



## INDIGENOUS WOMEN COUNCIL (IWC)

# An Integrated Strategy to Indigenous Women Rights and Participation





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# 1. Introduction



## THE PROBLEM

**Gross Human Rights Violations and Exclusion of indigenous Women in KENYA. The marginalization of Indigenous Women and Girls - IWG, has led to violations and abuses, ingrained in societies throughout Kenya, is a critical cause of concern that, for too long, has received insufficient global attention.**

Indigenous women and girls rights are part of a broader global pattern of IWG limited agency over their lives, their bodies, education, resources, environment, natural resources, political participation, and their choices. This and other practices that fall into this pattern pose some of the most urgent and complex problems of our time—problems that will determine the futures of populations and governance for generations to come.

Indigenous Women and Girls in Kenya are already living in a vulnerable context, where development, access and participation in society is still minimal. The challenges by all indigenous people poses a further harm through harmful cultural practices like poverty, early Marriage, FGM and disempowered in decision making agency.

The government agencies have further left out IWG in the process of policy development and implementation, affecting service delivery and health.

Lack of research and documentation has further impacted lack of knowledge and programing for Indigenous Women and girls. There is an urgent need to approach indigenous women and girls work consciously and strategically to make the most of scarce resources. The key questions for Indigenous Women Council- IWC in this work are: Where should IWC invest, and through what activities can IWC achieve the greatest impact? This roadmap is looking to highlight some of the priority areas highlighted by Indigenous Women Council to guide a ten-year journey.

IWC was formed after realizing that hunter gatherer and pastoralists women from all over Kenya face similar challenges, difficulties, and threats. The aim was to bring together these women from different counties and communities to try and address the recurring issues of indigenous pastoralists and hunter gatherer women.

IWC has been convening Indigenous women in pursuit of synergies, amplifying voices and social movement among indigenous women. IWC seeks to develop a roadmap that will further guide Indigenous women and girls led grassroots organization to combat gender-based violence, participation in decision making process and address harmful cultural practices.

The process of building this roadmap has been through interviews, FDG, desktop research and a validation convening that reviewed available data together with IWC leadership and the hosts SWT.

**Mission:** To champion for equal rights; opportunities and spaces for indigenous women

**Vision:** Amplifying the rights of indigenous women for shared prosperity

Our thematic focus:

- Influence VOICE and Leadership of indigenous women
- Policy and Advocacy
- Capacity building



## 1.1 Poised to take action

Indigenous Women Council has adopted a rights-based approach to address the specific and pervasive challenges that indigenous women in Kenya face, from the quotidian to the extreme. Additionally, IWC has been networking grassroots social change groups in Kenya for 3 years. The Kenyan context is a particularly interesting one regarding indigenous women. Realization of the Kenya Constitution 2010<sup>1</sup>, allowed for devolved decision making within a robust bill of rights.

New legislations and policies have since been developed including a robust Community Land Act 2016<sup>2</sup> and Prohibition of Female Genital Mutilation Act<sup>3</sup> are some of the avenues that should have created democratic spaces for IWG. Far from the truth, lived realities continue to demonstrate abuses and violations, with the voice of indigenous women not well represented as part of the desired change leading to IWG guaranteed the full enjoyment of their rights and freedoms without discrimination.

In recent years, many organizations, institutions and individuals have sought to understand the practice and root causes of child marriage, FGM and GBV to raise awareness and increase commitment to ending it, and to clarify exactly what must be done to end it. In recognition of this work and of the increasingly complex landscape, IWC is thinking very carefully about how to add value to the work of ending human rights abuses against indigenous women and girls and to building support for this work through empowered membership, policy implementation or change, political presence and coordinating various engagements in Kenya as well as regional spaces.

