

Looking at Sida work in Kenya from a sexuality angle

**Trip Report
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**Susie Jolly, Institute of Development Studies (IDS), UK,
s.jolly@ids.ac.uk**

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1. Participants in the mission

Anna Runeborg, Sida HQ Tema division, 26th Sept – 3rd Oct.

Susie Jolly, IDS consultant, 25th Sept -11th Oct.

Wairimu Muita, Kenyan consultant, 1st – 11th Oct.

2. Purpose of the trip

The purpose of this trip was to look at how Sida addresses its commitments related to sexuality in the Kenya programme. We were in no way evaluating the programme. Instead we were exploring if and how Sida has supported sexual rights in Kenya both directly - through supporting initiatives which promote sexual rights - and indirectly - through integrating sexuality issues into programmes such as infrastructure and agriculture. Our aim was to draw out insights and recommendations relevant not only to Sida Kenya, but to Sida globally. This is to input into the 'Sexuality, Rights and Development' concept paper on Sida commitments on sexuality and rights globally. DESO TEMA is contracting IDS to assist Sida in developing this paper.

3. Sexuality and sexual rights: understandings and definitions

People we interviewed had a wide range of understandings of sexuality and related rights. Some interviewees saw sexuality as a biological drive, however most agreed that sexuality is also influenced by and influences society, and is not purely a private matter, but is relevant to programme issues. Some people endorsed human rights generally, and rights related to choice of marriage partner, but not rights to premarital sex, or rights related to sexual orientation or abortion. Others went much further in their understandings of what sexual rights should include.

There are many different understandings of sexuality and sexual rights. The World Health Organisation (WHO) convened an international technical consultation on sexual health in January 2002 which came up with some initial definitions. These were subsequently revised by an international group of experts, who agreed on the following working definitions, finalised in 2004. In our consultancy we broadly started with these understandings of the terms, and used these definitions to explain what we meant by sexuality and sexual rights when asked by people we were interviewing.

Sexuality is a central aspect of being human throughout life and encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviours, practices, roles and relationships. While sexuality can include all of these dimensions, not all of them are always experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, ethical, legal, historical, religious and spiritual factors.

World Health Organization, 2006, *Defining Sexual Health*

http://www.who.int/reproductive-health/gender/sexual_health.html

Sexual rights embrace human rights that are already recognised in national laws, international human rights documents and other consensus statements. They include the right of all persons, free of coercion, discrimination and violence, to:

- the highest attainable standard of sexual health, including access to sexual and reproductive health care services;
- seek, receive and impart information related to sexuality;
- sexuality education;
- respect for bodily integrity;
- choose their partner;
- decide to be sexually active or not;
- consensual sexual relations;
- consensual marriage;
- decide whether or not, and when, to have children; and
- pursue a satisfying, safe and pleasurable sexual life.

The responsible exercise of human rights requires that all persons respect the rights of others.

WHO, 2006, *Defining Sexual Health*,

http://www.who.int/reproductive-health/gender/sexual_health.html

4. Sida policies on sexuality: supporting sexual rights as ends in themselves and as a means to an end

Sexual rights are recognised as an integral part of human rights, and endorsed by Sweden's international policy on Sexual and Reproductive Health and Rights (Ministry of Foreign Affairs, 2006

<http://www.sweden.gov.se/sb/d/574/a/61489;jsessionid=a8SY71EuqUn4>)

and by Sida policies related to sexual and reproductive health and rights, HIV/AIDS, gender, gender based violence, LGBT (lesbian, gay, bisexual and transgender) and trafficking of women. These policies recognise sexual rights as both important in themselves, and also as a necessary step to achieving programme outcomes such as improved health and well-being, and greater inclusion and equality.

