






ENKANG MODEL FOR GENDER EQUALITY BY SASAL



**SPRING OF THE ARID
& SEMI ARID LANDS**
— Towards Thriving Pastoral Communities —



**ECO VILLAGE MODEL
FOR GENDER EQUALITY
BY SASAL**

The complex block features a central graphic design. At the top left is a circular logo with a stylized tree and water, containing the text 'SPRING OF THE ARID & SEMI ARID LANDS' and the subtitle 'Towards Thriving Pastoral Communities'. To the right is a photograph of a group of women and children in colorful traditional clothing. Below this is a green banner with the text 'ECO VILLAGE MODEL FOR GENDER EQUALITY BY SASAL'. On the left side of the banner is another photograph of a group of women and children. At the bottom right is a circular portrait of an elderly woman with traditional beaded jewelry.

About the model

The eco-village model for gender equality is a sustainable village that will be strategically located in communities with deep patriarchal structures wherein the members will uphold gender equal practices as well as other sustainable practices. The model recognizes the complex nature of climate change and hence proposes this model as an all-rounded solution that can be replicated to build climate resilience as well as address issues of gender inequalities.



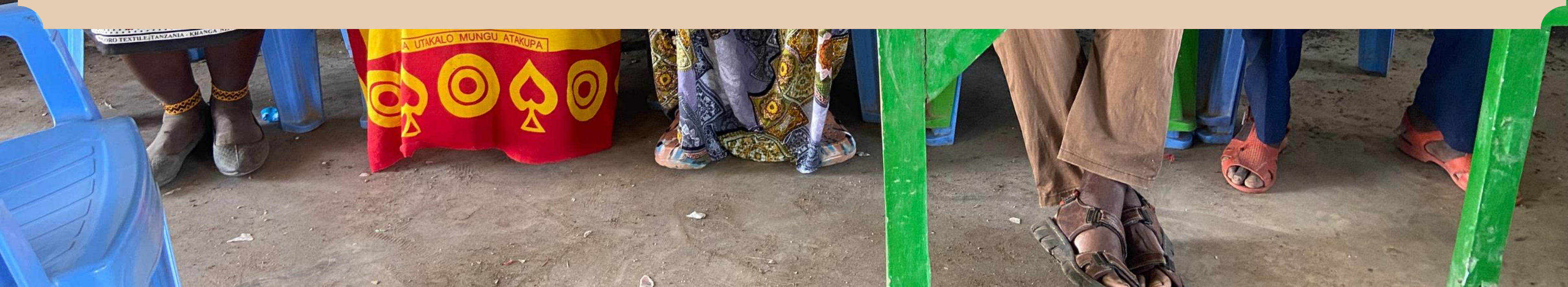
The eco-village will serve as model for all pastoral as well as other patriarchal communities of the importance of gender equality and the need to do away with harmful cultural practices as well as embracing sustainability. It will also serve as an example of an all-rounded solution to solve an all-rounded problem (climate change & its complexity).



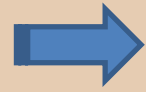
This is a life long project; SASAL will ensure the village is fully fledged, operational and that it can sustain itself in the first 3 years.



The eco- village will be community-owned, led, and ran. SASAL will only guide and provide the needed resources to the village. This model will involve 63 willing households; settling them down as a community. It will be guided by a local committee of 5; consisting of 1 leader from the county government, a religious leader, youth, woman leader & a PWD representative. The village will be inclusive; taking into account gender, disability, type of household (female-headed, male-headed) etc.



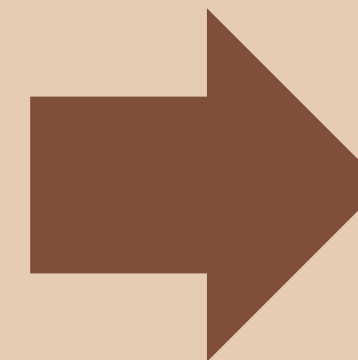
Note:



This model will comprise of only willing households i.e. those willing to accept by signing an agreement to the following criteria;



- Be willing to abolish patriarchy, consequent harmful cultural practices e.g. early marriage, female genital mutilation, physically assaulting women etc.
- Be willing to learn of the importance of gender equality and other sustainable practices- by attending/taking part in trainings that will be offered.
- Be willing to contribute and participate as member of the community i.e. participate in economic activities, protect the project sustainability.
- Enroll all their children, of school going age, regardless of gender, in schools.
- Commit, through signing an agreement, to abiding to the above and hence agreeing to be liable by law.



