reduction, the reporting mechanisms vouched for by the community were not in most cases in favor of women, instead, they ensured that the battered women returned back to their husbands. Husbands on other hand were given some form of ‘warnings’ not to batter their wives, but this did not totally stop wife battering).</p> <p>2010-2020: Increased education within the community by churches and other sources of knowledge on women and girls, promulgation of the New constitution of Kenya that gives women rights, Christianity has come out clear and is against domestic violence. (However, out of those that have knowledge, there is limitation of information access to majority women, similarly, there are new challenges and new forms of violence such as striping of women on the streets by men in the name of ‘they are not dressed appropriately’), Stigmatization of battered women and as a result, some women would never talk about violence even when they experience it in their homes</p> <p>2030: Increased awareness creation and access to information for women and men will lead to reduced cases of wife battering in the community</p> <p>2040: Increasing awareness and sensitization, however, the 10% level will be reached only if the women take it up at individual levels and refuse to undergo domestic violence under the ‘care’ of their husbands</p>
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¹ Mpango wa kando is Swahili ‘sheng’ to mean ‘other sexual affairs’ that are equated to unfaithful behavior outside the relationship by one partner

² Family planning involved use of contraceptives that would prevent conception and bearing of more children, and this was considered by men as an offence and a mistake in itself.

<p>2040: Women will not get married instead they will ask for contract marriages with men, women will also be able to ask for divorces/separations from husbands and wife beating will be less , particularly because women will not tolerate any beatings from men/husbands</p>	
<p>Notes and interpretation of results:</p> <p>Wife battering is on the down trend in Nyamira with only a sharp rise in year 2000. In Kisii, the trend is reducing smoothly as the years pass by although in the earlier years, the trend remained static for almost three decades. These results reflect a similar message with the results of questionnaire. Important to note is the fact that there is acknowledgement of low levels of knowledge on women and girls rights in the community and that this is an area that community aspires to get insights into. Thus, the project of RWAYDO is timely to fulfill part of the aspirations of the community.</p>	

3.3.2.3 Knowledge and Prevalence of VAWG in Kisii and Nyamira

The prevalence of VAWG in Kisii and Nyamira was rated based on the response to two statements of: *'There is domestic violence in my community'* and *'I believe the proportion of women and girls experiencing VAWG in the last two years has?'*. The response to these two statements by respondents can give an overview of the scenario of VAWG as shown in Table 11 below.

Table 11: Perception of prevalence of VAWG in Kisii and Nyamira Counties

There is domestic violence in my community	Project area		Total (%) N= 203
	Kisii (%)	Nyamira (%)	
Yes	96	88	92
No	2	4	3
I don't know	2	4	3
Total (N= 203)	100	96	98
I believe the proportion of women and girls experiencing VAWG/GBV in the last two years has			
Increased	62	60	61
Decreased	26	22	24
Remained the same	6	10	8
Not sure	6	8	7
Total (N= 203)	100	100	100

Respondents from both counties admitted that VAWG is occurring in the areas (96% Kisii and 88% Nyamira). From the perception of the respondents on whether the proportion of women and girls experiencing VAWG in the past two years has increased, decreased or remained constant, the results indicate that up to 62% of respondents from Kisii and 60% from Nyamira, perceive VAWG to have increased. The reason behind the increase can be linked to alcohol consumption at household levels by men. Alcohol consumption has been highly linked in subsequent sections of this study, particularly in the definition of what violence is by the community. Only about a quarter of the respondents (26% from

Kisii and 22% from Nyamira) perceive VAWG experience by women and girls to have decreased in the past two years could be attributed to the persistent preaching by various churches in the areas.

Table 12: Knowledge of anyone who has experienced VAWG/GBV/FGM in the area in the past year

Do you know anyone who has experienced any form of violence (VAWG/GBV/FGM) in this area in the past year?	Project County		Total (%) N= 203
	Kisii (%)	Nyamira (%)	
Yes	88	80	84
No	8	12	10
I don't know	2	6	4
Total	98	98	98

Up to 88% and 80% of respondents from Kisii and Nyamira respectively as shown on Table 12 reported to know of someone who has experienced VAWG, GBV and or FGM. This can be extrapolated to mean that VAWG occurrence is as recent as in the past year, and could be an indicator of its existence even at the time of the study and future years. These results continue to add value to the insights from the key informants and FGDs where VAWG has been raised as key issue in the counties. Thus, the project on reducing and mitigating violence in the two counties is deemed fit for implementation as it is of utmost importance in regards to VAWG occurrence.

3.3.2.4 Relationship between alcohol abuse and VAWG

Table 13: Perceived violence, perpetrators, target, causes and perceived solutions in Kisii County

	Perceived violence	Perpetrator	Survivors of violence (Target for violence)	Causes	Perceived solutions
1.	Wife battering for wrong doing	Men Husbands	Women	Money issues, alcohol abuse/drunkenness	Wife battering is considered discipline given to women due to wrong doing and thus considered a solution in itself Police, village elders, chiefs Parents from both sides of the family to arbitrate where necessary
2.	Girls beating by parents	Parents (women and men)	Girls	Wrong doing of girls/children	Considered discipline of the children
3.	Girlfriend battering/beatng	Boyfriends	Girlfriends	Misunderstandings,	**There was no solution given by the participants, and in addition, the fights between a girlfriend and boyfriend are assumed to be resolved by the two of them at their own convenience.
4.	Rape of girls	Men	Girls, women	Alcohol abuse, drug abuse such as	Case taken to chief, village elder, the chief takes the child to hospital for treatment,

	Perceived violence	Perpetrator	Survivors of violence (Target for violence)	Causes	Perceived solutions
	and women			bhang, kuber	<p>the child is taken to the police to record statement and acquire P3 forms for filling details, the P3 form is retained by the police.</p> <p>Bribery for those that have money, e.g. the perpetrator or the guardian can follow up the case but they must have money</p> <p>Children department to handle the case (but according to the discussants, only 1-2% of the cases of violence reach the children's department where they are followed up and the perpetrator is brought to book)</p>
5.	Alcoholism/drunkenness	Men Few women	Girls, women	Idleness, peer pressure, unemployment	<p>Warnings to the drunkard</p> <p>Arresting the alcohol brewing dens</p> <p>Advice to the drunkard man/woman</p> <p>Beating especially by the CP (community policing officers)</p>
6.	Emotional stress ³ due to irresponsible parents	Parents Guardians	Girls, women	Irresponsible parents unable to fulfill the basic needs of the family, drunkard or alcohol driven parents/guardians	No probable solution so far (This could be a pointer of the inability of the community to quantify emotional stress and hence the total lack of any measures to resolve it)

From the table above, alcohol is listed as domestic violence as well as cause of domestic violence. In the FGDs held in the communities, they gave the following points that were linked to alcohol consumption in the community:

3.3.2.4.1 Relationship between alcohol and education of children in the community

Alcohol is known to cause the following problems in the households in both counties:

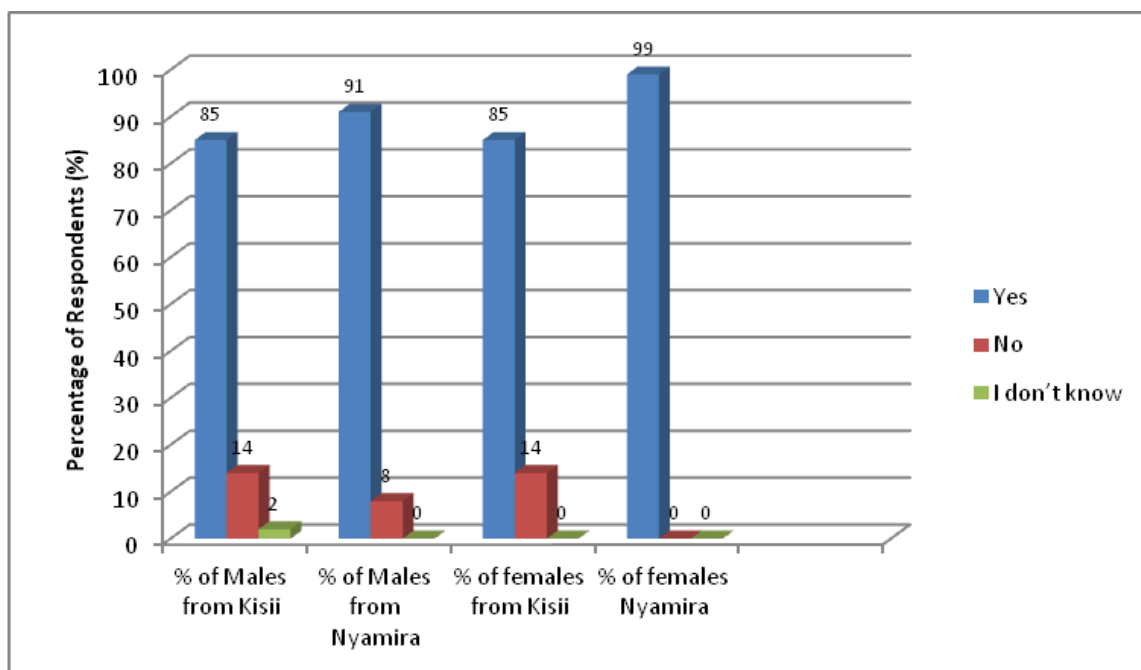
- School fees payment difficulty for some parents due to alcohol consumption
- School drop outs due to lack of school fees.

³ Emotional stress in this case implies the mental violence which includes constant verbal abuse, harassment, excessive possessiveness, isolating the woman from friends and family, deprivation of physical and economic resources, and destruction of personal property by the men or so called perpetrators of violence at the time.

- Early marriages to guarantee parents dowry payments.
- Neglect of the health of the drunkard
- Poverty in general because due to alcohol, some men sell their household property such as land, food, livestock etc to gain money to buy them alcohol.
- Inability of the alcohol drunkard to involve in productive work such as business, farming among others (considered a waste of productive energy that would have been put to use for family gain).
- Separation of family members and some cases, the women whose husbands are alcoholics would often have to run away and even get married in other places or engage in working in bars to eke a living.
- Death of men especially due to over-indulgence in alcohol.

Similarly, the survey respondents in Kisii and Nyamira share similar insights with the discussants (see Figure 7). Majority of male and female respondents perceive alcohol to be a trigger of violence in both areas. In Kisii, upto 85% of males and 85% females are agreement to this perception. Similarly, in Nyamira, respondents shared similar sentiments, where 91% of males and 99% of females perceived alcohol to be a trigger of VAWG/GBV. Only 14% of males from Kisii and 8% males from Nyamira are indifferent to this majority opinion. Female respondents also hold similar perceptions as shown in Figure 7 (14% females from Kisii and 0% from Nyamira).

Figure 7: Perception of alcohol as a trigger of VAWG in most domestic cases in study sites



Some of the impacts of alcohol and the linkage to violence against women and girls, domestic violence as identified by discussants and key informants are further listed below:

- misuse of family wealth such as land, crops, livestock – which means that the man can decide to sell some piece of land, or crop produce or even livestock to be able to secure money that can sustain his drunkardness
- shame and psychological trauma for the family as a result of sale of household wealth or property
- verbal abuses from the perpetrator of violence, for example, a husband can come home drunk and would often abuse his children and wife
- failure to fulfill conjugal rights of women by men
- early marriage of girls as a result of wanting to get out of home and in many cases, such girls drop out of school

About 75% of households in community (Kisii - Etago) are affected by alcohol consumption by one of the household partner such as mother or father/ wife/husband. Mostly they are the men who are engaged in excessive alcohol consumption. In cases where the woman is left with the family, they have to struggle to ensure that the children go to school; they eat, among other family responsibilities.