5. Methodology

Prior to the field work in Kenya, Susie Jolly had reviewed Swedish and Sida policies and commitments related to sexuality, and visited Sida headquarters to discuss with programme staff. The consultants drew on this information to formulate questions for informal semi-structured interviews with interviewees in Kenya. Susie Jolly also collected relevant information and materials, and identified contacts in the East African LGBTI (lesbian, gay, bisexual, transgender and intersex) conference in Nairobi in which she participated at the start of the consultancy. Sida Kenya recommended particular programmes and individuals to interview, and kindly provided assistance in setting up the meetings. The main source of information was interviews with senior personnel from governmental and non-governmental organisations, international and local, in Nairobi and Kisumu, most of which received some form of support from Sida.

Guiding lines of questioning were:

- What are the goals, main activities, and context for your programme/work/activism?
- Do you see sexuality/sexual rights as an issue for your programme/work/activism?
- Does sexuality affect programme outcomes? If so, how?
- Does your programme take any action related to sexuality? If so, what?
- Who is included or excluded? Are any groups included or excluded on grounds of their perceived sexual behaviour or identity?

Susie Jolly wrote this report, with input from both Wairimu Muita and Anna Runeborg.

6. Findings

6.1 Sexuality affects programme outcomes

One question we wanted to explore in this consultancy was if and how taking up a discussion and ensuing actions on sexuality can lead to better programming and eventually improved wellbeing and quality of life. We asked people in the NALEP agricultural extension programme, and the Nyanza Roads 2000 programme, if and how sexuality/sexual rights affected programme outcomes.

Engineer Gitau (The Chief Engineer of the Ministry of Roads and Public Works, Nairobi) identified HIV/AIDS as having the most direct effect by depleting the work force. NALEP headquarters people in Nairobi concurred. They also identified how ideas related to sexuality, such as husbands' fears around women spending a night out of the house posed obstacles for women to take part in training courses that required them to be away overnight, but the programme succeeded in convincing some husbands to allow this.

Sexual rituals of Luo people around agriculture were seen by NALEP as having some implications for the programme. One example is the custom that the husband should have unprotected sex with his first wife before the first planting of the season, which has been noted by the Ministry of Agriculture as a cause of late planting. For example, if the husband is away from home, the family cannot begin the planting until this activity takes place.

Sexual and domestic violence, and power relations within the family, were mentioned as affecting access to and control of resources, which in turn affects who benefits from improvements due to agricultural extension.

One woman farmer taking part in a NALEP organised focus group in Kisumu, said that men were more likely to share new techniques they had learned from agricultural extension with their wives if the couple loved each other. If not, the man would not bother, and the wife would not listen.

Action Aid drew many links between their key programme areas and sexuality issues, such as:

- education - girls stay out of school during menstruation, if pregnant, or due to harassment

- security - often a relief agency will provide one tent per family, actually only big enough for the parents to share, young people will sleep outside leading to more possibilities for sexual interactions
- governance - few women are elected in part due to stigma around women being out campaigning instead of being good chaste women staying at husband's side, fewer women elected might mean issues such as sexual violence are less likely to be addressed in government (This latter factor was also identified by Sida staff in regard to the Sida Supported Gender and Governance programme)

In May-June 2007 Women's Action Forum Network (WAFNET, Kisumu) did a qualitative baseline study on cultural issues in Kisumu and how they relate to HIV/AIDS which found that while some traditions are changing – for example polygyny is being replaced by multiple partnerships and serial monogamy – the ritual role of sex remains hugely important. Unprotected sex forms part of rituals for blessings, such as upon marriage of one's child, marking important events in the farming calendar, "cleansing" of widows after husbands' deaths, and initiating activities such as establishment of a homestead or construction of a house. The study concludes that engaging with communities in this area necessitates understanding and engaging with these cultures of sexuality:

'Cultural factors are themselves linked to other socio-economic, biological and environmental factors and must be addressed as such...Cultural values and beliefs are dynamic, and can be influenced in positive ways. Damaging elements of a practice can be modified while retaining its symbolism and meaning...It is important to recognise both the social value of the custom and the vested interests of the practitioners'

(Study for the Maanisha HIV/AIDS programme, as presented in '*Understanding and Addressing Cultural Vulnerability to HIV Infection among the Luo of Kenya*', Nelson Otwoma, AMREF Maanisha).

