



SPRING OF THE ARID  
& SEMI ARID LANDS  
– Towards Thriving Pastoral Communities –

# SPRING OF THE ARID & SEMIARID LANDS

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## THE ENKANG' MODEL FOR GENDER-EQUALITY BY SASAL

### INTRODUCTION

The Enkang' (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/holistic solution to build climate resilience as well as address issues of gender inequalities.

***The model also recognizes the importance of “willingness and drive to change” and will hence only encompass community members that are willing to abolish harmful practices and embrace new, gender-equal & sustainable practices. These people will then serve as models and living examples to the other community members inspiring them to change their ways and consequently adapt sustainable practices.***

This village will be community-owned, led, ran and only guided as well as provided resources for by SASAL. This model will involve 63 willing households; settling them down as a community. It will be guided by a committee consisting of 2 leaders 2 from the county government, a religious leader, woman leader & female youth leader. The village will be inclusive; taking into account gender, disability, type of household (female-headed, male-headed) etc. There will be criteria to admit people into the village depending on their willingness to conform.

The criteria:

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

The Enkang' will serve as model for all pastoral and 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).

## Why the eco-village model?

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 joining the village based on our resources.

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

The 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.

## Statistics

Based on the criteria above, the committee shortlisted 63 households out of 181 in Lorng’osua village, Kajiado county, to be members of the village. Gender inclusive and sensitive approaches were also utilized during selection. Below are the key member statistics of the proposed eco-village:

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

63 responses

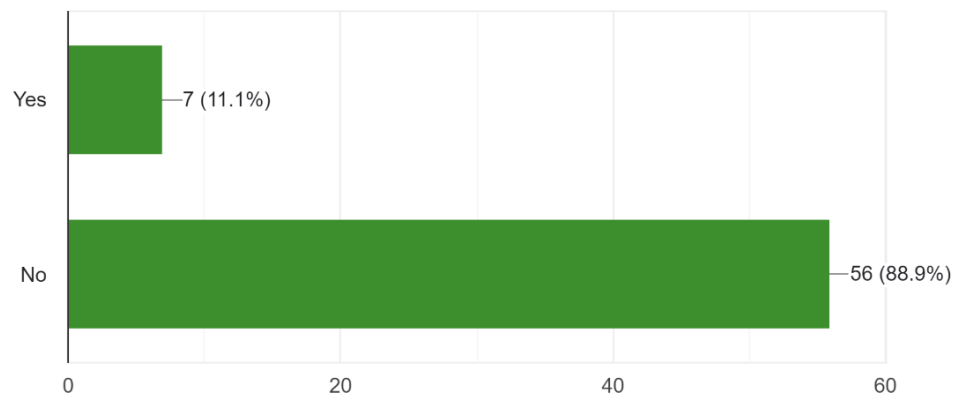


Figure 1: Percentage of eco-village members with disability

3. Age

63 responses

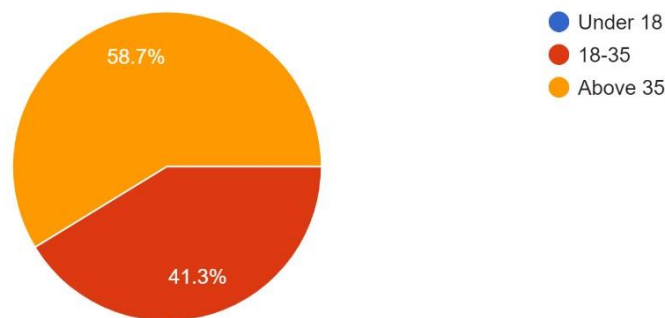


Figure 2: Age

4. Gender  
63 responses

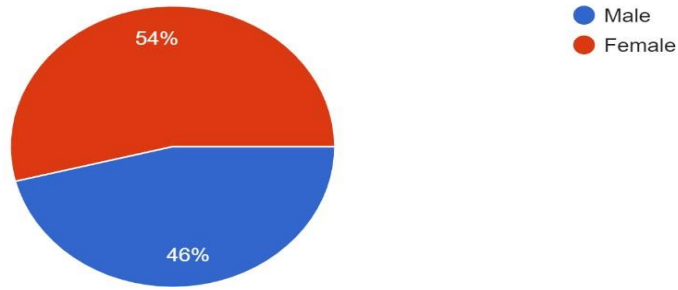


Figure 3: Gender consideration

5. Household type  
63 responses

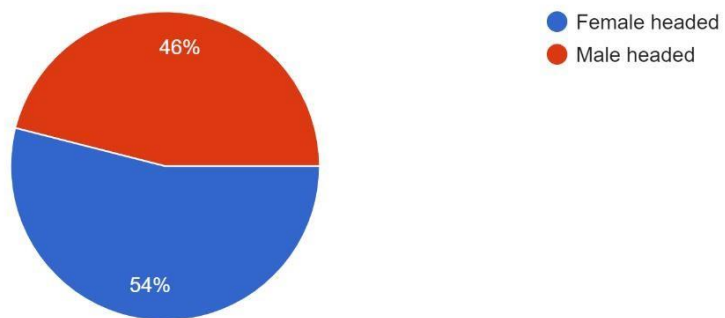


Figure 4: Household type

5a. If female headed above; choose the appropriate  
35 responses

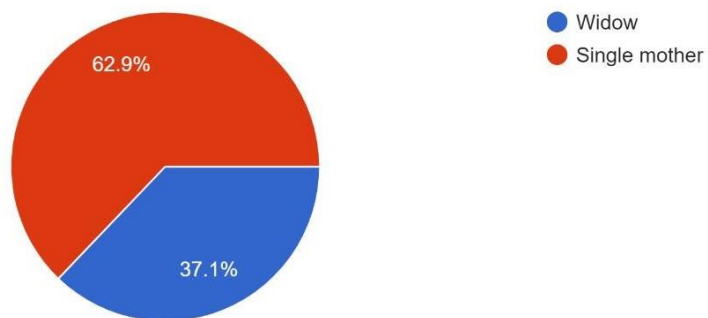


Figure 5: More into household types

## 8. Monthly income (Ksh)

62 responses

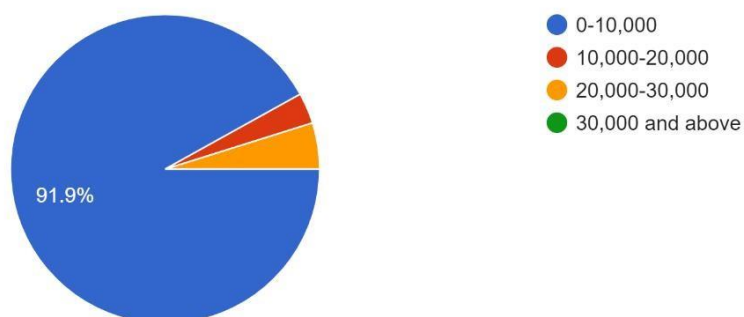


Figure 6: Income of the eco-village members

### Description

Statistic	Notes	Explainer
Disability	11.1% of the eco-village members are living with disability.	Not many people with disability live within this particular village.
Age	41.3% of the members are in the youth bracket, while 58.7% are above 35	The younger generation is receptive to change, we need to accommodate more people of the older generation to steer change in their generation as well to reduce trickle-down effect.
Gender	54% female, 46% male 194 females, 167 males	For gender-equality. It shouldn't be for women only. To tackle gender equality, men have to be in the conversation.
House-hold type	54% female headed; 46% male headed  Out of the female headed h/h -62.9% are widow headed, 37.1% are single-mother headed	For the purpose of promoting women leadership, addressing male dominance.  For the purposes of empowering & building capacity of vulnerable groups.
Income/financial status	91.9% earn between 1-10,000 Kes (less than 100 USD)	Baseline data of the financial status of the members is important to monitor and track progress after livelihood improvement activities.

### Additional statistics

There is an average of **6** persons per household, **225** children out of which **52.9%** are girls (**119**) and **47.1% (106)** are boys. Total eco-village population-**357**

## IMPACT

- ✓ Improved livelihoods of approx. **357** people.
- ✓ **194** females will be saved from various forms of GBV such as physical assault, early marriages, rape and attempted rape etc.
- ✓ 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.
- ✓ **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.

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