Similarly, the results auger well with the insights from the local administration leaders that were interviewed as highlighted in the narrative below:

Narrative 1

'...Alcohol is a mocker and it has brought a lot of problems to the family, infact, most cases that we get to resolve are from the families where both or one of the family member i.e. man or wife is consuming alcohol, in most cases, alcohol is the causes of violence here. In the cases we have given about many girls in a family, in homes where alcohol is brewed, the girls are used to supply the alcohol to the clients and in the process of supplying the alcohol, the girls are involved in prostitution right in their parents' homes, secondly, there is a lot of theft in the alcohol dens, infact the theft cases are mostly planned in the alcohol dens here. Alcohol also makes families to be more poorer and the children in such families often don't go to school, they are involved in child labour such as fetching water, and food acquisition is difficult. Because of alcohol, there is a lot of fights and abuses in alcohol based families, we have a lot of work in that regard, the places where alcohol is brewed are a big challenge to our office (chief's office) because all sorts of evils emanate from alcohol brewing villages here in Etago.....' (KI - Senior Chief, Etago – Kisii County, April 2015)

Table 14: Perceived violence, perpetrators, target, causes and perceived solutions in Nyamira County

Form of violence	Perpetrator of violence	Causes of violence	Conflict resolution mechanisms	Remarks
<p>FGM of girls</p> <p><i>*About 2% of Kisii do not practice FGM, but 98% still practice though its done secretly due the government ban on FGM . Many people fear to be arrested or reported for FGM cases, Also FGM is done during holidays and the children are taken to visit relatives far from the villages in some cases</i></p> <p><i>FGM is considered important and often, if a girl is not circumcised, then they are called 'egesagane' which is meant to intimidate the uncircumcised women and it means – uncircumcised</i></p>	<p>Women</p> <p>The families which are inter-married constitute some of the families that do not practice FGM</p> <p>The church does a lot of teaching in regards to FGM, but people still practice it</p> <p>There is stigmatization of those who have not been circumcised and these makes them to wish to have FGM</p>	<ul style="list-style-type: none"> • Rite of passage • reduce sex desires • initiation into adulthood • to gain respect in peers and community as a whole • assurance of future partner i.e. husband • to avoid verbal abuses such as <i>egesagane</i>⁴ • strong culture and beliefs • to give a women the feeling of 'completeness' 	<ul style="list-style-type: none"> • Although this was considered a violence, there is no one who reports for it to be considered a violence, all people in the community comply and thus, there is no conflict resolution for this 	<p>FGM is an acceptable practice that is enshrined in the customs and practices of the Abagusii people.</p> <p>The women and girls are the direct victims and target of this practice.</p> <p>A lot of efforts in terms of time and resources need to be invested to help eradicate the practice from the community.</p>

⁴ *Egesagane* is a Kisii word used to imply 'uncircumcised' and is used as a spiteful word among the community

Form of violence	Perpetrator of violence	Causes of violence	Conflict resolution mechanisms	Remarks
Wife battering/beating	Men	<ul style="list-style-type: none"> • The need for 'order'⁵ by men • Food issues • money issues • unfaithfulness • FGM rebellion • giving birth to baby girls only • drug abuse such as alcohol, bang, marijuana etc • not performing the usual 'wife household duties efficiently, including cooking, washing etc • receiving telephone calls and seeking to understand the reasons for calls (wife asks husband about calls) • disclosing family affairs especially men's weaknesses in regards to sex • when a woman divides children, i.e. bright kids belong to the father, the silly kids belong to the mother • visiting adult children in other 	<ul style="list-style-type: none"> •she has nowhere to go, where will she go after, reporting is considered a mistake on top of another mistake •chiefs, clan elders, mother in-laws, father in laws •church elders, •community policing •police <p>** but its not so easy to get out and report, but in case she does proceed to report, this is the process:</p> <p>The woman reports to the father in law first, and then the father in-law would try to resolve, the issues</p> <p>In the event the father in-law is not able to resolve, the clan elder can take up the case. In this case, the clan elder will bring the two families together and chair the meeting in order to get a common solution. In case the chief is brought on board to offer a solution, the chief would often demand for a small fee and to some extent sexual favors; the chief can also take advantage and get financial benefits from both the man and the woman in the name of promising to help, but he will not help in the long run;</p> <p>If the woman went to the police, the police again would ask for a bribe, and will not do much to help the woman</p> <p>A woman is somehow lucky if she gets a police woman, but she will not help much, she may listen to her and sympathize with her but nothing much</p> <p>In the event that the woman reports to the community policing, the action taken by the CP is often to beat up the men or the women (based on who reported the case and the facts known to the CP person). The CP is highly feared in the community and they are also known that</p>	<p>Most women would not report cases of violence as this is considered offensive to the man. The fact that the man can chase a woman away from their matrimonial home is threatening enough to the women to maintain the status quo. Thus, there is a likelihood that majority of cases do not reach the village elders, the chiefs and other conflict resolution mechanism.</p> <p>The conflict resolution mechanism favors men while women will loose out and be left with no choice, other than do as the men demand or say.</p>

⁵ 'Order' here means demand for 'forceful' sex by husbands. Often the woman is very tired after having performed all the household work and deserves a rest, but the husband demands for sex at that time.

Form of violence	Perpetrator of violence	Causes of violence	Conflict resolution mechanisms	Remarks
		towns and leaving the husband unattended to (household duties)	<p>they work without being paid or asking for a bribe and also they do not ask for sexual favours</p> <p>**The other challenge of reporting to authorities is that, at the end of the tossing and going round, the man /husband will end up rejecting the woman which amounts to being chased away from the home and hence makes the woman homeless.</p> <p>**Similarly, the woman is always the looser and the man will not be pointed to as the source of problems, this is because the man in Kisii is considered RIGHT always.</p> <p>This is why there is tossing all over for the woman to ensure she gets tired and gives up</p>	
Rape	Men	<ul style="list-style-type: none"> •alcohol abuses •Lust (<i>Tamaa</i>-given in Swahili) •women's dressing •drug abuse such as bhang, marijuana, Kuber •beliefs that a HIV infected man can be healed if they slept/raped a virgin young girl •poverty especially when a family is poor, the girls are forced to seek help from men and when this happens, the men want to have sex with the girls in exchange for something •Form of punishment e.g. in the family due to disagreements 	<p>Take the child to hospital for treatment and then take the case to the police for recording, the police would then arrest the perpetrator and the case may proceed to the District children's office who will then take up the case to court. But this only occurs if the rape is done by an outsider from the family, if it is a family member e.g. father, brother, uncle etc, then the case is silenced at the household level. Mother in-laws have a big role in ensuring this story does not leak out of the family and even the children who were raped are warned and threatened not to mention it to anyone.</p> <p>In some cases, when the perpetrator is known to have money, they are often summoned by the family for discussions and the family will demand for a pay in form of what is called a 'fine' and the matter shall be silenced again at the household level, the child being warned to forget about the issue and never to mention it to anyone at all.</p>	The conflict resolution is in the favor of men, and the girl child is left with torment for her entire life. The case abiding by the social rules to protect the male dominance in society is reflected in this form of violence

Form of violence	Perpetrator of violence	Causes of violence	Conflict resolution mechanisms	Remarks
		<p>or seeking revenge in sexual related affairs. For example, if a woman has an affair with a man and this man suspects that the woman may have infected him with HIV/AIDs, they would seek to rape the girls of the woman as a form of revenge</p> <ul style="list-style-type: none"> •when a woman gets married with a girl child from a previous relationship, the man will definitely rape the girl and if it is a boy that the woman was married with, the boy is mistreated, verbally abused among other forms of mistreatment the man can do 		

3.4 Perpetrators of Violence

According to the results in Figure 8, majority of the perpetrators of violence from both Kisii and Nyamira counties from male respondent perspectives are men: 91% and 79% respectively, while 99% of female respondents from Kisii and Nyamira say men are the main perpetrators. According to males respondents from Kisii and Nyamira, 59% and 38% constitute women and girls, as perpetrators of violence. Husbands are also identified as perpetrators of violence by female respondents (65% and 55% from Kisii and Nyamira respectively). These results are in line with the FGDs and trust mapping tool which elaborated further on who exactly perpetrates various forms of violence of women and girls' rights (see Table 17 and

Table 18 for details). In addition, Table 15 elaborates further on why the respondents identified the perpetrators in Figure 8. These results are a good indicator of who exactly the project should target to ensure the VAWG is eliminated in Kisii and Nyamira counties. It would be important for ISF and RWAYDO to tailor strategies that can reach out to men, as well as women, since they have been identified as part and parcel of perpetrators. In general, both men and women should be the target beneficiaries of the project.

In

addition,

Table

13,

Table

14,

Table

17

and

Table 18 show in detail some of the VAWG that are done by various persons of the community and is a confirmation of the rampant occurrence of VAWG in Kisii and Nyamira.

Figure 8: Perpetrators of VAWG in Kisii and Nyamira Counties

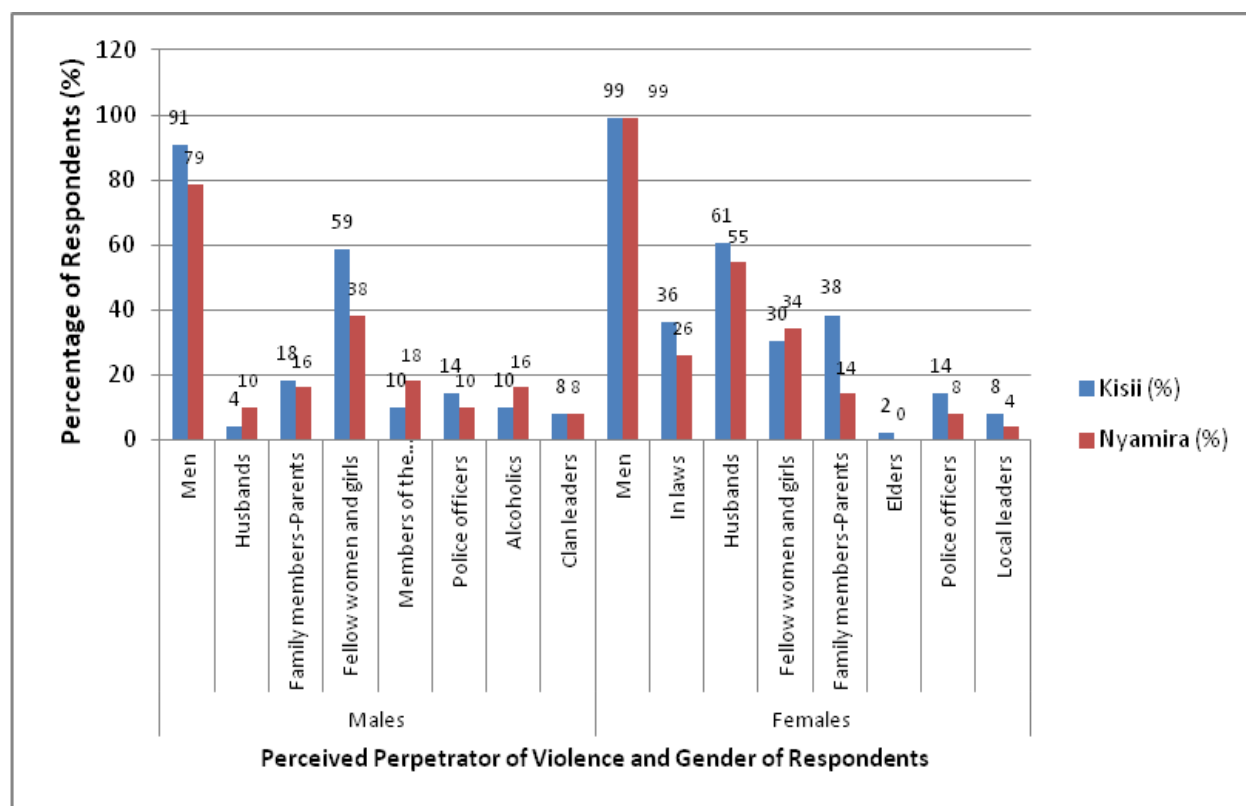


Table 15: Reasons for identifying the perpetrators of violence

Reasons for identifying the perpetrator?	Project area		Total (%); N= 203
	Kisii (%)	Nyamira (%)	
Men are the ones mostly influenced by alcohol and drugs	16	14	15
Parents (men and women) force their female children into child marriages to get wealth in form of dowry	12	4	8
Men are the ones who harass the women and girls	4	0	2
Men are the ones who rape women and girls	14	10	12
Men feel that they are superior due to cultural influences	12	22	17
They ask for something (money) so as to help you	2	0	1
Women conduct FGM on the young girls	4	8	7
Men beat their wives in the name of discipline	16	10	13
Women beat children very badly	4	0	2
Men are the ones who evade family responsibilities and leaving all work women	2	2	2
Total	92	74	83

3.5 Seeking help after experiencing VAWG, GBV and FGM

3.5.1 Where do survivors of violence seek help?

The question on where the survivors of violence seek help was critical to determine if there are any structures that are in place to assist women and girls whose rights have been violated. From the discussants and key informants, there exist both the formal (chiefs and sub chiefs, children’s departments) and informal ways (kangaroo courts, family based resolution channels) where survivors of violence seek help. The results in Table 16 shows that majority of survivors of violence know where to seek help in the event that they are attacked (i.e. up to 86% of total respondents from Kisii and 76% from Nyamira). Similarly, 82% of respondents from Kisii and 74% from Nyamira know where to advice survivors of violence to seek help. Interestingly, the perception of respondents on the knowledge of women and girls on where to seek help is low, i.e. 48% of respondent from Kisii and 40% from respondents from Nyamira, perceive that women and girls know where to seek help when they experience violence (see Table 16). However, in all the cases of formal and informal cases elaborated in this report in previous sections of the report, the work of the ‘conflict resolution agents’ in the community’ is mostly geared towards resolving cases at household levels and ensure that a woman stays with her husband even if the husband continuously batters her, abuses her; or in the case of a girl child, the girl remains and continues to live within the vicinity of the perpetrators mostly under warnings; and in many cases, the girls are ordered to be silent over VAWG/GBV issues arising within families and relatives. We can conclude that all the ways that the women and girls seek redress do not address the women and girls issues and needs. Instead, they often aspire to sustain and maintain the ‘status quo’ as defined by the culture and traditions of the community. The subsequent sections of the report continue to demonstrate this observation whereby the status quo is sustained at the expense and disadvantage of women and girls in the Abagusii culture.