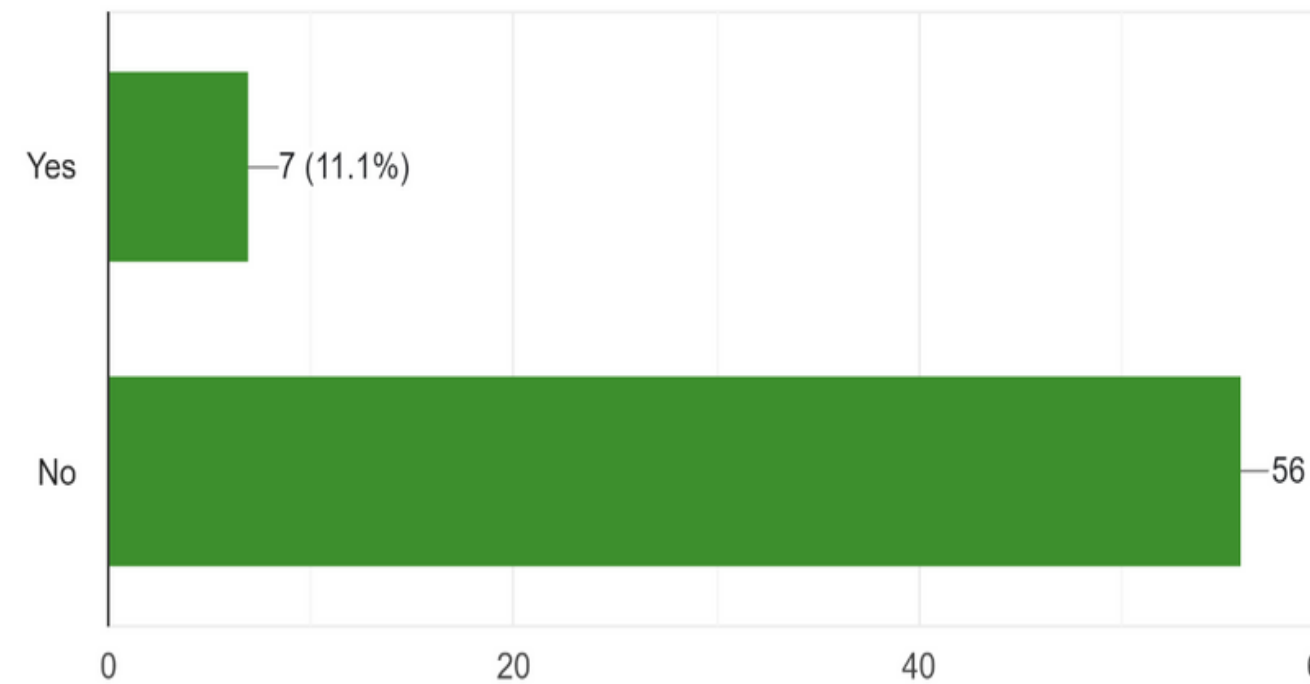
Beneficiaries and their demographics



As mentioned earlier, the eco-village will benefit a total of 63 households i.e. 357 people.
These are the target beneficiaries demographics:

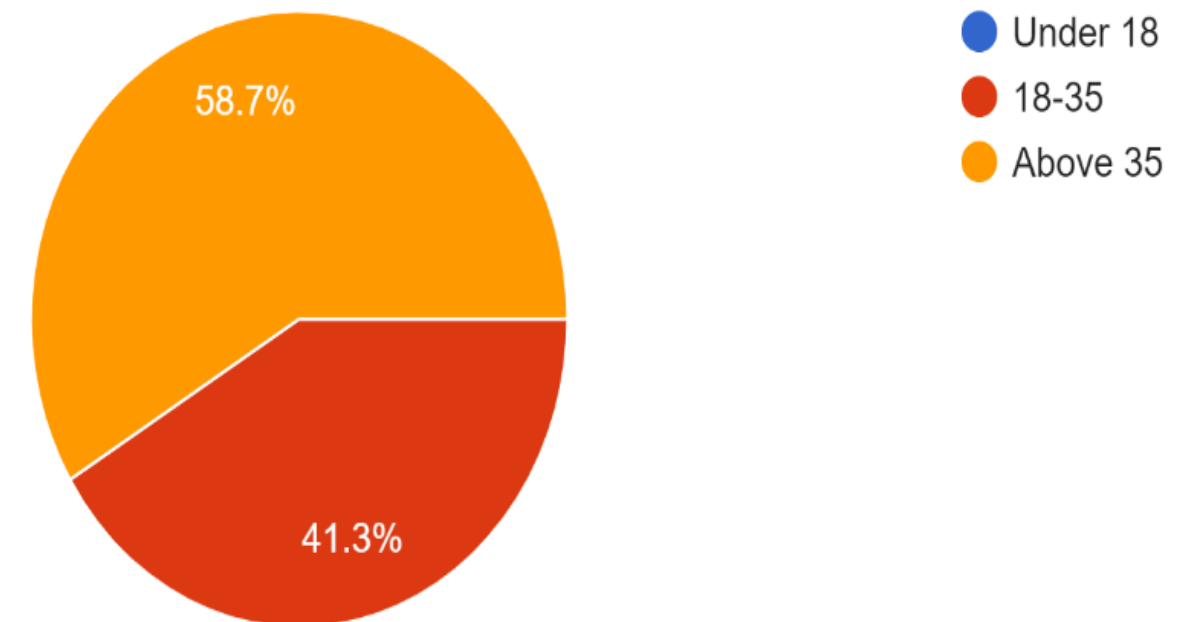
2. Do you consider yourself a person living with disability?

