Women Rights In Kenya

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Women’s Rights In Kenya

*Women are the real architects of society.*’ — Harriet Beecher Stowe
During the pre-colonial rule, women played important roles in the community, from raising and upbringing up children to working on farms and marketplace.

Under colonial rule, women became increasingly unimportant to the economic system, and their powers and influence soon faded from the public sphere.

During the Mau Mau uprising, women like Mekatilili wa Menza and other women including Muthoni Kirima fought alongside men during the campaign for independence and are acknowledged in the country's long history for their contributions.
Kenyan women were organized in mumikanda (work parties) and in various social and welfare groups—ngwatio among the Kikuyu-speaking communities, and mwethya among the Kamba-speaking communities.

The late Professor Wangare Muta Maathai who was an environmental and political activist. In 1977 she formed the Green Belt Movement, a non-profit organization that aimed to promote conservation of the environment and at the same time women’s rights.

In 1996 the Honorable Charity Ngilu moved a motion in Parliament on the implementation of the Beijing Platform for Action.

In 1997 Hon. Phoebe Asiyo tabled the first affirmative action bill in Parliament but it flopped.

This created an opportunity for other female members of parliament to push for an increase in the number of women in Parliament.
STATUS OF WOMEN RIGHTS IN KENYA

• **Education**

• The extent of education women received in pre-colonial Kenya was how to do the jobs women had been doing for years such as wife, caregiver, childbirth and housekeeping.

• High education still excludes many women especially those from marginalized communities like Samburu, Maasai, Pokot and so on.

• A positive thing is that women and girls are progressing steadily in the Kenyan education system even though they still encounter challenges, Girls are more likely to drop out of school than boys due to factors such as poverty, insecure learning environment, the high cost of education, long distance from education institutions, early marriages and so on.
Cultural practices

• Female genital mutilation (FGM) has affected women or girls negatively for example, Samburu, Pokot, and kuria and has led to death, serious injuries and even some of the girls escaping from their domiciles.

• Some of these tribes also still promote early marriages to younger girls as early as 14 years old.
WOMEN LAND RIGHTS IN KENYA

• Despite a progressive legal framework, Kenyan women’s land rights continue to lag behind those of men. Customary law, which often discriminates against women and limits their land and property rights, governs at least 65% of land in Kenya, and the patriarchal nature of Kenyan society often limits the rights of even those women not living on land governed by custom.

• Some estimates indicate that as little as 1% of land is titled in the names of women and 5-6% is titled jointly by women and men.
WOMEN LAND RIGHTS IN KENYA

Despite their contribution to the overall growth of the economy of Kenya since Independence, women do not enjoy equal share of land ownership as Men.

This is pegged on the cultural and historical suppression of women as lesser beings in the African setting.

The picture below is a comic representation of this problem.
Gender and equality

The National Gender and Equality Commission (NGEC)

MANDATE AND FUNCTIONS OF THE COMMISSION

Promote and ensure gender equality, principles of equality and non-discrimination for all persons in Kenya as provided for in the Constitution of Kenya 2010 with a focus on the following Special Interest Groups (SIGs): women, persons with disability, children, youth, older members of society, minority and marginalised groups.

Kenyan Women have been empowered through:

- Kenya Women Finance Trust KWFT
- Table banking
- The Youth Enterprise Development Fund (YEDF)
- The Uwezo fund (Kiswahili word for Ability)
Building Bridges Initiative

• In sum, the BBI taskforce reaffirms the Bill of Rights that contains specific gains in relation to rights of women youth and PLWDs and goes further to expand it by including protection of personal data. There is also a proposal to have a patient’s bill of rights. The patients’ bill of rights also suggests a cure for unnecessary detention in health facilities especially for Women.

• BBI proposes the current proportional representation and special seats in the national assembly be replaced by a mixed member proportional representation (MMPR) system while taking into account the two-thirds gender rule and the Constitutional requirement. As a result, the composition of parliament will include 290 members from single constituencies elected through FPTP and 70 members elected through MMPR, thus in total Parliament will have 360 elected members.
Building Bridges Initiative

The BBI taskforce contains proposals for achieving gender parity in the Senate by way of introducing 47 seats for women to bring the total to 94 senators representing either gender that will bring parity between men and women. In the National Assembly, the taskforce recommends abolition of the replacement of the proportional system with a MMPR to achieve two-thirds gender rule constitutional requirement. In this process it does away with the current 47 women representatives and 12 nominated members of the national assembly and 18 senators.
Although Kenya still has a long way to go in hearing the plight of women, there continues to be an improvement in financial, social and economic inclusion within the country at different stages ranging from dialogue, policy implementation, representation and so forth. However, in as much as we are advocating for Women rights, let's not forget the boychild in the process.
WARM HUGS TO EVERY WOMAN

HAPPY WOMEN’S DAY

WE LOVE YOU