Table 16: Knowledge on where to seek help or advice survivors of violence to seek help

I know where to seek for help when I experience VAWG/GBV	Project County		Total (%) N = 203
	Kisii (%)	Nyamira (%)	
Yes	86	76	81
No	12	14	13
I don’t know	2	10	6
Total	100	100	100
I know where to refer someone who has undergone VAWG/GBV to seek help			
Yes	82	74	78
No	14	18	16
I don’t know	4	4	4
Total	100	96	98
The women and girls in my community know where to seek for help in case they experience VAWG/GBV			
Yes	48	40	44
No	36	44	40

I don't know	18	14	16
Total	100	98	100

3.5.2 Irony of duty bearers and their roles: perspectives from the community

3.5.2.1 Expected and perceived protectors of women and girls rights and protection from violence at village levels

3.5.2.2 Trust mapping tool

The trust mapping tool in this case visually demonstrates the trust the women and girls have in the duty bearers, or the persons they think should protect them from violence against women and girls, as well as domestic violence among other violations they experience. From the mapping in Kisii and Nyamira, both counties reveal that women have no one to trust with their rights and protection from domestic violence. For example, the husband, who is ranked as perpetrator of women and girls' rights, is the closest and lives within the family on a day to day basis reflects the extent and frequency by which domestic violence occurs within the families. The tool also helps to highlight the persons of the community that can be easily transformed to be allies of women and girls rights in the community. For example, brothers of women seem to be protective of them in comparison to the husbands of women. Similarly, the die hards/opposers of the anti-FGM and domestic violence are highlighted. For example, the husband may be difficult to transform because from the Kisii and Nyamira perceptions, *'men are always right'* and trying to transform this thinking could imply breaking the power cycle of a man in the community. Mother in-laws on the other hand, support and protect their sons (husbands/fathers to women/girls) to sustain the male dominance, and equally, mother in-law ensures daughters are circumcised as a rite of passage, while a mother in-law will also put pressure on the woman (daughter in-law) to give birth to a baby boy as a way to sustain male dominance. Such persons are likely to oppose the project that tries to destabilize the status quo and it may take long to change such persons or be difficult since they are the 'gate keepers' of male dominance and retrogressive culture in the community (see Table 17;

Table 18).

Table 17: Trust mapping matrix for expected protectors/supporters of women and girls rights and protection from violence – Kisii County

Stakeholder (all stakeholders identified by the group here)	Level of Trust + +; +; +/-; - ; - -	Level of Interaction (close/Very Close to 'us' / middle / far)	Notes
Husband	+ / - -	Far from women and girls	<ul style="list-style-type: none"> - They consider themselves heads of the family and do not want to be questioned by women as their assistants - they also mistreat the women in various ways including overworking and over burdening women - they drink alcohol and the women are the ones to bear the brunt of their alcoholism - they are irresponsible of the family duties, which end up to be done by women - they are the bread winners of the family, and hence use this chance to intimidate and harass women - they are also the source of beatings and battering of women
Father	+ / - -	Near women and girls	<ul style="list-style-type: none"> - they do not concentrate on the girls needs and instead, leave all the girl business to the woman including education of the girls - they rape/defile the girl children and their daughters - they give first priority to the boys especially where there is scarcity - they do not allow girls to inherit any family property
Chiefs, sub chiefs	+ / - -	Very very far from women and girls (out of the sphere of the women and girls')	<ul style="list-style-type: none"> - When the chiefs gets cases, they handle cases based on the family wealth, the wealthier you are, the likelihood that your case will be handled easily - domestic violence cases of women are never taken seriously by chiefs and it often ends up as a game of tossing the woman around until she gets tired and gives up the case - women chiefs are better listeners, although if they handle cases involving their relatives, they are biased, even when they know the man was wrong - there are many cases of bribery to get services of the chief
Clan elders	+ / -	Near the women and girls	<ul style="list-style-type: none"> - clan elders handle cases based on the family wealth, the wealthier you are, the likelihood that your case will be handled easily - they also prefer to defer the cases to the chiefs - they are always in support of men in the cases conflict resolution and arbitration
Church leaders	+ / -	Very far from the women and girls	<ul style="list-style-type: none"> - Promiscuous manners in the church with the faithful - advice women and suspected to be sinister and 'advantage sort of ' relationships in the name of counseling the women
Police	- - -	Out of the periphery of the women and girls (very very far)	<ul style="list-style-type: none"> - opportunistic, when they go to rescue the women, they are the ones who can defile or even rape - they can also take some 'nice property of the victim and they cannot be questioned - they get bribes to do their work - they ask too many unnecessary questions and sometimes intimidating questions to the survivor of violence and seems not to take serious the case - they are not confidential in delivery of their services and they

			would try to take advantage of the perpetrator and the survivor of violence i.e., they can ask for bribe from the survivor of violence and at the same time, ask for a bribe from the perpetrator
Community policing	+/-	Far from women and girls	<ul style="list-style-type: none"> - They beat men even though they use their own existing knowledge about the violence reported - they go the widowed houses where its suspected they rape them - there are some cases of theft - there are also cases of bribery of the CP to get services
Local human rights organizations such as GUPEMA- Gusii peace and management associations, CJPC- Catholic justice and peace commission	+/-	Very far from the women and girls	<ul style="list-style-type: none"> - These ones are not highly known in the community - they demand for payment for services - there handling of cases is based on the family, the poor you are, the likelihood they will not handle your case - they are not accessible
Mother in-law	+/-	Very far from the women and girls (on the boarder)	<ul style="list-style-type: none"> - They are the greatest supporters of their sons, even when they are perpetrating violence on women or wives - they contribute to domestic violence and often mistreat their daughter in laws - they can also beat their daughter in laws - they can also chase their daughter in laws from homes on behalf of their sons - they are the cementers of cultures in the family and insist that the family should follow culture to the core - they encourage their sons to marry other women to cause mental torture to their daughters in laws - they intimidate and poison the reputation of their daughter in laws in the community - they can also influence their sons not to pay dowry for their wives as a way of controlling their daughter in laws
Mother	+/-	Near the women and girls	<ul style="list-style-type: none"> - She arranges for FGM to be performed on her girl by taking her to distant relatives where its performed during the holidays of August and December of every year - she encourages her sexually active teenage daughters to undertake abortion when they get pregnant out of wedlock - some mothers encourage early marriages as source of wealth for the family (especially in the cases of persistent poverty in the family) - they encourage their children to engage in child labour to fend for the family and therefore contribute to children dropping out of school to undertake farm jobs - they influence the behavior of children in positive and negative ways



Photo 2: Trust mapping picture of Kisii FGD discussants

Table 18: Trust mapping matrix for expected protectors/supporters of women and girls rights and protection from violence – Nyamira County

Stakeholder <i>(list all stakeholders identified by the group here)</i>	Level of Trust ++ + +/- - --	Level of Interaction (close/Very Close to 'us' / middle / far)	Notes and reasons for the level of trust
Husband	+ / - -	Far from women and girls	<ul style="list-style-type: none"> - They provide for the family, pay school fees for the children - protects the family and give security - they can however, rape their daughters - they are the wife batterers - they rape their wives - the force their wives into providing for family labour on the farms - they misuse family resources and can easily dispose of family wealth without consulting their wives
Father	+/- -	Near women and girls	<ul style="list-style-type: none"> - They protect the family and give security - pay school fees for the girls in school - they rape daughters - they discriminate against girls by paying school fees for boys as priority over the girls - they can chase the girls away from home especially when they get pregnant while young - they can chase the girls away if she is against FGM - they can also encourage early marriages to get wealth in form of dowry especially if the family is very poor - forced labour on the farm
Chiefs, sub chiefs	+/- -	Very far from women and girls (out of the sphere of the women and girls')	<ul style="list-style-type: none"> - S/he takes action on violence cases brought to them - but he or she has to receive something in return - they seek for sexual favours - they take bribes from women to be able to give services - They also defer cases of women and ask her to go back home and resolve the case at home. In most cases, the village elder is asked to resolve the case at that level - the chief can also blame the woman for the violence that occurred in the home - the chief lacks confidentiality and can spread the story of the woman survivor of violence to other people as an example
Brothers	+/-	Near the women and girls	<ul style="list-style-type: none"> - guards women and girls - cannot allow girls to inherit family property as they claim to be the rightful persons to inherit - they can encourage early marriages of their sisters to get dowry (mostly from the poor families) - they are protectors of their sisters from their husbands (they can fight with the husbands of their sisters in some cases as a way of protecting the interests of the sister) - they practice incest with their sisters - they give financial assistance to their sisters especially when they are in need
Community policing	+/-	Very far away from women and girls	<ul style="list-style-type: none"> - <i>'these ones beat us, they can beat us even 40 canes'</i> (woman participant in the FGD, Ikonge, April 2015) - They beat the violators of violence and give discipline and this is done on women and men

			<ul style="list-style-type: none"> - they are not genuine, in most cases they favour men over women and as a result they end up battering the women even more - sometimes, they ask for sexual favours from the women who report violent cases to them - they have forced some men to start working hard on farms because of beating them and this has helped reduce pressure of work on the women - they want '<i>kitu kidogo</i>' to work as they are not paid
Nyumba kumi	+/-	Far far away from the family	<ul style="list-style-type: none"> - these group of persons functions are not yet clear to the community, but they feel there work is similar to the community policing but their work is yet to be seen from a general perspective
Church leaders	+/-	Far from the women and girls	<ul style="list-style-type: none"> - offer counseling and advice to the women when they are battered or rights violated - there are also the fake church leaders who would seek for sexual favours from women who have survived violence in the name of help and prayers - can defer cases to the chiefs - mostly the women who are religious often report some cases to the church elders first before it reaches the chief or village elders
Teachers	+/-	Near women and girls	<ul style="list-style-type: none"> - they counsel girls and even women parents - they protect girls from forced marriages - they protect girls from dropping out of school - they rape girls - they also send girls away due to pregnancies in schools - they contribute to the early pregnancies of the girls - they beat the girls in the name of discipline in schools
Police	+/-	Very very far from the women and girls	<ul style="list-style-type: none"> - they often arrest the perpetrators when they are reported - they are very corrupt - they beat the hard headed men in the community - they require bribes to work - they don't care and defer cases reported to them by women to the chiefs, the village elders and do not help to resolve cases - they ask women to go back home and resolve the cases with their husbands - they ask for sexual favours from the women who have been abused/whose rights have been violated - they can also rape the women who have survived violence
Friends	+/-	Middle to the women and girls	<ul style="list-style-type: none"> - They offer financial assistance to the women whose rights have been violated including shelter in the night, advice among others - they can take advantage of women and seek for sexual favors from them - they gossip a lot about the problems of the woman who has survived violence and thus, they lack the confidentiality the violated women require
Parents –father in law and mother in laws	+/- -	Middle to the women and girls	<ul style="list-style-type: none"> - In some cases they protect the woman when the men is found to be wrong - the counsel the women and their men in order to bring peace to the family - the put pressure on woman to give birth to a baby boy - they can provide for the family of the son in some cases - they can catalyze the man to send the woman away or chase her from the home if they are not supporting her

			<ul style="list-style-type: none"> - they can refuse on family property when the man/husband dies - they encourage FGM of their grand children - they always favor their sons - they catalyze wife beating by their sons
Clan elders	+/-	Near the women and girls	<ul style="list-style-type: none"> - they solve domestic violence cases - they need handouts to work - they take advantage of the women when they have gone to report cases and mostly ask for sexual favors - they are traditional and their decisions are always in favour of the men while oppressing the woman - poor judgment of violence cases involving women and girls (the decisions they take is not always satisfactory and the girls and women are the ones to loose while men, who are the perpetrators, get away with their actions) - they easily gossip and talk about the cases of the woman who has survived violence with anyone, hence compromise confidentiality of the women - they also encourage men to sell land because they will also get a share of the money, while the women get deeper into trouble, no land to farm is left for women
Mothers	+/-	Near the woman and girls	<ul style="list-style-type: none"> - they are cowards and don't want to challenge the society or men - they tolerate a lot to keep the family - the are very hardworking to ensure the family gets food - they are the circumcisers of the girls and even send their girls to distant relatives so that they can undergo FGM secretly - they are ready to love and forgive their husbands and this guarantees continuation of violence on the women by the men - they are secretive and don't report violence such as rape in the disguise of sustaining family - they manage all the household chores without complain to ensure the husband does not beat them - the protect the girls from exclusion from education by their husbands, they go an extra mile to ensure their girls get some education if the man cannot pay - they also refuse/agree to early marriages of their girls to get dowry payments
<ul style="list-style-type: none"> ✓ 80% of men are engaged in alcohol in the area ✓ 90% of men have no formal employment and yet they don't participate in household work, hence they result in idling 			

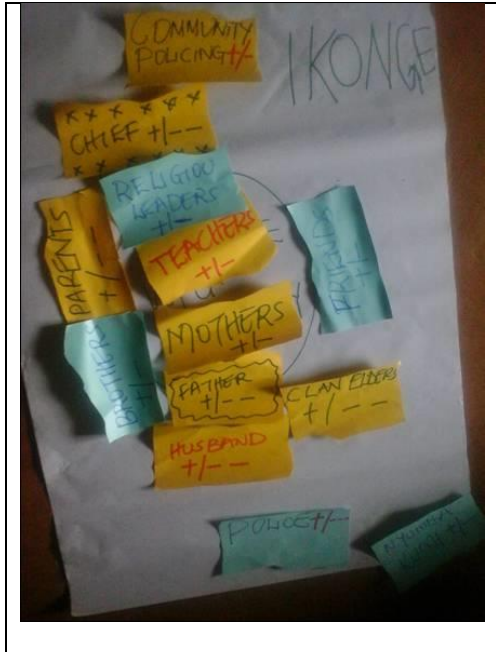


Photo 3: Trust mapping picture of Nyamira FGD discussants

Photo taken by Mr. Paul Nyamweya, April 2015, Nyamira - Ikonge

The results of the trust mapping auger well with the FGDs who identified the following as the opposers of the project include the following:

- **Mother in laws** – they will not allow this because this is their preserve and often if the daughter in law is against, she can be chased out of the home
- **Women** – they do this privately to sustain culture, now done privately to ensure they are not caught
- **Circumcisers** – there is money attached to the circumcision activity, approximately kshs 300-500, and thus this is a source of income
- **Circumcisers** especially the nurses, they do this in the night and they also acquire money for the service
- **Elderly in the community** – these are interested in passing on the Kisii culture and normally, not practicing FGM is like quitting the traditional held on culture

Although the communities perceive the aforementioned persons and groups of persons to be likely oppose the project, the opposition will not be open as expected particularly because the entire community is aware of the bann on FGM in Kenya. Most of the opposers may oppose the project quietly and indirectly.