63 responses

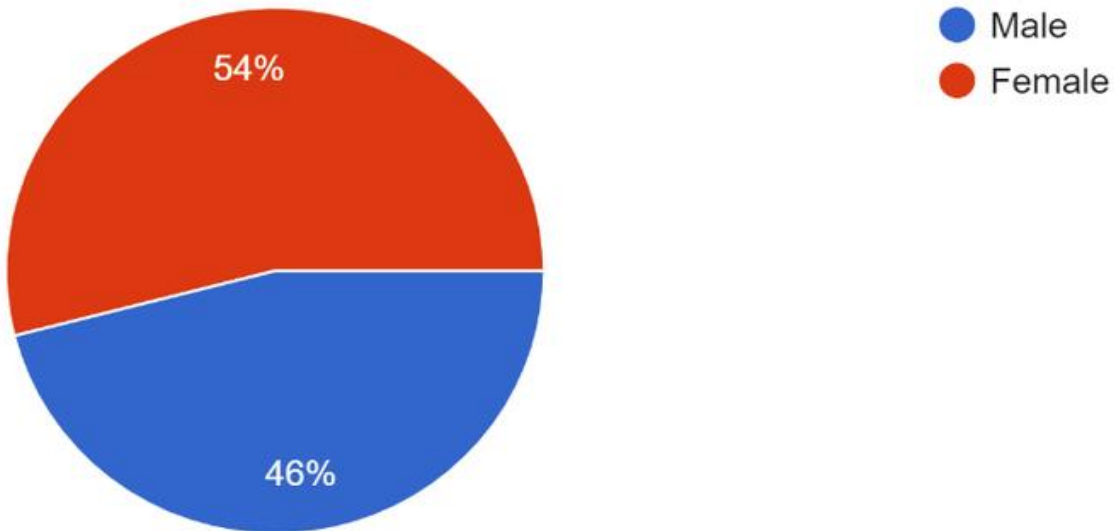


3. Age

63 responses

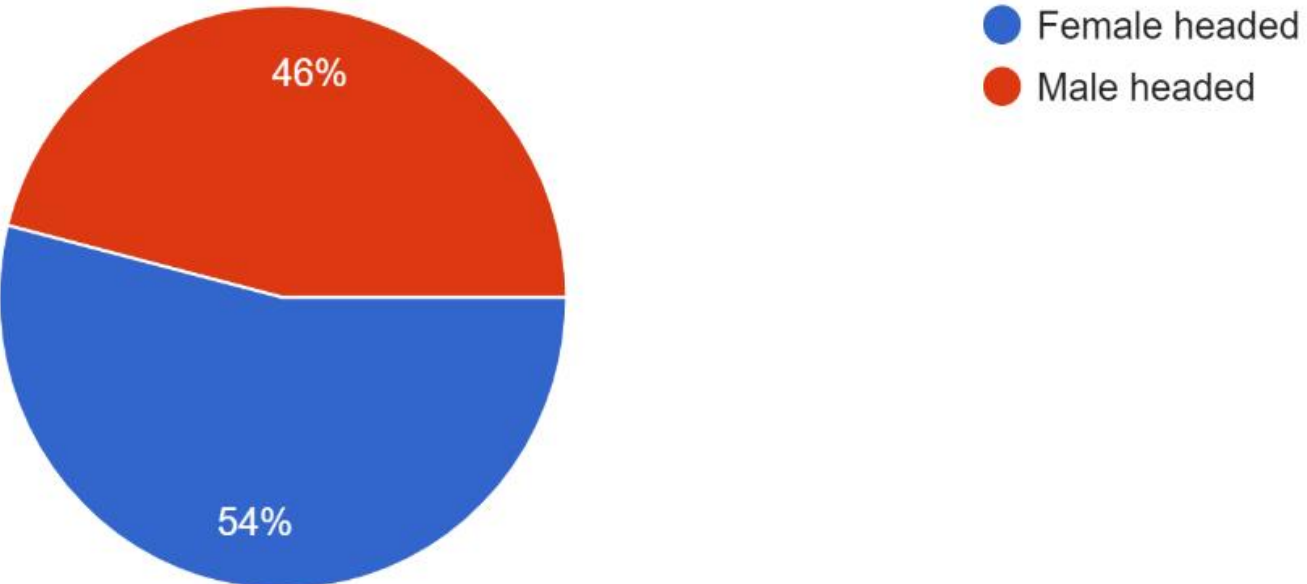


Gender responses



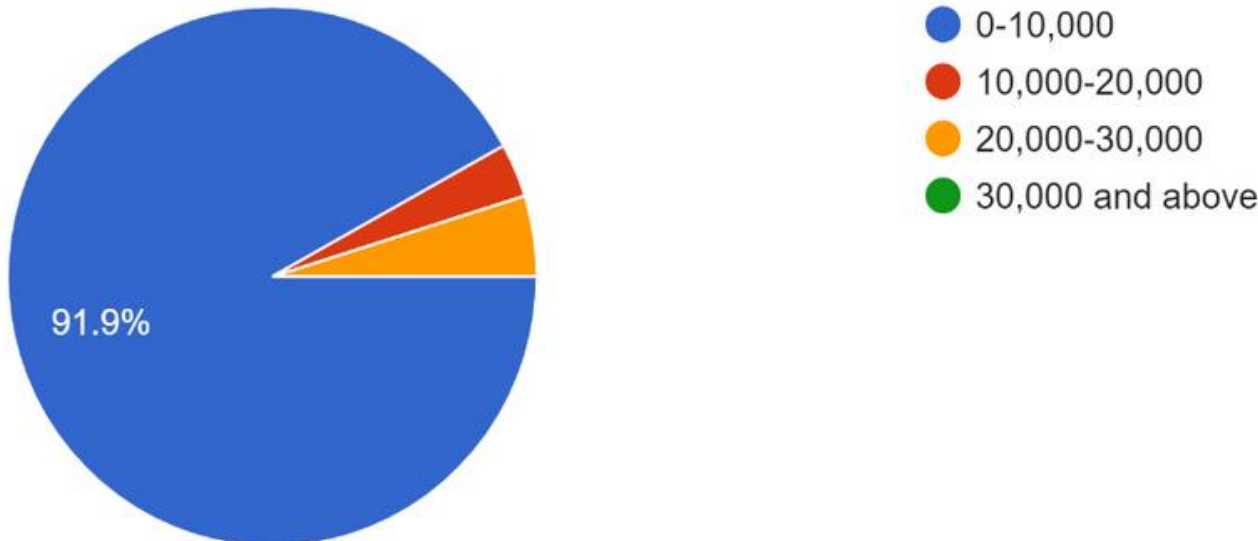
5. Household type

63 responses



8. Monthly income (Ksh)

62 responses



Other important demographics



An average of 6
persons per
household

Total eco-village
population-357

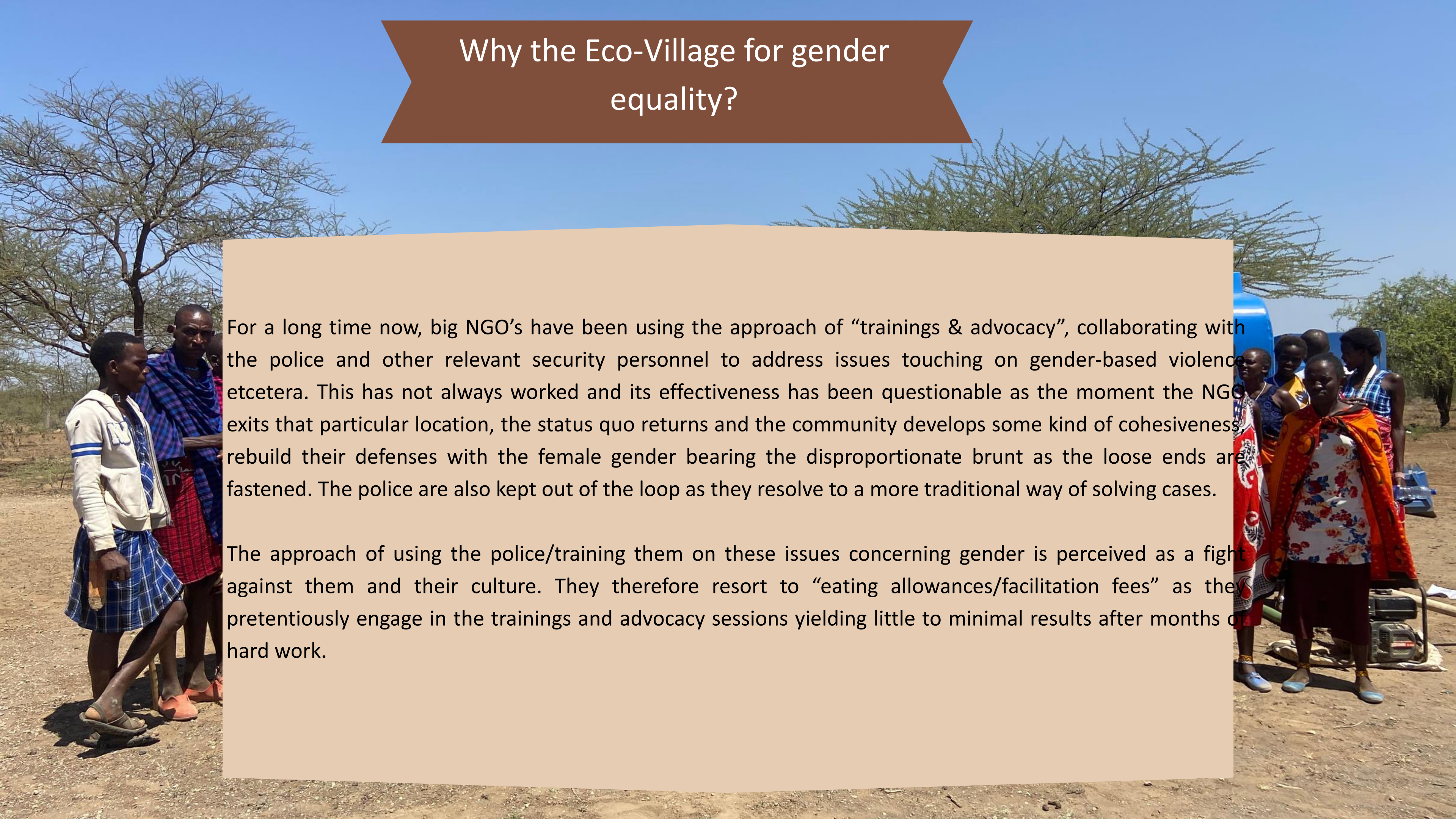
225 children out of
which 52.9% are girls
(119) and 47.1% (106)
are boys

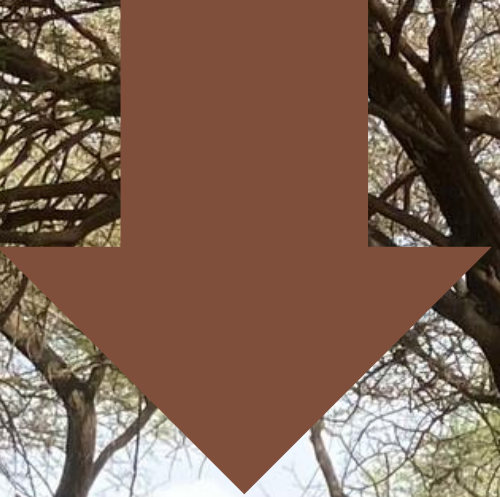


Why the Eco-Village for gender equality?

For a long time now, big NGO's have been using the approach of "trainings & advocacy", collaborating with the police and other relevant security personnel to address issues touching on gender-based violence etcetera. This has not always worked and its effectiveness has been questionable as the moment the NGO exits that particular location, the status quo returns and the community develops some kind of cohesiveness, rebuild their defenses with the female gender bearing the disproportionate brunt as the loose ends are fastened. The police are also kept out of the loop as they resolve to a more traditional way of solving cases.