6.2 Sexuality interacts with poverty and well-being

We also asked about the impact of sexuality on people's lives broadly and the relation to poverty. We heard the view in Women's Action Forum Network (WAFNET, Kisumu) that '*The bedroom is the fulcrum of the family. If you have issues in the bedroom they will spill over into the sitting room*'. WAFNET work and research in Kisumu finds that lack of communication around sex between spouses, and men's failure to satisfy their wives, results in both partners seeking sex elsewhere which increases risk of HIV. It also leads to poor couple relations and conflict in the household which drives the children onto the street, and means they are less supervised and less likely to stay in school.

In Luo families, children and parents traditionally sleep in the same room. Once children reach puberty, they were customarily expected to go live with their grandparents. However, increasing poverty among the older generation, as well as migration in some families so grandparents are no longer close by, means that grandparents often cannot take charge of adolescent grandchildren anymore. The result is that adolescent children may be left to find their own place to sleep, away from adult guidance, and with more opportunities for sexual interactions.

A commercialisation of traditional practices around sexuality is creating new economic incentives and bringing new risks. Centre for Rights, Education and Awareness

(CREAW, Nairobi) has researched commercialisation of bride price and finds that increased levels of payments are associated with higher levels of domestic violence. In Kisumu, AMREF and WAFNET talked about commercialisation of widow cleansing, with some young men taking up the job of having unprotected sex with a widow soon after her husband's death (so as to "cleanse" her with semen). Some women were willing to pay for this because of the fear that if the ritual is not performed then her children will suffer. Young Men As Equal Partners Kisumu said that some widows were seeking younger men in an attempt to reduce HIV risk, but that some men are taking this up as an income generating activity, which means they will sleep with many widows and may be high risk.

Carla Sutherland, Ford Foundation Education and Sexuality East Africa programme officer, cited the strong material basis for many sexual relations, such as between girls in school and older men who can provide them a meal, as well as the economic marginalisation of sexual minorities such as LGBTI (lesbian, gay, bisexual, transgender and intersex) who may be thrown out of school or lose their jobs due to discrimination. Kenya Human Rights Commission Health Rights also raised the issue of exclusion from health services of those perceived as lesbian and gay, and of sex workers, due to discrimination. Because of such intersections, Carla feels it is vital to address sexual rights and poverty reduction/income generation together.

In some instances, sex plays an explicit role in economic exchange, for example 'Fish for sex and sex for fish' was a well reported phenomenon in Kisumu, where women are expected to sleep with fishermen as part of the payment for fish which they then take to market to sell. Sometimes a woman fish trader will hook up with a fisherman for a season, becoming his lover and buying his fish. The exchange could also be more short term, with women offering one sex session in exchange for the opportunity to make one purchase of fish.

CREAW coined the term 'Sexually Transmitted Degrees' to indicate the pervasive demands by male university teachers for sex from women students in exchange for good grades and granting degrees.

Relationships which include economic or other exchange should not be understood too simplistically. They may be experienced as abuse. They may include affection as well as exchange, and not be experienced as abuse. One high school student submitted an anonymous question to CREAW during their sexuality education session: 'I am in love with a sugar daddy who is married. I love him with all my heart. What can I do?'

Economic environment and social class can generate specific sexuality issues. COVAW reports that about 80% of women seeking support in the face of violence come from the slums, because they are more willing to speak out. Only 20% come from the more middle or upper class areas, and these women come only in cases of more extreme violence, or abuse involving their children, indicating that they are more reticent about coming forward.

The Kenyan consultant, Wairimu Muita reported that low grade homemade alcohol is prevalent in some slum areas, and can make you blind as well as impotent. Women she trained in one rural area complained that their men were no longer able to have sexual relations with them due to consumption of this alcohol and wanted this problem tackled.