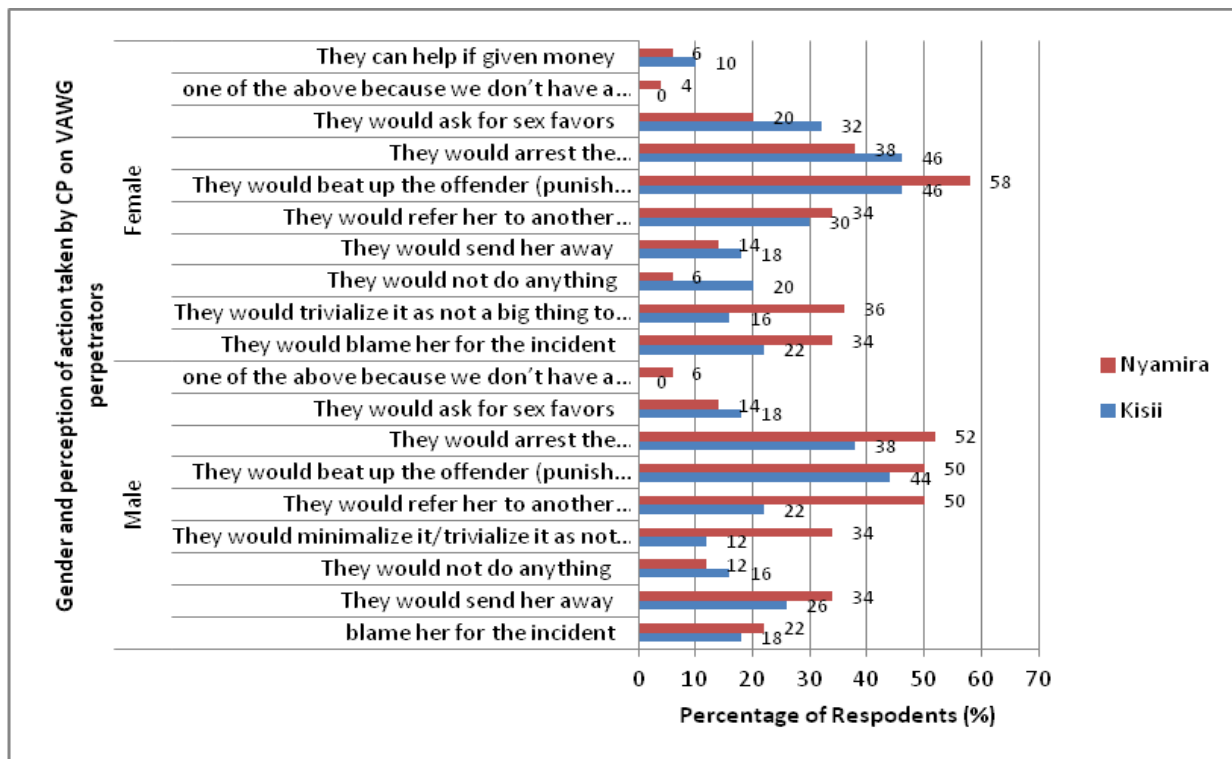
3.6 Conflict resolutions mechanisms for violence in the community?

Conflict resolution includes the methods and processes involved in facilitating the peaceful ending of conflict and retribution (*Wikipedia.org*). For purposes of discussions in this report, we present conflict resolution in two ways: The Informal and the Formal types.

3.6.1 Informal conflict resolution mechanisms

The informal conflict resolution mechanisms for VAWG include arbitration by the family members, the village elders, community policing among others. Some of the steps taken especially by the community policing, which is a vigilante group at the local level (whose functions are not entirely clear to the community, but at the time of the survey, they are also involved in conflict resolution). The CP are considered and ranked very fierce in implementing their decisions and are feared in the community.

Figure 9: Conflict resolution by the community policing in case of VAWG



According to the survey respondents, women who experience domestic violence at the household levels often have various persons or institutions to report to and seek help and redress. One of such institutions is the community policing, which is still picking up in some areas, while in some areas, it has defined their own functions, even when there is no clear policy to guide their functions so far. From the results from the Figure 9, the roles of community policing (CP) are very clear in the eyes of the community. For example, when a woman reports a domestic violation, the CP take action by beating up the man at 44% and 50% male respondents from Kisii and Nyamira respectively), arrest the offender (38% and 52% from Kisii and Nyamira respectively), as well as refer some of the domestic violence cases

to other offices such as the chiefs, the sub chiefs, the village elders among other offices/institutions and persons in the community (22% and 50% male respondents from Kisii and Nyamira respectively). According to the female respondents, 46% and 58% of female respondents from Kisii and Nyamira respectively, perceive the CP would beat up the offender of VAWG, while 46% and 38% of females feel the CP would arrest the offender. Other form of resolution measures taken includes blaming the woman for the occurrence of VAWG, trivializing the incident (i.e., making the VAWG incident look too small or not serious/negligible) among other actions (see Figure 9). Other localized conflict resolution mechanisms are explained in Table 13 and

Table 14.

The results in Figure 9 demonstrate a mixture of actions that could be considered VAWG. For example, beating up the offender, although in the FGD and key informants confirmed it, they reported that the CP often act on the local knowledge on the domestic incidence where they make their own decisions on whether the man or woman deserves a beating. Also, the fact that the CP make their own subjective decisions on who could be wrong, means that a fair hearing is not given and the person who reports first is considered the victim and the one who reports later is considered the perpetrator. Thus, the so called action could lead to more trouble for the woman in the long run (*because fire is not quenched by fire, otherwise, there would be an explosion*), as the perpetrator may be incited to attack the woman in retaliation. Similarly, other actions such as minimalizing the incident, asking for sexual favour are key pointers to THUMP and her partners to know who to target in their project as persons and institutions that can help reduce VAWG occurrences. Furthermore, some of the solutions implemented by the CP are considered to be perpetration of violence to both men and women and should not be encouraged at any given time.

From these results, we conclude that the forms of conflict resolution are wanting and could be a catalyst for further domestic violence and hence predispose women to VAWG. Most of the conflict resolutions measures taken are in favor of the men's interests, which are inherently inscribed in culture and tradition (status quo). In some cases, some of the so called resolution mechanisms are actually violence in themselves; for example; beating persons perceived to be perpetrators is based on subjective judgments by the community policing officer and could be a form of violation in itself, hence result in aggravation of the violence rather than reducing or taming violence. Hence awareness and sensitization is mandatory for punishers of perpetrators to take the acceptable, lawful means of addressing and resolving conflicts.

3.6.2 Formal conflict resolution mechanisms

Majority of respondents (82%) are aware of laws and policies that protect women against VAWG in Kenya. Yet, ironically, the results of this analysis suggest high cases and experiences of VAWG by women and girls in Kisii and Nyamira. It is important to evaluate the level of understanding and knowledge of laws in Kenya that protect women and girls against VAWG for purposes of seeking legal redress when VAWG occurs. It would be instrumental for THUMP to integrate modules and sessions (if training and awareness creation is found deem suitable) on legal redress and avenues where women and girls can be attended to.

The concept of conflict resolution resonates on the fact that there is an increasing understanding whereby an awareness of the situation by the conflicting parties (i.e. women and men) to ensure they can still achieve their goals without undermining those of others. Conflict resolution also ensures an improved self-knowledge where individuals can understand themselves in order to increase their effectiveness. In the context of this study, we examine conflict in the eyes of the Kisii and Nyamira communities in regards to VAWG and domestic violence.

The results reveal that women and men are highly unequal, where men remain dominant and their interests overrides the women's. Most of the conflict resolution mechanisms employed always favor the men and the women have to contend with the decision taken by the conflict resolution persons at the local levels.

While conflict resolution is supposed to be collaborative (encouraging and ensures win-win for both parties), the cases shown in this study demonstrate a skew to the women compromising, avoiding (where woman tend to do all it takes to ensure their actions do not make the man angry) and accommodating for male/men behavior and actions as an acceptable form of resolution at the community levels as emphasized in the narrative below:

Narrative 2

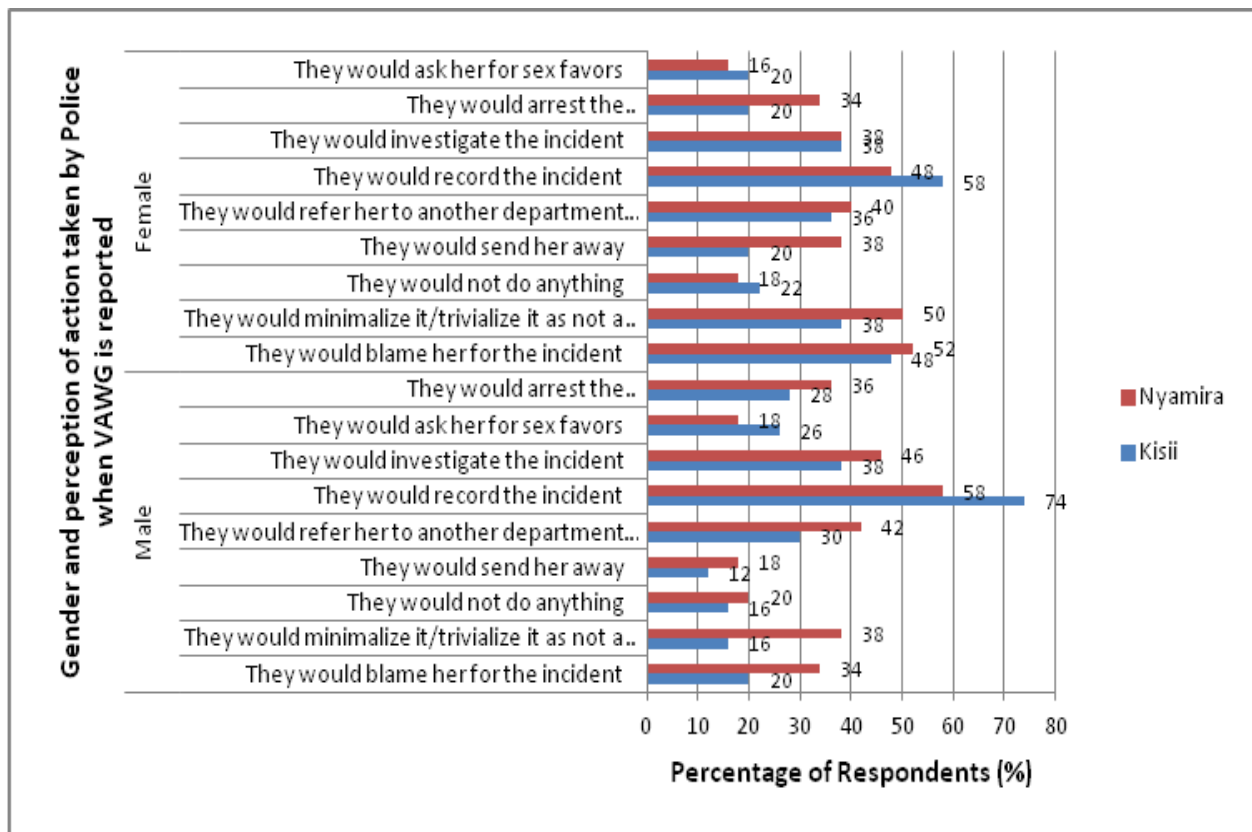
'...what we aim is to ensure that the woman goes back to her home at least before the end of the day after the violence occurred, this is because we know that the woman has to take care of the children, and the husband.....at times we have had cases where the men tell us to keep their wives when we try to resolve the problems...so, this makes us ensure that the women have to go back home, we aim to unify the family back together...' (Seniour Chief, Etago – Kisii, April 2015).

In conclusion, the conflict resolution mechanisms utilized in Kisii and Nyamira counties do not promote an WIN-WIN situation between men and women, instead, it supports a **WIN-LOOSE** situation where the a man is guaranteed WINNER, while the women remains humiliated as **LOOSER**. The ideal situation should be a **WIN-WIN** scenario, which will call for concerted efforts for extensive sensitization at all levels of the community.