1 <http://kenyalaw.org/8181/exist/rest/db/kenyalaw/Kenya/The%20Constitution%20of%20Kenya/docs/ConstitutionofKenya%202010.pdf>

2 [http://kenyalaw.org/kl/fileadmin/pdfdownloads/Acts/CommunityLandAct\\_27of2016.pdf](http://kenyalaw.org/kl/fileadmin/pdfdownloads/Acts/CommunityLandAct_27of2016.pdf)

3 [http://antifgmboard.go.ke/wp-content/uploads/2017/02/Prohibition-of-Female-Genital-Mutilation-Act\\_No32of2011.pdf](http://antifgmboard.go.ke/wp-content/uploads/2017/02/Prohibition-of-Female-Genital-Mutilation-Act_No32of2011.pdf)



## 1.2 A strategic approach

Honoring the expertise of the Kenya’s most vulnerable populations, who are best positioned to understand their own problems and develop their own solutions, is at the heart of IWC work. Therefore, IWCs priorities and interventions are led by the lived experiences of indigenous women directly affected by marginalization.

IWC’s unique position as a convener for indigenous women led organizations and activists and an effective policy advocate in Kenya enables it to function as a bridge between the two worlds, connecting activists in grassroots as part of a unified effort to empower IWG visibility on ending violations against IWG. Furthermore, IWC is looking to establish practical link between grassroots priorities with national and international decision-making bodies so that policies at all levels effectively serve the needs of marginalized women and girls. The lessons learned in national and county convenings by community organizations already working on these issues inform IWC’s advocacy agenda.

What follows is IWC’s integrated road-map-strategy, which utilizes convenings and advocacy to address the root causes of these complex issues in Kenya and to shape the global response to ending violence against indigenous women and girls.

## 2. Indigenous Women and Girls Strategy in Kenya



### 2.1 Understanding the Context of Indigenous Women Rights in Kenya

This section includes:

- The history of Indigenous Women and girls in Kenya and the response of the national government and civil society; and
- IWC's approach to and experience with the issue of organizing IWG- Organizations and activists.

#### 2.1.1 Cultural Context Surrounding IWG Rights

The vicious cycle of human rights and abuses among indigenous women and girls revolve around factors of power against indigenous women and girls. Preparing indigenous adolescent girls for adult hood includes FGM practices that prepares girls to be perceived as an adult woman despite young ages.

Marrying daughters is seen an important responsibility for parents and families in most hunter gatherer and pastoralists communities of Kenya, and girls have largely internalized the importance of marriage. Girls and women are symbols of family honor; any act that violates social propriety leads to significant repercussions for girls and their families.

These repercussions range from social or physical ostracism to community-sanctioned honor abuses.

The legal status of women has, no doubts, enhanced, but equality is far from being a reality. Indigenous women enjoy the same rights, nevertheless, they do not always have equal access to opportunities provided and they often cannot benefit from their rights. How the women appear many times without a voice in decision making platforms like public participation in matters that affect their lives as well as indigenous women are still are under-represented to the highest political fora, to national and county government positions.

In this context, social norms create further layers affecting indigenous women and girls. While balancing culture and traditions, indigenous women are faced with harmful cultural practices that need to conform to realities. Cultural beliefs and traditional values have been noted as narratives affecting indigenous women and girls. Communities facing economic insecurity, such as families living in drought-prone areas or pastoralists communities that move from one point to another, face additional pressure that affect participation of indigenous women and girls. Similarly, in insecure environments where GBV is common and especially in contexts with restrictive gender norms, communities continue oppressive practices against indigenous women and girls.

Families generally overlook the negative outcomes associated with gender based violations, such as poor educational achievement, poor maternal and child health, increased levels of domestic violence, and poverty for the IWG, especially in the absence of other viable choices for livelihoods or alternate forms of relationships that are acceptable to families.

The more critical the factors—such as economic insecurity, fear of sexual violence and harsh sanctions for challenging restrictive gender norms—are to families’ calculations, are used to justify general mistreatment of women and girls.



### 2.1.2 The Demography of IWG rights

Violations and abuses of indigenous women and girls is practiced across the country but is most heavily concentrated in a few key counties, including Baringo, Turkana, West-Pokot, Samburu, Wajir, Marsabit, Isiolo, Narok, Laikipia and Moyale. It is also prevalent in specific communities whose social conventions and economic realities closely match those described above. These include communities stricken by poverty and economic insecurity—for instance, pastoralists and women working in the informal labor sector, such as domestic workers, herders or market vendors—and communities with heightened security concerns especially in relation to gender-based violence (GBV), such as communities in post-conflict settings.