The approach of using the police/training them on these issues concerning gender is perceived as a fight against them and their culture. They therefore resort to "eating allowances/facilitation fees" as they pretentiously engage in the trainings and advocacy sessions yielding little to minimal results after months of hard work.





Therefore, instead of immersing ourselves in a vast field trying to dismantle structures, fighting harmful cultural practices and wasting tons of resources as well as time on training unwilling people; this model will ensure we get the cream of society (people willing to embrace change and abolish all harmful cultural practices). We are dealing with an issue touching on perceptions; changing mindsets, having to inculcate and reiterate the importance of females in society. We should only invest in people willing to change their lives for good.

We will therefore use this model to accommodate a number of households (those that after hearing our criteria, will voluntarily sign-up) who will in-turn share their experiences with the rest of the community. The outsiders will also learn firsthand from ideally the same people as them; who've chosen to take charge of their lives, embrace change and witness firsthand the notable differences between their lives and how their counterparts are progressing after embracing sustainability. We will allow more households to express interest in the eco-village based on our resources



What will the eco-village look like, what will the activities be?

The Eco-village will sit on approximately 10 hectares of land near the river Ewuaso Ng'iro. Recognizing the community's strength of having vast land and the proximity to the river to address their weakness of succumbing to droughts as well as the external threats posed due to trekking long distances to fetch water and firewood.

The eco-village will practice diverse livelihood activities including sustainable pastoralism (through growing fodder), climate smart agriculture, land restoration and unique beading activities. The members of this village will be trained, counselled on the harmful nature of patriarchy, derogatory culture hence leading to changing perception especially regarding women. They will also be trained on sustainability and other aspects will be introduced on a step by step basis e.g. clean cooking stoves and toilets



The village will encompass the following;

1. Modernized Manyatta's (traditional houses made of cow dung) to improve living conditions hence relieving women of the hard task involved in constantly repairing weak structures during extreme weather events.
2. Water accessibility; clean and safe.
3. Farming activities; both to increase food security through climate smart agricultural practices as well as to improve livestock output i.e. through growing climate resilient and nutritious grass that will be used during drought periods.
4. Professional trainings on various topics; gender equality, harmful culture, climate smart crop and livestock production, financial literacy etc.
5. Unique beading activities for women intended to financially empower them by providing them with income.
6. Renewable energy; the use of solar for lighting and energy cooking stoves.
7. Culture preservation and documentation: incorporating indigenous knowledge in certain aspects, preserving beautiful and beneficial culture for the next generation.
8. Early childhood educational facilities.
9. Health clinic to promote access to health-care.
10. Rotational leadership- Address the issue of male dominance
11. Access to improved sanitation facilities.

PROJECTED IMPACT

Improved livelihoods of approx. 357 people.

Improved income for 63 household; meaning school retention, affording basic necessities such as food, clothing, shelter and healthcare.

Improved food security, water access and sanitation services to 357 people.

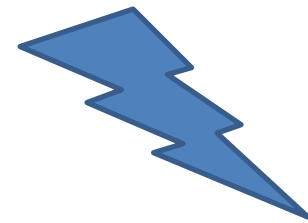
194 females will be saved from various forms of GBV such as physical assault, FGM, early marriages, rape and attempted rape etc.

A climate-resilient and self-sustaining community.

*119 girls saved from the risk of early marriage, female-genital mutilation and school dropouts

*106 boys saved from school dropout as a result of tending to livestock. 357 people embracing sustainable ways of living and gender-equal practices

PROJECT SUSTAINABILITY



The professional trainings offered to the village beneficiaries e.g. training on financial literacy is meant to ensure the projects sustainability & reduce dependency on donor funds. To ensure the village is sustainable and running on its own without additional funding, the following measures will be put in place:

- Formation of and registration of groups i.e. for beading, sustainable pastoralism & climate smart agriculture with clear policies on the use of proceeds i.e. money for reinvestment (buying materials), running expenses and profit.
 - Savings from each household for resource maintenance i.e. well, pipes, wiring, solar panels etc.
- Continuous oversight from SASAL officials, police department as well as the village committee to ensure the set criteria & conduct of the village is followed i.e. gender equal practices.



Gender Justice - Climate Justice
#EndGBVNow

“Difficult things aren't easy
but they are worth it”~
George Allen, Sr

T H E
E N D