Table 19: Knowledge of policies, laws protecting women against VAWG in Kenya

I am aware that women are protected by the policies in Kenya against VAWG/FGM such as the constitution of Kenya	Project County		Total (%) 203	N=
	Kisii (%)	Nyamira (%)		
Yes	86	78		82
No	10	12		11
I don't know	4	8		6
Total	100	98		99

Figure 10: Action taken by police when cases of VAWG/GBV are reported by survivors of violence (women and girls)



Majority of respondents (both male and female) report that police would often record the incident of VAWG when a survivor of violence (mostly woman) reports her case to the police (74% and 58% of males from Kisii and Nyamira respectively; and 58% and 48% of females from Kisii and Nyamira respectively). In addition, 38% and 46% males from Kisii and Nyamira respectively say the police would often investigate the matter, while 30% and 42% of males from Kisii and Nyamira would refer the matter to other duty bearers such as the chiefs, sub chiefs, village elders among others. Only 28% and 36% males from Kisii and Nyamira say that the police would arrest the offenders. According the female respondents, 38% and 50% from Kisii and Nyamira would trivialize the occurrence, belittling it to almost nothing of importance, while a significant 36% and 40% from Kisii and Nyamira say, the police would often refer the matter to other duty bearers, while only an equal 38% of females from Kisii and Nyamira would investigate the incident (see

Figure 10). Some of the actions taken by police may imply that women and girls' rights are violated, even when they have experienced VAWG/GBV, hence adding injury to their predicament. From Kegogi, Manga Heart and Ikonge, majority of responses reveal that the police would often blame the woman for the VAWG/GBV incident (see

Figure 10). Other actions taken by the police when VAWG is reported include investigation of the incidence, reference of the case to another department, mostly the chief, while in some cases; the police would even arrest the offender.

These results are in line with the FGD insights and key informants, as demonstrated in the Narrative 3 below:

Narrative 3

‘.....you know in Kisii, cases of domestic violence are not taken seriously by the police, I agree, the police will even record the incident, but in most cases, they can even ask the woman very bad questions, like, what did you do to be raped, how was it, how did you feel, where is the evidence etc, which to a woman are even worse when you have undergone such a thing like being raped.....and I know in many cases, somebody can even be raped by the same police in the those police station or some police take it as an opportunity to ask for sexual favors, ask them, they know its true.....and that is why most women and girls fear to go report.’ (Female FGD discussant, Kisii – Etago, April 2015)

Narrative 4

‘....I want to add on what madam has said, you know here in Kisii, the things we call domestic violences are never taken seriously and even if the police go to arrest the offender, in a few days, the offender will be released and the police will say there is no evidence.....whatever the action the police takes, it does not go far to ensure that the woman’s interest is safeguarded.....’ (Male FGD discussant, Kisii – Etago, April, 2015).

3.7 Power relations and household resources

Table 20: Perception of control of household resources by men in Kisii and Nyamira counties

Men control all household resources (e.g. land, tea, money, labour, agriculture) in my community	Project County		Total (%) N= 203
	Kisii (%)	Nyamira (%)	
Yes	82	80	81
No	18	16	17
I don’t know	0	2	1
Total	100	98	100

Men control most of the household resources such as land, tea, money, labour, agriculture in Kisii and Nyamira at 82% and 80% from each county respectively. This means that the bulk of all the household household resources upon which the household depends on for livelihoods, are controlled by men. This has negative implications on the welfare of the woman and the household in general. These results are further elaborated in Table 21 and Table 22.

Table 21: Household resources, Power relations and linkage to domestic violence in Kisii

Resources	Ownership				Decision making				Control				Access & use				Problems	Remarks
	M	W	B	G	M	W	B	G	M	W	B	G	M	W	B	G		

Resources	Ownership				Decision making				Control				Access & use				Problems	Remarks
	M	W	B	G	M	W	B	G	M	W	B	G	M	W	B	G		
Land	X				X				X					X	X	X		
Time (labour)	X				X	X			X	X				X	X	X	Although women seem to control and decide on time and labour, they are not in charge of the proceeds that come from the labor invested in the work on the farm	
Men's Money	X				X				X				X	X		Women can access the man's money only when they have begged for it with reasons to justify why they should be given the money by men. In some cases, the women would let go with the assumption that the man's money was used for school fees of the children, even when the men would not have paid school fees		
Sugarcane	X													X		Labour for the sugarcane is done by women, girls and boys, but the men are in control of the proceeds from the crop		
Retail shops /business enterprises	X	X			X	X			X	X			X	X		Often, when a retail shop is doing well, this is a sign that the man and woman work well together, in most cases, when a man does not support it, it would rarely survive. Similarly, when the shops are functional, the woman does the selling while the man would check on stock and ensure that everything is accounted for	Possibility to determine family mentors of successful working of women and me for the good of the family	
Pineapple	X	X			X	X			X	X			X	X	X	Labour for the pineapple is done by women, girls and boys, but the men are in control of the proceeds		

Resources	Ownership				Decision making				Control				Access & use				Problems	Remarks	
	M	W	B	G	M	W	B	G	M	W	B	G	M	W	B	G			
																		from the crop	
																		Men control the pineapples on big farms (commercial purposes) while women would control the small pineapples in the small parcels of land	
																		Women and girls and boys are able to access the pineapple farms and even provide labour in form of weeding, harvesting etc	
Coffee	X				X				X					X	X	X		Labour for the coffee is done by women, girls and boys, but the men are in control of the proceeds from the crop	
Tea bushes	X																	Labour for the tea bushes is done by women, girls and boys, but the men are in control of the proceeds from the crop	
Bricks	X				X				X									Again women provide labour for the bricks production and money and proceeds are controlled and owned by men	
Education of girls and boys	X				X				X									Now there has been sensitization of families in the importance of education of children, and most women even when its difficult to afford, try to strive to take their children to school	

Table 22: Household resources, Power relations and linkage to domestic violence in Nyamira (Ikonge)

Resources	Ownership				Decision making				Control				Access & use				Problems	
	M	W	B	G	M	W	B	G	M	W	B	G	M	W	B	G		
Tea	X				X				X					X	X	X		Very few women own tea bushes

																				Only widows are allowed to own tea bushes that belonged to their husbands
Coffee	X				X				X						X	X	X			
Bananas	X				X				X						X	X	X			
Pineapples	X				X				X						X	X	X			
Beans	X				X				X						X	X	X			<i>'if we say that men don't control beans, we will be lying, anything that brings money in the family, the man has to control it in Kisii.'</i> (male discussant, Ikonge, April, 2015), shows that men are the controllers and decision makers on beans (if in large quantities)
Millet		x				x				x					X	X	X			The small asterisks for control and decision making by women is on only under some 'form of cunning tactics' by women. For example, for millet, the women device a strategy that they harvest and leave it in the straws and they are able to make the millet and sell it when the husband is not around, hence the husband does not know much about the millet proceeds and produce
Maize	X				X				X						X	X	X			As long as maize is large production, men are the owners and decision makers. women only control and make decision if its for household use and often its very little
Livestock	X				X				X						X	X	X			Men are owners of livestock, and women provide labour
Sugarcane	X				X				X						X	X	X			Men are owners, but women provide labour
Land	X				X				X						X	X	X			Land belongs to men and their sons can take over when they get married or when the men (owners) die
Vegetables	X	x			X	x			X	x					X	X	X			Vegetables here include spinach, kales, manage, amaranthus etc., Based on the quantity, the men control it and make decision, if its very little, then the women can control and own it, mostly perceived by men as for domestic uses in most cases
Public transport	X				X				X						X	X	X			Men are the owners of public transport vehicles and manage, make decisions

vehicles																					by themselves always
Labour (time)	X	x			X	x			X	x					X	X	X				Women plan their programmes to ensure that everything is done in good time, otherwise, the man can verbally abuse the women for not fulfilling all the duties on time Also women attach their work to school fees of their kids and feel obliged they should do all the duties otherwise, their children have nothing to be paid for school fees
Avocadoes	X	x			X				X						X	X	X				All trees belong to men and all trees are planted by the man, unless he gives some permission to the woman to plant
Trees	X				X				X						X	X	X				
Money	X				X				X						X	X	X				
Lessons learnt from the tool by the FGD participants	<ul style="list-style-type: none"> • Women in Kisii are oppressed and that they are under men • Women are highly overworked by the men • Women are neglected • Women have to be secretive to be able to have something on their own i.e. some money such as from millet and vegetables, otherwise, women are the poorest in most cases because they don't have money on their own • Women shall remain poor as long as they continue to own nothing in the society 																				

In interpreting the lessons learned by the participants, women are highly overworked i.e. they are the laborers for most of the cash based productions that occurs at household levels. Labour is a highly valued resource in Kisii and Nyamira, but the providers of labour are not valued at all. The implication of this observation is that labour is literally forced on women and children, while cultural beliefs, defined social roles of women in what is misinterpreted as 'a right of women'. The challenge is, if women were to withdraw from offering their labour services, they are likely to attract a beating/battering and in the worst cases, they could be chased out of the home for non-performance, hence aggravating the problem of domestic violence. The solution lies greatly in empowerment, awareness creation and sensitization of men and women, so that men are brought to an understanding of the needs of women, the rights of women and only then, can they begin to negotiate for fairness in resources distribution, ownership and use.

3.8 Human rights awareness

Table 23: General human rights awareness in Kisii and Nyamira Counties

Do you think you have a right not to be harassed and abused by anyone?	Project County	
	Kisii (%)	Nyamira (%)

Yes	72	88
No	28	8
Total	100	96

Generally, majority of respondents from Kisii (72%) and Nyamira (88%) are aware of their human rights not to be harassed. However, in lieu of the results discussed in this report, majority of women experience VAWG. Similarly, there is a significant number of respondents that admit lacking the human rights awareness (28% from Kisii and 8% from Nyamira). These results when linked to the subsequent Table 23 and Table 24 are critical indicators of the poor knowledge and awareness of human rights including the basic rights such as right to food, right to freedom, right to be respected etc, which calls for increased awareness creation and sensitization in the two counties.

3.8.1 Perceived 'rights' of women in Kisii County

The rights matrix as shown in Table 24 demonstrates the level of understanding of rights and can be analyzed from the conventional definition of rights. This is a critical tool that can help the project design methodologies that are congruent with the understanding of the community. From the matrix, the so called Kisii and Nyamira rights of women and men are far away from the conventional rights of freedom, rights to food, rights to live, rights to decide etc. The results also reveal the total lack of information on the rights of humans particularly women. Women too do not know what entails their rights and this is an important area to begin with, that women rights should be integrated in the project programmes to ensure that the men and women understand the rights of humans. Thus, the human rights approach is appropriate to enlighten the community on basic human rights.

Table 24: The 'Rights' matrix of women in Kisii and Nyamira County

Perceived rights of women in Nyamira County		
Perceived rights	Perceived 'no go' zones for women and girls	Remarks
<ul style="list-style-type: none"> • To give birth • to dig and till the land as much as possible • to take care of her husband • to take care of kids • to fetch water, firewood • to cook for the family • to love, care for the family • to obey her husband • to wear headscarf when 	<ul style="list-style-type: none"> • She shall not talk in front of men • she has no right to talk in meetings of the chief – barazas and if she must talk, she shall not stand (she is there to be seen but not to be heard) • no right to inherit anything in the family, men are the ones to inherit all property • not to dress as she likes but based on what the community considers acceptable • not allowed to wear trousers, if she does, then she will be verbally abused (..words like prostitute, stupid etc would be used) • she is not allowed to sell any family property without consulting 	<p>The rights of women are confused for ' social roles i.e. the reproductive and productive roles. This is a confirmation of lack of knowledge on what rights are. Most of the roles emphasize male superiority over women. The human rights approach is proposed to ensure that the community understands what rights are, before they can be asked to grant women and girls rights.</p>

<p>married as a way of identification (if you don't wear a head scuff, you are considered you have exceeded (in regards to power over him) your husband and hence challenging him)</p> <ul style="list-style-type: none"> • must be undergo FGM • must be married to one man • she has the right to give birth to a baby boy otherwise she will not be called a woman even the man will not be able to talk before other men 	<ul style="list-style-type: none"> • she is not allowed to plate her hair and if she plates, she then must cover with a veil, plating hair is one way of attracting men • she is not allowed to earn money (employee) as this is considered a challenge to the man and also means lack of respect to the husband. Incase the woman is employed before she is married, she is likely not to get a husband • she is not allowed to have a joint account with the husband, and if they must have, then its all at the control, decision making and use by the husband • she should not use the first harvest of the family but has to seek permission from the mother-in-law • she is not allowed to cook food alone (for her family) but only allowed to do so by cooking first to the in-laws (father and mother) and then she can be allowed to cook on her own. • she shall not shave the baby's hair at birth, and the hair has to be shaved by the mother in law and then the mother in-law has to be given a present for doing the shaving. It is believed that if she shaves the babies, they will get evil spirits and also the woman will be chased away from the farm • Mother in law is not allowed to enter the house of her married daughter, if she enters its believed its taboo and her daughter will not be able to stay in the home as a married women (she can live, be divorced, separated etc) • she is not allowed to eat millet harvest unless her husband is at home, otherwise, its considered a show of disrespect of the man • she has to introduce the baby to the mother-in-law as a show of respect and she has to give flour first and then the baby 	
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3.8.2 Perceived 'rights' of men

Table 25: Perceived 'rights' of men in Nyamira County

Perceived 'rights' of men in Nyamira County	Perceived 'no go' zones for women and girls	Remarks
<ul style="list-style-type: none"> • To head the family • be the commander of the home • can marry more than one woman • to keep discipline in the family by beating those who are not disciplined 	<ul style="list-style-type: none"> • Not expected to go fetch water, or firewood, nor cook • Should not marry from other tribes unless they also circumcise girls. Uncircumcised girls considered 'children'. 	<p>Similarly, the roles and responsibilities for men place women under servitude of men. The results also show that there are very few or maybe no restrictions for me, apart from</p>