### 2.1.3 Laws Relating to IWG

Despite Kenya’s strong legal framework regarding women rights, it is commonly known that the implementation of these laws is neither consistent nor effective. Human resources for enforcing the law are insufficient, and officials often have no awareness of their roles as “*gender protection officers.*” They receive little training on the provisions of the law or on their roles in containing IWG violations. Implementation of other laws that reinforce various aspects of gender equality and school attendance are also inconsistently implemented. These related laws include the Basic Education Act 2013<sup>4</sup> and The Protection Against Domestic Violence Act 2015<sup>5</sup>.

<sup>4</sup> [http://www.knqa.go.ke/wp-content/uploads/2018/10/Basic-Education-Act-No\\_14-of-2013.pdf](http://www.knqa.go.ke/wp-content/uploads/2018/10/Basic-Education-Act-No_14-of-2013.pdf)  
<sup>5</sup> [http://kenyalaw.org/kl/fileadmin/pdfdownloads/Acts/ProtectionAgainstDomesticViolenceAct\\_2015.pdf](http://kenyalaw.org/kl/fileadmin/pdfdownloads/Acts/ProtectionAgainstDomesticViolenceAct_2015.pdf)

## 2.1.4 NGO and Government Responses to IWG Violations

Non-governmental organizations (NGOs) have been working on the issue of rights for the child and women rights for many decades. The complex web of inter-linked root causes that lead to violations in Kenya is reflected in the difficulty that NGOs and civil society as a whole face when attempting to address the issues. From fear of personal safety to community boycott, NGOs have faced severe challenges when trying to directly address the issue of equity for IWG. In spite of this hardship, many NGOs have bravely continued to work on this issue, improving lives of many indigenous women and girls over the years.

Most NGOs that explicitly work on IWG rights employ strategies that are based on an understanding of the root causes for violations but are often too narrowly focused around a single intervention area. For instance, an organization may work to promote cash transfer for indigenous women to access some sort of livelihood. Another organization may operate within a child protection-focused framework in which the girl is to be protected and ‘saved’ from the illegal practice. The single-pronged approach of such programs fails to take into account the multiple factors that contribute to the perpetuation of the practices—for instance, civil rights, poverty, natural resource management, conservative gender norms and lack of viable livelihood options—that are often at the core of IGW violations and abuses. This in turn allows problematic societal norms that lead to harmful practices to persist even as the individual harm may be delayed.

There are NGOs that have responded to the prevalence of IWG rights using multi-pronged strategies, each approach targeting a root cause linked with gender violations to shift community norms and empower girls and women. By keeping women and girls at the center of their programming and addressing factors that are at the core of gender abuses/ violations, these organizations can provide important insights into ways to address IGW rights. However, these organizations often do not explicitly state that IWG violations is an area of their work.

They frequently identify as organizations working on labor issues or GBV. Without an explicit articulation of the connection between their work and the root causes of the practice, these organizations are not involved in the discussions on indigenous women and girls rights in Kenya.

### **WHAT IS A MULTI-PRONGED APPROACH?**

***A multi-pronged approach addresses multiple and intersecting factors contributing to a harmful practice to achieve sustainable change at the levels of behavior, attitudes and social norms. To address women and girls violations, a multi-pronged approach would be one that focuses on addressing multiple root causes including through livelihood training, education, and information on sexual rights and health. This approach is more likely to address the needs of not only girls vulnerable to early marriage but also girls and young women who were already married at early ages.***

State-led interventions have tended to focus on legislation, policy implementation and cash incentive schemes. Like many NGO models, the government programs have an explicit focus on delaying violations. IWC will be leveraging intervention by recognizing existing mechanisms and building on work that is already happening. The additional measures will be deliberately having indigenous women and girls activists and organizations as the experts and leaders speaking of the issues affecting them. This will be working with NGOs but specifically suing the most affected and left out persons.