6.3 Sida's support to sexual rights related organisations in Kenya – supporting innovative and inspiring organisations

Sida Kenya has successfully found openings to act upon its commitments around sexuality, in spite of the sensitive nature of the subject, resistance from some religious institutions and some sectors of public opinion, and laws prohibiting homosexuality, and abortion in most circumstances.

Sida provides vital support to some organisations promoting sexual rights in Kenya such as the Kenya Human Rights Commission, Committee on Violence Against Women (COVAW), FEMNET, International Planned Parenthood Foundation (IPPF), CREAM, Action Aid, Young Men as Equal Partners, WAFNET, AMREF. Many of these organisations have done hugely important work in this area at different levels ranging from international and regional (eg. FEMNET and IPPF promoting adoption of the Maputo protocol by the African Union¹) to local service provision (eg. COVAW's work supporting women victims of sexual violence). Some of this funding is provided through different baskets, managed by UN or NGO partners, enabling funding support to smaller organisations.

Some organisations are taking innovative and positive approaches to sexuality, talking in trainings/community forums about the life-affirming and pleasure potential of sexual interactions. For example, Young Men as Equal Partners and CREAM's programme on Youth Taking Charge of Their Sexuality, both take this approach with the purpose of creating an understanding of sexuality as not always about violence, and encouraging men to seek pleasures of consensual sex, and women to have more possibilities to communicate about their own desires.

WAFNET also takes such an approach with the aim of improving couple relations and family life more generally, as well as reducing extra-marital affairs and HIV. These issues come out in the community forums WAFNET runs in rural areas for women and men where they would first have space to meet separately, and then together, to talk about gender issues including how people feel about relationships between the sexes. WAFNET tries to teach the men:

'If you are still in a mental prison you will say "I've paid the dowry and sex is her duty". When you are empowered then you will respect your wife and you will know that sex is not a duty. Sex is a game you should both enjoy. You play sex, you don't demand sex.'

Some innovative initiatives on sexual rights are not receiving support from Sida due to the funding mechanisms. Liverpool VCT, an established organisation with almost 200 employees, has worked with government bodies in developing the clinical protocol for post-sexual violence, has been described as a 'model' for East Africa for provision of HIV/AIDS services to men who have sex with men², has succeeded in working with the National AIDS programme on this issue in spite of its illegality, is starting support

¹ The Protocol to the African Charter on Human and Peoples Rights on the Rights of Women, adopted by Africa heads of state in their annual summit in Maputo in July 2003, and which came into force on 25th November 2005

² By Cary Johnson, International Lesbian and Gay Human Rights Commission, comment made during the 'Speaking out for Sexual Minorities in East Africa Conference' Sept 25-28 2007, Nairobi

programmes for sex workers and prisoners, and runs a youth hotline providing frank information including on controversial issues such as abortion and sexual orientation. They have found Sida funding inaccessible.

Smaller groups of people vulnerable and marginalised in connection with their sexualities such as Gay and Lesbian Coalition of Kenya (GALCK) have not been able to access support from Sida due to the larger size of Sida grants which would be unsuitable for fledgling organisations. However, a basket fund proposed by Ford and Open Society Institute for support for LGBTI in East Africa may provide a channel which does make possible Sida support, by enabling small size grants appropriate for these fledgling organisations.

6.4 Sida's support for mainstreaming of sexuality issues into agriculture and infrastructure – important commitments but inconsistent implementation

Some Sida supported programmes in areas not obviously connected to sexual rights, such as agriculture and infrastructure, have also taken significant steps to address sexuality issues in relation to HIV/AIDS and Gender and other cross cutting issues. The Nyanza feeder roads programme includes HIV/AIDS training and condom distribution for labourers, and contracts labourers locally for each stretch of road, not only to create a sense of local ownership for the roads, but also so that they can go home to their families in the evening, and are less likely to buy sex.