<ul style="list-style-type: none"> • to be present for his house to be roofed completely, if this is not done, its believed the man can die • has to marry a circumcised girl • own property including family property • he is the final decision maker in the family • to thatch the house including the iron roofed ones . women are not allowed to thatch nor climb the roof. women are also not allowed to climb trees as this is considered a preserve of men only • a man should be served food alone • The man should give orders to the woman. Order here means ‘ demand for sex’ when he pleases • decide on what the woman should do daily • to send women to the market to sell household produced but wait for the money on the road to take it all from woman for his use • to fence and slash the home • to make/dig pit latrines • However, it was debated in the FGD the status of the current man in Kisii and it was agreed that the current man is ‘an idler; in comparison to the traditional older man. • to take care of livestock but now this has been left to women – milking, feeding etc • to educate kids but women again, have been left to do all these duties in most cases 	<ul style="list-style-type: none"> • 	<p>what women do, like the care-giving related work in the home. Similarly, some of the rules restricting men to marry from other tribes helped to sustain the culture, e.g., of FGM and ensured that women from other communities that do not circumcise could not be married in the community, and create a window for disrupting the practice.</p>
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Table 26: Perceived rights of women in Kisii County

Perceived rights of women in Kisii county	Perceived no go zones for women and girls	Remarks/comments/opportunities
<ul style="list-style-type: none"> • she must get married • she must have her ‘own’ house • she must be paid for dowry • she must give birth to boys and girls • she must do all the household duties 	<ul style="list-style-type: none"> • she cannot build a house i.e. she is not allowed to roof the house or it will lead to the man dying • she should not dig a pit latrine]she should not whistle, whistling is a preserve of men • only marry one man • should not cross her legs while she is sitted on 	<p>Roles and responsibilities that ensured power over women by the men and that women are always tamed by the men in the society</p>

<p>efficiently to the satisfaction of the husband</p> <ul style="list-style-type: none"> • must respect her husband • she is hardworking, invests her labour in working hard to get food for the family • she is the children’s teacher • she is an assistant to her husband • she should dress well and according to the acceptable standards, and not wear miniskirts or trousers • she must not wear trousers as its considered taboo, and incase she wears she is considered a prostitute • she must be circumcised <p>‘girls cannot be adapted or bought in Kisii, only men are bought or adopted</p>	<p>the chair, especially in the presence of man</p> <ul style="list-style-type: none"> • she should not own land from the parents or husband, unless she buys her own, but this is only happening very recently • she should not pay her own dowry even if she is able to • she cannot point a finger to her husband or man, and if she does it ,then its considered she is disrespectful and she will be chased and has to bring a goat for reconciliation where the goat is slaughtered to bring back peace • a woman cannot be allowed to talk in the chief’s baraza, and if she has to speak, she is not allowed to stand up • a married woman is not allowed to sleep at her parents place especially if there is a funeral • Women are not allowed to eat some parts of chicken such as liver, gizzard, etc. Initially, women in Kisii were not allowed to eat chicken at all, but because of religious influence, they are now allowed to eat some parts, but only those that are not preserved for men. 	
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Table 27: Perceived rights of men in Kisii County

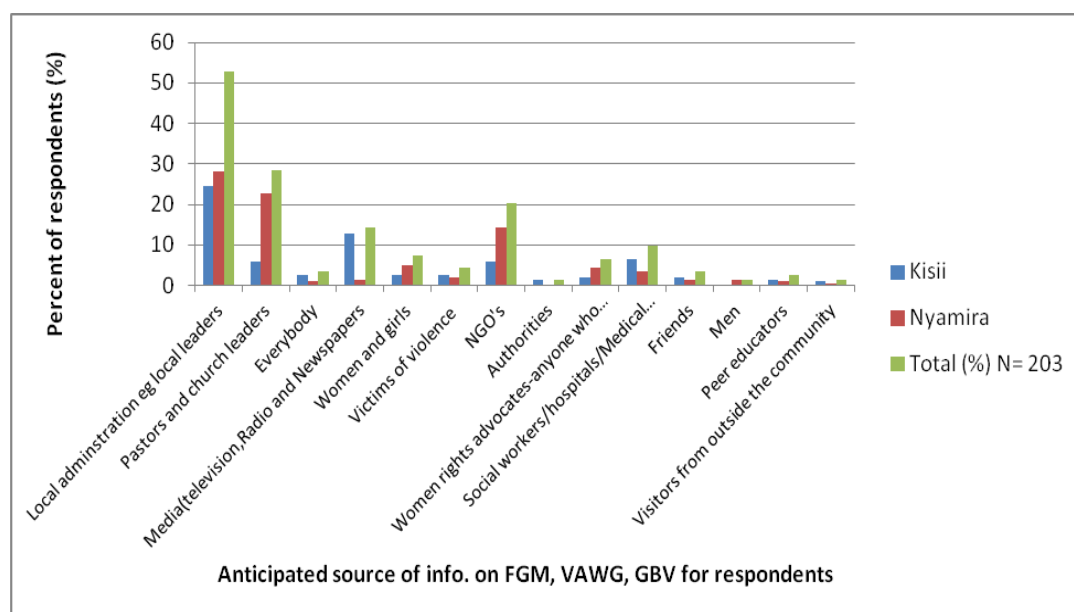
Perceived ‘rights’ of men in Kisii	Perceived no go zones for men and girls	Remarks
<ul style="list-style-type: none"> • he must be circumcised • he must get married • he must protect the family, ensure they are secure • head of family • can marry more than one woman • should have a house • can inherit property from parents and family 	<ul style="list-style-type: none"> • he should not perform any of the household duties such as cooking, cleaning etc • he is not allowed to sleep at his in laws • should not eat chicken at the parents in laws • should not eat millet at his mother in law • cannot get to the in laws through the normal gate, but a ‘behind’ of sort of door • ***about 95% of women are circumcised in Kisii 	

<ul style="list-style-type: none"> • can sleep at home during funerals • should have sons • must pay dowry for his wife/wives • gives boys priority instead of girls especially when there is scarcity 		
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From the analysis of ‘rights’ perceptions of men and women in Kisii, it has revealed a total lack of knowledge on rights of women and girls as well as rights of men too. This can form a good indicator to determine if any levels of rights awareness has changed over the two years of project implementation. To be able to evaluate and monitor this indicator, the human rights approach to awareness and sensitization should be embraced when training and working with the communities at the grassroots.

3.9 Expected sources of information on FGM, domestic violence

Figure 11: Expected sources (institutions and individuals) of information on FGM, domestic violence



Most community members (53%) would like to hear information on FGM, VAWG and GBV from the local leadership. This could be attributed to the fact that they are the first persons that receive cases of violence, when they are not amicably resolved at home or through family channels. Secondly, the local leaderships represent the national government at the grassroots, and hence, the community could perceive such leaders to be aware of the existing laws on violence, and hence, would be comfortable to hear such information from them. Thirdly, that the local leaders are shaped by the culture and beliefs and taboos of the community is likely to sustain the status quo, that is favorable to the community. Thus, it is important that the project focuses to transform the duty bearers at the local levels especially

the local leaderships as they have power to change the community, only if they support the ideas and strategies that strive to eradicate violence in the community.

3.10 Expected information on FGM, domestic violence delivered to communities from the aforementioned sources

Table 28 shows information that the survey respondents would like to hear or learn from the various persons, institutions and organizations in regards to violence against women and girls, gender based violence, FGM, human rights among others. Most of the respondents would like to hear about the rights of women and girls (38% and 32% of respondents from Kisii and Nyamira respectively) as well as knowledge and information on how to protect girls and women from VAWG, GBV and FGM (30% and 36% from Kisii and Nyamira respectively), shows and confirms the results on poor interpretation of human rights by the community. Other information required urgently by the community include the negative effects of FGM (34% and 30% from Kisii and Nyamira respectively) combined together with the fact that FGM should be stopped within the community (20% from Kisii and 38% from Nyamira). Other community respondents vouch for awareness creation and further knowledge on how to access the corridors of justice that will ensure that perpetrators of violence are brought to book (28% and 22% from Kisii and Nyamira respectively), contrary to the current scenario, where the perpetrators are credited by the society, while the survivor of violence’s rights and feelings are not taken care of, among other information shown in Table 28.

Table 28: Expected information on FGM, domestic violence delivered to communities

What kind of information would you like to hear about FGM/Domestic violence?	Project County		Total (%) N= 203	Summary of interpretation, meaning of results and probable recommended steps to curb the problem
	Kisii (%)	Nyamira (%)		
FGM should be stopped at all levels in the community	20	38	29	This result confirms that FGM is being practiced in the community inspite of the ban on the practice in the country. Similarly, there are people in the community who are actually anti-FGM and would like this message delivered to the rest o the community. Such persons of the community can be considered as allies of the ISF, RWAYDO and partners' project and should be brought on board to help sensitize and create awareness about FGM.
Effects of FGM and the impacts they have on women and girls	34	30	32	The effects of FGM are felt by some community members, but there could be misinterpreted positively (e.g. for those who think FGM prevents promiscuity, makes girls marriageable etc) and hence aggravate the occurrence of FGM cases, highlighting the negative effects with facts from the community (as there are numerous cases of its occurrence and negativity) could help change this thinking of positive effects of FGM
The rights of women and that women and girls are free from gender based violence	38	32	35	There is total lack of knowledge on rights of women and girls, and in most cases, women and girls do not have any rights unless bestowed to them by men. The 'rights' of women are confused with the cultural roles and responsibilities of women; also, the rights of women are subjective and based on the man defining such rights,

				and is important to coherently highlight the basic internationally acceptable human rights that cuts across for women and men alike. Thus, the human rights approach to increasing awareness should be adopted.
That perpetrators of violence and FGM are arrested and convicted	28	22	26	The perpetrators so far as discussed in the results, get away with their heinous actions against women and girls. The results also imply that women and girls yearn for justice in the community. Again the results confirm that violence is highly occurring in the community and cannot be ignored, but considered a pandemic that is destroying the lives of women, while debilitating their efforts to participate effectively in development. Also, this result could reveal a lack of effective and efficient systems through which women and girls can access justice when they encounter VAWG, FGM and or GBV.
The laws in place for gender violence	12	0	6	The lack of information on human rights can also be accompanied by this result, the majority of the communities are not aware of the laws that protect women and the laws that impinge violence in the society. Awareness creation is necessary in this case. Through the human rights based approach, key laws and policies on gender violence and VAWG, FGM, can be highlighted and elaborated to the community
How to protect girls and women from violence; How women subjected to domestic violence should react and get help	30	36	33	Violence is acceptable in the eyes of the community and its sort of survival of the fittest for the women and girls. The results calls for strategies that women and girls can be empowered with to ensure they can protect themselves from violence of any form. Empowerment here will also entail women having the courage to make decisions that appertain to their lives and children.
Politicians/leaders condemning FGM and VAWG/GBV despite their political differences; Religious leaders condemning FGM and VAWG	18	16	10	It means that politicians and local leaders are not out rightly condemning FGM and even violence (perhaps due to the fact that they can loose popularity and votes among the electorate). Targeting politicians to take a stand on violence and FGM can be helpful to the community and can positively improve perceptions on FGM and violence. Although, this may need not be given first priority, but emphasis to be placed on the ban of FGM already taken care of in the constitution and other legal documents of Kenya.
Harmful and effects of domestic violence in families and the interventions to reduce such violence	22	30	16	Domestic violence is a status quo occurrence and its not highly discussed about in the community as a vice. Highlighting on the effects of violence and more so domestic violence can initiate debates on its occurrence, its effects and how it can be resolved at the community level in a fair and just way. Highlighting the violence will help the community view it as a negative and bad thing in the community – Awareness creation highly crucial here. However, knowledge on domestic violence should come after the community is aware of the human rights, otherwise, the project can be fought by mostly men and elderly woman, who will feel the project is out to remove the customary based powers of men.
Men 'mentors' who have stopped battering women	12	10	11	Real mentors (mostly those that have been transformed from being batterers/perpetrators of violence to supporters of women's freedoms) will help change mindsets of community in a significant way.

The number of women rescued from violence	8	6	7	This results calls for a rescue centre that can document all the cases of VAWG/GBV/FGM cases that are reported, also it calls for services needed for the survivors of violence in the communities
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CHAPTER FOUR

4.1 INTERPRETATION OF RESULTS AND DESIGNING OF BASELINE INDICATORS FOR M&E

4.2 Analysis of the results in the context of baseline indicators

Indicators summarize complex data into a form that is meaningful for people working on programs, policymakers and the public. Indicators on VAWG could be used to create awareness, guide legislative and policy reforms (both in the short term and long term), ensure adequate provision of targeted and effective services on VAWG, monitor trends and progress in addressing and eliminating VAWG and assess the impact of measures taken. They enable comparison of trends over time, as well as within and between settings such as those in Kisii and Nyamira counties of Kenya. With their associated benchmarks, indicators contribute to organizing data into a form which facilitates the evaluation of programmes, strategies, interventions, policies and monitoring of progress in achieving goals (Jansen, 2010).