## 2.1.5 Kenya Social Movements and Indigenous Women Rights

Social movements in Kenya - most notably the women's movement have a long history of addressing factors of vulnerability related to gender-based violence and representation. These movements have played a critical role in organizing those marginalized in Kenyan society to demand government responses<sup>6</sup> and change social norms<sup>7</sup> to address their critical needs. These movements link organizations that function at the local, county, and national levels that address similar issues and share an aligned political approach.

The women's movement, for instance, has organized women to take a stand against GBV and to advocate for a stronger anti-rape law. The youth movement is relatively new compared to the other movements, yet they have already done important work to enable young people to advocate for their own life choices, such as creating platforms for young people to demand increased government responsiveness and transparency.

Despite their potential to improve communities' capacity to resist early/child indigenous women and girls violations, these movements have not consistently engaged with indigenous women. They are a vast and untapped force for social change that can be leveraged to address indigenous women rights if the issue is integrated into their agendas.

## 2.1.6 IWC Approach to and Experience with IWG Rights

IWC's convening power has typically focused on key indigenous women led civil society actors working at the grassroots level. These are the same actors who are in a position address the issue of indigenous women and girls rights in a way that will lead to lasting shifts in community norms and values. Many of IWC's partners are also key players in specific social movements and have shifted discourse and practice within those spaces.

Through this role, IWC partners have influenced how local communities and the national movements with which they are affiliated have discussed issues related to IWG rights.

IWC sees its strength in complementing the work of organizations that have been working on IWG issues<sup>8</sup> but have not explicitly made a connection between their work and the issue of IWG rights. Through convenings and advocacy, IWC aims to strengthen these organizations' work on the root causes of practices, as well their explicit participation in how allied social movements frame and address the issues. Engaging with these organizations is essential to ensure that indigenous women and girls—both those who were violated, married young and those who are at risk—and their communities can play a critical role in creating the resources to resist harmful practices and exclusion in decision making process.

These strong existing partnerships with indigenous women, some of which IWC has nurtured for over time including adding those who seem left out, represent significant value that IWC can add to the current work on indigenous women and girls. IWC being indigenous women led assists in understanding the issues in depth and networking with strategic people in communities. As a result, IWC is now viewed by these important social movements as a credible ally. Building on these existing relationships, IWC will coordinate initiatives that attempt to embed the issue of IWG rights into the movement's agenda from within. This will be accomplished through research, monitoring and documenting that will show how violations are linked to the critical issues that the movements are addressing and by engaging key movement leaders to make ending indigenous women violations and priorities as their own issues.

Input from IWC's partners working to address factors strongly linked with indigenous women organizing will be guiding IWC to view early/child marriage as a critical component in achieving gender equity and gender justice.

6 <https://femnet.org/2016/02/justice-for-liz-2/>  
7 <https://newafricanmagazine.com/9611/>

8 <https://www.ke.undp.org/content/kenya/en/home/ourwork/GenderEquality.html>

IWC has a demonstrated strong capacity to identify partners who can act as lead agencies and anchor the indigenous women voices programs. These agencies will be called *The Council*.

At the local, community level these agencies will:

- Build the *agency* of women and girls so that they imagine new life options and are equipped and empowered to act on them; and
- Ensure access to support, resources and empowering institutions, such as peer collectives of indigenous women and girls, to raise their voices against an oppressive environment and increase their access to formal or informal education facilities, sexual rights, land rights, governance, natural resources, environment, health and rights-related services, skill-building opportunities, etc.
- At the organizational level, these agencies will:
- Ensure the *availability* of empowering institutions and structures organized to increase indigenous women and girls access to livelihood, education, participation, political engagement, health and rights; and,
- Through their strong links with social movements, use their own program experience to position the issue of indigenous women and girls rights on the movements' *agendas*.