One issue we were concerned about was content of HIV/AIDS training. Nyanza feeder roads programme staff were vague on content which was left to the public health officers in the district to decide. Nyanza roads staff were mainly engineers, not health experts, so they said as this was not their area of expertise they had not delved into training content. We were concerned that if they are promoting abstinence and faithfulness, this will be particularly out of touch with reality in a Luo area with customs of sexual rituals involving multiple partners. USAID under PEPFAR is promoting abstinence in Nyanza, which may be influencing the content of HIV/AIDS training by public health officers.

The Nyanza Roads 2000 programme had employed two inspiring sexuality experts (Dolphine Okech, WAFNET, and Nelson Otuoma, Social Scientist, AMREF, both in Kisumu) to input into their training manual on cross-cutting issues for engineers and labour contractors, which is a great start. They also have an international social science consultant advisor. However, there was no one in the Roads 2000 programme working on a permanent basis who has a social science background and is responsible for cross-cutting issues (gender, HIV/AIDS, vulnerable groups). We felt this would be one way to ensure that commitments related to cross-cutting issues are actually implemented systematically.

NALEP programme addresses sexuality issues such as sexual violence, and safer sexual practices through the cross-cutting initiatives on gender, HIV/AIDS and alcohol/drugs. Programme staff in Nairobi identified these issues as important. Indeed, there was some enthusiasm to include more work on sexuality in future work plans. However, at the district level programme staff were very vague on these issues, and did not seem to take action other than 'giving advice' such as not to drink, to eat well if you have HIV, and to be harmonious as a couple and not hit each other. Staff pointed out

that the programme only offers information on agricultural extension, and no actual resources, so they are limited to giving advice. However, it sounds like this is done in an unsystematic and possibly ineffective manner if at all.

NALEP workplan July 2007-June 2008 makes a commitment to: 'Identify infected staff and let them join the HIV/AIDS infected staff group' (p38). We asked about this both in Nairobi and Kisumu West. One staff member explained that this meant empowering people to come out. Other staff gave different versions of what it actually meant to identify HIV positive people. It should be ensured that stigma is adequately dealt with and the programme does not make people living with HIV/AIDS (PLHA) more exposed and vulnerable.

We did not have time to discuss the NALEP programme's agenda of encouraging a shift from subsistence to commercial agriculture, which will also have implications related to gender and possibly sexuality, as women in Kisumu are often responsible for the agricultural labour, but men are more involved in marketing of produce, and may control the proceeds.

6.5 A need to support more comprehensive action on sexuality and sexual rights

Making the connections between different sexual rights issues, and forging alliances between different sexuality related organisations, can help build a sexual rights movement and bring about real change. But it is difficult to make these connections, and achieve comprehensive commitments to sexual rights.

While NALEP is on many levels committed to integrating some sexuality issues, other issues such as homosexuality was declared unacceptable by one staff member (a common attitude in Kenya). The more sensitive issues such as abortion and homosexuality are not yet dealt with by the more mainstream programmes. Such issues may nevertheless have implications for the programme. For example, NALEP fosters 'Common Interest Groups' in the community as one mechanism to facilitate sharing of agricultural extension techniques. The programme recognises that 'discriminated and socially excluded groups' may find difficulties in participating in these groups, and specific efforts may be needed to reach them, such as with individual visits from extension officers. Discriminated and socially excluded groups are labelled as including 'the vulnerable and poor...women, children, PLWA, orphans, disabled and pastoralists' (NALEP Semi Annual Report 2005-2006, p43). What about vulnerability connected with sexuality? For example, if someone is stigmatised by the community because they are seen as a too feminine and possibly homosexual man, or too masculine, and possibly homosexual woman, will they still have access to agricultural extension, or will they be excluded from Common Interest Groups, and also not be reached by individual visits?