In regards to the laid down results of this gender analysis, a commonly used classification of indicators that can be adhered to during the monitoring and evaluation of ISF and RWAYDO programmes can be classified into outcome, process and impact indicators.

4.2.1 Outcome indicators

Such indicators will show whether or not the project implemented by ISF, RWAYDO and partners has been reached. In the context of the project on reducing and mitigating violence against women and girls in the two counties, outcome indicators would entail determining if the target of the project has been reached. Thus, the target here stands out as:

Target beneficiaries of the project: These will include men, women, girls, boys and youths, i.e. all ages of persons in the counties, as they are directly or indirectly affected by VAWG/GBV/FGM. However, emphasis should be put on the men, who are the power owners. Similarly, women and girls should be targeted as the persistent and faithful 'gatekeepers' of the culture and traditions of the community (FGM practice targets women and girls, VAWG/GBV mostly also targets the women and girls in the community). Boys and girls should also be reached in schools, and where possible, radio programmes should be used to reach out to children, with key messaging on FGM, VAWG and GBV. The impacts and effects of these forms of violations should be emphasized in the messaging, as this is easy to understand by majority of the community, who have experienced VAWG, FGM or GBV and could easily associate with the effects.

Examples of would-be outcome indicators: In the context of monitoring local efforts including efforts of the project of ISF and RWAYDO, to eliminate all forms of violence against women and girls in the two aforementioned counties, outcome indicators will measure the scope, the incidence and prevalence of VAWG/FGM/GBV. Examples of these are: incidences of VAWG, Rape, Verbal abuses, wife battering experienced in the past two years (in the case of ISF and RWAYDO project); proportion of women who experienced physical abuse by partners in the past one/two years, among other indicators.

4.2.2 Process indicators

Process indicators in this case will aim to measure the effectiveness of measures that were undertaken by ISF and RWAYDO to address the issues of FGM, VAWG, GBV in the two counties of Kisii and Nyamira. Process indicators demonstrate how well a programme was implemented in terms of coverage, target beneficiaries, methods and processes. Thus in the case of the project on reducing and mitigating violence against women and girls, the process indicators will include proportion of duty bearers that are aware of mechanisms of handling domestic violence, rape and other VAWG cases in the community, proportion of duty bearers who know where to refer survivors of violence to seek help (in cases where they themselves cannot help the woman or girl), proportion of cases that have been successfully handled by duty bearers and justice achieved for the survivor of violence or where such cases have resulted in conviction of the perpetrators; proportion of girls who say NO to FGM practice (also proportion of girls who have refused to undergo FGM – but caution on sensitivity of disclosing such information should be contemplated upon prior to the interviews), proportion of perpetrators that have transformed to supporters of women and girls rights among other process indicators of the study.

4.2.3 Impact indicators

Impact indicators at the time of M&E will attempt to measure how much of the observed changes in the society in regard to VAWG, FGM, GBV can be attributed to the reducing and mitigating violence against women and girls project. These have to be measured through evaluations that are complex and have special design requirements in both tools, dynamics and processes. Impact indicators can be collected by both the qualitative and quantitative methodologies including surveys. Some of the indicators that would be crucial to determine the extent to which the project has changed them will include but not limited to the following:

- Physical violence (wife battering) can be termed as Intimate partner violence
- Verbal abuses
- Sexual violence such as rape, defilement
- early marriages of girls
- Female genital mutilation (FGM).
- Threats of violence
- Economic and emotional/psychological violence as part of intimate partner violence
- knowledge of human rights (women and men)

CHAPTER FIVE

'...power corrupts, absolute power corrupts absolutely...'

This chapter shares elaborately on the conclusions that arise from the gender analysis study and follows with challenges and recommendations from the community perspective as well as the consultant's perspective.

5.1 CONCLUSIONS

There is no doubt of the existence of various forms of violence in Kisii and Nyamira and the target of this violence are the women and the girls in most cases. In more general terms, VAWG is used as a control mechanism by the men over women and girls (power over). Such forms of violence include wife battering, FGM practice, assault, rape, insults, and verbal abuses among others. The people who are supposed to protect women and girls, such as husbands, fathers, brothers, uncles are the ones that expose women and the girls to VAWG/GBV/FGM in most cases. Although the ideal situation is where men exercise the 'power with' with their spouses, which has shown positive results in some families (reported that such families work together and they even have shops operated by husband and wife), this is not enough to change the mindsets of the majority of the Abagusii men, because the power over is highly vouched for by the culture and traditional beliefs, and continues to loudly stamp that a man is superior and is always right, no matter what they do. As a result of this absolute power, there is massive VAWG/GBV/FGM acts within the community that is swept under the carpet to protect the man's name, while severe the esteem and value of women and girls.

The issue of FGM is culturally and traditionally inscribed in the definition of what an Abagusii woman is. The women who have not undergone the cut are considered '*egesagane*' and this in itself, is interpreted culturally as the worst form of abuse that no woman would like to be associated with. In addition, girls who have been cut are highly favored and treated with what is interpreted at the community level as 'respect' and 'favor', making the practice of FGM admirable by girls in the community. As such, practices such as FGM can easily continue at household levels, as they gain popularity among the girls even when there consequences are clearly negative.

Although clear structures of conflict resolutions for various forms of VAWG/GBV exist at community levels, most of the resolving mechanisms emphasize and adhere to the cultural perspectives that place the man as the better one (in comparison to woman), decisions and resolutions given result in men being favored over women, thereby potentiating the belief that men are always right, and that men having their way is acceptable at all levels of the community. Similarly, women are vulnerable to more forms of violence such as sexual assaults, demand for sexual favors and rape in order to access such services from the conflict resolution persons and or institutions. Women's needs are never addressed at the forums at household/family levels, at the chiefs or sub chiefs, more than often are only stumping the belief in male superiority over women.

There are clearly marked roles of women, girls, boys and men in the Abagusii community. These roles are confused with human rights of women and girls and seem to be 'cast on the stone' where it is unacceptable to change or revoke them, and they can never be negotiated for, nor changed to suit both women and men. Those that go against such roles and responsibilities are considered evil and can easily be cursed, or are branded as abandoning the Abagusii culture and traditions, something that is threatening to nearly all community members. Women are the key laborers on the farm, they are the care givers, they are the providers of the family and they are the wives of men, yet they have nothing they can own, or even make decisions over, unless it is considered by men to have no significant economic value that should warrant men's attention (in terms of incomes/money). As a result, women are overworked in the disguise of roles and responsibilities, are oppressed and consequently, this has negative effects on the household as a whole. Women have to relent to what men demand for at the women's expense and also to guarantee their access to some household resources such as land, trees, food crops among others. For example, all resources are mostly owned by men, while women, who sustain such resources, are left at the mercies of men. As a result, women and children face the risk of becoming homeless or destitute, should a man decide to dispose off household resources at his pleasure. There is no defense mechanism in the community to protect women against such authoritarian and dictatorial steps by men. Such a situation guarantees men's security at household levels, while women's security is unguaranteed and left at the mercies of men.

5.2 Challenges ahead

5.2.1 De-crusting the deeply rooted culture of Kisii

The first challenge that is considered the root of all the other challenges lies in ISF and THUMP destabilizing what has been considered 'normal' and business as usual: Male dominance and supremacy over women. This is the key and root cause of all the violence in the counties as it breaks the channels of negotiation and understanding by men. As such, any effort geared to changing this status will be fought by majority men in the society under the auspices of culture and tradition.

The second challenge that ISF and THUMP will encounter, lies in getting the actual figures that demonstrate the level of change in regards to stopping circumcision/FGM practice in Kisii and Nyamira. Due to the fact that FGM continues in the night and wee hours of the night within households, it has become a secretive affair and all households would like to pretend to have abandoned it completely. This was evident from the FGD where discussants emphasized that FGM is still being practiced, but secretly. Similarly, the statements such as ... 'FGM is our culture, and abandoning it is equivalent to seizing to be a Kisii', meaning that FGM is associated with Kisii identity and hence deeply rooted in the culture and customs of the community.

The sensitivity of the subject matter i.e. VAWG, GBV and FGM presents the risk that measurement of these vices jeopardizes the safety of the participants. Thus, to ensure that this risk is not encountered in the project, proper designing of the project methodologies, including enumeration, should ensure that

they are fully aware of this sensitivity and that, the data collection is done by those who are aware of these risks. Indeed, special interviewer training is crucial for ethics, safety and data quality.

5.3 RECOMMENDATIONS

The recommendations here have been highly pegged on what the community suggested during the surveys and the focus group discussions in both counties. Also, insights from the story telling sheets and key informants have been used. Based on participatory methods used, community can easily sustain what is borne from them, rather than what is borrowed from outside the community. However, insights have been presented by the consultant to ensure that the recommendations are clearly understood professionally and representative of the communities under study.

5.3.1 Community perspectives on what they would like done to curb VAWG and GBV

Based on the insights from the community, the recommendations given by the locals have been merged into various themes which are accompanied by specifications of the required steps and actions according to the communities in Kisii and Nyamira. Some of the key recommendations given by the community are categorized as follows:

1. Knowledge and information acquisition on VAWG and gender based violence

- Carry out public seminars to create awareness on the community about FGM, VAWG, GBV
- To educate young girls on their human rights and health, also efforts to educate women and men on their rights
- Campaigns against FGM/GBV/VAWG
- Civic education to the entire communities to enhance their knowledge on violence and FGM
- More peer education in all areas
- Government to empower communities against retrogressive traditional beliefs and practices
- Door to door campaign on FGM

2. Punitive/legal measures

- Strict measures should be taken against the offenders without favoritism
- Life sentence for offenders of FGM and VAWG/GBV
- Strict punishment for chiefs and elders who take bribes and or demand for sexual favors from women

3. Service delivery and enforcement

- To facilitate the government officers on educative FGM measures
- Initiating projects directed towards reducing VAWG/FGM/GBV
- The government to plan measures to curb all forms of violence
- Government to abolish alcohol for its the major cause of violence
- Officers to go round surveying on cases of violence
- Enforcement of the law by chiefs
- To abolish FGM/GBV by enforcing the law

4. Empowerment of women and young girls

- Women should be supported so that they become independent and make sound decisions in case of violence
- Men involvement in workshops and anti-violence campaigns
- Workshops by NGO's to empower women
- Women leaders talking about violence and conducting campaigns, leadership and mentoring of women
- More female police officers to be deployed
- Rights for girls to own land
- Encourage reporting of anybody abused or violated

5.Support services for survivors of violence

- To set up offices specifically dealing with VAWG/GBV and FGM issues in the community
- Avail information on laws on FGM/GBV
- Help children affected by violence to go back to school
- Government to create helpdesk at police stations to help in reporting cases related to violence

In summary, the ISF, THUMP, CECOME and Manga Heart projects should aim at transforming the entire community to recognize the value of VAWG, GBV and FGM; and that these practices have debilitating effects to the community, men, women, girls and boys included. Thus, the impacts and effects of the practices approaches should be used in garnering support of non-violence and anti-FGM crusaders in the community.

Local leadership transformed to be anti-FGM and supporters of non-violence against women and girls in the community will positively contribute to significant transformations at the local levels as they are highly listened to by the communities. Utilizing the positions of such leaders can be a good start for the project. However, the local leadership need training and capacity building to ensure they are fair and just to the women needs, and addresses the key issues of women when dealing with cases of violence.

The churches have been demonstrated to play a crucial role in reducing some of the attitudes and perceptions of the community on violence and FGM. Thus the churches should not be left out in steering the anti-FGM and anti-VAWG campaigns at the community levels. Also, some churches identified with rescue centers can be used as collaborators of the project to ensure that the rescue centers in place are utilized appropriately by the survivors of violence. The staff of such rescue centres need to be trained appropriately to enhance the project's objectives and goals in the long run.

Education in itself can be used as a means and an end to eradicating violence against women and girls as well as FGM in the community. Education here will entail awareness creation, sensitization and all sorts of fora that disseminate information on violence, FGM, GBV and its impacts. In addition, use of posters, use of pamphlets can also be instrumental to changing mindsets of the people.

The role of media in transforming children's mindsets on FGM and other violence. Radio programs targeting children can go along way in helping children protect themselves from FGM practice as they

can refuse to undergo the practice – this can be used as a strategy to reach out the children from the target counties, and may have a spillover effect to other counties experiencing similar problems.

5.3.1 Lessons learnt and best practice

Baseline and gender analysis prior to project implementation is one way of integrating the community in general into the designing of what is suitable, acceptable and practical at community levels. This in essence saves time, resources and other efforts that would be invested in the case where no baseline was done. Similarly, the baseline helps the project to adhere and develop strategies that focus more on what is considered relevant by the community rather than the development agents, and therefore, qualifies the activities of the development agents as community driven (i.e. demand driven) in contrast to the supply driven, mostly the case of most development agents.

The use of office staff as enumerators for fieldwork was successful and has demonstrated a good learning experience for the staff that would be engaged in the project implementation for at least two years. This is a best practice as it served to help the staff also learn more about the project, some key issues, which would never have been known to them in time. The staff undertaking the fieldwork, not only saves on resources that would have been used for hiring other staff, but helps the staff to begin conceptualizing the work, digesting all the key issues and in most of the cases as reported by the staff after fieldwork, come face to face with some challenges in the field and develop measures to curb such challenges early enough prior to the project implementation.