### **WHAT ARE IWC CRITERIA FOR A NODAL ORGANIZATION?**

***Clear links to a social movement (e.g., the women's movement, indigenous people's movement, youth movement)***

***Organize girls and women around one of the following issues associated with IWG rights: youth empowerment, natural resources, governance, political engagement, civic education, women economic literacy, GBV or labor rights***

***Uses a rights-based approach with a focus on empowerment. An empowerment approach means that these organizations do not use a service delivery model (one that sees the community primarily as recipients of service). Instead, they use a rights-based advocacy model, which means that through knowledge, skills and support they build IWG capacity to advocate for their own solutions.***

***These nodal agencies engage key leaders (including men and boys) in the community to***

***create a supportive and enabling environment in which the indigenous women and girls can enjoy their rights.***

***Demonstrate an understanding of the interlinked concerns that lead to violations. Their programming recognizes that addressing only one of these issues is insufficient to empower IGW and strengthening their ability to prevent or reduce the negative impact of exclusion.***

***Work with women at risk to harmful practices as well as address needs of IWG in the community***

## **2.2 Problem Statement**

Based on the detailed context analysis above, IWC has distilled several specific challenges related to indigenous women and girls rights:

- In contexts with limited options for women resulting from poverty or restrictive social norms, accepting the status is often a strategy that families and women adopt to ensure shelter, food and safety
- Too many violations against Indigenous women and girls
- Geographical reach diversity, most of the IWG live in remote hard to reach areas with poor infrastructure and connectivity
- Define Political Engagement
- Equal standing in the council-no new members
- The multiple factors at the heart of violations are challenging to address, and consequently most civil society organizations working on IWG have chosen to address only one factor. These interventions are limited in their ability to create real alternatives for IGW and their families so that they can resist.
- The ways in which IGW is most often understood, spoken about, and responded to in national and international policies and funding does not reflect an understanding of the core factors that lead to exclusion of IWG.



## 2.3 Ten-Year Goals

For the next 10 years (2020-2030), IWC has developed goals listed focused on three levels of strategic intervention: identifying and engaging council membership; influencing national movements to address indigenous women rights and participation; and shifting global discourse, policy and funding around indigenous women.

- a) IWC reduces the prevalence of indigenous women and girls rights through an approach that builds indigenous women and girls capacity to understand, challenge and address the factors that impede their ability to make choices related to livelihoods, education, environment, natural resources, political participation and rights in an enabling environment that engages cultural leaders, men, boys and key state bodies
- b) Kenyan social movements—specifically the women’s movement, the indigenous peoples movement, the youth movement, Women political engagement movement and the health movement—integrate indigenous women and girls rights through into their agendas, motivating their constituencies to prevent and mitigate the negative impacts of indigenous women and girls rights.
- c) Global resources and policies targeting indigenous women and girls rights at the national and international levels shift focus from behaviors and immediate consequences linked to IGW rights (e.g., early pregnancy and poor maternal health outcomes) to the factors that drive the practice, including conservative social norms that prevent indigenous women and girls access to education, livelihoods, health and rights.

## 2.4 Strategies

Below are three strategies IWC will employ to reach its 10-year goals:

**a) Identify and strengthen IWC council members in communities with high vulnerability to IWG violations due to the prevalence of factors associated with harmful practices,**

For example: poverty, insecure livelihoods, vulnerability, and anxiety related to GBV and conservative gender norms that restricts indigenous women voice for education, livelihood, health and rights.

These council members will form the core of IWC's indigenous women and girl's rights strategy. These organizations will address indigenous women and girls vulnerabilities associated with indigenous women violations and exclusion through a multi-pronged approach that empowers the women and enables them to advocate for change, including the prevention of violations and harmful practices and addressing the negative impact of violations and abuses.

- IWC will consolidate council members working in communities facing vulnerabilities of IGW in the high prevalence counties. IWC council organizations will focus on factors associated with IWG such as economic insecurity (e.g., poverty, affected by natural disasters such as drought), vulnerability to GBV (e.g., communities at risk for sexual violence like GBV and early marriage), or severity of negative repercussions meted upon IWG and their families if the women violate gender norms associated with education, livelihood or cultural practices and rights (e.g. when girls are protected from FGM).
- IWC will also identify council organizations working outside of these counties in pockets of populations with high prevalence of particular vulnerabilities associated with IWG approaches to addressing key issues linked with indigenous women rights and are able to play influential roles in the movements that IWC wants to influence.