The feminist organisations themselves do not necessarily support sexual rights across the board. Some organisations such as FEMNET's 'Men for Gender Equality Now' (MEGEN) face accusations that they are 'battered men' and 'gay men' to discredit them. Their response seems to be somewhat ambiguous. They respond that they are not a gay group, but that everyone has the right to choose their sexual orientation. They do not make specific efforts to make the links between homophobia and pressure to be macho, nor are they proactive in trying to include gay men in their groups. How much

does this matter? They are already doing a hugely important job combating violence against women, they may not want to make gay rights an open or explicit commitment, it might make their work even more difficult. However, homophobia and pressure to be macho are connected, and this should be understood at a conceptual level even if current strategy is not to act upon these links. And LGBTI should also not be excluded or undermined by their work.

COVAW is doing an impressive job combating violence against women, and they commit to not asking about orientation or HIV status so as not to discriminate. However, it seems to be standard for the counsellors to assume that if a woman has been battered by her partner, the partner is male. Only once did they have a woman come complain about her girlfriend which indicates that women with same sex sexualities are not able to access their services, perhaps because of the general climate in Kenya as much as because of how COVAW services are set up. But the result is domestic violence among lesbians is being missed. COVAW is talking to Gays and Lesbians of Kenya as to how to address domestic violence among lesbians. But when asked what a man should do if he is a victim of violence, COVAW coordinator told us he should go to the police. COVAW exists because police are patriarchal and do not adequately meet the needs of women. But if a man is beaten up for looking gay or feminine, or faces domestic violence from a male partner, he cannot go to the police when same sex relations are illegal.

7. Initial recommendations

- **Support more progressive understandings of sexuality and sexual rights.** The word 'sexuality' means different things to different people. For some people it means promoting abstinence, and Christian marriage forms, for others it can mean supporting rights to sexuality education, safe abortion, and choice of partner. For some it is about biology, for others it is highly political. Just talking about sexuality more openly is not enough. There is a need to support an understanding of the politics of sexuality, and the links between sexuality and power relations. Support a perspective that is pro sexual rights. Aim to shift the discourse around sexuality broadly and fundamentally to create a more enabling environment for action in this area.
- **Recognise the links between sexuality and programme outcomes, and sexuality and poverty and well-being.** Include consideration of these links in programme design and M&E.
- **Seek greater consistency and systematisation in implementing cross-cutting issues and sexuality related issues in programmes such as infrastructure and agriculture.**
- **Ensure no one is made more vulnerable by programming,** for example attempts to encourage PLHA to come out and form support groups can risk making PLHA more exposed and vulnerable if not done carefully.
- **Seek to ensure comprehensive rather than partial support to sexual rights, including for the more controversial and neglected areas such as abortion and LGBTI.** Support exchange and build solidarity between different sexual rights

struggles, and between sexual rights and other human rights/social justice movements. Encourage Sida supported programmes to endorse sexual rights across the board. At the same time, accept that this is not always possible, and support specific initiatives focussing on the neglected areas which complement other sexual rights struggles. For example, in Kenya Sida could engage with grantees on the connections (eg. arrange an exchange between MEGEN and Promundo Men against violence programme in Latin America which does make the links between homophobia and pressure to be macho, or encourage an exchange between MEGEN and Kenya LGBTI groups), and also/instead support LGBTI in the region with an aim to change the larger environment to make it easier to act upon issues related to sexual orientation and gender identity.

- **Support innovative approaches to sexuality, such as the positive and pleasure inclusive angles** taken by CREAM and Young Men as Equal Partners, with the purpose of creating an understanding of sexuality as not always about violence, encouraging men to seek pleasures of consensual sex, and women to have more possibilities to communicate their own desires.
- **Create mechanisms to enable a range of sexual rights organisations to access funding.** For example the LGBT East Africa basket fund proposed by Ford East Africa and the Open Society Institute could enable distribution of very small grants for capacity building of fledgling LGBT organisations. This could mean that these organisations can access grants where they could not otherwise, and that grant size is not so big that it crushes or corrupts small and fragile new organisations.