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List of Appendices

Appendix 1: Age and gender of respondent based on specific project sites in Kisii and Nyamira Counties

Age and sex of the respondent		Specific project areas				Total (%) N= 203
		Kisii County		Nyamira		
		Etago (%)	Kegogi (%)	Manga (%)	Ikonge (%)	
15–18 years	Male	0	0	0	2	2
	Female	0	0	0	0	2
	Total	2	0	2	2	6
19–24 years	Male	2	2	0	6	10
	Female	4	4	4	10	22
	Total	8	6	4	16	36
25–29 years	Male	6	2	2	2	12
	Female	10	6	2	6	24
	Total	16	8	4	8	38
30–39 years	Male	10	8	4	4	28
	Female	10	6	10	6	32
	Total	20	14	14	12	60
40–49 years	Male	4	8	4	4	20
	Female	2	6	6	0	16
	Total	6	14	10	4	36
50+ years	Male	2	1	10	4	17
	Female	0	1	2	1	4
	Total	2	2	12	4	21

Appendix 2: Forms of violence disaggregated by gender

Gender and list of forms of violence known to the respondent		Project County		Total (%) N= 203
		Kisii (%)	Nyamira (%)	
Male	Physical e.g Fighting, wife battering, stripping of women)	42	36	78
	Sexual-Rape,sexual harrassment,	28	36	66
	Circumcision	8	20	28
	Early forced marriages	16	12	30
	Drug abuse (alcohol and other drugs)	2	0	2
	Insulting	4	14	18
	Gender inequality	4	4	8
	Denial of children food (basic human rights)	2	0	2
	Child labour	4	4	8
	Denial of education of children	6	4	10
	Land possession	0	0	2
	Emotional stress including abandonment by husbands	4	2	6
	Land grabbing	0	2	2
	Total	126	134	260
Female	Physical e.g. Fighting, wife battering, being chased away, drunkardness)	40	38	76
	Sexual-Rape, sexual harassment,	24	36	60
	Circumcision	12	36	48

Child labour and overworking of the girl child	4	2	8
Insulting	12	10	22
Denial to possession of land (Inheritance related)	8	4	14
Denying children food	0	0	0
Financial violence	6	4	10
Denial to education	4	6	10
Land grabbing	2	2	4
Assault against women	2	2	4
Total	118	140	260

Appendix 3: Disaggregated data on perceptions on FGM

Gender disaggregated perceptions of respondents on FGM			Project County	
			Kisii (%)	Nyamira (%)
Male	All women in Kisii undergo FGM	Yes	20	60
		No	64	32
		I don't know	24	8
	Total N= 203	96	100	
Female	All women in Kisii undergo FGM	Yes	24	44
		No	68	56
		I don't know	8	0
	Total N= 203	100	100	
Male	Men in Kisii would like to marry a circumcised girl	Yes	40	64
		No	36	20
		I don't know	16	8
	Total N= 203	96	92	
Female	Men in Kisii would like to marry a circumcised girl	Yes	40	64
		No	24	24
		I don't know	36	8
	Total	100	96	
Male	I am proud to support FGM practice in my community	Yes	28	36
		No	64	56
		I don't know	4	4
	Total	96	96	
Female	I am proud to support FGM practice in my community	Yes	16	44
		No	84	52
		I don't know	0	0
	Total (N= 203)	100	96	
Male	My church (religion) supports FGM practice in my community.	Yes	4	20
		No	76	64
		I don't know	16	8
	Total (N= 203)	100	92	
Female	My church (religion) supports FGM practice in my community.	Yes	4	16
		No	84	76
		I don't	12	4

Gender disaggregated perceptions of respondents on FGM			Project County		
			Kisii (%)	Nyamira (%)	
		know			
	Total (N= 203)		100	96	
Male	People feel scared to declare my negative stand on FGM and other violence in this area?	Yes	60	48	
		No	16	40	
		I don't know	16	2	
	Total (N= 203)		92	100	
Female	People feel scared to declare my negative stand on FGM and other violence in this area?	Yes	60	56	
		No	24	40	
		I don't know	16	4	
	Total (N= 203)		100	100	
Male	I believe that FGM is a rite of passage for girls in my community	Yes	48	60	
		No	28	32	
		I don't know	0	8	
	Total (N= 203)		96	100	
Female	I believe that FGM is a rite of passage for girls in my community	Yes	32	56	
		No	60	44	
		I don't know	8	0	
	Total (N= 203)		100	100	
Male	My community believes that FGM ends promiscuity of girls and women	Yes	44	80	
		No	48	8	
		I don't know	4	8	
	Total (N= 203)		96	96	
Female	My community believes that FGM ends promiscuity of girls and women	Yes	52	80	
		No	32	12	
		I don't know	12	4	
	Total (N= 203)		96	96	
Male	People feel pity for women and girls who are not circumcised in this community	Yes	28	64	
		No	60	20	
		I don't know	8	8	
	Total (N= 203)		96	92	
Female	People feel pity for women and girls who are not circumcised in this community	Yes	28	76	
		No	60	16	
		I don't know	12	8	
	Total (N= 203)		100	100	

Gender disaggregated perceptions of respondents on FGM			Project County	
			Kisii (%)	Nyamira (%)
Male	People believe and support circumcision is good for Kisii women and girls	Yes	48	80
		No	32	12
		I don't know	16	8
	Total (N= 203)	96	100	
Female	People believe and support circumcision is good for Kisii women and girls	Yes	48	80
		No	40	16
		I don't know	12	4
	Total (N= 203)	100	100	
Male	Men and boys have no respect for a woman who is not circumcised	Yes	40	72
		No	36	20
		I don't know	20	4
	Total (N= 203)	96	96	
Female	Men and boys have no respect for a woman who is not circumcised	Yes	36	78
		No	44	12
		I don't know	16	8
	Total (N= 203)	96	98	
Male	Most of my community members believe that a Kisii woman should undergo FGM	Yes	56	88
		No	32	4
		I don't know	8	4
	Total	96	96	
Female	Most of my community members believe that a Kisii woman should undergo FGM	Yes	60	92
		No	32	8
		I don't know	4	0
	Total (N= 203)	96	100	
Male	FGM has negative impacts on women	Yes	52	56
		No	24	24
		I don't know	20	12
	Total (N= 203)	96	92	
Female	FGM has negative impacts on women	Yes	72	76
		No	20	12
		I don't know	8	8
	Total (N= 203)	100	96	
Male	FGM has positive impacts on women and girls	Yes	28	40

Gender disaggregated perceptions of respondents on FGM			Project County	
			Kisii (%)	Nyamira (%)
		No	48	44
		I don't know	20	12
	Total (N= 203)		96	96
Female	FGM has positive impacts on women and girls	Yes	24	24
		No	66	64
		I don't know	10	8
	Total (N= 203)		100	96
Male	People feel ashamed/shy to talk freely in public and in private about FGM or VAWG cases	Yes	72	76
		No	20	12
		I don't know	4	4
	Total (N= 203)		96	92
Female	People feel ashamed/shy to talk freely in public and in private about FGM or VAWG cases	Yes	78	68
		No	24	24
		I don't know	4	4
	Total (N= 203)		96	96

Appendix 4: Action taken by CP when women and girls report cases of VAWG/GBV

If a woman experienced violence at home i.e. domestic violence, GBV, harassment etc and she went to the community policing to report it, what do you think the response of the community policing would be? (<i>up to 3 responses per respondent</i>)	Project County	
	Kisii (%)	Nyamira (%)
They would beat up the offender (punish the offender/perpetrator)	76	90
They would arrest the offender/perpetrator(s) of violence	68	78
They would refer her to another department e.g. chiefs, village elders, household head etc	44	86
They would blame her for the incident	40	56
They would minimize it/trivialize it as not a big thing to be taken serious	24	60
They would ask for sex favors	36	32
They would send her away	20	20
They would not do anything	28	8
one of the above because we don't have a community policing programme here	0	12

Appendix 5: List of participants of FGDs from Etago, Kisii County

No	Name	Gender	Age of respondents	Occupation of respondents
1.	Douglas Omweri	Male	25	Community policing member
2.	Oketch Elizabeth	Female	22	Bosaga SHG
3.	Gladys Kemunto	Female	38	Nyamaiya SHG
4.	Sylvia Nyabonyi	Female	20	Ogembo SHG
5.	Eda Charles	Female	21	Nyamai SHG
6.	Denis Nyarwaba	Male	34	Social worker
7.	John Manyara	Male	38	Business person
8.	Jane Martin	Female	23	Nyakindo SHG
9.	Rael Obusu	Female	18	Igwena SHG
10.	Sharon Oisebi	Female	19	Etago youth SHG
11.	Grace Nyakweba	Female	28	Etago SDA
12.	Naomi Ogallo	Female	52	Etago SDA
13.	Shem Ongori	Male	44	Vines Kenya
14.	Salim Juma Omburo	Male	40	Teacher
15.	Candida Kerubo	Female	30	Nurse
16.	Godfrey Monyoro	Male	26	Clinical officer
17.	Susan Kwamboka	Female	37	HIV testing officer (health worker)
18.	Ruth Kemuma	Female	45	Housewife
19.	David Bichanga	Male	60	Business person
20.	Paul Nyamweya	Male		RAWYDO
21.	Sarah Ogalleh	Female		

Appendix 6: List of participants of FGDs from Kegogi, Kisii County

No	Name	Age	Sex	Occupation
1.	Christopher Ogembo	56	Male	Clan elder
2.	Stella Moraah	42	Female	Farmer
3.	Nasline Nyamwaita	36	Female	Field officer
4.	Christopher Ogero	54	Male	Paralegal
5.	Linet Gesare	43	Female	Pastor
6.	Mildred MOraa Obonyo	27	Female	Teacher
7.	Margaret Nyaboke	44	Female	CHW
8.	Rebecca Kemunto	38	Female	Teacher
9.	Teresia Muige	60	Female	CHW
10.	Atemba Bernard	38	Male	Technician
11.	Daniel Makori	60	Female	Church elder
12.	Florence Kemunto	45	Female	Teacher
13.	Ibrahim Misiani	65	Male	Pastor
14.	Evans Angwenyi	26	Male	Youth leader
15.	Vandabage Mogaka	72	Male	Church leader
16.	Perterson Oseko	27	Male	CHW
17.	Mary Opanga	40	Female	Chatechist
18.	Paul Masioka	45	Male	Assistant chief

19.	Paul Nyamweya		Male	
20.	Stellah Morraa		female	
21.	Sarah Ogalleh		Female	

Appendix 7: List of participants of FGDs from Manga, Nyamira County

No	Name	Age	Sex	Occupation
1.	Nashon Nyabicha	50	Male	Church elder
2	Ezekiel Onyango	40	Male	Clan elder
3.	Jane Kwamboka	48	Female	Widow women leader
4.	Hellen Martini	50	Female	Church deconness
5.	Beatrice Otuolli	28	Female	Social worker
6.	Ruth Obino	48	Female	Community leader
7.	Mary Alita	64	Female	Teacher (retired)
8.	Samson Square	66	Male	Teacher
9.	Henry Ongoba	30	Male	Community health worker
10.	Truphena Atuko	43	Female	Farmer
11.	Gesare Mainga	39	Female	Farmer
12.	Samuel Munene	39	Male	Community policing
13.	Giaka Charles	42	Male	CHW
14.	Hudson Mukaya	69	Male	Church elder
15.	Peter Osoro	38	Male	Farmer
16.	Rael Mokeira	39	Female	CHW
17.	Dinah Kemunto	40	Female	CHW
18.	Elkana Ondieki	50	Male	Pastor
19.	Eunice Atancha	52	Female	Teacher
20.	Paul Nyamweya		Male	
21.	Bernard Oseko		Male	
22.	Sarah Ogalleh		Female	

Appendix 8: List of participants of FGDs from Ikonge, Nyamira County

No	Name	Age	Sex	Occupation
1.	Patroba Ondieki	63	Male	Village elder
2.	Thomas Mabuka Omurenda	55	Male	Road constructor, chairman nyumba kumi in village
3.	Shem Ayiera Atire	30	male	Aids council worker HIV AIDS Disseminator
4.	Bilia Kirebi Ondieki	65	Female	Chairlady women group
5.	Rhoda Njaberi	45	Female	Village elder
6.	Marita Nyaboke Nyangau	50	Female	Woman leader
7.	Melene Munjari Arasa	45	Female	Woman leader / group
8.	Lilian Bosibori Muenga	40	Female	Woman leader
9.	Naomi Boinge Ongaga	58	Female	Women leader widows/teacher

10.	Getrude Kemunto Nyauma	38	Female	Secretary woman group
11.	Mary Kerubo Nywamweno	40	Female	Secretary of widows group
12.	Evans Ontonio Nyandieka	35	Male	Village elder
13.	Samuel Makworo	33	Male	Teacher
14.	Samuel Mogaka	40	Male	Community policing chair
15.	Zablon Arisa Omwanza	61	Male	Leader
16.	Charles Arasa	51	Male	Teacher
17.	Tabitha Onsari	44	Female	Teacher
18.	Naomi Kerubo Mangi	40	Female	Housewife
19.	Elizabeth Nyangau	25	Female	Teacher
20.	Caren Bosibori	36	Female	Farmer
21.	Paul Nyamweya		Male	
22.	David		Male	
23.	Sarah Ogalleh		Female	