- IWC will provide core and capacity-building interventions to strengthen the council members work on organizing women and girls through a multi-pronged, empowerment-focused strategy. Through these council organizations, IWC will also identify and support other respectful allied organizations that provide support and services that complement the council members efforts to provide IWG with viable options with regards to litigation, policy, education, livelihood, health and rights.

**b) Influence key social movements (feminist, youth and health movements) to fully integrate the issue of indigenous women and girls into their agenda and change community norms to address root cause challenges faced by IWG.**

The women's movement, indigenous peoples rights movement, political participation movement and youth movement in Kenya are critical drivers for social change. These movements are addressing the factors linked with vulnerability to IGW violations (i.e. restrictive gender norms, insecure livelihood, lack of access to healthcare, and increasing young people's capacity to have a say in their future).

Despite this, these movements do not explicitly connect their work and indigenous women rights. These movements are a significant untapped resource that can be leveraged to change community norms and alleviate factors associated with vulnerability to indigenous women and girls holistic inclusion. IWC will influence these movements to take on the issues of IGW in their agendas and influence their constituencies to address harmful practice.

**c) Build evidence through influencing current research and conducting strategic research and monitoring and evaluation of the work in Kenya to influence national and international forums and how indigenous women and girls issues are understood and responded to through policies and funding.**

The ways in which indigenous women and girls issue is most often understood, spoken about, and responded to in national and international policies and funding does not always reflect an understanding of the core factors that lead to harmful practices and exclusion. By focusing on behavior without addressing norms like ability to make informed choices, the current traditional global and national efforts are not likely to achieve the change they seek to make. Data from IWC’s programs and research, which is generated through collaborations between established research organizations and IWC council members, will lead to the development and monitoring of nuanced indicators that shape the discussions at international forums such as the African Union, United Nations (UN) as well as at international donor meetings.



**d) IWC’s value-added/niche in this context**

IWC brings a number of strengths and resources to the indigenous women and girls arena. IWC will work to build on the significant efforts and achievements of longstanding players in the field and will seek to add value in partnership and coordination with existing coalitions and actors.

- As an indigenous based organization with a specifically commitment to justice, IWC brings a powerful moral perspective to bear on critical issues of justice in the grassroots.
- IWC has developed—and is growing at a rapid clip—a base of highly engaged grassroots and grassroots activists who are committed to advancing the human rights of marginalized people. These activists have proven their willingness to engage deeply with complex and nuanced policy issues and to advocate on these issues with their elected representatives.
- IWC is committed to approaching its work with humility and to building on—and supporting—existing social movements in Kenya. In addition to the power and legitimacy that comes from deferring to existing political activism, this approach will ideally serve as a model for actors and coalitions.
- The strategic learning, research, and evaluation capacity that IWC brings to bear on all its efforts, and especially through the implementation of learning-for-change agenda, adds a unique and robust value to the field. Through the learning-for-change agenda, IWC will create credible, meaningful, and actionable knowledge that can be utilized for social change in Kenya, regional, and global based policy and development spaces.

**e) IWC 10-Year Goal**

Ensure that resources and policies targeting indigenous women and girls at the national and international level focus are consistent, concrete, sustainable and effective

### 3. IWC Strategies, Outcomes and Benchmarks (Kenya)



*Strategy: Identify and strengthen council members in communities with high vulnerability to indigenous women violations*

#### Three-Year Outcomes

IWC-identified council members take on the issue of IWG. These organizations work with indigenous women and girls—those vulnerable to violations as well as those who are affected by FGM and early marriages. They organize women to advocate for increased options with regards to livelihood, health, rights, political inclusion, and education.