Annex: Events attended and people met and events attended

Events attended

During the trip Anna Runeborg participated in the **FEMNET strategy planning meeting** (26th-27th Sept), and the last day of the conference '**Changing faces, changing spaces: speaking out for sexual minorities in East Africa**', hosted by Kenya Human Rights Commission and Gay and Lesbian Coalition of Kenya (GALCK), 26th-28th Sept. Susie Jolly participated in this latter conference throughout.

People met

Sida/Embassy of Sweden, Nairobi

Annika Nordin Jayawardena, Counsellor and Head of Development Co-operation
Josephine Mwangi, Programme Officer Civil Society
Nicholas Imbugwa, HIV/AIDS
Alex Tameno, roads
Jafeth Kiara, agriculture

Swedish-Norwegian Regional HIV/AIDS team for Africa, Lusaka

Bright Phiri, Regional Programme officer, Information and Communication
Chilamo Sinkala Sikazue

National Agriculture and Livestock Extension Programme (NALEP), Nairobi

Isaac J. W. Mulagoli, Programme Coordinator
Rosemary Magambo, Head, Gender and Social Economic Section
Mrs. H. Nenkari Juma, Agribusiness and Development Marketing

National Agriculture and Livestock Extension Programme (NALEP), Kisumu

Mrs. Polo, NALEP Kisumu area
Monica Fedha, District Agricultural Officer Kisumu West
Two focus groups of (women and men) farmers and extension officers in Kisumu West

Roads 2000 Nyanza, Nairobi/Kisumu

Engineer Gitau, Ministry of Roads and Public Works, Nairobi
Jane N Ndirangu, Project Manager, Roads 2000 Nyanza, Kisumu

African Medical and Research Foundation (AMREF), Nairobi/Kisumu

Ms Robina Biteyi, Nairobi
Mwihaki Kimura-Muraguri, HIV/AIDS Programme Manager, Nairobi
Albert Kombo, Programme Manager, Maanisha Programme, Kisumu
Nelson Otwoma, Social Scientist, Maanisha Programme, Kisumu

Women Action Forum for Networking, (WAFNET), Kisumu

Dolphine M. A. Okech, Convenor and Technical Advisor

Young Men as Equal Partners Project, Family Health Options Kenya, Kisumu
Caroline Kambona, National Coordinator

Action Aid International Kenya, Nairobi
Masyuki Daniel, Programme Officer, HIV/AIDS
Queen Katembu, Women's Rights Officer

Centre for Rights Education and Awareness (CREAW), Nairobi
Ann W. Njogu, Executive Director
Michael Wachira, Project Officer
Faith Mwendu, Assistant Programme Officer

Coalition on Violence Against Women - Kenya (COVAW), Nairobi
Faith Kasiva, Coordinator

FEMNET African Women's Development and Communication Network, Nairobi
Therese Niyondiko, Acting Executive Director
Kennedy Otina, Men for Gender Equality Now (MEGEN) coordinator
Martin Odera, Finance Administrator and MEGEN member

International Planned Parenthood Federation (IPPF), Africa Regional Office, Nairobi
Tewodros Melesse, Regional Director
Pamela Ebot Arrey, Deputy Regional Director
Sanda Ojiambo, Director of Programmes
Dr. Josephine B Moyo, Director-Organisational Development Effectiveness and Governance
Cesaire Pooda, Partnerships Adviser

Ford Foundation East Africa
Carla Sutherland, Programme Officer, Education and Sexuality

HIVOS Nairobi
Ms. Will Janssen, Regional Representative East Africa

Kenya Human Rights Commission, Nairobi
Muthoni Wanyeki, Executive Director
Miano Munene, Coordinator, Health Rights Advocacy

Liverpool VCT, Care & Treatment
Angus Parkinson, Men who have Sex with Men Services Coordinator