#### Two-Year Benchmarks

##### Year 1

- a) Council members build their perspective on the issue; IWC assists all IWC partners to understand how indigenous women violations is linked with their core focus of rights, GBV or empowerment
- b) All council members have conducted a needs assessment that identifies how they can strengthen their multi-pronged strategy to address the critical socio-economic factors with a special attention to formal and non-formal education, health, environment, rights, and livelihood opportunities. The council members develop a relationship with a trusted ally who can address their capacity-building needs

- c) Council members have initiated or strengthened relationships with allies that can facilitate indigenous women and girls access to complementary support and services critical to resisting violations and exclusion. IWC builds a relationship with those allies to explore potential support to these allies to provide services that will complement the efforts of the council members rights in an empowering environment

**Year 2**

- a) All the council members have programs that organize the indigenous women and girls and offer them a multi-pronged approach focusing on public participation, political parties, and rights to address the core factors associated with risk of exclusion
- b) IWC capacitates the allied organizations identified by council members in their local communities to increase access to services and support in a way that complements the work of the council members to strengthen IGW abilities to resist harmful practices and exclusion or mitigate its impact for already-affected women
- c) All council members identify and engage with men, boys and key community leaders to transform norms and practices and get their active involvement to create an enabling environment for the women and girls to access and exercise their options related to livelihood and rights

*Strategy: Influence key social movements to fully integrate the issue of IWG into their agenda and change community norms to address violations.*

**Three-Year Outcomes**

Council members influence the social movements of which they are part—especially the women’s, environmental rights, youth, and health movements—to engage with the issue of indigenous women and girls. These movements will integrate IGW into their key meetings and advocacy priorities.

**Two-Year Benchmarks**

**Year 1**

- IWC funds two partners to conduct research on topics chosen to generate data for advocacy. The topics can include the limits of government programs that focus on addressing concerns related to IWG but do not attempt to change IGW capacity to negotiate control over their choices. This research is strategically chosen to produce data that can be used to show why IWG needs to be on the agenda of the women’s movement. This data issued by key leaders linked to the movement, including council members and the researchers themselves, to introduce the issue of indigenous women and girls to the agenda of the social movements
- While conducting this action research, council members convene thought leaders to bring the issue of IWC to the members of the existing movements that can be key champions for this issue from within their movements
- IWC hires an organization to hold the learning-for-change agenda to conduct a baseline that will document council members capacity needs in order to demonstrate how IWC intervention is helping them build a multi-pronged approach to organize indigenous women in their community to increase their capacity to advocate for improved access to opportunities, including in the social movements of which they are part



**Year 2**

- Two key spaces such as national/ county conferences and policy meetings in movements include discussions on IWG issues
- Council members participate in national discussions in at least three movements to show how their work is linked with IWG rights

*Strategy: Build evidence through influencing current research and conducting strategic research and monitoring and evaluation of the work in Kenya to influence national and international forums and how IGW rights issue is understood and responded to through policies and funding*

**Three-Year Outcomes**

IWC and its council members are seen as credible leaders in the efforts to address indigenous women and girls inclusion. The data and insights generated from IWC research, documentation, monitoring and evaluation, are well represented in key spaces to inform how IWG inclusion is framed and responded to through policy and funding

**Two-Year Benchmarks****Year 1**

- Council members collaborate with an established research organization to develop, in a participatory manner, a set of innovative, robust, and nuanced indicators focusing on measuring change around root causes of IWG violations. These indicators are collaboratively monitored. Indicators could include measures of attitudes and practices around indigenous women and the issue of finances, choice, agency and empowerment of indigenous women and girls
- IWC map out key spaces and important influential leaders that are relevant for Kenya as well as play an important role in regional and global on indigenous women rights

- IWC secretariat and council members proactively build relationships with key influential leaders in county and national levels
- IWC holds council members convenings that include some key influential leaders to understand and address important research questions
- IWC identifies key issues for research linked with IWG related practices, interventions and advocacy priorities and commissions studies that can influence the agenda of policy makers and funders

**Year 2**

- National- and international-level thought partners ( UN Bodies, INGOs, Indigenous People Movements) state agencies (NGEK, KNCHR, ACHPR) and funders visit council members and their allies to see their interventions and approaches, and use data generated from IWC research and case studies
- Council members participate in national and international policy spaces such as meetings of the Kenya Ministry of Gender/ Land and Ministry of Education, the UN Committee on the Status of Women, and the post- vision 2030 development agenda discussion
- Data generated from the commissioned research as well as from the on-going council members related monitoring and evaluation are used to create strategic communications materials to influence thought leaders in policy and funding spaces at the national and international levels



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